THE DECOLONISATION OF ‘AFRICA’ IN TOURISM: THE REPRESENTATION AND MISREPRESENTATION OF AFRICAN BEING AND BECOMING

Dr Alfred B Vellah

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ALFRED B VELLAH

PhD

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UNIVERSITY OF BEDFORDSHIRE
THE DECOLONISATION OF ‘AFRICA’ IN TOURISM: THE REPRESENTATION AND
MISREPRESENTATION OF AFRICAN BEING AND BECOMING

BY

ALFRED B VELLAH

A thesis submitted to the University of Bedfordshire in partial fulfilment of the requirement for the
degree of Doctor of Philosophy 22 August 2017
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I, Alfred B Vellah, declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

Research title:
THE DECOLONISATION OF ‘AFRICA’ IN TOURISM: THE REPRESENTATION AND MISREPRESENTATION OF AFRICAN BEING AND BECOMING

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Abstract

This study starts from the general premise that over recent centuries Africa and Africans have not only been commonly represented under the hegemonic Eurocentric yoke, but the continent and its peoples have been misrepresented under that governing Western/European apparatus. It also holds that over the last century especially, Africa and Africans have been significantly misrepresented (sometimes consciously, sometimes unconsciously) under the projective authority and agency of tourism as it deals in images and narratives either borne within the industrial scripting power of tourism itself, or otherwise from symbolisations in other prescriptive/mediating industries. In order to discursively explore these matters of representation/misrepresentation, the study is scaffolded around two study problems: the first and main purpose of the investigation is to examine how Africa/Africans are signified today by lead African commentators vis-à-vis the way others signify them. The second problem seeks to explore how prominent Indigenous commentators across the world critique the representation of Indigenous populations under the so-called contemporary decolonising moment. The function of the subsidiary study problem is to shed contextual light on the representation/misrepresentation of Africa/Africans through such interleaved mediating industries. This emergent study began as an inquiry into the othering of Africa/Africans, but it gradually evolved into a study not so much of the projected/mediated 'other' but of the cultural or signified 'hybrid', because of ongoing difficulties in coherently determining who Africans were in the past, should be in the present, and could be in the future. This study gravitated into a Deleuzean critique of not so much fixed or preferred identity, but of the intensities today by which tourism, collaborative industries, and Africans themselves each tend to palpate particular lines of-flight declarations of being and becoming in often porous and protean (and not-easily-predictable) ways. This constitutes an interpretive study of Foucauldian governmentality as it seeks to examine texts and discourses that declare what Africa is and who Africans are, and is predominantly informed via social constructivist methodologies emanating from Lincoln and Guba, and from Chilisa, translated to African experiences. This emergent study of the decolonisation of Africa/Africans through tourism
and collaborative inscriptive industries comprises an unfurling critique of the juxtaposition of representations of being with African notions of Ubuntu. Sadly, the strictures of time prevented the completion of a multi-term glossary of African interpretations of being and becoming so the unmet aims of the study have been translated into an ongoing research agenda with which the investigator will be engaged over the next decade.

**Keywords:** Representations of Africans, Decolonisation of Africa in tourism, Misrepresentation in tourism, The Indigenous African ontology, African philosophy (Afrocentricity).
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Abbreviations

AU........................................................................................................................................African Union

FRELIMO....................................................................................................................................The Mozambique Liberation Front

UNESCO...............................................................................................................................United Nations Education Scientific and Cultural Organisation

ZANLA.......................................................................................................................................Zimbabwe African National Liberation Army

ZANU..........................................................................................................................................Zimbabwe African National Union

ZIPRA..........................................................................................................................................Zimbabwe People’s Liberation Army
Chapter 1: Introduction

The decolonisation of Africa in tourism: The representation and misrepresentation of African being and becoming

Until the lions have their own historians, tales of the hunt will always glorify the hunter
— Old African adage (Chinua Achebe)

1.0 Introduction on mistaken identities of Africa: how Africa and Africans have been misunderstood

The perspective I take in this study is based on the decolonisation of Africa/Africans in tourism and related realms. I suggest that the misrepresentation of Africa may be down to the hegemonic dimension of Euro/American global politics as it is intrinsically linked to mistaken identities and representational practices in labelling Africa and Africans. Hegemonic practices are those practices that seek to create fixedness of meaning to Indigenous Africans as backward and uncivilised, as highlighted in my opening statement. This thesis therefore seeks to provide an appropriate understanding of Africa’s heritage, history and culture that will give Indigenous Africans an honest, accurate appraisal of their traditional knowledge and needs as well as those of their European counterparts. “Europe is held to be the teacher and Africa the pupil, Europe is to decide when Africa is ripe: ripe for a faith, ripe for action, ripe for freedom” (Jahn, 1961, p. 11).

Such understanding is vital in helping Africans to reconnect with their culture and traditions as they discover their identity to liberate themselves from Western hegemony. The issues encompassed in this opening chapter will include a wide range of African philosophies, methods, methodologies and theories that will help to address pressing issues on the decolonisation of Africa through tourism. It will also advance Indigenous methodologies, addressing a gap in knowledge and procedures in conducting Indigenous African studies. It is worth emphasising here that this research is committed
to disrupting the colonial discourse, its metaphors and tropes, the allegory motif which is repressive
to Indigenous Africans.  “If we are not studying colonisation in a way that can liberate Africans and is
a threat to Westerners, then we are studying it incorrectly, and our celebration of it is helping to
and, in my case, Africans scholars to “make sure that they look at Indigenous studies as light that
advances African interests, not overexciting our self-esteem and blinding us to reality”.

This study will use critical Indigenous methodology. Wilson (2008, p.28) considers it to be a “viable
research framework that embodies qualitative characteristics”, necessary for exploring my research
on ‘the decolonisation of Africa in tourism: the representation and misrepresentation of African and
being and becoming’. As an aspiring Indigenous researcher and African scholar, I seek to bring into
this study my own culture, knowledge from the sacred and ceremonial, marriages and faith, to
revolutionise this study. In an introduction to the work of Deleuze, May (2007, p.134) penned the
concept ‘rhizomatic’, to “explore the theory and research as that which sanctions multiple, non-
stratified entry and exit points in the data representation and interpretation” which means going
beyond tourism studies and even my culture. Before I go further, I want to pay homage to Ateljevic
et al. (2007) on their work, The Critical Turn in Tourism Studies as they demonstrated and
emphasised interpretation of tourism research. Their work has overhauled the way tourism research
has been administered, by employing an array of methodological options, ontologies and
epistemologies and bringing in marketing and business ideas. This makes it compatible with
Deleuze’s ideas of rhizomes, signifying my intention to draw from multiple genres for the writing and
analysis, using crystallisation, to enable my ideas to disrupt the more traditional processes of
analysis and styles of representation.

My aim is to disrupt the stereotypes of Indigenous Africans using a ‘critical turn’ which will bring
Indigenous Africans’ cultural knowledge, ontology and epistemology into Western research spaces.
May (2007, p. 162) admits that “there is always something outside of our identifications” and “there is always something more, more than we know, more than we can perceive”. Through the ‘critical turn’ those methods regarded as ‘unorthodox’ will be explored to bring an African oral-based knowledge system into academia, using Ubuntu, and relationships from an African perspective. This is strong colonialist responsiveness whereby “objective ‘pundit’ knowledge on Indigenous Africans is obtained to solve African problems and address crises, and traditional knowledge (defined by its non-racial, subjective nature) which is viewed as irrelevant” or distorting to the objective understanding of the world. (Grande, 2004, p.69).

This serves to unravel colonisation discourse and practices, according to Jaworski and Pritchard (2005) and Pritchard and Morgan (2007, p.11), “where dominant research understandings are Eurocentric knowledge and practices and are heavily (post)positivist, to some extent quantitative also laden with business prerogative”. The critical turn, according to Jaworski and Pritchard (2005) and Pritchard and Morgan (2007, P11) “solicits to bring about a sensible way in tourism research by philosophical embracing of borderland theories, to multiple worldviews, in particular, marginalised knowledge and extending to cultural differences”. Many aspects of this thesis are inspired by Pritchard and Hollinshead, albeit the analysis of the research does not go off into an inceptive juncture of reflection on familiar matters, but in an interpretivism perspective that strongly disrupts positivism. Even the choices of literature and texts may have characteristics adhering to the ‘critical turn’ and this may apply to data examined in the different texts, films, documentaries, poetry, travelogues, brochures, advertising, official policy books, educational textbooks, where different language and codes project overlapping images to create a common vocabulary and construct Africa as an attractive land ripe for colonisation.

Box 1.1 /1 below serves as a guideline to explore and highlight issues and concepts that are essential in the analysis of the mistaken identities and representation of Indigenous Africans. The research
challenges the notion that arose through centuries of Euro/American normalisation of Indigenous Africans which I am calling here ‘mistaken identities. In critiquing these mistaken identities, I use themes such as mistaken recognition, representations, identities, aspirations, and inheritances, lines of flight, palpations, traditions, philosophies, othering, and ethnocentrism, for the purpose of advancing arguments. It is thus hoped to make this postcolonial research, whose approaches fit into a research undertaking, focus on the past of imperialism and its effects on marginalised, colonised traditions and people. Box 1.1/1 provides some approaches for challenging postcolonial representations of Africans in Euro/ American literature, media and culture.
Box 1.1/1 Challenging postcolonial imagination and representations of Africans in Euro/American literature, media and culture

This study seeks to cultivate a radical way of understanding how Africa and Africans have been represented in the world, specifically through tourism and tourism studies. It works via Deleuzean premises to reveal how Africa and Africans have been contained by Western notions of what the continent and its peoples are, and also what Africans think they were, are and can be. The study builds on the Deleuzean notion that philosophical habits about being and becoming are not only hard to recognise, but are hard to break.

Following Foucault, social scientists have become more aware that what appears to be natural and inevitable in given cultural institutional situations is, contrary to appearances, ‘historical’ and ‘contingent’. Following Derrida, social scientists have become alert to the fact that places and populations have been oppressed historically by the misunderstanding of past individuals and institutions, and are continually subjugated and oppressed by the words or vocabulary that may have emanated out of this received historical legacy. These Foucauldian and Derridean interpretations were encapsulated in the subsequent work of Deleuze and constitute the premise of this study of the inscriptive projection of Africans/Africa today. The broad goal of the study is to see Africa and Africans as a representational repertoire of the ways in which tourism participates in their collective misrepresentation, in contrast with other declarative industries and fields.

This study thus comprises an ontological inquiry into the ways in which Africa/Africans have been and still are being ‘othered’. The programme of study is not to secure a ‘truth’ about what Africa is or what Africans truly are, but to probe how they have been positioned and are regarded today. This amounts to a study of the ways in which particular concepts are fabricated, and how they continue to be deployed unthinkingly thereafter.

The goal of this study is therefore to challenge the understanding of how they tend to be regarded following the presumptions of the past. It will therefore not be identifying differences in terms of what Africa is but will palpate these matters of difference. The study will search for evidence and not comprehension. According to Deleuze, philosophy is not so much about ‘knowing’ as ‘thought’. There is always more to think about, so this study will not be pursuing closely calibrated truths about the world but rather new vistas for thinking about what Africans might be or become. In seeking to discover what we did not see before in our assessment of Africa/Africans, the goal of this study is to cultivate new ways of thinking which might lead to the eventual discovery of new possibilities of life for Africa and the Africans.

The study, therefore, constitutes an examination of perspectives about Africa/Africans. It regards the differences between Africa and other places as a dynamic of processes, for which new forms of representation may now be needed. Ontologically, this study is deliberately non-conformist; it does not seek a precise answer as to what Africa/Africans are but rather questions received understanding as to how they have been historically represented and are currently inscribed and projected through the medium of declarative inheritance. It will thereby seek to unsettle what is assumed to be true about Africa.
The overall aim of this study can be summed up by an old African adage: ‘Man, know thyself’. In other words, Indigenous Africans should understand themselves and grow to become masters of anti-colonial practices that currently champion African ways of living and produce knowledge to free themselves from oppression and domination. To substantiate my claims, ‘bricoleurship’ is employed “to help provide a rigorous and ‘thick’ description, from which the continent of Africa and Indigenous Africans can rediscover what may be seen to be true humanity through the African philosophy of *Ubuntu*,” (Diop, 1998, p. 135). There will be critical analysis and triangulation of the data gathered from different sources. Evidence of misrepresentation has been collected from media outlets, travel books and websites that project an image of Africans. In an appraisal of the literature, I explore how the works of Indigenous Africans and their commentators, such as Achebe (1988), have emphasised the extent to which Europeans value the image of Africa that they receive through their own ‘channels of understanding’, including newspapers, television and film. While it is acknowledged that European and American commentators will have their own perspectives on Africa, the study challenges the often-one-sided storey that is told by European media organisations, travel writers, and academic authors, arguing that this misrepresents Africa and Africans as a result of their perspectives, (see Gyekye, 1995; Hallen et al., 1997; Eze, 1998 and Abanuka, 1994).

The purpose of this research is to uncover this external normalisation, as I seek to demonstrate how this scrutiny of Africans by European scholars is a one-sided narrative that has not engaged with or sought to understand African culture, philosophies or the cosmos. Achebe (1988, p. 19) reveals Africa’s fantasmatics, where he “pleads for equal partnership” but recognises that there are impediments to the attainment of such a goal. As long as research on Indigenous Africans is narrated by Euro/Americans the issues of misprojection, misidentity and misunderstanding of Africans will remain with the current status quo. It is vital to raise the awareness of this misunderstanding of Africa in general and within the field of tourism studies, inscriptive industries and cultural studies, while at the same time destroying these misconceptions about Africa/ Africans.
Due to the time limits of this PhD research study, it has not been possible to include everything that I wanted to examine in this study of representational agency and authority. This thesis provides just a small piece of the bigger picture of Africa’s traditions, cultures and identities while setting out appropriate approaches which are commensurate with Indigenous methodologies to tourism studies and tourism management. Of course, Africa is not left in isolation and I don’t claim a single or monoculture that can be easily comprehended; it is a vast and sometimes incomprehensible continent, which is home to a diversity of cultures. Despite these challenges, and, borrowing from Bell (2002, p.5), I “hope to find analogues with practices characteristic of our own culture which will give some landmarks with reference to which we can take our bearings; it is here where cross-cultural understanding become a genuine dialogue”. Furthermore, Bell (2002, p. 5) encourages European scholars to “listen to Africa’s numerous views – from the unwritten histories [and the] lived experiences of Indigenous African peoples [...] to the legends of Africa: ritual, drama and religious, its visual art, literature, music, practices and grasp to make them in someway [their] own”.

It is in the hope of contextualising my thoughts about how the African philosophy of Ubuntu can contribute to tourism studies and introducing some alternative ways of seeing and doing research, that I write this thesis. Bayart (2009, p. 54) states that “the current global economic situation still features over supremacy over who can know, who can concoct knowledge, and whose know-how can be bought and valid as knowledge”.

I will thus be finding ways to resist the methodological imperialism and knowledge production imposed on Africa, and working against the European and American frameworks for conducting research. These frameworks have resulted in the invalidation of other forms of knowledge and false representations of non-Europeans, in particular, Africans. Hall (1997, p. 2) understands that representation can mean “use of vernacular language to say something relevant about the contemporary world of others as projecting self [in comparison with?] other people and making very
uncomfortable the imperial procedures of knowledge making”. In this study, the term ‘representation’ has several meanings. One of these is the production of meaning through language, discourses and images, which shows how an array of images and discourses work as a system.

In addition, representation in the context of meaning-making is conveyed in language, politics and society (Danaher et al., 2000). By exploring the concept of representation, I seek an open-ended agenda as a catalyst to my own aspiration to conduct research on the misrepresentation of Africa. According to Kincheloe (2006, p. 14), Africa has been “mocked by Euro/Americans as backward and primitive [and] the endemic African ways of being were often disfigured by the colonial vanquisher of not only the military but the governmentality after ‘Foucault’ and political oppression, religious conversion and educational variety that abolished traditional African knowledge”. This suggests some useful outlooks for this study endeavour but also to reach an understanding of how non-Indigenous people can personally experience traditional and transitional Africanist worldviews. I will be accessing and examining Western media, films, travel brochures and documentaries. According to Holliday (2011, p. 2), an intercultural author and authority on understanding other people’s cultures:

[The] majority of the established theories within academia are derived from Western sources [...] [those in the] West are working from the locality of political, economic strength and cultural superiority [...] and its aftermath on the desire to export self-government and somehow ‘ameliorate’ the envisaged culturally lacking non-West.

As the study has progressed, it has taken various approaches; this is because no matter which field one approaches the subject from, approaches to representation and decolonisation are highly contested matters. Since this study challenges the suzerainty of various forms of misrepresentation of African Indigenous people, it is essential to employ Indigenous methodologies and methods of knowledge production. Denzin et al. (2008, p. ix) consider the period 1994–2004 (a period when there was a lot of writing about decolonisation of Indigenous people and acceptance of Indigenous African agendas), to be a “decade of world Indigenous people”, which became a decade of
**deconstruction**: an exercise that will continue until all Indigenous African people are liberated and self-liberated. Although the most important goals of this research are to grasp the culture of the African people, it simultaneously works to maintain strong and distinct African identities, as it is impossible to produce a single homogenised narrative or to include every African story. I am aware that this is likely to involve some simplification. The interpretive turn in cultural studies, education and health professional fields has motivated a broad depiction of descriptive findings, along with stories, personal statements, production and interactive media messages on the global dominance of conventional cultural academic research, according to Ellingson (2009).

In this chapter, I will give an overview of how the research is organised. Following the introduction, the background of the study is set out in Section 1.2, giving details of the research which examines the symbolic power and authority of ‘tourism’. This draws on investigations by Buck (1993), Hollinshead (1993, 2002) and Kirshenblatt-Gimblett (1998) into the cultural and symbolic projection of people and places. Section 1.3 examines ways of bringing together Indigenous African ways of learning and Western ways of administering qualitative studies and research, as mentioned by Dei (2011 p. 345). Section 1.4 examines how Africa is currently represented by leading African commentators in comparison with how it is represented by others, and develops a conceptual glossary to assist those who work in tourism studies. Section 1.5 provides the justification for the research. It explains the overall goals, aims and objectives of the study and sets out the logic, illustrating how the study will endeavour to fill the gaps in existing knowledge. Section 1.6 describes the circumstances that may affect or restrict the research methods and the data analysis. It establishes a critical consciousness of the research problem, and the relevant literature reviewed, and the methodologies chosen to conduct the study. Section 1.7 defines the main terms and concepts that are used in this research. Section 1.8 sets out the underlying assumptions and explains the processes used to ensure that the data is not biased and can be easily understood. Section 1.9 summarises the concepts of decolonisation, Indigeneity theories and Ubuntu, in addition to
misrepresentation, stereotyping and Eurocentrism. Finally, Section 1.10 outlines how the subsequent chapters are organised. The next section reviews the research area, the current literature surrounding the topic, and the relevant history and previous issues in relation to similar studies.

1.1 Background to the study on mistaken identities and the misrepresentation of Africa and Africans: the marginalised people and continent

My hope is that this study will transform perceptions on how Africa is seen from European and American perspectives and how Africa sees itself. This study may inspire other African researchers to apply Indigenous methodologies, bringing in fresh debate and dissent as forms of decolonising methodologies to enable the continent to resist the colonial education system imposed on the Indigenous people. Historical and current debates on the use of the African philosophy, *Ubuntu*, inform this study on the misrepresentation of Africans, building on our knowledge of the decolonisation of Africa in tourism. This study has been conducted within an Indigenous methodological framework – contrary to other work, which claims to be Indigenous but serves only to further European methodologies of researching Indigenous Africans and provides little evidence of decolonising the African education system or unsettling mistaken identities of Africans. In this research, it is important to consider discursive positions and insights from tourism studies, in addition to those from outside the discipline, as a way of incorporating fresh knowledge and ideas.

I contend that the capitalist nature of conducting tourism business is alien to Africa, owing to the fact that some of the places that have been designated for tourism purposes were once sacred places of worship. Tourism has now commercialised many places that had a historical purpose before the arrival of the settlers. Hence, African ontologies, epistemologies and axiologies are crucial for explaining the development of tourism in Africa if we are to reduce the tensions from the way cultural issues are handled by the African tourism industry regarding traditional and sacred places...
that have been turned into businesses. Alongside this, retrogression tourism is very important in Africa; however, due to a lack of capital, the bad state of the roads, because of factors such as inaccessibility of tourism destinations, unsanitary drinking water, and wars, tourism investment may have had a negative impact on the rate at which development was taking place, (Barber, 2007). Part of the infrastructure that supports the tourism industry in Africa is made up of the remnants of leisure facilities that the defeated colonial governments left behind when they retreated to Europe. The development of Africa’s tourism potential is severely limited for reasons that include lack of capital, poorly maintained roads, the inaccessibility of tourist areas, unclean drinking water, wars that are destroying the infrastructure, and corruption.

In some ways, Africa has been following communism for nearly forty years and has developed centrally controlled economies based on powerful and influential communist ideological systems; in other ways, some minority white governments have begun pervasive state monopolies and non-market economic systems in their respective countries. Both suddenly “opened up or welcomed capitalism, entrepreneurship, market forces and political pluralism, and rejected the economic and political institutions that previously controlled them” (Chinweizu et al., 1983, p. 178). The tourism industry in Africa is nonetheless at an early phase of development. It can be divided into three segments. The first segment includes African countries with a well-developed tourism industry; these countries have not experienced intensive guerrilla warfare, so a period of upheaval did not destroy their infrastructure. Countries such as Egypt, South Africa, Morocco and Tunisia have experienced fewer wars and have a successful tourism industry. However, the current political discord in Egypt, which has seen bombs targeted at tourist facilities and areas, is scaring tourists away. The second segment includes countries that can be considered as having the potential to generate a steady income from tourism, such as Kenya, Swaziland and Mauritius. However, Zimbabwe is facing issues of land-grabbing and poaching, and appropriating companies are forcing them to give fifty-one per cent of the shares to Indigenous people, destroying the once vibrant
industry. The third segment includes countries such as Tanzania, Algeria and Burundi that see little or no economic benefit from tourism at present.

Wars have destroyed almost everything. However, there may be some desire for these countries to see tourism expand or incorporate tourism as an economic necessity and become a tourist destination. There are some success stories in African tourism, especially in countries that, for example, have beautiful scenery and beaches and are relatively near to Europe. However, these countries have recently suffered setbacks due to political changes (especially in North Africa) and attacks by terrorist organisations that are operating in many parts of Africa. Despite these challenges, Africa offers a wide range of tourism opportunities, and this is central to addressing the issues of representation and misrepresentation. Figure 1.2/1 shows a map of the diverse tourist activities on offer in different parts of Africa. One of these is historic tourism; well-documented, archaeological UNESCO sites and emerging cinema portray an image of an alternative Africa. An example is Egypt, with its pyramids and historical artefacts. Other places include South Africa and Kenya, where safaris give tourists the opportunity to see the ‘big five’: elephants, lions, buffalos, rhinoceroses and leopards. The big five feature frequently on the National Geographic television channel, which is broadcast on cable networks in Europe. The channel features documentaries produced by the National Geographic Societies of Euro /America which portray Africa as a jungle, an uninhabited place full of wild animals. Numerous people in the Western world are unaware that African countries are not the jungles depicted in these documentaries, and that Africa is home to motorways, high-rise buildings (including hospitals), and traditional healers who administer natural medicines in addition to these modern facilities (see Figure 1.2/2).
Figure 1. Tourism in Africa: tourist areas and activities often not highlighted

Source: Dreamstime.com (http://thumbs.dreamstime.com/thumblarge)
Figure 1.1. /2 Spirituality, the healing wisdom of African Indigenous people, and the belief system: once marginalised and suppressed throughout the colonial period but emerging in post-Independence.
1.2 Focus: the power of tourism to represent ‘place’

Culture is critical to knowledge production. This study attempts to challenge and unseat the imperial procedures of knowledge production. The researcher will examine Indigenous peoples’ use of their cultural knowledge production system for the decolonisation of Africa as a framework and paradigm of cultural studies, postcolonialism and human communication. This will be used to systematically analyse the misrepresentation of Africa in Western media, films, travel guides, books and television documentaries. The approach will be interdisciplinary, or transdisciplinary, and will extend to embrace issues of cultural accommodation, and divergent views, to understand the mediated multiplicity of constructions that exist among Indigenous African people. The issues of traditionality and the notion of the ‘real’ Africa and Africans can be understood through topological operations, forming a figurative substratum of the discourse of empire, for example, utilising the tropes of animalisation and infantilisation – inherited visions that have tended to regard Africans as primitive and savage.

The terms interdisciplinary, transdisciplinary and postdisciplinary are defined below; their relevance to this research is to furnish a comprehension of what the Indigeneity aspiration entails. **Interdisciplinary** refers to “knowledge relating to more than one branch and to this emergent tourism study has been seen as crucial on examining the scope and consequently on the conceptual, its main questions in developing terms and glossary for this thesis” (Botes, 2008, p. 19). In response to the narrow discipline focus and hyper-specialisation of the twentieth century, the transdisciplinary approach attempts to formulate an integrative process of knowledge production and distribution (Plessis, 2012). In this study, the term **transdisciplinary** seeks to capture the extent of this research approach, which is as diverse and complex as its Indigenous African methodologies. I understand the final term, postdisciplinary, to refer to the disintegration of the discipline’s clear differences, which have been undergoing major a significant profound change, as well as the steps of propagating new horizons [that also] tends to produce the conceptual and doable challenges that
really are necessary for exploration. Specifically, according to Jamal and Robinson (2009), postdisciplinary research uncovers the blurriness of limits among tourism and also other occurrences, such as Indigenous rights and historical acculturation, related to modern worldwide disparities and interrelatedness. Table 1.3/1 summarises the features of multidisciplinary, interdisciplinary, transdisciplinary and postdisciplinary research to demonstrate the emergent nature of the study and its flexibility with regard to the knowledge production of Indigenous Africans.
Table 1.2. /1: Multidisciplinary, interdisciplinary, transdisciplinary and postdisciplinary research approaches

<table>
<thead>
<tr>
<th>A. Multidisciplinary research</th>
<th>B. Interdisciplinary research</th>
<th>C. Transdisciplinary research</th>
<th>D. Postdisciplinary research</th>
</tr>
</thead>
<tbody>
<tr>
<td>Working across several disciplines.</td>
<td>Working across several disciplines.</td>
<td>Working across and beyond several disciplines.</td>
<td>A direction beyond disciplines.</td>
</tr>
<tr>
<td>Members of different disciplines work independently on different aspects of the project.</td>
<td>Focuses on reciprocal action of disciplines.</td>
<td>Involves relevant specialist stakeholders and other participants</td>
<td>Strategises, based on more adaptable ways of knowledge production.</td>
</tr>
<tr>
<td>Individual goals in different professions.</td>
<td>Shared goals.</td>
<td>Members work together using a shared conceptual framework.</td>
<td>Based on plurality, synthesis and synergy.</td>
</tr>
<tr>
<td>Participants maintain their own disciplinary boundaries.</td>
<td>Participants surrender some aspects of their disciplinary roles but maintain a disciplinary approach</td>
<td>Participants have role release and role expansion.</td>
<td>Not compelled, driven by the compulsion to provide concrete answers and findings.</td>
</tr>
<tr>
<td>Juxtaposition of disciplines, additive and collaborative.</td>
<td>Integration of disciplines.</td>
<td>Transcends discipline boundaries.</td>
<td>Has the range to be dynamic and self-referential.</td>
</tr>
<tr>
<td>Separate methodologies.</td>
<td>Common methodologies.</td>
<td>Integration, assimilation, unification and harmony of views and approaches.</td>
<td>Gains understanding of the exact subjects and their histories.</td>
</tr>
</tbody>
</table>

Source: Adapted from Plessis et al., 2012
The approaches set out in Table 1.3/1 have enabled me to explore the tropes of empire on how Africans are represented, as they have their origins in various disciplines, such as archaeology, sociology, anthropology and media studies. These disciplines worked hand-in-hand with colonialism in projecting misrepresentations of Indigenous African cosmologies and psyches. Therefore, the conceptualisation of this study is based on two widely separate cultures and lifestyles: first, my experience in Africa, where I was born and raised; and second, my experience in Europe, where I furthered my education and career. The study aims to highlight the differences between the ‘counter-identification’ (Hollinshead, 2003, p. 35) and disidentification (Hollinshead, 2002, p. 125) of the performed cultures and narratives. Counter-identification suggests that “any pleasing way to appeal to a fellowship identity is tyrannical because it imposes an apportioned identity of the clanship of a group and subdues the internal differences of the tribal groupings” (Hollinshead, 2003,p.23). Furthermore, Hollinshead (2003,p.23) also sees “disidentification as a road to productive negotiations of different diversity and contradictions within political identities and subject positions”. Du Bois (1901, 1978, in Denzin and Lincoln, 2005, p. 940) reminds us that “the problem of [the] twenty-first century, on a global scale, will be the problem of cultural identity crisis – and that modern democracy cannot be imposed by one culture or nation; it must come within the cultures involved”.

This problem of the “cultural identity crisis has not spared Africa and Africans either. Western supercilious egocentric historical cultures purged Indigenous cultures at the same time as propagating their own Western narrative of the African worldview” (Larkin, 1980, p. 1). What, then, is a narrative? “A narrative is an assemblage of streamlined stories that support an exegesis of history of Indigenous people and expounds a virtuous truth in order to sanction authority and power” (Hollinshead, 1996, p.12). In Africa, the colonialist narrative has been consciously or unconsciously constructed around the epoch of development in order to justify colonialism. This is why Jamal and Robinson (2009, p. 504) observed “studies of tourism in the less developed countries,
scrutinies over identity and delineation, and postulates over the cultural, governmentality and economic nature and implications of tourism encounters”. The purpose of the research is to use tourism, as well as the related creative and inscriptive industries, to illustrate the nuances of the false representation of Africans, which itself is extremely emotionally charged (Xinran et al., 2007). Such notions of historical controversy, metaphorical landscape, psycho-cultural stories and scenes are relevant to this inquiry. The misrepresentation described in the studies should not be lost but should have its focus, following the studies of Hall on representation (Fanon, 1963), on liberating oppressed people (Young, 2004) and on historical reminders that colonialism is not over. The postcolonial theories invigorate the discussions and can make sense of misrepresentation from a historical viewpoint and in today’s context. The methodological processes used in the study have gathered pace over the past twenty years with Indigenous intellectuals becoming more and more involved and assertive-combative in the struggle for the marginalised voices throughout the array of academic disciplines. This can be made possible “through narrative theory – an important reference point for researchers wishing to understand the impact of misrepresentation and its political significance for the cultural dimensions of tourism in Indigenous communities, for example, when one group decides on the ‘inclusions and exclusions, of the symbolic landscape in visual images, physical objects, words, or sacred and solemn public celebration’” (Bjornson, 1994, p. 52).

It is anticipated that “the twenty-first century will be the century for Africa to grow economically, intellectually and technologically and advance in the provision of services by building more tarmac roads and medical centres in the rural areas and remote countryside” (Sterry and Akama, 2000). Only Africa can empower her citizens. The coloniser, the West, is still wedded to the retrograde vision of Africa’s past and knows nothing of its present and even less of its future. This Eurocentric view is stereotyped. This is how Africa was created by the West and “perceived as a continent politically different from the rest of the world, governed by bloodthirsty rulers who would obey the rules of democracy only as long as it suited them” (Larkin, 1980, p. 23). Decolonisation, then,
becomes a conceivable idea that is so important that dialogic awareness, with deep understanding and a distinctive perspective of the Indigenous worldview, should take place. Africa is facing massive changes, driven by demographic and global power shifts and Islamic resurgence.

According to Eze (1998, p. 345), the Islamisation of West Africa, with its radical thought, is not compatible with African culture. Examples include the recent trouble in Nigeria with Boko Haram and the disturbances in Mali with Al-Qaeda militants, who are anti-tourism and anti-Westerners. Another example is the Tuareg rebellion group, which is seeking an independent state of Azawadi. Further north, the Arab Spring in North Africa has left the region volatile and porous to Al-Qaeda-affiliated militants, who are now responsible for tourist kidnappings, Airewele-Soyinka (2009, p. 245). What can be perceived is the restlessness of a people, which is much greater than the word ‘restless’ suggests. It is a shameful situation. However, the Indigenous people should become more aware of the world in which they live. What sets the world in motion is the interplay of difference that of “recognising dependency, frailty, and our own role in our failure is not only a rational act, it is also a right step towards our living life as moral individual” (Eze, 2011, p. 123).

1.3 Study problems

The decolonisation of ‘Africa’ in tourism: the representation and misrepresentation of Africa being and becoming

The study is mainly transdisciplinary in orientation, although certain important sections of it are conceived and written in a postdisciplinary way and address issues beyond the field of tourism.

Preface to study problems

The study constitutes an inquiry into the colonising epistemologies that have conceivably over-delineated Africa and Africans from Western/Euro-western viewpoints. It is based on the assumption that Africa and Africans are commonly misperceived by non-Africans, and it therefore looks into those areas where important African worldviews have been denied and where there may
be a need to help restore lost or damaged cultural thinking patterns. Thus, the researcher seeks to help liberate the captive minds of non-Africans who do not commonly see Africa in the ways in which Africans themselves tend to see Africa rather than just liberate Africans themselves. Thus, this study will contribute new and fresh thinking in key areas of what Smith (1999, p. 38) deems as ‘depict theorizing’ — that is, where a cultural population or mix of peoples has not been understood or accounted for in terms of its own cherished worldview, and where considerable harm or hurt has built up over time.

The study offers a contribution towards what Ludema et al. (2006) have described as an ‘appreciative inquiry’, where the research effort is purposely scaffolded to place great significance on the existential realities and the emotional and cultural sensibilities of an as yet under-appreciated population (in this case, Africans). It will draw attention to the unspoken rules by which Africans commonly think and act, and those by which non-Africans tend to think about and describe Africans. The goal is to help transform the minds of those who have a tendency to misappreciate Africa and Africans, as a contribution towards advancing knowledge about them. The main aims of the study may best be comprehended through the following statements of the study problems and sub-problems:

1.3.1 Statement of the study problem

The main study problem: the projection and misrepresentation of Africa and Africans today

The main impetus of this research is to examine how Africa and Africans are represented today by lead African commentators, in contrast with the ways they are represented by others, especially by non-African outsiders in tourism studies, tourism management and related fields. The aim is to understand where and when cherished African notions of being and becoming are not being properly represented or projected by non-African others today.

I will develop a number of philosophical precepts (on matters of cultural identification) and
conceptual glossaries (on related acts of articulation about the culture/cosmology) to help scholars and professionals, mainly in tourism studies, tourism management and related fields of scholarship, to understand their own role in the representation of Africa and Africans, and the unacceptable held African fantasmatics.

The above main study problem is predicated upon four caveats:

a) Caveat 1 = The acute African agonistics

Major hurt continues to be caused to Africans today from the way in which dominant organisations, authorities and agencies in tourism and related fields depict and portray Africa and Africans. The study will therefore help interrogate the captive minds of non-Africans who might act unknowingly in ways that are unacceptable to Africans, and to Africans themselves who might have ‘captive minds’ which are tuned in to what could be styled colonised representation of Africa/Africans.

b) Caveat 2 = The continued othering of Africa and Africans

There is no single African view of what Africa is or Africans are, but there are a large number of major common points of concern on the part of African institutions and individuals in terms of the way that non-Africans (mainly in the West) continue to ‘other’ Africa and Africans through the representations they use. A large focus of the study is on the colonised other, and the ways in which non-African epistemologies view Africa and Africans. Nonetheless, it must be acknowledged that the other is not a singular or uniform place, and there will always be a diverse range of identities and competing interpretations of identity in that universe. Thus, colonised spaces are not just uncomplicated spaces; they are routinely also ‘third space’ locations (after Bhabha, 2004) which have to be painstakingly examined in terms of their interstitial ties and hybrid characterisations.

c) Caveat 3 = The study as ethnophilosophy
This study is an inquiry into philosophical matters of knowledge production and generation set in the contemporary cultural and symbolic condition in which Africa and Africans find themselves located. It is thereby an inquiry into ethnosophy, after Ermagalit (2001). In its African contexts, it comprises connectedness and relationships that are important to the people of Africa and could be said to be an ontology of connectedness. The ethnosophy launched in this opening chapter is a research endeavour to inspect the ontologies, epistemologies and axiologies of Africans relationally.

The methodologies considered in Chapter 3 (the research design chapter) must strongly reflect that rationality, i.e. that acute African sense of interconnectedness. Hence, as the study proceeds, an effort will be made to show how Africans have been oppressed by Western/Euro-Western theories. As the study proceeds, it will be based on the African Ubuntu worldview, which revolves around the harmonious relations people seek to have with each other whether living or non-living. It will be founded on Ubuntu philosophies such as ‘I am we; I am because we are; we are because I am’ (Goduka, 2000) which contrast sharply with governing non-relational and individualistic Eurocentric/Euro-Western views of humanity, for example, ‘I think, therefore I am’.

d) Caveat 4 = Tourism as a collaboration inscriptive medium

Caveat 3 explains how this study is pitched ethnosophically, and a continuing attempt will be made to contextualise the engaged ontologies, epistemologies and axiologies in terms of African outlooks on the world. However, it will not only be the investigation’s philosophy that will be Africanised, where possible tourism studies will be also. In this respect, an attempt will be made to show not only how the people of Africa and the institutions of Africans have been colonised over the past few centuries, but also how the industry and machinery of tourism has been colonised during this time, notably during the last hundred years. Tourism will be regularly examined to distil the dominant ideologies that have coursed through it and course through it today, where tourism itself performs as a source of knowledge, misinformation and salience. Throughout this study, tourism will be considered as a set of inscription mechanisms and forces which help regulate how Africa is seen.
and shown, and how Africans are encountered and understood. As this study is relational in the treatment of its ontologies, epistemologies and axiologies, an attempt will be made to gauge and interpret the connectedness of tourism in Africa and about Africans. The endeavour is not just to see how Africa/Africans are encoded in and through tourism, but how they are inscribed through it. The ongoing effort will be to ethnographically search for the collaboration or relational role and function of tourism in disseminating stories about Africa/Africans.

1.3.2 The sub-problems for the main study problem

The above main study problem may also be stated via the following five sub-problems. The aggregate aim of the investigation in support of the lead study problem is:

**Sub-problem 1:**

The emic construction of Africa and Africans

*To examine how Africa and Africans are represented today in cultural studies and related vehicles of philosophical articulation by respected commentators on African traditions, inheritances and evolving transitionalities.*

**Clarification of Sub-problem 1:**

This sub-problem identifies the need to delineate the strong cultural, spiritual, historical and philosophical-based explanations of Africa and the developing life of Africans that are carried through contemporary tourism. It therefore registers the need to create space for interpretation of the strong African community knowledge systems which are cultivated through tourism and its related industries. Such an assessment of emic constructions of Africa and Africans is important if the opposite critique is to be made about the potential for counter-narratives about Africa.

**Sub-problem 2**

The representation and misrepresentation of Africa and Africans in tourism studies
To examine if, and how, lead African institutions, interest groups and individuals consider that Africa is significantly misrepresented through tourism and related fields today.

Clarification of sub-problem 2

This sub-problem identifies the need to understand how African commentators consider the substantial misprojection of Africa/Africans by etic, external and outsider bodies, notably by organisations and institutions that act from Eurocentric standpoints. It registers the fact that etic beliefs, concepts and tools are not only prevalent in representations of Africa/Africans but have become almost entrenched and normalised over recent centuries. It will require the researcher to be well immersed in the emergent literature about postcoloniality, decolonisation and Indigeneity, each of which helps in understanding what may be deemed important, although the interpretations may be difficult to locate, decipher and interpret.

Sub-problem 3

The conceptual constraints in understanding received African aspirations for tourism

To ascertain what lead African institutions, interest groups and individuals consider are the significant barriers in the etic (i.e. largely non-African/Western) understanding of Africa and Africans regarding established emic African visions today.

Clarification of sub-problem 3

This sub-problem acknowledges the common view in the literature on African philosophy (Ermagalit, 2001; Goduka, 2000) that received transitional/inherited African Indigenous knowledge has been heavily marginalised over the past five hundred years and continues to be peripheralised. It recognises that there have been many obstacles or a ‘glass ceiling’ which has denied space for African outlooks on the world, whether enacted consciously or unconsciously. But it also
acknowledges that many Africans may themselves have inadvertently held entrenched views which have marginalised traditional/inherited emic views about Africa/Africans.

**Sub-problem 4**

**The conceptual constraints in understanding unfolding African aspirations in and through tourism**

To ascertain what lead African institutions, interest groups and individuals consider are the significant barriers in the etic (i.e. largely non-African /Western) understanding of and about the aspirations of Africans today.

**Clarification of sub-problem 4**

This sub-problem is a cousin to sub-problem 3. Sub-problem 3 looks for those obstructions that African commentators consider non-African individuals, interest groups and institutions engage in to frustrate emic African outlooks on the world that emanate from the past. Sub-problem 4, however, seeks to explore and identify obstructions to emerging or transient African Indigenous knowledge. While sub-problem 3 requires the investigators to research back, sub-problem 4 requires the investigators to research forward and examine the significant emanative forms of African selfhood and African-rooted knowledge that appear today among the aspirations of Africans. It is expected that this effort will require interpretive skills to determine which of the emergent outlooks are substantive in scale and scope. It is one task to identify the established winners from the past, it is quite another to justify how expression A, idea B or aspiration C has the significant reach, support or resonance to endure.

**Sub-problem 5**

**The development of conceptual lexicons on the misrepresentation of people, places, past and present today, with an emphasis on the othering of Africa and Africans**

**Clarification of sub-problem 5**
This sub-problem has been identified to help readers in tourism studies, cultural studies and intercultural communication become comfortable with the terminology that other disciplines use to define how critical observers of African culture and postcolonial settings talk about the traditional and transitional scenarios they examine. The aim is not to invent new words for these matters of cultural dominance but to pool together terms and concepts which already exist but which may have been exercised on a too-limited front. Sub-problem 5 requires the researcher to document these expressions of hegemony which were used to justify the dehumanisation and stigmatisation of traditional and newly emerging African understanding about Africa and Africans. These terms will not just detail the fixed and well-established cultural poetics about Africa /Africans, it will also detail the hybrid cultural poetics of those spaces of identification which exist between commonly known identities or long-standing viewpoints. Many of the terms and concepts will therefore relate to the interstitial, the liminal and the in-between.

Sub-problem 5.1

The gestatory development of a philosophical gradus on ‘African identities and inheritance’ for international tourism studies.

To develop a first conceptual glossary to help scholars and practitioners working in tourism studies, tourism management and related fields of scholarship to understand matters of African being and becoming.

Clarification of sub-problem 5.1

This requires the researcher to build a lexicon that accounts for the ways in which lead African commentators may wish to identify themselves under the vicissitudes and new possibilities of the global postcolonial moment. Much of this will detail the manner in which Africans wish to be seen in their own right, as the power and the legacy of the colonial yoke diminishes. As with the lexicons for sub-problems 5.2 and 5.3, the lexicon for sub-problem 5.1 will focus on the expressions of being and
becoming that may readily be projected through either the praxis of tourism and management or the ontologies of international tourism studies.

Sub-problem 5.2
The development of a philosophical concept-board on ‘othering’ for international tourism studies, to help scholars and practitioners working in tourism studies, tourism management and related fields of scholarship to understand their own role in the contemporary othering of Africa and Africans.

Clarification of sub-problem 5.2
This requires the researcher to build a lexicon which address the practices and actions through which Africa has been othered or through which Africans themselves have been suppressed and underappreciated. It is acknowledged that a large number of the constructions will address the way in which the centuries-old Western/Euro-Western obsession with a contained and individualistic ‘self’ is intertwined with the necessity to quash all that is perceived to be ‘other’. Many of these terms will be located within expressions and identifications around an implicit but supreme and self-affirming ‘white male’ standard for living and being.

Sub-problem 5.3
The development of a philosophical concept-board on ‘acts of representation, signification and symbolism’ for international tourism studies
To develop a conceptual glossary to help scholars and practitioners working in tourism studies, tourism management and related fields of scholarship to reflectively understand their own role in helping to project and promote emic African fantasies of being and becoming which have the demonstrable support of leading African commentators of today.
Clarification of sub-problem 5.3

This requires the researcher to build a lexicon which address matters of present day African expressions about traditional and developing culture. It is recognised that many of these terms will describe epistemologies (whether held by non-African outsiders or by African insiders) that are *multivocal* in their capacity to distinguish different, plural voices from each other, or are *multilogical* (Smith and Richards, 2013) in their capacity to work or respect the ‘in between’ among different cultural logic at the same time. The objective is to help researchers in tourism studies, culture studies and intercultural communication to identify a richer mix of trajectories along which they can explore the role of Indigenous knowledge and its suppression or empowerment.

■ The auxiliary study problem: the projection and misprojection of Indigenous culture and Indigenous peoples today

The auxiliary agenda of this research is to explore how prominent Indigenous scholars and commentators across the world critique the Indigenous populations under the contemporary decolonising moment. This is to shed light on how established and emergent notions of Indigenous being and becoming in Africa may be both more productively understood and articulated in a way that is more consonant with lead views about African Indigenous ways.

The above auxiliary study problem is predicated on the following four caveats:

A. **Caveat 1 = Consolidating Indigenous views on Indigeneity across the world**

The problems concerning the representation of Indigeneity as faced by Indigenous populations around the world (in North America, Asia and Australasia, in particular) are assumed to be broadly similar to the problems faced by Indigenous Africans in Africa.

B. **Caveat 2 = Parallel insights for Indigenous Africans from across the continents**
A vibrant and steadily enlarging cross-disciplinary literature is emerging in Indigenous studies at this turn-of-the-century decolonising moment, from which those who are concerned about the unacceptable and inappropriate representation of Indigenous Africans can learn a great deal.

C.  **Caveat 3 = No possible return to the old unadulterated past**

The improved representation of Africa and Indigenous Africans, as called for in this study, is no attempt to lock Africa or Indigenous Africans into old or fixed visions of peoples or places which are entirely dependent on a complete return to the valued ways of the past. Rather, it is an effort to inform contemporary external signifiers of Africa and Indigenous Africans of representations or symbolism that causes most concern among lead African commentators on Africaneity today. The researcher will have to be continually self-vigilant to check that he is not chasing the chimera of an unreachable and unattainable or untainted ‘African past’.

D.  **Caveat 4 = The protean plurality of visions of Indigeneity**

It is assumed that a large spectrum of contesting outlooks exist by which Africa and Indigenous Africans are known, each of which helps constitute the *hybrid poetic* on held or felt Indigenous inheritances. That hybrid poetic is both protean and ambivalent in its capacity either to bolster or re-fashion ‘traditional views’ or ‘transitional views’ of African being and becoming. It is intended that the insights gained in responding to the auxiliary study problem should complement the intelligence gained in relation to the main study problem. There are two sub-problems which make up the auxiliary study problem. Auxiliary sub-problem 1 is about axiological level matters of ontology and epistemology, and auxiliary sub-problem 2 is a methodological issue.

**Auxiliary sub-problem 1:**

The development of a mix of research agendas through which matters of Indigenous being and becoming can be explored in international tourism studies.
To develop a pool of research on methodologies and substantive Indigenous axiologies through which Indigenous matters can be appropriately examined. These procedural guidelines should be faithful to the identified group or to the communal aspirations of African Indigenous populations (or other Indigenous populations) as the context demands.

Clarification of auxiliary sub-problem 1

This issue is linked to the establishment of a postcolonial Indigenous paradigm that will allow for more fruitful research in tourism studies and related fields. This first auxiliary sub-problem calls for interrogation of Indigenous knowledge systems within dominant Western/Eurocentric ways of conceptualising and conducting research. It constitutes a movement towards a transformative paradigm which can articulate resistance to rooted Western research methodologies. It also calls for research on international tourism studies and related fields to liberate the minds of researchers and help restore faithful African cultural thinking patterns, whether exercised by Africans themselves (who may previously have been researching only through Euro-Western axiologies) or by non-Africans.

Auxiliary sub-problem 2:

The development of a mix of default research procedures through which matters of Indigenous being and becoming can be explored in international tourism at the methodological level to match and complement the research agendas being developed under auxiliary sub-problem 1.

To develop a set of sensitive and informed methodological considerations which can help in the choice of appropriate study methods in accordance with Indigenous axiologies. These considerations must be faithful to the identified group or to the communal aspirations of the African populations (or other Indigenous populations) as the context demands.
Clarification of auxiliary sub-problem 2

As with auxiliary sub-problem 1, this is part of the movement to establish a postcolonial Indigenous paradigm through which research in tourism studies and related fields can be more fruitfully exercised. It calls for the cultivation of a flexible checklist which should be heeded at the level of methodological approaches. These procedural concerns should – as with the ontological and epistemological insights to be covered under auxiliary sub-problem 1 – seek to integrate Indigenous knowledge systems within dominant Western/European ways of conceptualising and conducting research. Auxiliary sub-problem 2 should be treated in tandem with auxiliary sub-problem 1, thereby helping constitute a movement towards the development of a transformative paradigm.

While auxiliary sub-problem 1 focuses upon the need to secure and integrate knowledge systems from a postcolonial Indigenous research perspective, the requirements for auxiliary sub-problem 2 focus on the cultivation of methods that strongly reflect both the received and the emergent African populations, as the specific situation demands. The goal behind auxiliary sub-problems 1 and 2 is to help develop for tourism studies, and related fields, tools which are robust yet apposite for Indigenous research. In treating auxiliary sub-problems 1 and 2 in tandem, the aim is not to Indigenise existing Western/Eurocentric research methodologies and methods, but to help generate new styles of research that Western/European constructs have not been able to reflect.

It is necessary to understand that auxiliary sub-problems 1 and 2 have been adopted not only to realign old kinds of knowledge within tourism studies, but to help legitimate new sorts of knowledge for this area. The research will operate within a hybrid poetic (Lefevere, 1983 in Huggan 2004), in a double application. In the first sense, it will inevitably combine orientations and outlooks which emanate not only from Indigenous African understandings, but also from contextually dominant European or Western ones. It may be hard to distinguish where the African worldview starts and finishes, and where the other one begins and ends. In the second sense, the researcher will work
with insights which are distinctly historic and traditional, echoing a locally grounded and continentally powerful pan-African regard for the world, but will also be an emergent and transitional fresh take on things.

There will be a recurring difficulty to distinguish what is truly old and traditional from what is fresh and transitional. However, the effort has to be made if the mainstream identifications are to be properly distinguished from the often apologetic counter identification by which Africans are known (and by which they sometimes seek to reveal themselves), and also from the more strident disidentifications by which other Africans say they must be correctively known. In order to interpret these contesting outlooks of identity and held fantasmatics, the study will be transdisciplinary, enriched with certain postdisciplinary orientations. In sub-problem 5, the term enunciation (Bhabha, 2004; Hollinshead, 1996) refers to ways in which a particular population can announce themselves to the outside world. The following box 1.1. /2 summarises the research study, sub-problems and auxiliaries.
Box 1.3. Summary of the study problem on the projection and misprojection of Africa and Africans today

<table>
<thead>
<tr>
<th>Research Aim: The decolonisation of Africa in tourism: the representation and misrepresentation of African being and becoming</th>
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<tbody>
<tr>
<td><strong>Main study problem:</strong> The projection and misprojection of Africa and Africans today</td>
</tr>
<tr>
<td><strong>S/P 1:</strong> the emic construction of Africa and Africans in tourism</td>
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<tr>
<td><strong>S/P 2:</strong> the representation and misrepresentation of Africa and Africans in tourism</td>
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<tr>
<td><strong>S/P 3:</strong> the conceptual constraints in understanding received African aspirations in tourism</td>
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<tr>
<td><strong>S/P 4:</strong> the conceptual constraints in understanding unfolding African aspirations in tourism</td>
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<tr>
<td><strong>S/P 5:</strong> the development of conceptual lexicons on the representation/misrepresentation of Africa and Africans today</td>
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<tr>
<td><strong>S/P 5.1:</strong> ... on ‘African identities and inheritances for tourism studies’</td>
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<td><strong>S/P 5.2:</strong> ... on othering Africans for international tourism studies</td>
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<tr>
<td><strong>S/P 5.3:</strong> ... on ‘enunciation of acts of representation/signification/symbolism’ for international tourism studies</td>
</tr>
<tr>
<td><strong>Auxiliary study problem:</strong> The projection and misrepresentation of ‘Indigenous culture’ and ‘Indigenous peoples’ today</td>
</tr>
<tr>
<td><strong>AUX/ P 1:</strong> research agendas on Indigenous Africans’ ontology and epistemology</td>
</tr>
<tr>
<td><strong>AUX/ P 2:</strong> default research procedures on Indigenous being and becoming explored in international tourism</td>
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**Key:** S/P = Sub-problem, AUX = Auxiliary
1.4 Justification for the study

As Lubiano (1997) points out, it is critical that a transdisciplinary/postdisciplinary study of this nature be carried out as so many developing and underdeveloped territories of the global economy are envisioned through all the bad epistemological routine of Eurocentrist thought. Africa and Africans have frequently been misunderstood, and the physical continent and its people have suffered the theft and substitution of their cultural identity (Shohat and Stam, 2000, pp. 16–17). This study seeks to explore where tourism and tourism studies have been notably collaborative in that matter. Africa and Africans have often suffered from fictitious homogeneity, where they have been treated, under sanctioned ignorance, as one invariant population with one invariant future, (Riach, 2017, p. 279).

This dissertation is concerned with establishing how new, emerging visions of African selfhood have been captured within the hegemonic representation of Africa, and whether the tourism industry's inscriptive power to project and promote these new visions of selfhood is still viable. Such a study of cultural poetics and hybridity concerns the long-term suppression of the African voice in its representation in the media and its signification in tourism. According to Kirshenblatt-Gimblett (1998), the made and the here the  of places, as articulated through tourism, is not peculiar to tourism itself, but is cultivated over many generations of social, political and cultural thought and action. Tourism is just one vehicle among many in which places and destinations are made, remade and ‘de-made’. Hollinshead (1993) notes that the rank and file of employees who work in tourism (and tourism studies) may be a notably ethnocentric group through the way they have tended to be ‘schooled’ or, rather, ‘not schooled’. It is time for these misrepresentations and misportrayals of the African world to be critically examined, even though such a study cannot yield any simple definition of what Africa and Africans should be.

However, the study can draw upon a new and liberating attention in tourism and tourism studies to the ‘hidden’ Africans and the many different types of transitional and hybrid Africans. It is hoped
that these investigations into the dynamics of a continent and its populations can unearth many new and diverse storylines about African being and becoming that can be told through the refined narratives and counter-narratives of twenty-first-century tourism. Wylie and Lindfors (2000, p. 52) state that “we all need a leap of imagination to comprehend the enormity of a situation which we can’t otherwise feel because we can all talk among ourselves”.

This marks the justification for an investigation into how Africa has been studied in the process of being misrepresented. Anthropologists have exacerbated the power imbalance, as they became the mouthpiece of colonial power; their studies of Indigenous communities and ways of living aimed to inform the colonisers’ methods of oppression. Smith (1999) contends that “the word research is completely [linked] to Euro/American colonialism and imperialism” and considers it “to be the dirtiest for collecting knowledge about Indigenous people”. It should be noted that for centuries Africa was a milk cow for the Western world; the West plundered the continent’s resources for labour and for the slave trade and appropriated Africa’s raw materials for trade pacts and developmental assistance. Its portrayal in social sectors pertains to the production of views of the world as well as the introduction of processes of real-life experiences in a framework that guides interaction and also expresses the works and affiliations of different groups and their interrelationships (Jovchelovitch, 2007).

To explain the complex gaps between the colonisers and the colonised Africans, Young (2004) assumes that imperial and colonial powers were guided by disciplines such as anthropology whose theories increasingly misprojected the indigenous African people of the colonised world as lesser or childlike, unable to feed themselves (although having done so for thousands of years), and needing the fatherly rule of the Euro/Americans for their own best interests. Indigenous people are continually looking for ways to dehistoricise Indigenous cultures after years of exclusion during colonial oppression. The justification is further discovered within “colonial discursion, metaphors,
tropes, and parabolic motifs which played a powerful role in ‘figuring’ European superiority” (Shohat and Stam, 2000 p. 137). As a result, a trope is referred to as the "heart" of discourse. It is a distinctive literal and figurative application of the metaphorical implementation of a phrase, an idea, as well as a word or utterance in a specific context. The mechanism could indeed accomplish its function or fulfil its epilogue if there is no conversation. Tropes can be dictatorial, serving as a defensive mechanism towards intellectual significance. They also comprise an arena of argument: “each is open to continuation, rejection, and subjection and can have a deep impact in the world” (Shohat and Stam, 2000, p. 137). Furthermore, the trope of animalisation serves to reinforce my claim of how Africans are often portrayed and stereotyped.

1.5 The study’s limitations and delimitations

A Western-trained researcher, in conceptualising knowledge, is often likely to marginalise the communities being studied. The assumption is that Indigenous African scholars will not automatically manage appropriate study of a cultural minority, even when researching their own communities (Smith, 1999). Merriam et al. (2001) suggest that being a member means trouble-free access, the aptness to ask questions that are more significant, as well as using sign language and, most significantly, a more honest, genuine understanding of the culture (p. 411). Nonetheless, the insider has biases that are not critical of the culture under investigation; they may acknowledge Indigenous knowledge as legitimate, and as not necessarily contrary to other provenance or forms of philosophy. This study offers an opportunity for the critical thinker to continue on an intellectual journey of decolonisation which is informed by Indigenous theories. This section introduces the limitations of the research by outlining the conceptual process from theoretical and methodological considerations that will be followed in the investigations and in the interpretation of the problem and sub-problems that the study seeks to explore.
1.5.1 Delimitations of the study

I seek to examine the manner in which those institutions and interest groups who are representing Africa have called upon particular geographical, historical and psychic resources in their projection of the continent’s people, places and inheritance. In addition, the investigation will explore the degree to which tourism (alone or with other industries and mediating institutions) has managed to build normalised versions of the identity of Africa. To achieve this, I will take a Foucauldian line (via Foucault’s work on governmentality) to see whether certain specific visions have been favoured and whether other symbolic understandings have been excluded from the key processes of the representation of the culture of the continent. The study will locate a number of examples that speak of the mood and condition of contemporary or postcolonial ‘Africa’ as currently articulated through tourism and the related scripting industries (Franklin, 2009). These matters of a new-sense voice (Bhabha, 1994) for consolidated or emergent Africa are likely to be significant in this study.

As the rationale for this study is to assess the misrepresentation of Indigenous Africans and the colonial constructions of African people and history, it will challenge the Euro/American reinventions of Africans. In the process, I will try to present a clear view of the distortions of the emergent Africa by those Europeans who claim to be authorities on Africa. Africa has come to be understood and falsely articulated in various ways and by various people, including early travellers, missionaries, colonial governments, anthropologists and makers of documentaries and films. I will seek to explain that Africa was not bound by a single culture or identity but, rather, complex and powerfully articulated cultural ideas and identities prevailed throughout the continent. These constructs, whether raised by Europeans or Africans, are highly contested. As a consequence, ongoing discussions are challenging the pre-colonial version provided by European narrations.
1.5.2 Limitations of the study

I will examine the manner in which institutions and interest groups who represent Africa have used particular geographical, historical and psychic resources in their projection of the continent’s people, places and inheritance. The investigation will also explore the degree to which tourism has managed to present normalised versions of the identity of Africa. I will take a Foucauldian line to see whether certain visions have been favoured and whether other symbolic understandings have been excluded from the representation of the culture of the continent. It is the goal of the research to identify a couple of instances (illustrative locales, scenarios, and tales) that reflect the attitude and reality of modern or postcolonial Africa as communicated currently through tourist industry and the allied scripting enterprises (Franklin, 2009). These issues of a new-sense voice (Bhabha, 2004) for the emerging Africa are critical to the success of our investigation.

Because of the recent passing in Africa of two of my close family members – and my resulting indisposition, having just enrolled on my doctoral programme – this inquiry has been maturing in various guises over the last two years. As its transdisciplinary and postdisciplinary nature has evolved over this time, the study of hybrid poetics has become seated within the philosophy of African thought and informed by the social justice perspective of Indigenist ontologies. As it seeks to explore the representations of Africa and Africans that appear in tourism (and tourism studies), this study constitutes a critical investigation of the role and function of tourism as an enunciative force, that is, as a declarative agent of being and becoming. However, like all studies involving uniculturalism, multiculturalism and polyculturalism, it has its boundaries and its governing limitations. Although the study of dynamism is just one aspect, and the study looks into poetics and Indigenist thought, it should be pointed out that this is an inquiry into matters of colonisation and decolonisation. Hence, the following limitations apply to this study.
The study is designed as an emergent study

I am not conducting a single solution-finding empirical study, but rather launching into a longer research agenda on the clash of civilisations. I will be looking at the degree to which there is an interface between the cultures of Europe and of Africa and the amount of mutual respect between the guardians of Western cosmologies of being and becoming and the emerging cosmologies of Africa.

The study began as a transdisciplinary study

In this case, Indigenous Africans and postcolonial Africa should seek an Indigenous theory focused on economic growth and development, and theories of decolonisation which allow sound adjustment by Indigenous Africans to new ideas, which can promote the continent. However, I do not think it wise to conduct this investigation on a within-field or disciplinary basis. The transdisciplinary limitations on this study are due to the limited timeframe available to complete the study. Appiah (2004) claims that “theories are likely to use different languages – they will use different theoretical vocabulary, different concepts – some of what is said in the vocabulary of one theory – maybe about things for examples – does not refer to at all”. Hence it is noted that transdisciplinary studies are usually broad, making it hard to grasp the social and cultural communicative trajectories that underpin the production of knowledge and the articulation of aspiration. It is imperative to explore what contemporary philosophers, human-communication theorists and intercultural studies specialists say about the current reciprocities between the Eurocentrist and the African thought. This study remains a predominantly transdisciplinary one, even though it has necessarily become a postdisciplinary one (Coles et al., 2006) in many key aspects. It is important that forms of postdisciplinary understanding are embraced, because, as Thomas (1993) has shown, the view of stakeholders in colonial and neo-colonial settings can change very quickly over time, and researchers must guard against remaining within disciplinary straitjackets and also within the restrictive uniformity of historicist thought.
The study remains an emergent study

It is necessary to restate the unfolding nature of this critique which unlocks the past, yet is open to the future. The study began as an emergent study, as I have stated. However, it must remain an emergent study until the last moment of data collection and the final phase of its institutionalised interpretative activity. I am therefore modelling my methodological process on the creative thought of Kincheloe, a leading Indigenous scholar, and other authorities on the conduct of emergent studies. Kincheloe’s (2005) acclaimed work in the journal *Qualitative Inquiry* has become something of a methodological bible. I have pursued its guidance on how to conceive and execute an emergent study, that is, learning how to engage faithfully in bricolage. Thus, following Kincheloe’s operational advice, as I seek cultural complexity and cosmological situatedness, I learned to avoid the monological certitudes throughout my study.

The rigour of bricolage is not something that could be sidelined into the opening research design months of 2010, it is an all-embracing scrutiny, which I had to respect during the context-understanding period of 2011, in the data-critiquing months of 2012, and beyond. Why should bricoleurship be seen as a limitation? It is an operational constraint because early interpretation in the study, before I became familiar with the Eurocentric, African and other ontological and epistemological contexts involved, was rather raw. My interpretations at the outset of the study were raw, as were the interpretations during the forced institutional closure in 2012. No critical interpretation of such deep matters can ever be perfect or complete, because the interpretive possibilities are infinite and also the standard of quality to which each of them can be communicated can always be improved. Thus, in the bricolage endeavour of this kind, it would be naïve to expect in-depth findings or significant interpretive scholarship at the beginning and middle phases of the investigation. During the submission phase, the effort must not be to draw concrete findings, as it might be in many empirical and linear ‘context-preknown’ studies.
The bricoleurship effort must be to continue to explicate the orders of reality that have an influence on how Africa and Africans are seen and known (Kincheloe, 2005, p. 328). It would therefore be premature and antithetical to issue sure findings at this preliminary stage of the study. The primary concern must be to examine the ontology of relationships and connections further (Kincheloe, 2005, p. 328) in the making of visions of Africaneity and Africanhood. November 2011 was still a time for the ongoing foundational work to continue, for the discursive construction work in the fictive view of Africa/ Africans to continue. Such is the complexity involved in bricoleurship. Therefore, for my efforts at this kind of emergent interpretive study, under bricoleurship, ‘data’ will always be highly interpretive and will be put forward with caution. By the time this thesis is submitted, it is hoped that the data will have become ‘stronger’. However, the data will still be raw, highly reflexive and subjective. At the point of writing up this study, it is not the appropriate time for any true bricoleurship researcher to enthuse about the data collected. It is still necessary to lay down the context-gaining and reality-clearing conceptual paving stones for the examined data.

1.6 Terms and concepts

Regardless of the discipline, researchers of all works need to use a common language when discussing their work with others. However, these terms for concepts do not replace the outcome of the gestatory development that addresses sub-problem 5. This section reviews the basic concepts and research terminology that will be used throughout this text; a full glossary is provided later in the thesis. These concepts are used to clarify and enhance the understanding and conceptualisation of decolonisation and the misrepresentation of Africa and how Africa is projected and represented in tourism and related areas. The concepts may help to link various theories and the African philosophy of Ubuntu and understand the significance of postcolonialism in tourism studies, African culture and lived experiences.
Double-consciousness

The concept of ‘double-consciousness’ can be traced to an 1897 *Atlantic Monthly* article by the American sociologist Du Bois entitled ‘Strivings of the Negro People’. I have found this concept to be of significance to this study in terms of challenging Western perceived biases towards contemporary African being and becoming. This term was first penned by Du Bois to “relate the felt ideas between the social significance and daily struggles faced by African Americans in the United States” (Rabaka, 2009, p. 67). The concept is of critical importance when applying analyses to the identity of a culture existing under colonial rule. The dominant Western cultures induced or compelled African cultures to invent a new way of living; for example, many Africans were uprooted from their traditional homes through the slave trade, going to work in industry or down mines and then having to pay taxes. Being African-American meant being disadvantaged of a “true self-consciousness” (Rabaka, 2009, p. 34). Instead, Afro-Americans were often discerned through the generalised denigration of Euro/Americans. Du Bois explains that double-consciousness as a term means “being a sphere which yields [a black person] no true awareness, but only lets him perceive himself through the supressingly and unknown of the other world, the white world”.

Indigeneity

The word ‘Indigenous’ is fraught with many meanings. It is a relative term, invoked when newcomers enter the picture (Bruchac et al., 2010, p. 19). Indigenous people are those who have suffered from Western colonialism and imperialism. It is important to note, however, that Indigenous people almost everywhere in the world have suffered from colonialism in some manner, being invaded, conquered and forced off their territory. Therefore, in this study, Indigenous Africans are regarded as the people – the pioneers – found in a place before the modern age and before the invasion and conquest by the Western powers, which uprooted them from their land, enslaved them and took away their dignity, humanity and rights. Furthermore, because Indigenous African communities had a historical progression before the arrival of colonialist societies that claimed authorship of African
civilisation, they judged themselves equal to other Indigenous African societies now existing in the protectorates. Owing to their long history, their ways of life, culture and materiality are now commodities for Western consumption through cultural appropriation, generating a substantial income for the tourism industry favoured by Western tourists seeking a nostalgic and exotic African past. The use of African critical theory, as explored by Rabaka (2009, p. 123), seeks to investigate the relationship between imperialism, knowledge and research, and seeks better understanding of Indigenous African people, how they project themselves and how they resist Western domination.

**v Pan-Africanism**

The concept of Pan-Africanism is a movement and ideology which seeks to foster strong African solidarity among countries, regions and territories. Its foundation is traced back to Marcus Garvey, the proponent of nationalism across the African continent, an ideology seen to be vital for the purposes for economic, social and political progress. Pan-African aims were to build, unify and uplift Indigenous people of African descent. It asserts that the destiny of all Indigenous African peoples, regions, territories and countries are interweaved. At its core, Pan-Africanist assumptions were that Indigenous African peoples, in Africa and those living outside the continent, share not merely a common history of colonisation and suffering, but a common destiny.

**v Ubuntu**

For those who live in southern Africa, *Ubuntu* is no longer a strange word; it is a word that is beginning to have an extraordinary meaning around the world (Vervliet, 2009, p. 1). In Zimbabwe, it is known as ‘unhu’. I understand *Ubuntu* as being a diversified and ancient Indigenous African worldview. It is based on the values of extreme ‘Africaness’, such as caring, relationships, sharing, love, respect, compassion and associated African values. Furthermore, Letseka (2002, p. 180), contends that *Ubuntu* possesses normative inferences in that it summarises the Indigenous African norms and values such as “benevolence, worship, courtesy, and giving, helping, altruism, and
respect and concern for others”. Brendon (1972, pp. 8–9) emphasises that “ubuntu uplifts us to reveal ourselves to others, to understand the difference and appreciate the humanness of other cultures”. This help to reinforce our personalities with good behaviour, tolerance and inform and enrich our own African culture. Letseka (2002, p. 183) contends that the term ‘Ubuntu’ throws light on the Indigenous African communal life and its connectedness, relationship among tribes and clans, and highlights the significance attached to African people and their relationships”. In addition to the above, other terms and concepts are defined in the glossary of this study (located in Chapter 5).

1.7 Assumptions

Before discussing the process of this study and some of the ultimatums faced, it is important to explore Indigenous African epistemologies and their knowledge systems. However, the knowledge systems of Indigenous African people differ throughout the world and even in the same regions or countries, hence the study uses several knowledge systems and epistemologies. In this research, I have involved the knowledge, values and cosmologies of Indigenous African people. This study does not claim to follow a pan-Africanist perspective to research, rather, it is a pragmatic illustration of how a particular researcher can utilise and apply Indigenous African knowledge, values and beliefs to research the marginalised subaltern colonised people, their future and their aspirations. Indigenous African scholars and researchers have brought forward several worldviews vital to shape the approaches of the research, its philosophical and underlying conceptual frameworks, and its methodology, ontologies, epistemology and ethics. Increasingly, these researchers are undertaking research involving Indigenous people. Often, such studies traverse Euro/American practices and Indigenous African knowledge, as demonstrated by Bell’s (2002, p. 123) desire to bring together the worldviews of Western societies and Indigenous communities in order to challenge the present situation of unequal representation.
Another assumption may be found in exploring the approach of an Indigenous African study framework and interpretive inquiry. It is hoped that this study will unpack the future aspirations of the continent of Africa to reveal a vision for African people of an integrated, people-centred, prosperous Africa and a people who are at peace with themselves. This will help contribute to the total liberation of Africa. Hence, the major assumption underlying this study is that all understanding and knowledge about representations of Africa and the projection of Africa is constructed by Euro/American authors. Therefore, as an African scholar and researcher I should not forget Young (2012, p. 123), states “that powerful call to anyone doing postcolonial studies to look to the condition and practice of doing that to consider the relationship of the intellectual activity of an institution to the lives and conditions it seeks to understand”. If African philosophy is a reflection of life, or constructed knowledge about lives past and present, without revisiting or reconstructing the black radical traditions the “hermeneutics of African philosophy” (Serequeberhan, 1994, p. 2) are the interpretative reflections grounded in the actuality of our postcolonial present.

1.8 Synthesis

Ngugi, a leading African commentator, claims that “a nation is not defined by what it is today but by what it has gone through to get where it is” and, therefore, that country’s history should forever guide its future (1996, p. 23). My position in this study is to examine the vision of Africa and Africans held by those who claim to emancipate the African people, such as the African Union, the UN, UNESCO and even the tourism industry, which has claimed that it aims to empower Indigenous African people. Furthermore, in the example of Indigenous African colonial history and Indigenous African struggles, the principles and aspirations that prompted the struggle for liberation should always be seen as decolonising, and should continue to direct the people’s future and be allowed to define their destiny. As an aspiring Indigenous researcher, I should, therefore, continue to pose questions based on Ubuntu to draw on the aspirations and struggles that have shaped the continent and its peoples. Letseka (2000, p. 183) asserts that the term ‘Ubuntu’ firmly illustrates the
connectedness of an individual to his/her community and highlights the significance attached to mankind and to tribal relationships.

Through presenting an authentic African philosophy, I may have discovered something that is currently absent from the Western world. In this, as an African, I seek to crystallise my approaches and bring in various ideas from those who have experienced colonialism. In this study, I will examine the applicability of approaches used by Maori and Cree Indigenous activists who have fought against the injustice of marginalisation and the demotion to the status of a lesser, inferior group. Through critical analysis, I will examine other Indigenous methods and the potential insight that these may provide in order to challenge the representation of Africa in Western scholarship, media, photography and cinema and the construction and projection of African people by Euro/American inscriptive industries. I will provide a summary of how tourism researchers can utilise an African philosophy that has previously not been recognised. It is regrettable that the theoretical and academic contribution of oppressed Indigenous peoples (for example, women, outnumbered minorities and threatened Indigenous communities) has not been recognised, despite the challenges they make to Western research approaches that are regarded as scientific knowledge production. My focus in this study is to highlight the effects of colonisation, while reflecting on Indigenous (or non-dominant) epistemology (which, in general, is unfamiliar to Western scholars), on how Africa is projecting itself and how it is denied the goal of total decolonisation in tourism, through the misrepresentation of African being and becoming. The following sections 1.9 to 1.9.5 present the organisation of the rest of the study.

1.9 Organisation of this thesis

This latest plan for the decolonisation of Africa and accurate representation of African being and becoming is of significance. It aims to stabilise, reconstruct and redevelop the image of Africa through its tourism industries and use the African renaissance initiative to empower its citizens. No
matter how lucrative these ideas are, along with the objective of decolonising Africa through tourism, the representation of Africa through the New Africa Initiative (Diop, 1998, p.123) presents challenges for the implementation of this ambitious scholarly project. Although the notion of decolonisation through the representation of Africa is not a new one, the New Africa Initiative is the most prominent to come out of Africa in recent times. Besides providing the benefit of total liberation, the decolonising proposals face additional challenges as they seek to harness Africa’s potential. They also seek to remove the sources of conflict in African Indigenous people by restoring self-esteem, stripped by centuries of colonialism, oppression and stereotyping, so that Africans can turn their continent into a zone of economic prosperity, peace and stability.

1.9.1 Chapter 2 – Literature review

Chapter 2 sets out the academic background to the study and of the concept of self-determination. The literary works reviewed focus on the theories associated with the representation of the ‘other’ (that is, Indigenous Africans) and the resulting debates. The review is organised to reflect the nature of an emergent study focusing on the challenges that are likely to emanate from the Eurocentrism that has denigrated the Indigenous African peoples. The chapter concludes by offering alternative literature that discusses extending the right of self-determination to all Indigenous African peoples.

1.9.2 Chapter 3 – Methodology

The study is situated within a specific methodological tradition and in this chapter, the rationale is provided for that perspective. It outlines the research’s backdrop, the sample, the methods of data monitoring and methods of analysis. The section ends with a description of the research outline and procedures. It, therefore, introduces some of the Indigenous African stances on epistemology and ontology and sets out how they have informed the choices and selections made. The chapter seeks to explain the established Indigenous African theoretical framework employed in the study.
1.9.3 Chapter 4 – Conducting the study

In Chapter 4, the research process is set out and the unfolding of events throughout the research study is explained. The decisions and rationale regarding the research process and the selected methods are provided, along with an examination of how these decisions were reached. The chapter then explains the population selection process and the specific steps taken in the application of each method. The chapter concludes by analysing the contribution of methods that were initially considered but were not taken further, as other methods were needed to improve the understanding of Indigeneity.

1.9.4 Chapter 5 – Findings

Chapter 5 focuses on the research’s main findings. It provides interpretations, makes suggestions based on the synthesis of the findings, and discusses the insights gained from the research in light of the aim, problem and sub-problems of the research, the synthesis of the literature and its relationship to the study and the conceptual framework adopted.

1.9.5 Chapter 6 – Conclusions and recommendations

The chapter summarises the study rationale and presents the concluding statements and recommendations. However, there were other issues raised in the study which were either beyond this study or which fell outside the delimitations of this research, which could be considered for further research on the mistaken identity of Indigenous Africans.
Chapter 2: Literature Review

I have opposed white supremacy and fought for a just and prosperous social system. Nelson Mandela states that it is an optimal solution for which he aspires to live and accomplish, noting "I am prepared to die for this ideology if necessary" (Mandela, 1995).

2.0 Introduction to the literature on misrepresentation and representation of Africa

“Our lives’ narratives, when we tell them to ourselves or to others, are steeped in the discarding of certain futures and the embrace of others, in the construction of a world that is to each of us uniquely our own because each of us has chosen it” (May, 2008, p. 1). It is this kind of literature I want to review regarding Indigenous Africans and their inheritance, which will be clear and sufficiently educative to help Westerners to understand African culture. In general, it has been noted that the current approaches to tourism literature do not “adequately explore, theorise or conceptualise the complexity inherent to local tourism in the non-West” (Franklin and Crang, 2001; Pritchard and Morgan, 2007; Tribe, 2006). Therefore, the researcher will look at sources that challenge mistaken identities and offer essential reflections on the African experience.

It is hoped that the emerging theories will help to illuminate the study problem and the sub-problems in analysing collected data from the various disciplines that inform this study. None of the tourism writers or authors have “caught up within African philosophy, issues such as ‘justice or truth’, the commission that investigated the wrongs of apartheid in South Africa or debates on cross-cultural issues” (Bell, 2002 p.29). A lot of tourism literature is outdated in the area of contemporary African philosophy and understanding where issues of developmental aspirations and politics are debated. The researcher presents the African philosophies as a framework for understanding Indigeneity and also foregrounds African Indigenous ontologies and epistemologies to help understand this research. A number of sources and disciplines will be examined, including
development studies, film and media studies, anthropology, cultural studies, geography, archaeology and sociology, whose contributions are relevant to current research practices on Indigeneity and will bring understanding to this study.

Ideas in this thesis have remained under incidents of colonialism in Africa as evidenced in the literature written by many African commentators. Postcolonialism therefore is used in this study to dismantle issues associated with hegemony and unequal relations of power, and all that has been negatively written about Africa. Within the literature covered, Indigeneity theories are triangulated to bring some different points of view that tackle the misrepresentation of Africa/Africans in tourism. As was established in chapter 1, it is the oral and written accounts that are popularly known as the “invention of Africa” (Mudimbe, 1998). These ‘inventions’ are largely mistaken identities and are associated with Africa’s predicament. The literature sources will examine African lived experiences. Ngugi (1996, p.2) looks at the African realities as they are affected by the great struggle between the two mutually opposed forces in Africa today: an imperialist tradition on the one hand, and a resistance tradition on the other. The following section examines Indigeneity through literature published in Indigenous communities of the world, and by Africans, focusing on decolonising the tourism and inscriptive industries.

2.1 Recapping of the research problem and sub-problems

Through summarising the study problem and sub-problems, my aim is to remain focused on investigating matters of representation, looking at how Africa is represented by Euro/Americans in contrast with the way it is represented by Africans. The main study problem highlights different possibilities and analyses connected with Indigenous discourses on knowledge and development in Africa. The following box 2.1.1 gives a brief explanation of the problem and sub-problems first presented in Chapter 1, paraphrased to avoid repetition. Through Indigenous knowledge,
contemporary Africans have learnt survival skills for coping from knowledgeable people, teachers, elders, and spiritual guides who have developed society in Africa for generations.
### Box 2.1/1 Summary of the study problem on the projection and misprojection of Africa and Africans today

**Research Aim:** The decolonisation of Africa in tourism: the representation and misrepresentation of African being and becoming

**Main study problem:** The projection and misprojection of Africa and Africans today

- **S/P 1:** the emic construction of Africa and Africans in tourism
- **S/P 2:** the representation and misrepresentation of Africa and Africans in tourism
- **S/P 3:** the conceptual constraints in understanding received African aspirations in tourism.
- **S/P 4:** the conceptual constraints in understanding unfolding African aspirations in tourism.
- **S/P 5:** the gestatory development of conceptual lexicons on the representation/misrepresentation of Africa and Africans today
  - **S/P 5.1:** African identities and inheritances for Tourism Studies
  - **S/P 5.2:** Othering Africans for international Tourism Studies
  - **S/P 5.3:** Enunciation acts of representation/signification/symbolism for international Tourism Studies

**Auxiliary study problem:** The projection and misrepresentation of Indigenous culture and Indigenous peoples today

- **AUX/ P 1:** research agendas on Indigenous Africans’ ontology and epistemology.
- **AUX/ P 2:** default research procedures on Indigenous being and becoming as explored in international tourism

**Key:** S/P = Sub-problem, AUX = Auxiliary
2.2 Indigeneity

Some of the key arguments presented in the literature written by Africans – the defenders of African sovereignty, on ways of fighting cultural imperialism, mistaken identities and stereotyping, even in its neo-colonial misrepresentation will be examined. According to Rigby (1992, p.168) regarding “the class fighting against imperialism even in its neo-colonial stages and form, to comfort this threat with the higher and more creative culture of resolute struggle”. This approach is essential for this study to understand the African struggle and disrupt the dominance of Eurocentrism. The most important aspects of Indigenous literature are on the many ways of conducting research on the Indigenous African people. It is anticipated that some of this literature on Indigeneity will help to explore the concepts and glossary generated by the data. This chapter will show Africans’ ontology and epistemology through which a multiple-layered understanding is conveyed in historical and philosophical contexts. Disrupting positivism is the goal of Indigeneity theories and postcolonialism. The study will therefore pay particular attention to Indigenous African identities as conveyed by different knowledge coming out of Africa which offers possibilities and strategies for disrupting and challenging the Western discourse of othering.

2.3 African philosophy (Afrocentricity)

This section will reflect on how African philosophy has adopted the challenge of mistaken identities of Africans. The literature focuses on documenting worldviews of ethnic Africans and engaging with their problems and concerns. The study, therefore, seeks to understand the African worldview, psyche and cosmology, for “the whole African universe is interconnected; if something is distorted, the other things connected with it suffer” (Serequeberhan, 1994, p.1). Afrocentricity is an African philosophical and theoretical paradigm whose origins are attributed to (Asante 2003), work on Afrocentricity which is vital for this study. Afrocentricity is a way of encouraging African scholars to look at information from an Indigenous African perspective. This study benefits from this approach
as it gives ideas whose “interpretation and explanation based on the role of Africans as subjects is most consistent with reality” (Mkabela, 2005, p.178).

2.4 Discourse of tourism: Imperial, postcolonial and imagination of Africa and Africans

This chapter incorporates ideas raised by Pritchard (2011) who explores tourism’s image as a meaning-making institution. This is essential for exploring the various images in brochures, newspapers (travel sections), advertisements, films, documentaries and other outlets for the representation of Indigenous African places and people. It brings a clearer understanding of Indigenous African people through which the Western world can come to terms with accepting and respecting African people and their cultural knowledge. Whether this is done consciously or unconsciously, this study challenges the manipulation and misrepresentation of Africa in various media outlets in Europe where Indigenous African voices are silenced. In this thesis, the process of decolonising African images can disrupt tourism’s role, by promoting and marketing African tourism destinations in a biased way. The tourism and inscriptive industry discourse has impacted on the representation of African people and places, through the commodification of Indigenous knowledge and culture.

This chapter points to an African gnosis representing a system of knowledge in which major philosophical and theoretical questions arise and are answered. My position here should be outlined, concerning the form, content and Africanising of knowledge and traditional systems of thought in relation to the normative genre of knowledge production. Similarly, “what one group of people perceives as a struggle for freedom, another group perceive as terrorism … the Western powers who once considered Mandela a terrorist now hypocritically fall over themselves in praising him.” (https://www.quora.com/was-nelson-mandela-a-terrorist).
2.5 Some conceptual terms arising from the study of the literature.

This section presents some concepts from the literature for use in this chapter. These encompass the essential information and make sense of the African epistemology and ontology that may help non-Africans to understand and grasp the discussed decolonisation aspirations. The researcher uses these insights to locally ground his understanding of continentally powerful (pan-African) regard for the world, “but in other senses he must admit and work with decidedly emergent and decidedly transitional fresh takes on things” (Hollinshead, 2007, p.11). Again, it will be difficult to distinguish what is truly old and traditional from what is fresh and transitional. The concepts were selected from the literature, and I have attempted to convey their relevance to the study. They have been split into four tables for easy reference (see 2.5.1 – 2.5.4). I have picked some of the concepts from these tables. I would have liked to have explained the entire list, but the word limit of this study meant it was necessary to choose just seven of the concepts. Sections 2.5.1 – 2.5.7 are presented as (a) + (b) + (c) where the explanation will generate interest by expounding the meaning for African people and their relevance to tourism studies, and reflexively putting across my understanding in this study. The following tables explore the concepts in the literature, highlighting the importance of addressing meaning through the study problems and sub-problems.
Table 2.5. /1: The target literature to examine the study problem /sub-problems.

<table>
<thead>
<tr>
<th>A: Problem and sub-problems</th>
<th>B: Concrete concepts</th>
<th>C: The literature to be examined</th>
</tr>
</thead>
<tbody>
<tr>
<td>Problem and sub-problems</td>
<td>Key issues and concepts to be explained</td>
<td>The received literature to be examined</td>
</tr>
</tbody>
</table>
| **Study Problem**: The decolonisation of Africa in tourism: the representation and misrepresentation of African being and becoming | i. African proverbs  
ii. Nomo  
iii. Re-Africanisation | The researcher will create ways to assist in interrogating non-Africans who may unknowingly act in ways that are unacceptable to Africans. |
| **S/P 1**: the emic construction of Africa and Africans in tourism | i. Black Consciousness movement  
ii. Black personality | The researcher needs to delineate the strong philosophy-based explanations about Africa and the inherited / developing life of Africans. |
| **S/P 2**: the representation and misrepresentation of Africa and Africans in tourism | i. Disidentification  
iii. Performing resistance | The researcher needs to examine how Africa and Africans are represented in cultural studies and related areas by respected commentators on African traditions, inheritance and evolving transitionalities. |
| **S/P 3**: the conceptual constraints in understanding received African aspirations in tourism | i. The invention of Africa  
ii. Conscientisation | The researcher needs to understand how African commentators on Africaneity consider the misprojection of Africa. |
| **S/P 4**: the conceptual constraints in understanding unfolding African aspirations in tourism | i. Spirituality  
ii. Spirit possession | The researcher needs to build a lexicon of terms and concepts which particularly address matters of present-day Africa, traditions and enfolding culture. |

Key S/P = Sub-problems  
continued next page
Table 2.5. /1: The target literature in this study to examine the study problem / sub-problems

<table>
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<th>B: Concrete concepts</th>
<th>C: The literature to be examined</th>
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| **Composite of S/P5**: the gestatory development of conceptual lexicons on the representation / misrepresentation of Africa and Africans today | i. The multimodality of images of the past  
ii. Experience of otherness | The researcher needs to build a lexicon of terms and concepts which particularly address matters of present-day Africa, traditions and unfolding culture. |
| **S/P 5.1**: ... on African identities and inheritances for tourism studies | i. Transvaluation  
ii. Supererogation | The researcher needs to understand how African commentators on Africaneity consider the misprojection of Africa. |
| **S/P 5.2**: ... on othering Africans for international tourism studies | i. The burden of memory  
ii. Indaba (focus) | The researcher needs to build a lexicon of terms and concepts addressing matters concerning present-day Africa, traditions and unfolding culture. |
| **S/P 5.3**: ... on enunciating acts of representation / signification / symbolism for international tourism studies | i. Ethnophilosophy  
ii. Restorative | The researcher needs to build a lexicon of terms and concepts addressing matters concerning present-day Africa, traditions and unfolding culture. |

Key S/P = Sub-problems

Continued next page
Table 2.5/1: The target literature in this study to examine the study problem / sub-problems

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<th>B: Concrete concepts</th>
<th>C: The literature to be examined</th>
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</thead>
</table>
| The auxiliary study problem: The projection and misrepresentation of Indigenous culture and Indigenous peoples today | i. Aspect blindness  
ii. Consciousness | The researcher needs to address the problems concerning the representation of Africans today, as faced by Indigenous populations around the world. |
| AUX/S/P1: research agendas on Indigenous Africans’ ontology and epistemology | i. Reconciliation  
ii. Poverty | The researcher needs to address the problems concerning the representation of Africans today, as faced by Indigenous populations around the world. |
| AUX/S/P2: default research procedures on Indigenous being and **becoming** can be explored in international tourism | i. Suffering  
ii. Cultural chauvinism | The researcher needs to address the problems concerning the representation of Africans today, as faced by Indigenous populations around the world. |

Key Aux/S/ P = Auxiliary /sub-problem
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<th>Concrete concepts</th>
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<td>Study Problem: The decolonisation of Africa in tourism: the representation and</td>
<td>i. African proverbs</td>
<td>The researcher will design a study that helps interrogate non-Africans who might unknowingly act</td>
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<td></td>
<td>ii. Nomo</td>
<td>in ways that are unacceptable to Africans</td>
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<td></td>
<td>iii. Re-Africanisation</td>
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<tr>
<td>S/P 1: the emic construction of Africa and Africans in tourism</td>
<td>i. Black Consciousness movement</td>
<td>The researcher needs to delineate the strong philosophy-based explanations about Africans</td>
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<td></td>
<td>ii. Black personality</td>
<td>and the inherited/developing life of Africans</td>
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<td>S/P 2: the representation and misrepresentation of Africa and</td>
<td>i. Disidentification</td>
<td>The researcher needs to examine how Africa and Africans are represented in cultural studies</td>
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<td></td>
<td>ii. Performing resistance</td>
<td>and related areas by respected commentators on African traditions, inheritance and evolving</td>
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<td>transitionalities</td>
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<td>S/P 3: the conceptual constraints in understanding received African aspirations in</td>
<td>i. The invention of Africa</td>
<td>The researcher needs to understand how African commentators on Africaneity consider the</td>
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<td></td>
<td>ii. Conscientisation</td>
<td>misprojection of Africa</td>
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<tr>
<td>S/P 4: the conceptual constraints in understanding unfolding African aspirations in</td>
<td>i. Spirituality</td>
<td>The researcher needs to build a lexicon of terms and concepts which particularly address</td>
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<td></td>
<td>ii. Spirit possession</td>
<td>matters of present-day Africa, traditions and unfolding culture</td>
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<tr>
<td>S/P 5: the gestatory development of conceptual lexicons on the representation /</td>
<td>i. The ambiguousness of images of the</td>
<td>The researcher needs to build a lexicon of terms and concepts which particularly address</td>
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<tr>
<td></td>
<td>misrepresentation of Africa and Africans</td>
<td>past</td>
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<td></td>
<td>ii. Experience of otherness</td>
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<tr>
<td>S/P 5.1: ... on African identities and inheritance for tourism studies</td>
<td>i. Transvaluation</td>
<td>The researcher needs to understand how African commentators on Africaneity consider the</td>
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<td>ii. Supererogation</td>
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<td>S/P 5.2: ... on othering Africans for international tourism studies</td>
<td>i. The burden of memory</td>
<td>The researcher needs to build a lexicon of terms and concepts which particularly address</td>
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<td>ii. Indaba (focus)</td>
<td>matters of present-day Africa, traditions and unfolding culture</td>
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<td>S/P 5.3: ... on enunciation of acts of representation / signification /</td>
<td>i. Ethnophilosophy</td>
<td>The researcher needs to build a lexicon of terms and concepts which particularly address</td>
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<td>symbolism for international tourism</td>
<td>ii. Restorative</td>
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<tr>
<td>The auxiliary study problem: The projection and misrepresentation of Indigenous culture</td>
<td>i. Aspect blindness</td>
<td>The researcher needs to address the problems concerning the representation of Africans</td>
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<td></td>
<td>ii. Consciousness</td>
<td>today, as faced by Indigenous populations around the world</td>
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<tr>
<td>AUX/P1: research agendas on Indigenous Africans’ ontology and epistemology examined</td>
<td>i. Reconciliation</td>
<td>The researcher needs to address the problems concerning the representation of Africans</td>
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<td></td>
<td>ii. Poverty</td>
<td>today, as faced by Indigenous populations around the world</td>
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<tr>
<td>AUX/P2: default research procedures on Indigenous Africans’ being and becoming can be</td>
<td>i. Suffering</td>
<td>The researcher needs to address the problems concerning the representation of Africans</td>
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<td></td>
<td>ii. Cultural chauvinism</td>
<td>today, as faced by Indigenous populations around the world</td>
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These notions can draw attention to hybridity, which is regarded as a significant tool in the fight against enlightenment ideals and predominant institutions. The researcher therefore acknowledges a position between these powerful institutions and the ‘other’, contributing to confront exclusionary narratives that have frequently characterised imperial correlation (Bhabha, 2004).

2.5.1 Black Consciousness movement

(a) Meaning of the concept to African people

The researcher will explore the impact of the West on the developing world through postcolonial theories. The aim is to acquire a greater comprehension of the Black Power movement, which arose from colonialism and destruction and has since become a symbol of culture and heritage for Indigenous Africans all over the world. The movement seeks to instigate a continental agenda for Indigenous Africans based on racial, social and political impartiality and African socialism. Biko, a South African political activist, brought the Black Consciousness movement to South Africa after it was introduced by Du Bois (1883–1963) who through his life lectured on the Black Consciousness movement which he wanted to act as a pressure group of unrepresented colonised countries, urging that Africa should be ruled by consent of the Africans. As Biko (1996) put it, Black is defined as those who are ideologically, financially, and communally treated unfairly. As a collective in South African society those who identify with it see it as a component in the battle towards the attainment of their hopes and dreams, whether by law or tradition. In his understanding, for everyone African it is not really a matter of skin colour, but rather an introspection of one's state of mind, as is the case with Bell and Freire who are not Africans but whose work is compatible with black consciousness. Simply identifying as a black person, according to Biko (1996), is the first step toward liberation; you have to commit yourself to combatting influences that seek to use black identity as pointing to being a submissive being.
(b) Relevance to Tourism Studies

As the study is about Africa, the researcher seeks theories and ontological and epistemological understanding that highlights matters of representation. The researcher seeks to interpolate matters concerning the “symbolic power of tourism” in Africa, after Buck (1993), Hollinshead (1993; 2002), and Kirshenblatt-Gimblett (1998) who investigated cultural and symbolic projections in various parts of the world. Biko (1976) noted that once we have embarked on such a pursuance for factual human existence “just somewhere on the frontier, we can see the shimmering prestigious title … but at the climax of the expedition, we might very well accord on that by Indigenous Africans a rather more humanoid creature, one in which its members of society are self-sufficient”. Loomba (1998, p.186) asked: “what are the dynamics of anti-colonial consciousness and revolt?” Further, Ramachandra (2008, p.229), noted the colonial experience is alive “in the consciousness of these people … the experience is a continuing psychic experience that has to be dealt with and will have to be dealt with long after the actual colonial situation formally ’ends’”.

(c) Relevance of the concept to the researcher

The researcher sees the concept as relevant to the study of the representation of Africa, as society should not be based on class and domination or with lives under subjugation by another owing to their minority or majority. Biko (1976) said that emancipation, therefore, is critical … because we are unable to be mindful of ourselves while still in servitude. As an intellectual resource and an economic catalyst for the African continent, the Black Consciousness movement aimed to inform the public about the ongoing political struggles against colonialism and neo-colonialism that would contribute to poverty eradication through education and the development of cultural industries, and as a tool for fostering social cohesion. In the next section, the concept of the ‘black personality of images of the past’ and its meaning is spelt out, outlining its relevance for this study.
2.5.2 Black personality

(a) Meaning of the concept to African people

According to the researcher, black personality is about Indigenous Africans’ resistance to colonialism, whether passive or violent. It is seen as one of the crucial components of African nationalism. To accomplish this authentic black personality, one must return to Africa’s origins. This return need not be physical, but can be an imaginative or intellectual journey to signify the difference from Westerners. For example, Masolo (1994) asserts that each Indigenous African has a responsibility to defend with their own providing distinct, to build and improve it. Furthermore, maintain your integrity and utter and total idolization for someone nationality... if you are against yourself, if you consider giving up your existing aesthetic, you will then leave the earth and have nothing to make a significant contribution to the collective consciousness. Since repressing your distinctiveness results in a loss of your unique personality, you would be neither delighted nor beneficial, and you'll be still unable entice and enchant everyone else.

(b) Relevance to Tourism Studies

This can be termed resistance literature ideology that opens windows to the consciousness of Indigenous African personality and understanding of cultural heritage, to reclaim the “paradise lost”. The black personality question of identity plays an important role for all humanity. The African legacy is one element in the development of black personality and argues for an emergence of black personality as an ideology organised around black history and black responses. What today is known as black personality has its origins in the search for Indigenous African identity attempted by African writers in past centuries in both America and France. It was a political and human rights demonstration, aimed at redressing historical injustice and political disenfranchisement, as well as the evils of social segregation, economic and black African impoverishment, and social and cultural prejudice against ‘other’ black people on the Euro/American continent. It became an academic movement that sought to rehabilitate the image of the African humanity.
(c) Relevance of the concept to the researcher

Mudimbe (1998) asserts that all those who actively sought black personality were Westernised Africans who loathed the necessity for them to come back with their own origins and assert the entitlement to be distinct Westerners from one another. This aspect of the African personality was the ability to get good outcomes out of bad situations where oppression and discrimination was the order of the day. This is understood in the black community as constructing a path out of nowhere, against the odds. Black personality occurs as a consequence of a fusion of ideas, not just African Indigenous, but also global ideologies which can be significant to help to Africans with their sense of colonial enslavement and oppression. Black personality can be considered as an awakening and special turning point in the history of Indigenous Africans. Mudimbe (1998, p. 88) sees black personality as an ideological rapture, “a methodological reversal and an intellectual discontinuity in African social studies.” The next section discusses the concept of cultural chauvinism which contradicts the African philosophy of botho/ ubuntu, which is collective in its nature.

2.5.3 Cultural chauvinism

(a) Meaning of the concept to African people

Postcolonialism brought about the concept of cultural chauvinism which didn’t exist in the Indigenous language, as there were no nation boundaries and culture was fluid in Indigenous Africa; people did not see themselves or their language as commanding more importance than others. But a new cultural chauvinism, which compelled society to be distinctive and exclusive, resulted in bringing a print culture that preferred certain languages and cultures over others.

(b) Relevance to Tourism Studies

Many social tensions on the continent of Africa are still rooted in cultural chauvinism, which has not diminished since the end of colonialism. This may be due to the flood of aid money into Africa, which has caused Westerners to feel responsible for "baby Africa" and, as a result, to show little regard for
the continent of Africa. This cultural chauvinism tended to make Indigenous Africans feel somewhat unaccommodated and their history was sidelined, with preference given to European history; monuments erected were those of early explorers. Demonstrating various cultures without universalising race and cultural ideologies, which are frequently understood in black and white terms, is extremely difficult. Before cohesive identifications become politicised, it was nearly impossible to avoid classifying members in the community based on their appearance, behaviour, or other characteristics (Holliday, 2011).

(a) Relevance of the concept to the researcher

This notion is problematic and reinforces many gender stereotypes and inequalities among African people themselves. Indigenous Africans should be aware that the consequences of the postcolonial legacy are still being felt today and will continue for generations if the issue is not addressed. More problems occur all the time because of a lack of genuine and real respect for Indigenous Africans and, in particular, women. The problem with cultural chauvinism is probably how to encourage cultural difference without promoting a xenophobic legacy which was left behind by economic imbalance, political instability and unequal development. The next section examines disidentification and what the concept signifies for this study.

2.5.4 Disidentification

(a) Meaning of the concept to African people

Disidentification according to Munoz (2009 p. 4), “is meant to be the descriptive of the survival strategies the minority subjects practice in order to negotiate a phobic majoritarian public sphere that continuously elides or punishes the existence of subjects who do not conform to the phantasm of normative citizenship”. The concept might bring an opportunity for disidentified Indigenous Africans whose culture is stereotyped and sidelined from many places of public learning. At the same time, Africans might participate in protest or may participate consciously or unconsciously.
(b) Relevance to Tourism Studies

Throughout the tourism industry, disidentification is being redefined as a piece of self-creation. Disidentification is a method of survival that can be used both within and outside of powerful Euro/American communities, depending on the context. Throughout Africa, historical narratives of Indigenous Cultural practices are frequently oversimplified, and stories about Africa/Africans are frequently based on inaccurate and outdated stereotypes and half-truths. "Disidentified" populations' efforts to withstand hegemonic thoughts and ideas and to depose local cultures warrant structural dogma in tourism, according to Hollinshead (2003). It concerns marginalised populations' efforts to go beyond 'disidentification' to create oppositional and even antagonistic philosophical structures from which fresh ideas and perspectives are formed.

(c) Relevance of the concept to the researcher

The researcher understands disidentification through multiple and conflicting sites of identification. Pêcheux (1995, p.136) says that “Disidentification usually results in hybrid transformations which are the result of a number of social contexts existing side by side on a straight line.” The researcher regards disidentification as resistance literature against the appropriation of Indigenous culture by those running tourism businesses trying to induce them to perform in front of tourists. However, the narratives of predetermined pressure based on ‘hybrid groupings’ fear subject areas where the identifications are formed concerning societal concepts of heterosexuality, white privilege and chauvinism, cultural reasoning which underpins state sovereignty (Venn, 2006). Disidentification is defined as disassociating conceptual European aspirations of Indigenous Africa/Africans and instead encouraging acceptance of the legitimacy and reasoning of Native Africans / Aboriginal peoples' own worldviews within the tourism industry.

2.5.5 Nommo

(a) Meaning of the concept to African people
“It has been observed that, in general, the link between sublimity and religion has long been explicit: it is no coincidence that the Western attraction to sublime landscapes developed at precisely the moment when traditional beliefs in God began to wane” (Jamal and Robinson, 2009, p.248).

Nommo is about spirituality, the cosmology of Africa and the myth of the origin of life. According to Mbiti in Masolo (1994, p.119):

it is an extremely anthropocentric ontology in the sense that everything is seen in terms of its relation of to men … [and deducing from the five categories], God is the originator and Sustainer of man; the spirits explain the destiny of man; Man is at the centre of this ontological hierarchy; the Animals, Plants and natural phenomena and objects constitute the environment in which man lives, provide a means of existence and if need be, man establishes a mystical relationship with them

There is an African saying that ‘Africans are notoriously religious’; nothing is taken for granted as everything has symbolic meaning in the African world of spirituality. For example, dance is a response to the act of creation and is a symbol of man’s participation in the act of creation and even the belts around the drum symbolise the tongue of Nommo. Masolo (1994, p. 73) says “the word is integrated into everything.”

(b) Relevance to Tourism Studies

My introduction to chapter 1 mentioned the vital importance of understanding other people’s cultures as this serves to help individual researchers and practitioners in tourism studies and related fields to understand their own role in the representation of Africa. The concept of the nommo project culture and heritage of African Indigenous people has become a significant player in the economic and cultural revitalisation of the African people. It is also important to see how matters of symbolism and the symbolic power of tourism are related and are critical in projecting people and places, inheritance and knowledge production. Tomaselli (2012) notes that "heritage and culture have also emerged as key influences in fast-paced economic revitalization" in Africa and around the
world. In terms of cultural aspects, tourism is becoming an increasingly important feature, and cultural development may serve as an agent to attract more international visitors to these destinations.

(c) Relevance of the concept to the researcher

The concept of nommo helps with the way I probe my own awareness of other ethnic groups across the African continent and accept that cultural Africans are different. Hence my concern for the decolonisation of Africa to take into account the diversity of African people. The decolonisation of the representation of Africans/Africa reveals a system of philosophy, religion and cosmology unique to each ethnic group of Indigenous Africans. These aspects are now marketed in images that lead to the representation of Africans as superstitious and barbaric, or idol worshippers. Beek and Schmidt (2012, p.17) notes that some tourists first construct an image of Africa and then go and discover the real Africa, “constructed as wild, non-human and pristine. .. Africa is the continent before the coming of man or before the coming of the civilisation” – a myth, with various versions.

The next concept, Nzangwalu literature, examines the anticolonial stance taken by black African people in their fight against colonialism and oppression.

2.5.6 Nzangwalu literature

(a) Meaning of the concept to African people

Nzangwalu is an Igbo term that refers to the act of responding to an insult (Amadiume, 1997). The Igbo people are Nigerian Indigenous people who have suffered from colonialism’s discrimination. As a result, they developed ways of speaking back to their oppressors. Historically, Africans were compelled to adopt the personal identity conferred upon them by Europeans and lacked a traditional history and culture to combat the violence brought upon them when displaced from their land. Nzangwalu literature, whose sole purpose is to critique the European attitude, is now readily available, confronting colonialism and its agents. This empowers, reducing information over-reliance
on centuries of African domination and subjugation, and liberates from Eurocentrism knowledge and power in Africa. Amadiume (1997) understands “protest as different from answering back, from Nzangwalu ... demonstration indicates helplessness, whereas Nzangwalu embodies assurance and certainty”.

(b) Relevance to Tourism Studies
The Nzangwalu literature can be compared with a wide variety of writings and their relationship to broader issues of postcolonial culture. This is more than protest as the Nzangwalu seeks to correct what African scholarship regards as crude and sometimes wilful misrepresentation of African humanity. The concept's relevance to tourism is to raise fundamental questions about Africa's identity and status. Tourism studies and related realms should provide a forum on which dialogue happens, devoting scholarship to the construction of the links of Africa in the sense of African civilisations. Amadiume (1997, p. 63) said: “removal of Africans from their own self-history is a problem with continuous presentation of Africans as a people with no philosophy”.

(c) Relevance of the concept to the researcher
Holliday (2011, p.12) notes “the critical cosmopolitanists, therefore, insist that periphery cultural realities should be allowed room to express themselves in resistance to the domination of global cosmopolitan imagination. Nzangwalu literature understands that Western capitalism was built on the sweat and blood of Africans”. Amadiume (1997, p. 100) claims that “gun salutes and flag flying were a symbolic act of performance and part of the means by which the colonial power demonstrated their power of weaponry.”

2.5.7 The multivocality of images of the past
(a) Meaning of the concept to African people
The past is especially fascinating in Africa with the history of its short colonial past and the growing social polarisation of its people during colonial times. The primary goal of multivocality is to accommodate additional voices, groups and individuals. However, there is a risk that accomplishing marginalised communities' involvement will require more than simply creating a forum for their voice. Gottlieb, D., and Orszag, S, A., (1987, p. 1) says “every social group, coming into existence on the original terrain of an essential function in the world of economic production, creates together with itself, organically, one or more strata of intellectuals which give it homogeneity and an awareness of its own function not only in the economic but in the social and political fields”. Africans are struggling to incorporate multivocality because of these constructed images which are proving hard to ignore.

(b) Meaning of the concept to African people

A comprehensive appraisal is required that deconstructs the established regime of thought, liberating the historical fabrication perpetuated in Western discourses without necessarily decolonising the colonial mindset of dominating others. “A semiotic approach to the study of material culture allows Africa /Africans a role beyond the amplification of narrative: it allows us to discern how symbols were manipulated in everyday forms of domination and opposition” (Hall, 1997, p. 172). South Africa’s apartheid policies exemplified the conflict surrounding the Afrikaans’ celebration of their history as a ruling class at the expense of African people. At the height of apartheid, Afrikaans' gatherings were taken as attempts for the racial minority government to advance its sectarian ideology through the construction of historical figures projecting a nation defending black nationalist values. The relevance of multivocality to tourism studies is in allowing African voices to be heard in national spheres, transforming and causing established bodies of knowledge to undergo careful scrutiny.

(c) Relevance of the concept to the researcher
The key argument presented in this concept is that “to only examine portrayals, performances, and their representational forms in the world of the past overlooks many of the processes that go into the making and definition of cultural meaning” (Witz, 2003, p. 7). When it comes to Africa’s historical investigation of the multiplicity of past images of contemporary culture, the methodology required should be ethnographic fieldwork. Through a close examination of alien systems of meaning, the multivocality of these images can be researched. The researcher understands how in the past multivocality was detected and then related back to the world of Africans by iterating between the storyline and the relevant information. “Tourist demand for experience of the ‘other’ reflects a continuity with the enormous grip that African animals held over European imagination during the nineteenth century, although it is now conflated with interest in quaint and curious human social habits” (Spiegel, 2009, p. 191). The next section looks at concepts which emerged from the literature that are vital to understanding misrepresentation of Indigenous Africans.

2.6 More conceptual terms arising from the study of the literature

Through the research problem and sub-problems, I came across concepts which were of interest to the study in terms of the transition and fantasmatics of Africans. Todd (2007, p.1) notes “an individual’s identity is something that may be dynamic and constantly changing as one moves through life experiences”. My identity is central to this study and is influenced by the ideas from the research I came across regarding Indigenous African knowledge. However, I need to fully interact with my data in Chapters 3, 4 and 5 where I engage with the diverse ways of transition and the fantasmatics of Indigenous Africans. For conceptual terms arising from the literature see Appendix 5.1. /1.
2.7 Exploring African thinkers and their contributions to the literature review in this study: the philosophical standing and relevance to the study.

The African thinkers were selected from the data to contribute to insight into mistaken identities and disruption of the domination and subjugation in the representation of Indigenous Africans. The authors in this section were chosen because of the availability of their work and to complement my study on the decolonisation of Africa in tourism and related realms. Their work signifies an epoch of African literature and cultural discourse, resistance that reflects Africans’ lamentation over their broken society, degradation of Indigenous African moral values, and the threat to established moral codes, as a result of defeat by Western invasion. The radical positions and views in these books help to unsettle colonialism and seek to obliterate it altogether.

Their scholarship interrogates the cultural transition which was unbearable to Indigenous Africans because it threatened communal norms, Indigenous kingship governance, traditional rituals, marriage, and many other ceremonies which became obsolete as a result of the invasion of missionaries converting Africans to Christianity and colonial administrators forcing Indigenous Africans from their tribal homelands to work in urban industries, which violated Africans’ normal life.

2.7.1 Achebe

The African commentator, Chinua Achebe, is a distinguished Nigerian academic who was invited to teach Africana Studies at David and Mariana Fisher University and Brown University in Providence, Rhode Island, in the US. A lot of Achebe’s writings mirror those of other Africans of his time and the current generation, narrating the ills that befell Africa as a result of colonial subjugation. This was necessary to inform about African historical traditions and the thinking and behaviour of Indigenous Africans in their unfolding inheritance as a means of expressing and obtaining power. In addition to its significant contribution to theories of tourism, Achebe’s work on Africans is important because it accurately describes how Africa became restless and that Africans were capable of thought only
when in society with other human beings, as reflected in the African philosophy of Ubuntu. Bond and Gilliam (1994) examine how domains of knowledge, as expressed in historical cultural constructs, are brought into political battlegrounds. Furthermore, because all humans share the same human nature, ancient Indigenous and orthodox non-African philosophy have a lot in common. According to Ubuntu explanations, and as Tutu (1998) (South African Bishop) says, "I cannot detach my humankind from the humanity of everyone else around me."

I’m conscious of the importance of ‘Things Fall Apart’ (TFA) as I lament the broken African culture. Consequently, I view “imperial subjugation attempts as immoral and threatening to the African ways of living” (Achebe, 1958, p. 200). ‘Things Fall Apart’ offers a challenge by directing the search for misconceptions in European novels or media which show Africans as savages in a whole new light, in a way that “examines the effects of European colonialism on Nigerian society” (Eze, 1998).

2.7.2 Bell

Richard Bell is a British philosopher and visiting professor to several African universities where he taught for 25 years and extensively researched cultural understanding using African philosophy. He is not African, but his work stands tall among those who have researched African cultural issues, working tirelessly against those stereotyping and misrepresenting Africans. Bell (2002) brings another dimension to understanding Africa, showing non-Africans how African philosophy can be engaged with so that they can come to an understanding of contemporary African issues and understand the “other culture” of Africans. As Westerners tend to think that philosophy only comes from the West, Bell reminds non-Africans that Indigenous Africans do philosophise, namely through ethnophilosophy and sage philosophy, which provides proof of the validity of an oral tradition. According to Bell (2002, p.102) “African philosophy has a history and remains a subject of major modern concern for philosophers all over the world because it is an enterprise with untapped potentials and a plural content requiring attention to understand Indigenous Africans and their worldviews”.

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He is critical of the younger generation of Indigenous African philosophers primarily concerned with scientific criticism and a Western-tradition approach based on European philosophy, which he considers harmful. The African colonial experience manifests itself, regardless of whether we acknowledge it or deny its existence. Individuals involved with indigenous African philosophies can benefit from being reminded of the postcolonial reality of their surroundings when they are working in the tourism industry, particularly when working with Africans.

2.7.3 Eze

Eze was a Nigerian philosopher who took on the task of assembling an anthology of African philosophy (1998), bringing together canonical philosophers’ texts from Africa, African-Americans and Africans in the Diaspora. Eze (1998, p. ix) says “this anthology adopts the novel future-oriented posture: it brings together the canonical texts in African philosophy not because it wants to prove that Africans also do philosophy but rather because it wants to put into the hands of teachers and students and researchers [ancient African philosophy traditions that] encourage the academic and professional consolidation and expansion of the field of philosophy in question.” This poses a challenge to African scholars who prefer Western research on Africa, given the fact that Africa is rapidly developing and has been for the past half-century. The most recent contribution to African philosophy by Eze (1998), the anthology helps students from Africa cope with the complexity of the traditional and postmodern and sets a problem that African scholars in the West are facing— the apparent conflict between the secular and the traditional. Eze (1998, p.3) says “apart from mythologies, wise sayings, worldviews, knowledge can be preserved in the socio-political set-ups of the people”. The field of "African philosophy" was born out of the recent efforts of African thinkers to combat political and economic exploitation while also questioning and contesting the identities that Europeans imposed on them.
2.7.4 Fanon

Fanon was a Martinique-born Afro-Caribbean French psychiatrist, philosopher and revolutionary who wrote a book 'The Wretched of the Earth'. Fanon, while in Algeria, saw oppression and what it was doing to subaltern and colonised people, hence he did not shy away from suggesting the use of force, if necessary, to achieve freedom. Fanon (1963) informs on understanding colonialism and its effects in Africa. He reveals Western attitudes towards the colonised world, their willingness to use violence and to assault Africans challenging the culture of dominance and subjugation. Fanon's "double consciousness" made him a theorist of the revolutionary struggle and psychology of the colonised and their path to liberation. Fanon is regarded a hero, especially in Africa, and with those who advocate justice for those who are oppressed or still suffering from imperialism. It is his contention that imperialism left behind pathogens of stink for African Indigenous culture, that we must diagnostically identify and eradicate both from our territory but also from our psyches (Fanon, 1963). Indigenous African struggles have been defined by the disputes and disagreements that have erupted around claims and counterclaims, rationalisations and alienation.

Fanon is one of the few thinkers who supported decolonisation struggles occurring in Africa and influenced a nationalist movement across the continent. Fanon (1963, p. 5) contributed immensely to the decolonisation of Africa through tourism, hoping to “eradicate this devilish dichotomy and create a society where ‘the last shall be first’”. ‘The Wretched of the Earth’ had a massive impact on civil rights, anticolonialism and black consciousness movements throughout the African continent.

When it comes to decolonisation, Fanon discusses the role of violence and the difficulties of political organisation, class conflicts and concerns of cultural hegemony in forming and preserving a new country's national consciousness.
2.7.5 Freire

Freire is was an educator and a philosopher who worked tirelessly with poor communities as he encouraged subaltern communities to resist being neglected. He wrote ‘Pedagogy of the Oppressed’ (2000), which has become a manual for those in an environment of oppression. I strongly believe it can change Indigenous Africans; it can introduce critical thinking in class and in everyday life situations. The birth of a global kind of human being, one who is actively engaged in the process of awakening, brings about the resolution of the conflict that exists between oppressor and oppressed (Freire, 2000). It is with this rationale that the researcher examined the material closely in order to determine its relevance to his methodology as well as his Indigenous African philosophy, both of which are equally important for us as they are for the dispossessed Indigenous Africans. Freire (2000), provides an understanding of the procedure through which we learn what it means to be on fringes of the delicate connection between the colonisers and colonised.

One cannot say that one person is being set free, or that any others are being held captive. It's more accurate to say that everyone tries to help others, rather than attempting to liberate them (Freire, 2000, p. 89). This is why I believe the book is an essential addition to this research on Africa's decolonisation and tourism. Teaching can be seen as a conversation, and each role is assigned for the sake of liberation for everyone involved (Mungazi, 1996, p.34). However, they must first go through an awakening period where they learn more about their circumstances and situation, which make them better equipped to recognise their dilemma (Diop, 1998, p. 344). While Freire believes that both oppressed people and oppressors have an obligation to work together in the common good, he believes that this can only be accomplished through collaboration and union. Changing the oppressor’s and oppressed's roles is insufficient to eradicate oppression. The following table summarises the work of African commentators who influenced this study.
Table 2.7./1: African thinkers cited in the literature review, their philosophical standing and relevance to the study

<table>
<thead>
<tr>
<th>Selected activist / commentator</th>
<th>Main period of productivity</th>
<th>Synopsis</th>
<th>Relevance to this study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Achebe</td>
<td>1958</td>
<td>Achebe wrote several books, but ‘Things Fall Apart’ (TFA) explains how the lifestyle of African people was naturally communal, not individualistic, and laments the destruction of traditional Africa through European religion and colonialism. Achebe explores the themes of cultural complexity investigating the clash of African and European culture with African tribal communities.</td>
<td>Written in a traditional oratory style, TFA resists the endorsement that Africa was a primordial and cultureless society. It converses about the clash of Western and African culture and at the same time gives voice to the underrepresented and colonial subjects, the Indigenous Africans.</td>
</tr>
<tr>
<td>Bell</td>
<td>2002</td>
<td>Bell employs a multi-disciplinary approach to African philosophy and encourages an appreciation of African culture. He talks about the hardships that have been experienced in Africa following independence and the role colonialism has played. The African Indigenous population is a significant catalyst in bringing about a change in African political philosophy, as their present stands in stark contrast to the past and favours a future built on a new philosophy.</td>
<td>It conveys truth and ethics connected to poverty and human suffering. He highlights new developments in African philosophy. The work by Bell is an important literature source that can assist the tourism practitioner in developing a glossary and the cultural awareness to understand Indigenous African philosophy as a starting point for dialogue between Africans and non-Africans.</td>
</tr>
<tr>
<td>Eze</td>
<td>1998</td>
<td>Eze's work focuses on the many African civilizations' folklore as an African philosophical inquiry. It addresses centuries of neglect and discrimination against Europeans. There have been disputes about whether African philosophy truly exists. Through the entire process, Eze speaks about African identity and the simultaneous changes in perspective throughout Africa.</td>
<td>It is a collection that reflects various thoughts about Africa and has managed to preserve some significant African writing, some of which is no longer available. The book is significant, providing access to many different literary works by a variety of African scholars that cover colonialism, the slave trade, and perceptions about their destiny.</td>
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<tr>
<th>African thinkers</th>
<th>Main period of productivity</th>
<th>Synopsis</th>
<th>Relevance to the study</th>
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<tr>
<td>Fanon</td>
<td>1963</td>
<td>Fanon warns that the failure of postcolonial subjects to go beyond narrow nationalistic consciousness could stall the fulfilment of the African revolution. In engaging with Fanon’s study it is hoped that the African world can go beyond the discourses of postcolonialism and embrace a more universal moral stance to encompass the complex nature of African reality.</td>
<td>This study equips one with ideas on colonialism and struggles with decolonisation, showing the relevance of hybridity, the counter-hegemony to African assimilation. It is an essential tool in working against social injustice on the African continent.</td>
</tr>
<tr>
<td>Freire</td>
<td>2000</td>
<td>Freire’s work is useful regarding the contribution made in marginalised communities. Africans could adapt it to design curricula for illiterate adults and in developing community education for Africans as it is important in championing the decolonisation process of Africa’s Indigenous peoples. If it found its way into Indigenous knowledge production, it could help transform Africans’ views of dictators and hegemony.</td>
<td>The methodology of Freire has helped to empower countless impoverished and illiterate people throughout the world. Africa must seek to restore the historical consciousness of its people and reconquer a promethean consciousness.</td>
</tr>
</tbody>
</table>
2.8 A disciplinary approach to the representation of Africa

This section presents some considerations on the development of a framework for my literature review. I have borrowed from a number of sources and disciplines, including anthropology, archaeology, cultural studies, film and media studies, geography, sociology and development studies, whose contributions are relevant to current research practices on Indigeneity, and for this study. A disciplinary approach is an inquiry not restricted to any one discipline. Another reason to focus on various disciplines is the emergence of tourism as an integral part of contemporary society. According to Hollinshead (2003, p. 25), “the representation value of tourism has matured considerably, partly on account of the larger number of social scientists — from across the broad spectrum of the humanities — who have made sustained inspection of the subject”.

Tourism studies was established as a subfield of older social science academic fields, such as archaeology, philosophy, psychology, politics, sociology and environmental studies, as well as the newer applied fields of hospitality management, civil rights and transportation studies, all of which have contributed to the maturation of tourism as a distinct field of study. In order to undertake sound tourism development in the future, and for it to successfully compete as a field of study, scholars should engage all other disciplines, and African countries need to critically examine the role of the representation of people and places. The next table, 2.10/1, explores the relation between the discipline and the study and also gives a synopsis of the discipline in relation to how it contributes to knowledge on mistaken identity.
Table 2.8 /1 Discipline inspected in this literature review chapter

<table>
<thead>
<tr>
<th>Discipline / field</th>
<th>Focus of interest in this study</th>
<th>Synopsis of meaning for study problems</th>
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<tbody>
<tr>
<td>Anthropology</td>
<td>Its ways of depicting cultures and societies of Indigenous Africans. The studying of the world of Africans labelled as primordial and primitive. It has ‘othered’, stereotyped and exoticised Indigenous Africans. Defined Indigenous through several theories to show cultural difference, to differentiate Africans from Europeans.</td>
<td>Anthropology played a role in the process of colonisation. Similarly, to other contemporary forms of exoticist discourse, the anthropological exotic describes a mode of both perception and consumption; it uses familiar rhetoric from &quot;foreign&quot; cultures while suggesting to the reader that the text itself provides information that facilitates &quot;foreign culture&quot; access.</td>
</tr>
<tr>
<td>Archaeology</td>
<td>The existence of Indigenous heritage resources is necessary to preserve the history and culture of indigenous peoples, and this vital work must be carried on for future generations. Indigenous Africans and archaeologists are utilising this discipline to fight colonialism by practising culturally sensitive and less colonial approaches. The aim is to help heal the historical injustices while at the same time strengthening their ties to Indigenous ideals.</td>
<td>Through various methods of knowledge, archaeology establishes and preserves a wide range of cultural and historical resources, landscapes, place names, historical sites and oral traditions. The preservation and use of Indigenous Africans' heritage is tied to the country's tourism industry.</td>
</tr>
<tr>
<td>Cultural Studies</td>
<td>Culture is regarded as a public system of symbols and classification that gives meaning to an otherwise meaningless disordered world. Culture creates belief systems and social practices.</td>
<td>In distinguishing one culture from another, this field presents a difficult challenge. Culture represents a variety of discourses, stories, images, spectacles, styles and practices that are collectively understood to produce unique meanings.</td>
</tr>
<tr>
<td>Film and Media Studies</td>
<td>By viewing African films the researcher can help counteract decades of negative stereotypes of Indigenous Africans disseminated through Western media discourses. Trying to understand tourism through films means analysing them in relation to their historical production and the sociological, socio-cultural and political context, which offers a new paradigm on Africa / Africans.</td>
<td>African cinema has a window that presents images quite different from those that people in the West have seen in documentaries, feature films and news programmes. Gugler (2003, p. 1) observes that documentaries about Africa fall into two categories: one is an extension of the news which tends to focus on disasters and the other relates to poverty.</td>
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<table>
<thead>
<tr>
<th>Discipline / field</th>
<th>Focus of interest in this study</th>
<th>Synopsis of meaning for study problems</th>
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<tbody>
<tr>
<td>Geography</td>
<td>Through geography, people can respond to space and place in complex ways. In addition, it offers people a sense of symbolism, giving meaning to their cognition of environments and landscapes.</td>
<td>All forms of Africa’s misrepresentation can be traced to the early explorers and anthropologists whose ethnography studies dented African confidence through falsification and name-changing. African ways of understanding were discarded with the introduction of European geography that included the industrial revolution and the teaching of European languages at the expense of Indigenous African languages.</td>
</tr>
<tr>
<td>Sociology</td>
<td>The sociologist’s interest is on urbanisation and transformation of city sensibility, and the life of rural and urban people, family size, and the emergence of new culture, consumerism and consumption.</td>
<td>By looking into society, it can be determined why tourism emerged and how it relates to a specific society and context, seeking explanations on how cultural changes happen and why they are happening.</td>
</tr>
<tr>
<td>Development Studies</td>
<td>Questions asked regarding who benefits and who gains reflect the nature of the relation between tourism and development studies. “Tourism as an industry has seen development in many places of Africa with claims that it is ecologically unfriendly even if new roads and new infrastructure are essential for poverty alleviation” (Grinker, 1997, p. xv).</td>
<td>For their global expeditions of globalisation and multiculturalism, Westerners shrink the world and thus initiate the integration of global economies while forcing a necessity to comprehend non-Western cultures. However, this is facing huge resistance from Indigenous African people who are engaged in a struggle with colonialism and the imperialism of global dominance and neo-colonialism. While grappling with questions of inequalities that occur as a result of the qualitative research itself, including the findings generated by their efforts, social science researchers are experiencing difficulty in their endeavours.</td>
</tr>
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</table>
To confront a particular issue or problem using multiple academic fields or professional specialisations is a multidisciplinary approach. It uses ideas and is inspired by a broad knowledge base which extends across various disciplines to pose complex problems and then finds solutions from an unusual viewpoint of the life and experience of the people, for example, the Indigenous African people. The African tourism industry and the governments of Africa are an excellent example of this. They have only dedicated a portion of their marketing mixes to tourism and have failed to include in their plans the rest of their marketing mix.

2.8.1 Anthropology

It is impossible to practise anthropology today without engaging issues of representation. Through anthropology, it can be found that “Western hegemony was built through normalising depictions of non-Western people as exotic” (Spivak, 2010; Mudimbe, 1997; Said, 1983). Anthropologists were offered the opportunity to work in colonial areas, to undertake studies of social organisation, customs and religions, studying Indigenous Africa. The characteristics of this discourse on the colonisation of Africa, “have claimed that African researchers have no definable traditions in research, but are ‘appendages’ of the western scholar of shrinking the world” (Amadiume, 1997, p. 1). Studying African literature is essential because it considers the concept of the anthropological exotic and the notion of the uncommon African. Many people, however, believe that even though African literature doesn't portray African culture entirely accurately, it's still useful because it presents an intricate and lucrative African society. My goal is to use empiricism to complement theoretical concepts that are more likely to fit with the predominant western ideologies, such as "primitive culture," "magical practices," "ferocity," and the like, (Bond and Gilliam (1994) . The anthropological exotic is often seen as extracting the exotic inclinations now present in anthropology, a field of study that has been accused by some of a “predisposition for trying to peddle exotica ... [and] having chosen the most exotic possible data ... perusing” about its own studies (Huggan, 2004).
2.8.2 Archaeology

The term "archaeological tourism" refers to the visiting of archaeological and historical sites of significance. Indigenous people the world over, Africans, Aboriginal Australians, Native Americans, First Nations Pacific Islanders, and many others, have a stake in the physical relics of the past and in the intellectual construction and mapping of their cultures, identities and territorial relations based on those remains (Bruchac et al., 2010, p.11). ATTA, the Adventure Travel Trade Association, is working to provide a cohesive global voice for the excursion travel industry that promotes and facilitates knowledge-sharing and a shared vision. It defines ‘adventure travel’, establishes ‘best practice’ and regulatory requirements, and encourages sustainable and culturally responsive tourist destinations in Africa.

Bhabha (2004, p. 176), like many postcolonial and postmodern theorists, argues that hybridity, as an expression of ambivalence and fluidity, represents an active moment of challenge and resistance against dominant cultural power. However, with all these efforts by many different organisations, it has been found that colonialist, imperialist and ethnocentric theories, and methods long central to the interpretation of archaeological remains are often ill-suited to interpreting the different materialities of pre-capitalist and contemporary Indigenous societies (Bruchac et al., 2010, p.11). Archaeological sites and historic places such as Great Zimbabwe, a symbol of African genius, are major tourist attractions worldwide and have resulted in the visitors attracted rising every year.

2.8.3 Cultural Studies

Meethan (2001, p. 114) notes that “while tourism must be analysed as a global phenomenon, its spatial component means that locality, or the specificity of places and culture, is not diminished but reinforced”. Tourism’s role in the commodification of culture is critical in today’s world. Individuals seek answers to authenticity questions and are becoming increasingly entangled in the global
tourism industry’s development. “It will be argued that while tourism is globalised in terms of movement of people and capital, it is also leading to reassertion of more localised forms of culture, and the emergence of new ‘hybrid’ forms created for both domestic purposes as much as tourist consumption” (Meethan, 2001, p.115). The notion of hybridity and the third space (Bhabha, 2004), facilitates meaning-making on the representation of Africans in tourism. As researchers have become embroiled in heated disputes over hybridity, on how this concept impacts the identity formation of those once colonised, there has been a recent surge in interest.

Bhabha (2004, p. 123) defines hybridity as “a problematic of colonial representation that reverses the effects of colonialist disavowal so that the other denied knowledges enter upon the dominant discourse and estrange the basis of its authority”. This thesis explores how contemporary African writers theorise and express hybridity due to the multiple ties in Africa from colonisation to the present. It cannot be denied that cross-cultural encounters, relationships and cultural breaches do undermine African scholars who portray an essential core identity for Africans. As a result, the researchers portray hybridity as a fragile outcome of cultural pollution and alienation.

2.8.4 Film and Media Studies

“Media text and images are ubiquitous, increasingly globalised and instantaneous in their circulation” (Jamal and Robinson, 2009, p. 103). Because of mediascape and instantaneous imaging technology it is easy to ignore advertising imagery and documentaries which shape how people throughout the world come to understand things around them. Language, discourse and image meanings all play a role in shaping representation, as do current cultural studies, which focus on stereotyping and the practices used to construct negative representations of individuals and groups. Because there is only one way to see something, there will only be one way to understand something. The more we are able to converse about something, the more comprehensive our notion of that thing will be, and the more impacts we permit about something, the more complete our impartiality of that thing will be (McGowan, 2004). Competent cultural
consumers and interpreters need to examine media, culture and society from various perspectives
to foster a critical mindset and understand the nature and effects of cultural production and the
artefacts with which we daily interact. In a diversified social setting and societal sites, Hall (1997)
examines twelve representations as major practice using photography to build the national culture
and identity. Examples of films in this category are Last Grave at Dimbiza and Chronicle of a
Genocide Foretold, a heart-breaking account of the massacre in Rwanda. The filmmaker might be
aware of the limitations of film studies discourse on the representation of Africa /Africans and the
issue of voices that are heard in these films. However, such situations should lead conversations to
be initiated, representing a significant contribution to the understanding of Indigenous African
concerns and their worldview.

2.8.5 Geography

This section provides an overview of tourism geography studies by bringing aspects of land and
human interaction into issues of how geographers analyse its influence. The relation between
tourism and geography has a historical context, especially in human geography, with human
migration topping the list of spatial places of spirituality. This section concentrates on the
relationship tourism has with the physical environment, given that the resources and attractions of
nature are the reason for the existence of much tourism today. Geography as a subject matter of
enquiry, whether physical or human geography, is usually associated with the analysis of spatial and
temporal patterns of development and change in the environment, economy, culture, social norms
and values, and politics.

“The influence of geography in tourism is enormous and substantial and has its basis on traditional
interest in the gravity model, morphological characteristics, and spatial and temporal
concentrations, influenced earlier research on tourist flows, spatial patterns of supply and demands”
(Jamal and Robinson, 2009, p.117). The Society for Geography dispatched scores of explorers who
late claimed to have discovered places such as Victoria Falls or explored great African sites such as the Congo and the Zambezi River and even came to discover certain countries, people and their eating habits. Jamal and Robinson (2009, p.141) say that “tourism matters, it is all-pervasive in today’s world.” Various themes developed in relation to tourism are ecotourism, the political economy, resort morphology, community-based tourism, Third World tourism and cultural tourism.

2.8.6 Sociology

An understanding of tourism is important for explaining contemporary Indigenous African societies. This is because from sociologists comes an understanding of how tourism was implicated in social and cultural transformation. Tourism can be viewed not only as a matter of individual preference but also as a type of behaviour that reflects the societies the tourists come from, and that impacts upon the society they visit. The role of tourism in society can be understood through the discipline of sociology. Sociology, according Jamal and Robinson (2009), has become a major factor in the development of interest among researchers in tourism, contributing to several of the field's most important and long-lasting theoretical approaches.

“One reason why sociology has proved to be so valuable to the study of tourism is its interest in how and why tourism emerges in modern society and how its various iterations relate to and can be explained by key social changes” (Jamal and Robinson, 2009, p. 66). Sociology was aligned with the period of Enlightenment, issues of human progress and development, democracy and rational approaches to planning and policy and an understanding of human behaviour, society and culture-based observation.

2.8.7 Development Studies

Becker et al. (2009, p. 93) observe how “a rather comprehensive restructuring process of the ministry of environment and tourism (MET) widened the ministerial core business, focusing on
‘environment and tourism’ as an agent for growth and development”. Development is regarded as a normative concept and is also very much about power and control. Questions can be posed concerning who has power, what are the values and beliefs they exercise, and who benefits in the end? Jamal and Robinson (2009, p. 1162) note that “tourism will have positive or negative effects depending on the scale of analysis, along with the perceptions, interests and values of those who are impacted, and those that conduct the impact studies”. Development is an important paradigm as it empowers women and minority groups by offering employment through cultural tourism and heritage, meaning that tourism and development can give a voice to the voiceless. Jamal and Robinson (2009, p. 147) note that “development is very much a normative concept and though the various theories and strategies have changed, it is focused on freeing people from inequality and poverty”. According to Telfer, in Jamal and Robinson (2009, p. 147), tourism can play a role in “conceptualization of development tied to economic growth and distribution or to part of a broader notion of development that includes elements such as empowerment, self-sufficiency, and environmental sustainability”. I finish with a synthesis of the literature review, with the next chapter looking at the methodology.

2.9 Synthesis of the literature on the representation of Africa

The literature reflects the current debate and aims to challenge long-held views of Africa found in Western discourses. The objective of this research is not to investigate the theoretical gaps created by Western philosophical knowledge production, rather, it will focus on aspect blindness, as Bell (2002) defines it, and cultural hybridity culture. It is recognised that tourism literature in Africa is outdated and little was written during the colonial period. The reviewed literature provides a philosophical framework on issues that articulate visions of Africa. To overcome this oppressive situation through tourism, a decolonisation intervention is necessary.
Whereas once, as native groups, we had to leave our native cultures at the gate when we got to academia, we are now making efforts to guarantee that our investigations are based on components of our cultural backgrounds (Hart, 2010). This chapter has looked at material examined in the literature study to give an overview of the theoretical and philosophical understanding used. The chapter introduces the material that influenced me as a researcher, and also the study. The choices included in the selection of the literature have been discussed. The task was to introduce African thinkers into the study and their impacts, and the contribution of different disciplines to the representation of Africa has also been highlighted. I have examined how these disciplines bring understanding about Indigenous African people and how their worldview can be comprehended or understood by non-Africans. The aim was to construct a framework to explain and map the contributions of some of the theories and concepts used, particularly how Indigeneity and its worldview can contribute to tourism as an industry and a field of study.

The literature review examined data sources while building the methodology, and brought insight beyond tourism, through critical analysis, looking outside the usual spheres. This chapter has contributed to learning about other cultures by accepting knowledge from other traditions as knowledge, without condemning it. This summary also outlines the contribution the researcher hopes to make to the body of knowledge regarding the representation of Africans through Ubuntu, an African philosophy that promotes communalism. It also highlights the necessity of approaching studies in an interdisciplinary, multidisciplinary and postdisciplinary way, through the perspective of bricoleurship and reflexivity. While an increasing number of non-Western investigators from the developing world and Native communities have criticised what they perceive as a closing theory of knowledge and procedure, I recognise the importance of incorporating Indigenous methodologies to advance the goals of improved social justice and human rights. The next chapter discusses the study's methodological assumptions regarding decolonisation of Africa via tourism.
Chapter 3: Design and Methodology of the Research

“In the social sciences methodologies are categorised according to the purpose of researcher (e.g. positivist, interpretive, critical emancipatory)” Brown and Strega (2005).

3.0 Introduction to Indigenous Methodologies

This chapter presents the methodologies used in this research, which were constructed and situated within Indigenous African studies approaches for data collection and analysis to address the research problems and sub-problems. The agenda was to disrupt dominant configurations of ways of knowing and being, requiring a huge amount of resources and effort. This thesis argues that there are “heaps of new/emergent unfolding methods in Qualitative Research which those who work within tourism studies/leisure studies / related fields tend to be very slow at recognising and/or using” (Hollinshead and Wilson, 2015). The methodologies outlined here seek to refute the claims that Africans are primitive, backward and lack the industrial knowledge to better themselves, despite the fact that Indigenous Africans’ knowledge and culture have shaped the African world.

This research will excavate Indigenous Africans’ colonial experiences, as well as their representation and misrepresentation in a qualitative approach. I will outline the rationale for the choice of theories and tools used and explain why certain methods, population samples and data samples were preferred while others were discarded or avoided. For this to be Indigenous African research it has to conform to the African ontologies, highlighting the differences between Indigenous African and Western worldviews, revealing the degree to which Indigenous knowledge has been marginalised within Western research processes. I will also expound on the limitations of such methodological approaches to bring African worldviews to the understanding of non-Indigenous people.
3.1 Recap of literature review

There are a number of different strategies that can be used to review the available literature in a research project. The literature review was undertaken in parallel with the data analysis to examine existing theories of decolonisation, postcolonialism and Indigeneity to address Euro/American forms of research and knowledge production in contrast to African forms. In addition, the literature review addressed issues of mistaken identities and sought to re-examine the relevant theories on Indigeneity and Africaneity in relation to the ongoing methodological process and analysis of data.

3.2 Defining Indigenous Methodology

As stated by Hungler et al. (2004, p.230) “methodology alludes to ways of acquiring, organising and inspecting data”. The methodology of this thesis will encompass ubuntu as it seeks to bridge the knowledge gap, and those aspects of Indigenous ontology and epistemology dealing with relationships. It is my intention to build on African ontologies and epistemologies that explicitly underline the resistance of Africans, as a way to tackle inequality and social injustice against them. The methodologies outline how the research has been done and its logical chronology.

According to Marais and Mouton (1996, p.35) “methodology is the manner or procedure of doing something”. Wilson (2008, p.6) claims that “finding a common ground is one of the struggles of cross-cultural communication”. I will seek to follow prominent scholars, such as Burns and Grove (2003, p.488) who recognise that “methodology incorporates the design, setting, sampling methodological restrictions, and the data mongering processes and examining technique in research”. Indigenous African researchers are tenaciously looking for knowledge to progress Indigenous African ways of being and becoming in a modern and constantly evolving context. Indigenous African worldviews are essential to understanding the misrepresentation of Africans. According to Henning (2004), methodology is a “well-organized collection of protocols that assert the other and have the capability of providing data and findings that will mirror the research
problems and address the study's primary objective." The Indigenous African methodologies will utilise a combination of elements of traditional African education including proverbs, stories, allegories and hybridity, as an implicit political strategy to interrupt the mainstream Euro/American position. Literary genres and visual media will be used to expose the ways in which colonial cultures have had a powerful standardising impact on the collective African imagination. The next section presents a summary of the study problem and sub-problems.
Box 3.1/1 Summary of the study problem on the projection and misprojection of Africa and Africans today

<table>
<thead>
<tr>
<th>Research aim: The decolonisation of ‘Africa’ in tourism: the representation and misrepresentation of African being and becoming</th>
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<tr>
<td><strong>Main study problem: The projection and misprojection of Africa and Africans today</strong></td>
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<tr>
<td>S/P 1: the emic construction of Africa and Africans in tourism</td>
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<tr>
<td>S/P 2: the representation and misrepresentation of Africa and Africans in tourism</td>
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<td>S/P 3: the conceptual constraints in understanding received African aspirations in tourism</td>
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<td>S/P 4: the conceptual constraints in understanding unfolding African aspirations in tourism</td>
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<td>S/P 5: the gestatory development of conceptual lexicons on the representation / misrepresentation of Africa and Africans today</td>
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<tr>
<td>S/P 5.1: ... on African identities and inheritance for Tourism Studies</td>
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<td>S/P 5.2: ... on ‘othering’ Africans for international Tourism Studies</td>
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<tr>
<td>S/P 5.3: ... on “enunciation acts of representation / signification / symbolism” for international Tourism Studies</td>
</tr>
<tr>
<td><strong>Auxiliary study problem: The projection and misrepresentation of ‘Indigenous culture’ and ‘Indigenous peoples’ today</strong></td>
</tr>
<tr>
<td>AUX/ P 1: research agendas on Indigenous Africans’ ontology and epistemology examined</td>
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<tr>
<td>AUX/ P 2: default research procedures on Indigenous being and becoming can be explored in international tourism</td>
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Key: S/P = Sub-problem, AUX = Auxiliary
3.2.1 The Indigenous African ontology

The ontology that this study seeks to apply is critical to the nature of being and becoming of Indigenous Africans. It focuses on how interpretive ontologies are constructed and enacted, resulting in the situation of unbounded perspectival plausibility. The Indigenous African ontologies in this methodology aim to provide explicit, accurate and well-developed constructions of some of the salient concerns that have defined conceptual understandings of Indigenous people. An investigation based on this methodology should help to determine what constitutes Africanism and its folklore. With this framework in mind, the study will remain open-ended, transdisciplinary in its enquiry and postdisciplinary in its paradigmatic interpretation, engaging a wide spectrum of knowledge of Indigenous African scholarship. The debate on decolonisation has recently gained momentum among African commentators and lead thinkers on African subjugation and emancipation. A recent analysis of Achebe (1958) found that aggression, conflict and misery are organised by a powerful sense of national pride and ritual as a tool for decolonising colonial discourses in African literature.

Indigenous African research must therefore consolidate the African ontologies as a scaffolding from which interrogative research should start if it is to address African misrepresentation problems, otherwise, it remains Western research done by Indigenous African people. Ontologies are theories or sets of beliefs about the world (Bayart, 2009, p. 432). The use of Indigenous African conceptual frameworks in this study could lead to new insights different from those that are considered "empirically acknowledged" in Western research traditions. Despite the use of both life and work history methodologies for a variety of purposes, Goodson and Phillimore (2004) argue that the utilisation of the Indigenous African approach, like many other less well-established research methods, is still in its early stages in tourism and hospitality research.
The ontologies of African civilisation and culture provide alternative knowledge from the African perspective on how to make the world a better place. Therefore my methodology will utilise replication, articulation and (re)interpretation of lived African experiences and their testimonies. Personal accounts of Africans' struggles for democracy during the apartheid era are included in the testimonies. According to Bell (2002, p. 85), South Africa revealed their human rights violations through segregation and discrimination in a report entitled 'South Africa's Truth and Reconciliation Commission' (TRC). These testimonies contribute to this study, as well as the results of suffering and imprisonment on the eviction of Africans from their lands, as noted in Mandela's speeches prior to being sentenced to life imprisonment on Robben Island. The fruit of suffering, particularly on the part of black South Africans, bore the democracy of that country, which later resulted in majority rule being established.

The South Africa Truth and Reconciliation Commission (TRC) played an integral role in this study by implementing cultural understanding “through moral and political forgiveness” (Bell, 2002, p.89). This study will use a clear-cut paradigm that allows a constructivist approach to reconstruct what Africa is or should be in order to conduct this research. In his study on Africa’s quest for a philosophy of decolonisation, Kebe de (2004, p.1) emphasised that “the first condition to understand the problems of Africans is to refer to the colonial narratives about Africa, there being no doubt that African philosophical reflections are all attempts to denounce the dehumanising views that have evolved in the West to defend their actions slavery and colonialism”. This study is about how Indigenous African philosophical thoughts are all attempts to reject the humiliating attitudes that were formed in the West to legitimise colonialism and slavery of African people. What is crucial in Indigenous African ontology in the context of the present study? I will be addressing Indigenous Africans’ ability to captivate others with their drive to achieve new aspirational levels of responsiveness and forms of being and becoming.
Furthermore, Indigenous Africans should develop effective arguments and critical thinking skills in order to comprehend why Indigenous African political and religious belief systems, prevalent cultural norms, and gender identity have been influenced by Western cultural perspectives. A crucial ontological perception will assist Africans in acquiring new interpretations and knowledge and insight of who they are and what they can become. As they understand the forces that shaped Indigenous Africans, they will be able to progress to new levels and move beyond their current condition of their ‘ontological selves’. This study employs an ontological vision, posing questions about moral and ethical principles, public discourse and sentimentality, aiming for principles upon which African people can negotiate rather than concrete steps to reshape Indigenous African subjectivity. The next section discusses Indigenous epistemology and its relevance to this study.

3.2.2 The required epistemology for Indigenous Africans

This section outlines the Indigenous African frameworks that this study will highlight to probe the knowledge production vital for the Western tourism promoters and African tourism marketers. Goodson and Phillimore (2004, p.197) argue that “qualitative research approaches can help the tourism studies researcher toward multiple or coterminous ‘different interpretations’ about the perceived authenticity or the perceived legitimacy of the cultural warrants (i.e of the held truth) owned or supported by the given population being studied”. This study is interpretive and transdisciplinary and, in places, postdisciplinary in its probing of the discourse identification of Africa and Africans concerning the representational issues examined. The epistemology locates the examined material, which is critical for the synthesis of the current Western misrepresentation of the subject. The study employs a philosophy that seeks insights and is reflexive as I bring to this study my own culture. How I convey my interpretation of the research study problems will determine if it fundamentally contributes to Indigenous knowledge production and its contestation.
These methodological issues are interconnected and do not pursue any theoretical framework. The researcher acknowledges borrowing ideas and adapting Hou’s methodological approaches from her doctoral dissertation at the University of Bedfordshire to establish the methodological architecture for this emergent study of representation issues in Africa. In many ways, this study parallels Hou’s own investigation into the prevalence of ethnocentric modes of knowing and pre-knowing in China, and thus many of the elements in this study contextualise Hou’s (2010) pioneering thinking.

What has been responsible for misrepresenting the Indigenous African people? According to Morgan and Pritchard (1999), methodological concerns include developing understandings of tourism that embrace diverse worldviews and cultural variations, as well as investigation that acknowledges and represents the multiplicity of all attitudes, practices and views. This study’s methodology is not monolithic, it is transdisciplinary and postdisciplinary, navigating the concerns of Africans’ historical injustice by challenging centuries of abuse at the hands of “Whitestream prospectors mining the dark bodies of Indigenous people either out of self-interest or self-hatred” (Grande, 2004).

It is therefore important to promote African epistemology and interpretation because they are critical tools for dialogue between Africans and non-Africans to improve the projection, articulation and promotion of Indigenous African culture and tradition in tourism and related fields. Exploring the decolonisation of Africa in tourism and the misrepresentation of African being and becoming, Patience Elebor-Idemudia (2002 cited in Rhea, 2015, p.134) poses the question “how is it possible to decolonise (social) research in/on the non-Western developing countries to ensure that the people’s human condition is not constructed through Western hegemony and ideology”. The methodology for verifying the reliability of understanding, the advancement of truth, as well as the position that insight could perhaps mirror the syntax and persons producing it, are all explored through African epistemologies and the study of African ways of knowledge production. I am aware of how tourism
has been responsible through its marketing for the representation and normalisation of the African people, “hence the dominant representational paradigms agree that Africans are not comfortable or happy with how the West has all along represented Africans in all walks of life” (Rhea, 2015, p.123).

As an Indigenous African scholar and researcher, my point of view is more than just a reflection of my own experience, it is a perspective that includes ontological and epistemological narratives about African myth and psyche. The epistemology that examines knowledge repertoires in the light of new methodological approaches and platforms based on Indigenous African worldviews is what I am referring to here. Social science investigation needs emancipation from hearing only the voices of Western Europe, emancipation from generations of silence, and emancipation from seeing the world in one colour” (Guba and Lincoln, 1985, p.212). Furthering tourism knowledge production requires an African philosophical lens, an Ubuntu perspective on African practices, cultural value systems and social relationships, as well as an understanding of the taken-for-granted everyday Indigenous lives that can be revealed through the grounding of theory in ‘thick description’.

For this study I have looked closely at the work of Ateljevi et al. (2007, p.13) on how “marginalized and underrepresented voices clamour to be heard in tourism’s essentially inward-looking and conservative academy, where there are coalitions forming which could ignite and explode the power-bases of the field knowledge gatekeepers”. Swan (2004 cited in Ateljevi et al. 2007, p.13) reminds us: “with tourism studies we have ample opportunities to act from an ethical position, to engage the oppressed, identifying possibilities for agency and resistance”. Through sincere and fruitful Indigenous methodologies, the study seeks to build an awareness and resistance against academic imperial domination.

The rationale for this epistemological view is cemented by Denzin et al. (2008, p. ix) who note that the “non-Indigenous scholars have yet to learn from it, to learn that it is time to dismantle,
deconstruct, and decolonise Western epistemology from within, to learn that research does not have to be a dirty word, to learn that research is always moral and political”. Through resisting any Western world projection, Africans have resorted to the use of Ubuntu, an African perspective that is central to the Indigenous African psyche. The Ubuntu African philosophy is rich in protest and allegory, embedded in African history and traditions, and is becoming a primary vehicle for critical theoretical articulation of African ethics and epistemology, that contests identities imposed on Africans by colonialism. “The concept of Ubuntu could be best grasped as the ‘I/ We obligation versus me/you’” (Chilisa, 2012, p.109). She claims that “ubuntu and the African adage, I am we; I am because we are; we are because I am; explains the web of connection of people with each other and with the living and the non-living” (Goduka, 2000 cited in Chilisa, 2012, p.109). This study therefore considers Ubuntu philosophies in the articulation of Indigenous African tourism and cultural accommodation.

The use of Indigenous methodologies is a transformative force that highlights the basic features of cultural change. It is a catalyst that sets debates, that offers an opportunity to reimagine and recreate new articulations of African being, and provides better understanding of the minds of both the oppressor and the oppressed, by revealing truths about the colonial situation and struggles in Africa. Through Ubuntu, “contemporary African philosophies are an articulation from within, and in terms of exigencies of the African world, of the prevalent ascendance of context-oriented modes of philosophizing in the (tourism) discipline as whole” (Serequeberhan, 1994, p.119). For Indigeneity, and African philosophies and their realisation, Ubuntu can open new senses and possibilities to understand Africans’ aspirations, and can help academic activists and tourism researchers who are seeking a more just world order in our neo-colonial age and a new world of equal partners. The struggle is for a collective striving to listen to pluralistic voices or claims and counter-claims against misrepresentations from the cultural hegemony of Western domination.
Indigenous African methodologies are imperative for the African communities who lag behind in their academic research activities. The study therefore adopts a heuristic approach, where Africans have to borrow or consider variations in knowledge, from African-Americans to Red Indians, Maori Studies, and Australian Aborigines, for an expressive knowledge system which can critically engage Western discourses on Indigenous African representation. Indigenous methodologies have also brought in knowledge which was dismissed as absurd and irrational or irrelevant, and unsubstantiated in the manner in which philosophy is conducted in the Western realm. A similar attack on Indigenous African knowledge production systems comes from Brown (2005, p.5) who claims that "traditional African cultures have shown no evidence of a systematic analysis of what constitutes knowledge". What is at stake is how non-Indigenous persons fully comprehend Indigenous African worldviews, heritage, rituals and daily life. The next section explores the methodology required in this study.

3.2.3 The required methodology for the Indigenous Africans

My approach will be based on the premise that "numerous perspectives generated by several conceptual frameworks and approaches are often not desirable but are necessary if understanding Indigenous African peoples is to be accomplished" (Wilson, 2008). This chapter will also benefit from Bell’s view (2002, p. xi) that cross-cultural understanding is that which enables the reader or viewer ‘to see’ and therefore ‘to understand’ the world of different cultures in the hope that the notion of ‘the other’ disappears. The postcolonial philosophy position as a methodology, for Bell (2002), means the process of seeing and understanding how the imprint of African realities strongly influences non-African understandings about Africa and the world. Postcolonial philosophy requires that non-Africans register multiple aspects of African reality through the lived experiences of Africans themselves, as expressed through its philosophers, historians, writers and artists. As a result, Morgan and Pritchard (1999, p.11) have advocated for greater pushback “from the academy
of tourist studies] to those sites of power that shore up existing points of privilege and stand in the way of more inclusive scholarship”.

Thus, the driving operational impulse for this inquiry will be relativist and it will seek to probe the identifications projected upon Africa by specific target ‘practitioners’ in the media and marketing of African tourism. How do researchers write their interpretations without ‘dehumanising’ their participants in the study, manipulating them, or leaving them unrepresented in the narrative of their own stories? Any rebuttal is closely associated with portrayal in the data analysis. This will stem from my own opinions regarding assessment of a research user’s viewpoint or how this is expressed throughout the study, such as decisions made regarding assembly and analysis of the ‘story’. The methodology will investigate how portrayal and expression are particularly relevant in Indigenous African studies, and will see if this type of investigation prompts participants to express direct knowledge of an occasion, incident or concept. This thesis will expose presentation decisions taken in the investigation, and how much the subject’s opinion is conveyed will demonstrate to the reader the researcher’s assumptions about knowledge. A decolonising focal length will highlight the significance of expression and interpretation in the study. The interpretations on the fantasmatics about Africa will therefore be examined against the framework of other emergent perspectives on Africa in the world. This will be linked to the researcher’s assumptions about power. There is a continuum of perspective among qualitative researchers, ranging from those who believe that knowledge is highly contextualised and that participants should have holistic participation in the research, to those who believe that knowledge can be decontextualised, leaving the researcher to control the research. Is the purpose of knowledge and research solely to serve the researcher’s interests or should it serve society in a beneficial manner? This begs the further question, by whose definition? Investigations into the 'meaning', 'being' and 'becoming' of things are best adapted to qualitative fields of inquiry, which tend to produce broad-ranging and properly understood thick descriptions. Indigenous African study frameworks relegate the investigator’s insights to the
problem and the conclusion to the researcher. This entails amassing information in a way that enables inclusion of expression and portrayal in the interpretation of the data. The use of narrative, personal history, historical accounts, interview data, as well as other processes that allow participants to discuss their thoughts and feelings in their own context is an effective way to accomplish this study of hybrid poetics.

3.2.4 Required emergent nature of the study

It is necessary to fully comprehend the philosophy that underpins both the theory and methodology of African representation. The Western academy has a number of theoretical models and tools embedded within it. In the emergent nature of this study, many of the most useful tools of understanding come from different cultural roots, which may be useful for externalised ways of understanding Indigenous Africans. Indigenous peoples need to challenge the academy, especially in terms of relating to and transcending the Western legacy in African schools and universities. Thus, it is important to critically examine knowledge and pedagogy to better understand how ‘theory’ is selected and privileged in the academy, as well as which types of hybrid understanding are useful.

I am particularly concerned to challenge the narrow, monocultural way in which particular theories and methodologies are produced and privileged inside the Western-oriented academy (both within tourism studies and across the humanities) in the effort to define Africa and Africans. Equally, I am interested in how particular cultural knowledge and forms are excluded, marginalised and denigrated within this context of the public institution that ostensibly addresses all forms of higher learning. An investigation based on social intercultural competence must take a long time to complete in conjunction with other methods (Guba, and Lincoln, 1985). Within educational institutions, there has to be a platform for Indigenous African knowledge and the implementation of Indigenous methods. Africans frequently employ Euro-American ideas and approaches to assist in engaging with our own socially moulded major problems, yet we have the alternative of employing
our own African Indigenous understanding and ways of thinking. However, this is not a binary choice, which I believe is critical to demonstrate. Perspectives or conceptual viewpoints are frequently 'messy' processes that require investigators to take lengthy engrained and recursive measures to correspond with and comprehend one another. As a result, epistemological investigations of cultural doxa in circulation about peoples/places/pasts must be emergent. This means that the researcher should avoid jumping into developing a platform hypothesis because it may only represent their preliminary understanding of what is important to investigate. Emergent research necessitates the researcher's ability to account for their methodological choices as they move through the interpretive perambulations in an unpredictable and sometimes disorganised manner.

3.2.5 The utility of bricoleurship

In philosophical thought, there is no natural basis, no view from nowhere when it concerns cultural variations. Having come to this revelation, one is compelled to discuss these issues only with cultures of knowledge from other societies, not just with the goal of achieving a single or metaphilosophical coherence (Bell, 2002). Several philosophers have enhanced the methods for conducting emergent research within social constructionist lines of questioning. Outlining crucial philosophy, a growing assessment for the modern era is based on the premise the cultures of the West may not be socially constructed democratic and free (Kincheloe, 2005). The methodology for this research thus evolved from critical Indigenous methodology theory. Ideas of seeking to go deeper prompted me to consider the bricolage qualitative approach to emergent study work. Bricolage highlights the researcher's own efforts to account for their way of seeing as they progress through the study, with a so-called dehumanisation of disempowered groups of people. Bricolage necessitates that the investigator pays greater attention not only to the conceptual consistency of their task but also to the appropriate ontology and epistemology in undertaking knowledge discovery in their research. The researcher thereby seeks Indigenous theories for an understanding
of African people, while boosting their own developing cognitive awareness of Indigeneity. How Africa is identified in and through tourism, how Africa has been seen in tourism representations emanating from Africa, and how Africa can be seen and envisioned in inscriptive industrial representations by Europe and the West were among the emergent conceptual areas that arose from examining representational issues. As an Indigenous researcher, my responsibility is to assist other non-Africans to appreciate the worldviews of Africans in a respectful and fashion. Through bricoleurship, then, my study offers a commentary on different aspects of Indigenous methods in mapping the difficult-to-read matter of cultural hybridity.

Indigenous theories can be both emergent and exploratory while simultaneously specific, for the fluidity of the tribal worldview creates distinctive Indigenous philosophies and practices that can be used to conceptualise the study. Bricoleurship is central to the multidisciplinary, interdisciplinary and postdisciplinary understanding I seek to use in this research. I aim to provide historical representation through various disciplines and interdisciplinary systems that can be applied to the Indigenous social lives and other institutions, such as marriage, governance and education, and engage them in a coherent manner. The emergent areas increasingly emphasise the differences between African and Eurocentric significations of Africa. Here, the bricoleurship moves into fresh ‘knowledge-gain’ as it seeks to relate what is distinctly African from what is heavily hybridised.

For example, in Africa, predictions of sense of self based on crystal-gazing have a continuity that is present throughout the study. In comparison with African reports of Africa, do non-African accounts of Africa have a similar longitudinality to them, and is there currently a foundational African worldview to which all or the vast majority of Africans adhere? Bricolage is distinguished as “the process of drawing on methodological approaches from a variety of fields and cultural practices so that they become necessary inside the unravelling relating to the study circumstance” (Kincheloe, 2005). This research aims to sustain a number of methodologies, along with the bricoleurship and
the storyline narrative (Denzin and Lincoln, 2005). The bricoleurship approaches will result in the configurations of postdisciplinary criticality that are being sought (Hollinshead, 2001).

The term bricoleurship can be traced back to Denzin and Lincoln’s concept of "historical periods of descriptive study". The Indigenous theories I am using in this study and my personal experiences of living and studying in UK have enabled me to navigate around my circumstances. Throughout the fuzzy discourse phases of 1970 to the present, a bricolage has been created – a set of stereotypes tailored towards the particulars of a critical task – of Indigenous Africans, culminating in an emergent production that alters and brings new aspects, techniques and methodology. I have developed into a bricoleur, selecting the colours for the research’s piece of art. There are no rules on how to be a bricoleur, and the emphasis on analysis and newly emerging layout makes it impossible to provide an accurate methodology for how to proceed. The bricoleur abandons the quest for some naive concept of realism, focusing instead on clarifying their viewpoint in the real life complex, other experts’ sociocultural positions, and way they interact with other researchers (Kincheloe and Berry, 2004).

Several leading social researchers have also advanced the way emergent research is being conducted in comparison with interpretivist and/or constructivist modes of inquiry. Such types of emergent studies necessitate new methods of intellectual rigour and criticality in the cultural understanding of the research problem, and therefore in the bricolage that is to be conducted (Kincheloe, 2005). Bricolage primarily comprises alternative methods of multi-methodological and multi-logical approaches to investigations in difficult situations. For example, in this research, the researcher should not base his work on an early preconceived judgement regarding how much they should cover, but instead should address how much they have felt compelled to gaze at in each stage of the process. Progressing through the selected study texts and discourse, the researcher needs to account for his own way of observing Africa as he scrutinises the commonly held
understandings of the continent. Such bricolage necessitates close attention to the conceptual nature of the task and also the philosophical "research and development" that occurs during the course of their critical endeavours.

“Due to its multidisciplinary nature, bricolage sidesteps between the fragility of research methods as well as the narrowness of unidisciplinary methodologies” (Kincheloe, 2001). As a result, it is concerned with not only the disparate sources of evidence, but also with the philosophical and theoretical concepts of the different elements collected during the course of studies (Kincheloe, 2001). This paradigmatic approach to bricoleurship allows Indigenous African researchers to grasp the conceptual complexities and diversities of their research processes, which has been missed in mainstream qualitative research. Bricoleurship is important to Indigenous African groups because it can be compared to the workman who utilises existing means to solve a problem, in this case, the production of Indigenous African insights. In the search for "meaning amid complexity, the bricoleur is often conscious of the social worlds in the multiculturality and complexity which attends the research process on these issues" (Hayes et al., 2011). Bricolage is capable of responding to all of the critical questions posed regarding its applicability to the complexities of Indigenous peoples' research. The next section discusses the processes by which triangulation is critical to this study of Africa's decolonisation through tourism and the misrepresentation of African being and becoming.

3.2.6 The utility of triangulation (or crystallisation)

Section 3.2.4 argued for a reliance on methodological techniques throughout this study of place's reach and agency in cultural tourism. It is possible to apply Decrop (1999) and triangulate descriptive possibilities in this investigation by utilising one or more of Denzin's (1978) four main types of triangulation (i.e. triangulation by data, by theory, by method and by investigation). However, many researchers caution that triangulation is a developed idea that puts an emphasis on fairly closed preconceived judgements about the study aspects. Ellingson (2009) criticises triangulation as an
overly linear framework for understanding and suggests that critical theorists pursuing thick descriptions could perhaps obtain insights via crystal structures of multiple-assemblage research.

According to Richardson (2005), the fundamental imagery for robustness is not really the triangle, which may be viewed as a restrictive, superficial entity. Often quite, the mandatory main fictitious is the transparent, that integrates coherence and factual basis with such a limitless range of forms, particles, metamorphoses, multi-dimensionalities, and approaches. In this investigation of the debate about what Africa is, seen through the eyes of a wide variety of ‘actors’ in the tourist industry that function from a chaotic mixture of viewpoints, it is preferable to solidify this investigation on a newly emerging and engaging basic principle, even as the investigation of a particular context unfolds over space and time. When it comes to the researcher’s own understanding, such mixed-methods research strategies could be quite disorienting, regardless of whether the investigator's presuppositions are based on his Zimbabwean upbringing or his later Western formal education in England.

3.2.7 The contribution of the selected methods

This delineation of the interpretative methodology has emphasised the importance of adopting a bricoleurship approach to effectively conduct the investigation. In this ongoing strategy, the researcher is required to consider what is seemingly ‘there’ in the projection of Africa and Africans, as well as convey dominant narratives about African populations, as he perceives them. To accomplish this, a thoughtful manipulation of the profiles and the hybrid poetics and meanings is required.

The analyst must therefore employ methods that allow him to interrelate with the diverse array of traditional evidence and transitionalising doxa being investigated, but also demonstrate the effectiveness of each method already employed at any given point in the investigation. The
technique could be described as purposeful and embedded, and ‘interactive’ rather than ‘axiomatic’. The researcher thus uses a crystallised mix of methods which is slowly evolving but which, due to the time constraints for such research, is likely to remain in a fluid state.

There was not time during the discourse scrutiny of 2016 for any diversionary crystallisation (Ellingson, 2005) to be conducted. One must tailor one’s research effort to the institutional material provided for postgraduate study. The emergent areas under examination, with an emphasis on Africa as a fast-hybridising place with many different forms of identification, focus on the similarities between the African psyches involved in self-identification to the psyches facing Indigenous peoples of the world in regions other than Africa. The qualitative methods that the study employs provide evidence that the people of Africa continue to be "traditional" in some ways, but are also otherwise "transitional" in many ways. Through Indigenous methods I will show that the African people are culturally hybridising in ways distinct from populations elsewhere who seemingly exist locally in decolonising milieu.

It has been recognised that aspects of misrepresentation and derepresentation must be located in the bricolage developed so far. As much as the concept of 'representation' in general, it is also recognised the need to contextualise what is going on in terms of the hybrid poetics of being and becoming in relation to other Indigenous settings across the world. Following my study's bricoleurship, which took place in 2015 and 2016, there is an increased demand for accounts from Africans’ continental philosophy especially within the African community in diaspora. In this regard, two specific works have been adopted, both of which are concerned with the understanding of African philosophy. As a result, the researcher is conducting a discourse analysis of his thesis, as well as lead accounts and key texts from other sources. Colonialism discourse, autobiographical narrative, histography, genealogy and organisational visual analysis are all examples of methods
used in this qualitative study on the decolonisation and misrepresentation of Africa that operates within a postcolonial framework.

3.2.8 The contribution of reflexivity

An Indigenous research inquiry needs a methodological approach which is highly reflexive; this approach allows me to share my experience of conducting this research and my own subjective experience with the data sources. A “critical engagement with a politics of location has implications for the relationships formed between researcher and his data sources and the utility and applicability of research as a politicised and active endeavour that interrupts the dominant narrative and textualities of marginal lives” (Brown and Strega, 2005, p.136). So this study is the researcher’s critical reflection, situating him in the historical context of his colonised past, and his multiple locations, giving wide subjectivity. Reflexivity can be characterised as a skill or practice that I seek to interrogate honestly, giving my assessment of multiple interpretations in this study. As an individual working on a study requiring high levels of demonstrability, it is important to consider the contextual interpretations as they appeared during the life of this research inquiry. The more embedded I become in long-standing African cultural warrants of being, the more I can resist Euro/American ways of viewing the world, as a given for all tourism academic research, even though I know that this demands swimming against a strong current.

Through reflexivity, I can use my African life experience. Holliday (2011, p.169) refers to the researcher using “his experience life events as data, not just within the ongoing action research of improving his own relations”, but to increase understanding of the culture generally, contributing to the whole investigation. The question of using reflexivity has been a hotly debated matter since the 1980s in humanities (Finlay, 2002). Recent treatment of the subject in tourism studies – for example in the 2008 ‘Voice and Reflexivity’ International Conference at Breda University, The Netherlands) – sought to yield rather than shed light on the poor and contours of deep or rich reflexivities. Brown
and Strega (2005, p. 136) assert that reflexivity is “characterised as a skill to practise whereby we interrogate the truthfulness of the tale, and provide multiple answers”. In this study of Indigenous Africans, reflexivity gives an awareness of the self in creating knowledge, as defined by the Indigenous research community. In addition, this study offers insight into specific indicators of Indigenous inquiry for those in a position to assess it.

Marx was correct when he said that people make their own legacy, but don't do it in any way they choose; they can be under conditions that were given to them or passed on from the past (Marx, 1972). Hollinshead and Jamal’s (2007) approach is to encourage tourism studies researchers to pay close attention to which aspects of the investigated scenarios should be emphasised in their reflexive descriptions. While reflexively engaging at cardinal points in their work, the subject of reflexivity is still rarely treated in the field of inquiry in tourism. In the ongoing study of the signification of Africa and Africans, the investigator will provide reflexive scrutiny, as a bricoleur, as he articulates his work. The study looks at five data types: (1) travel guides, (2) academic literature, (3) organisations active in tourism promotion of Africa, (4) works on contemporary African philosophy, and (5) reserve data, using theories to engage in dialogue and discussion.

The researcher had hoped to provide an endnote reflexive critique of the whole study. However, this may not be possible due to the pressure to complete the entire doctoral programme of studies. Reflection on my Indigenous African knowledge and the claims that drive this study on the misrepresentation of Africa/Africans will be important to the research’s effectiveness in terms of data interpretation. The criticality of conceptualising the challenges of disrupting Western knowledge surfacing through the power–knowledge ties underpinned in orthodox and standardised patterns of thinking was explored earlier in this research project.
3.2.9 The governing parameters of voice

The usual adopted voice for investigation into orthodox social science in the mid-twentieth century tended to be ‘neutral’, using speech styles of traditional social research from the 1950s, 1960s and 1970s. Today, such single-voiced writings are far more likely to be misunderstood narratives, exhibiting significant levels of perspectivity (Charman and Mitchell, 1997). It is therefore essential that such concerns of perspective and articulation be explored in depth in this developing field of representational repertoires pertaining to Africans and their cultures. Therefore, significant elements will be identified in the study where strong indications can be provided about who is projecting what particular worldview in order to link the examined matter within long-held or new systems of representation. Following Bhabha (2004), as well as Hollinshead and Jamal (2007), the investigator will show where the contemporary world is layered, as well as other points where there are significant breaks, disruptions or hybridisations. The goal of this research is to animate the conflicts between traditionality and transitionality among Africans through the profiles of voices mapped by the researcher.

3.2.10 The governing parameters of access

To summarise some of the key points in this chapter, the study is in the form of emergent research, founded on the practice of bricolage, and the procedures used are infused with African understanding. It is constructed in accordance with a progressive consciousness of the African depictions under examination as well as the research contexts in which African identifications are enunciated. As it unfolds in several parts, this inquiry meets a variety of criteria; it is a non-linear approach that seeks to highlight the importance of Indigenous African viewpoints and conceptual frameworks. This, however, is difficult to sustain within the bounds of a PhD thesis due to time and financial constraints that prevent further investigation, as well as the unpredictable nature of the study's unravelling.
Highly interpretivist techniques will likely necessitate a significant amount of time for not only ethnographic research, but also prior-ethnography, strategy piloting and parallel grounded theory. An emergent research conducted through bricoleurship, as well as crystallised and introspective qualitative studies, make it difficult to fit within the institutionalised limitations that determine what a doctorate researcher can accomplish. This reality, according to Goodson and Phillimore (2004 p.87), “is especially notable regarding the researcher’s efforts to gain access to data populations”. Some research materials, according to Bell (2001), recommend that permission to conduct a study should always be acquired at an early stage. The flexibility of bricolage, which allows you to "strike while the iron is hot" does not always make this possible right away. Within the confines of a self-funding doctoral study, ‘access’ and ‘re-access’ are difficult to implement, and so the researcher’s efforts to conduct authentic Indigenous African research will always be fundamentally undercut (Goodson and Phillimore, 2004). When confronted with these difficulties, it is difficult to avoid becoming purely symbolic. Critics, on the other hand, argue that knowledge production reflects existing power dynamics. Though the investigator had intended to conduct interviews with practitioners and management in key government positions and investigate the representation of Africa as conducted by embassy officers from African countries in the UK, the current study was constrained to crystallised and reflexive bricoleurship. Critical decision-makers and bureaucrats are often overworked and difficult to contact.

### 3.2.11 Data sources

Consistent with the norms of interpretive inquiry as recognised in the literature on bricoleurship, this study was conducted according to emergent study work based on the researcher’s awareness of the study issues, settings and populations that arose during the course of the study. In terms of the subject of African being and becoming, the study follows the development of ‘emergent studies’ outlined by Lincoln and Guba (1985), based on the use of purposive sampling approaches, advanced by Kincheloe (2005) and adapted for tourism studies by Hollinshead (1996).
This investigation of representation, hybrid poetics and decolonisation in Africa had to be streamlined to ensure that the researcher could produce meaningful findings from the designated period of study. To that end, four types of data (with one in reserve) were adopted for close interpretation (see Figure 3.2 below). As an emergent study, the data types and preferences can change depending on how they inform the study. Data inspection is an ongoing process, and Figures 3.2/1–3.2/3 below highlight the amount of data the researcher looked at before settling on the data used in this chapter. The data sources go into African perceptions as well as some of the barriers to recognising African people as individuals. The decision was taken to examine five data types and their sources (1) travel guides, (2) academic literature, (3) organisations active in tourism promotion of Africa, (4) works on contemporary African Philosophy, and (5) a reserve Data Type. I explain what these contain and why it was necessary to examine these data and sources.

3.2.12 Limitations on the data sources

With some of the data sources it was difficult to extract useful information that could enrich the study. Some of these data sources lacked accuracy, while others did not cover the period under investigation. It can be difficult to authenticate and prove the source of some data, even when they are relevant to the study. Tables 3.2/1–3.2/3 highlight the selected data and their value of interpretation. Most were easy to formulate into theories in the Western form of problematic issues of identity, but in Zimbabwe identity is addressed through totems and ancestral origins which are difficult to translate into Western knowledge.
Table 3.2. How data were selected for their value in interpretation

<table>
<thead>
<tr>
<th>Data Type</th>
<th>Theoretical Framework</th>
<th>The Emergent Study - Bricoleurship</th>
<th>Data Source - Populations</th>
<th>Data Generation Methods</th>
<th>Data Analysis Approach</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  Analysis of</td>
<td>Use of Hall for evidence on representation, and Bhattacharyya on decolonisation</td>
<td>Search for the two richest guides for contemporary representations of Africa / Africans</td>
<td>Two guides: The Lonely Planet Guide and The Rough Guide</td>
<td>Inspection of regimes of representation and signification of Africa/Africans</td>
<td>Critical interpretation by textual analysis</td>
</tr>
<tr>
<td>Travel Guides</td>
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<tr>
<td>2  Analysis of</td>
<td>Use of Denzin, Lincoln and Smith for evidence on discourse about Africa / Africans in the tourism studies literature</td>
<td>Search through tourism studies books and articles, using Huggan for the start-up discursive statements but then the target discourse was mainly non-African.</td>
<td>Main Sources: i)Huggan; ii)Saarinen, Jarkko et al.; iii) Ubani. iv) Ministry of Immigration and Tourism: Rhodesia [historical document]</td>
<td>Examining the discourse and practice of people, place and history-making regarding Africa/Africans, with a focus on discourse and practice (Foucault).</td>
<td>Critical interpretation by discourse analysis</td>
</tr>
<tr>
<td>Academic Literature</td>
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<th>Data Analysis Approach</th>
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<tr>
<td>3. Literature on organisations active in Tourism Promotion/Projection of Africa</td>
<td>Use of Du Gay for evidence of representations which are ‘productive’ and Gandhi for evidence of the need for decolonisation.</td>
<td>Search for public (Pu), private (Pr) and joint public/private (Jo) African and non-African organisations. The following <strong>African Bodies</strong> were selected: 1.1 (Pu) Dept. of Tourism: South Africa; 1.2 (Jo) Transfrontier Conservation Area: Zimbabwe / S. Africa / Mozambique; 1.3 (Jo) Campfire [Communal Area Management Programme for Indigenous Resources]; 1.4 (Pr) = Holiday in Africa: Across Africa; 1.5 Sheraton Hotels: Across Africa. [See next col. For non-African Bodies</td>
<td>In addition to the five <strong>African Bodies</strong> stated, a number of <strong>non-African Bodies</strong> were targeted.</td>
<td>Analysis of interview transcripts and associated written or published material found during the interview process. The researcher will use long semi-structured interviews.</td>
<td>Critical interpretation by <strong>emic / etic critique</strong> based on Pecheux’s work on identification and counter-identification and Hollinshead (various works) on identification, counter-identification, and disidentification in emic/etic discourse.</td>
</tr>
<tr>
<td>4 Analysis of state of the artworks on contempo rary African philosoph y</td>
<td>Use of Bhabha for evidence of traditional versus transitional African worldviews, and Fanon for evidence of ‘corrective’ African voices and movements.</td>
<td>Search for lead handbooks on inherited and emergent African thought-lines.</td>
<td>The following texts were used: i) Brown; ii) Bell; iii) Eze; iv) Hountondji; v) Serequeberha n; vi) Vervliet; vii) Imbo; viii) Roux and Coetzee.</td>
<td>Review of the works on African worldviews to locate: a) outlooks which are similar to European / Western views; b) outlooks which are different from European / Western views; c) outlooks which is a commonality through Africa; d) perspectives that are uncommon in Africa yet nonetheless powerful.</td>
<td>Critical interpretation by <strong>discourse analysis</strong></td>
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Table 3.2/1 How data were selected for their value in interpretation

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<th>Data Analysis Approach</th>
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<tr>
<td>5 Reserve Data Type</td>
<td>Use of Buck, Meethan and Kirshenblatt-Gimblett to locate other sorts of representation common in the industrial scripting of people and places in tourism.</td>
<td>The reserve data consists of [A] UK/ World Insight: Sunday Times (Travel); The Economist (development sections / political issues); The Guardian (Travel); Financial Times (market and national analyses). (B) African Insight: (I) major contemporary films on Africa and Africans; (II) newspaper articles on current tourism sites/ developments in Africa; (III) promotions of people places and parts of Africa / Africans (in tourism) as found on the web. [See column 5 for data sources on African insight ]</td>
<td>It is envisaged that these data sources (A and B of previous column) would not be formally examined in their own right, but used to throw contextual light on the other data sources 1 to 4 above.</td>
<td>The reserve data sources for (B) African Insight include: (I) African Films: Rastus Zululand; Rhodes of Africa. (II) African Newspapers: Travel Africa Magazine; Getaway Magazine; African Geographic Magazine; Sowetan Newspaper. (III) African Web Literature: The African Tourism Organisation; Centre for Heritage Development in Africa; Visit Africa.</td>
<td>Reserve data only – for contextual insight rather than formal use methodologically. [Details can be supplied on the African Films, African Newspapers, and African Websites listed in the previous column.]</td>
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3.2.13 Method of data collection

This section details the Indigenous African research methodologies I employed in this study. Within a postcolonial Indigenous research perspective, I used a decolonisation of methodologies approach with a variety of methods to investigate the role of discourse, literary works and storytelling as pioneered by Severin Emagalit (in Wilson, 2008). “The term ethnosophy refers to the collective worldviews of people that are encoded in language, folklore, myth, metaphors, taboos, and rituals” (Chilisa, 2012, p.130). It is a school of thought that analyses and attempts to comprehend the diverse African peoples’ communal ideas and beliefs as a unified body of knowledge.

The tools by which the nature of reality is gathered are known as effective research methods. Without the right research design and methods, I wouldn't be able to gather the necessary data to challenge Euro/American paradigms. I'll start with a quick overview of the method's importance in knowledge production. Storytelling, ethnosophy, philosophy and cultural knowledge are among the methods used, as are Dreamtime, poems and proverbs, as well as bricoleurship in the investigation process of an emergent study. African people have developed a physical and spiritual unity with their environment and cosmos, and have an obligation to act responsibly and ethically towards their environment and all of its elements.

Methods were selected to provide the data required to complete the research. In the selection process, decisions were made about which methods were most suitable for this study on mistaken identity. Some were determined by the extent of data collection, and also by the amount of time available to conduct the study. The process was guided by following Indigenous knowledge-based theory, postcolonial theory, critical Indigenous theory and a combination of these. This research might use any of these methods, and they will be used for triangulation, which is defined as cross-checking specific concepts by assembling data from multiple sources and making comparisons between them to create the most balanced and accurate research conception possible (Bell, 1995).
However, there will be constraints and limitations with any method used. The next section examines the methods used to collect data for this study with a mix of decolonisation and ethnosophy-based methods.

1) **Indigenous discourses on knowledge /Method 1**

Indigenous discourses on knowledge are used as the main approach to this study with the aim being to introduce analysis of Indigenous knowledge and dispositions, building on postcolonial theoretical insights into Indigenous Africans. One definition of discourse notes that it “means anything from historical monuments, a lie de memoire, a policy, a political strategy, narratives in a restricted or broad sense of the term, text, talk, a speech, topic-related conversations, quoting Michel Foucault, Jurgen Habermas, Chantal Mouffe, Ernesto Laclau, Niklas Luhmann, or many others” (Wodak and Meyer, 2016, p. 3). I follow a Foucauldian notion of discourse analysis, seeking to challenge the coloniality of knowledge that involves Eurocentric practices, marginalising local discourse and dictating that the only discourse for articulating ideas and development is a Euro-American one. I will also champion the “Foucauldian notion that includes not only communicative practices but also systems of social and political practice more generally, as well as ideological systems that animate these wide fields of practice” (Beir et al., 2002, cited in Shisha and Abdi, 2010, p.1). The decisions were based on how the discourse could act as a foundation for the following: (a) how Africa is identified and portrayed in tourism, (b) how Africa is projected in tourism representation emanating from Africa, (c) how Africa is projected in tourism representation emanating from Europe in terms of misrepresentation. The research findings should help to boost Indigenous knowledge and raise awareness of the application of traditional Indigenous knowledge in conducting research.

Through the discourse analysis, new information was found by examining the effects of decolonisation of African knowledge on tourism and related industries. The misrepresentation of Africans is highlighted through the discursive patterns from several data sources of distinct African
ethnic /social groups. Through this, I noted some aspects of Indigenous research which are different from Western research epistemologies showing that it arose out of the social history and dominant Euro/American culture. These epistemologies reflect the social history which has had negative results for the Indigenous African people. It is vital to interpret the Indigenous African past, and present those episodes of cultural and political meltdown through African history which contributed to subjectivity, with no room for the marginalised memories of the defeated and colonised people.

Attempting to use Indigenous discourse knowledge in a Foucauldian way, it was not easy but was necessary to understand the conditions from which these texts emerged. Through discourse analysis I was able to discover what social, cultural and political conditions made these texts possible. While every effort is made to recoup what was lost in the collapse of discourse analysis, discourse that helps in understanding socially constructed nature. Such discourse helps with building knowledge from which oppressed and subjugated Indigenous African people can examine their predicament through the use of interdisciplinary interpretations. Bricoleurs recognise the drawbacks of a fixed method, the constrictions of one disciplinary strategy, and the sophistication and heterogeneous nature of all life experiences. The next topic under consideration is Dreamtime, which is important for this research. Bricoleurs seek a rigour that alerts them to new anthropological insights; they can longer accept the status of an object of inquiry as a thing in itself.

2) Language, metaphorical sayings and proverbs/ Method 2

The language, metaphorical sayings and proverbs are unique in Indigenous African religious and spiritual methods and go beyond the ordinary sense in which we understand language. It is claimed that “alternated states of consciousness like dreams, play a vital part in the transmission of knowledge between the spiritual and human realms” (Pascoe, 2008, p. 10). For Indigenous African people, language, metaphorical sayings and proverbs refer to the Dreamtime, the “creation period (a time beyond human memory) when ancestral beings are said to have spread across the [African]
continent creating human society and rules for living, language and customs and laws as they went” (Pascoe, 2008, p.10). The significance of Indigenous paradigms is that they are derived from the premise that humans relationalise and knowledge is understood by all of creation; it is not all about personal relations or friendships with study participants. My rationale for this method is that it is derived from the experiences of postcolonialism. It is community-driven and meets the specific needs of Indigenous Africans. New information or knowledge which is national and regional counters methodological imperialism through the language, metaphorical sayings and proverbs.

This method helps to create knowledge of the Indigenous African world which is vital to building an ontology and epistemology based on ancestral knowledge of the cosmos, animals and plants. Dreamtime is relational ‘knowledge given from above of the African people that they shared in poverty. When the African continent battled to break free from the shackles of colonialism, the language served as a record of the pain and suffering endured by the people of that continent. In this study the researcher is answerable to all African people, carrying the burden of ancestors who longed to see this period of decolonisation of Africa. Through tourism and inscriptive industries, the researcher holds the relational view inherited from his ancestors. The manipulation of African philosophies and African Indigenous exchange of ideas situates people far outside collective memory, as passive recipients of their cultural and political situations, with their practices and beliefs masquerading as enchanting folktales.

3) **Dare / Talking circles/ Method 3**

Dare or Circle is a word from the Shona language which hails from Zimbabwe, indicating a gathering by the community as they share personal and collective experiences, honour the Spirits, and discuss issues affecting the community. The reason for using Dare or Circle here is in order to tackle historical injustice and plot a way forward in the light of the continent’s relationship with its past. Dare can be informal or formal, a group of friends or family having a discussion on matters affecting
them. Anybody can raise issues, whether marital problems, death, political matters or marriage or even travelling to faraway places. People can sit down and brainstorm, pondering on issues where they need understanding, or issues affecting their mental functioning. This could be official or unofficial; if official, the village head can call a meeting or a father can request his whole family to attend the gathering; for an unofficial gathering people can meet anywhere, discussing anything that comes to mind. The Dare or Circle is a life pattern of African people as they meet and share ideas or seek understanding on challenging issues. My parents used to encourage me to attend a men’s Dare when I was younger, where topics such as how to propose to a woman and moral education were discussed or taught. Even issues such as herding cattle were explored. This was meant to erode concepts such as ‘shanje’ a Shona term meaning ‘jealous’, as it is anti-progress.

Through the Dare or Circle, when our ancestors were “faced with certain conditions or problems that they needed solutions to, they went and prayed for any answer and received an answer and got direction” (Wilson, 2008, p.110). Using the Dare or Circle makes the research highly reflexive about life experiences of growing up in Zimbabwe. A number of issues were critically examined including historical events that took place in Africa and Zimbabwe, particularly during colonial times. My aim was to find issues of identity, as reflected in my Zimbabwean culture. The Dare or Circle acknowledges the diversity and different views of individuals who make up the society and it contributes to more awareness of the social issues faced by Indigenous Africans. This method emphasises Ubuntu, the ‘African philosophy’, especially in terms of a distinct continental African voice which is able to articulate pan-continental (African) ways of viewing the world. For instance, the method helps in understanding projections of selfhood in Africa. The method examines the continuous longitudinality of accounts of Africa by Africans and non-Africans. They have a similar longitudinality and there is now a foundational ‘African’ worldview to which most Africans generally subscribe.
4) Testimonio/ Method 4

An understanding of what happened to the community when there were no records or documents to analyse is referred to as testimonio. The testimonio act like libraries to be read and opened for the wider world to pick up the pieces and understand what happened, which is vital for this study on the representation of Indigenous people. The testimonies present a variety of life experiences of African tribes who bore the brunt of colonialists. This method provides crucial evidence that contributes to the strengthening of Indigenous knowledge that I am advancing in this study. In South Africa the truth and reconciliation commission (TRC) is a forum where testimonies are given in public by traumatised, marginalised and socially deprived people who testify against the security services’ violent encounters. It provides a platform for underrepresented rural stories told in native languages (Denzin and Lincoln, 2011).

The method can be triangulated with other methods such as Indigenous discourse knowledge and postcolonial theories and dreamtime. In terms of cost, accessing testimonio is cheap as one can access the audio translations. The challenge is to authenticate the originality of stories. In my case it was difficult to establish their credibility for the purposes of addressing the research problem on representation of Africa. In the UK the question is how I approached testimonio. I went to some of the circle talks where people gave narratives on their life under colonialism. There is a big community of Zimbabweans living in Luton who meet every fourth Sunday of the month. The testimonio help Indigenous Africans through impressive stories which can heal the soul and aid understanding of how people took freedom for granted. Through listening to narratives of my friends it helped with my interpretation of the consequences Africans have experienced such as land alienation, and land apportionment dating from 1920, where the Land Apportionment Act forced Indigenous people into destitution. The “explicitly segregationist legislation imposed in the late twenties and early thirties bolstered the powerful system of labour control at a time when the ‘raw native’ seemed to be learning the rules of the market economy more rapidly and more successfully.
than the settlers had expected from the inferior uncivilised nature of ‘savage’ Africa” (Sicilia, 1999, p. 23).

5) Stories as an Indigenous research method/ Method 5

Stories provide literature that bears testimony to postcolonial Indigenous relational ontology with an emphasis on connectedness with the living and the non-living. Through Bantu, people honour and celebrate their connectedness to totems. Stories are embedded in Indigenous African culture. It is the primary aim of this study to demonstrate the benefits of preserving and explaining Indigenous African ways of doing and being, which serve as the foundation for a Native African research approach. Through stories, Indigenous people use symbols such as sacred knowledge, dance, songs and written literature for various reasons, such as the connections between creation and the creator, to make a collective construction of consciousness. In the words of Du Bois, a black American sociology professor, double-consciousness is a peculiar phenomenon that occurs when Africans view things through the lens of the West for a period of time. This phenomenon, which Du Bois describes as the feeling of glancing at oneself through the eyes of others, is a peculiar sensation. For this thesis, which is about how Africans presently perceive themselves, the concept is critical. There is a ‘two-ness’ of being African and also colonised and liberated, as Africa has undergone various mutations through which Africans can view themselves.

The African Indigenous people feel the “tensions in which individuals or groups are forced to identify themselves in two social worlds and view themselves as insider and outsider” (Rabaka, 2009, p. 89) as a result of “their split consciousness and disadvantageous social position” (Rabaka, 2009, p. 89). Having such a split of consciousness, or double-consciousness, can possibly harm the psyche of Indigenous African people, as the dual existence can be damaging. I view stories as a preferred Indigenous research method to explore their identity via the history of their strife: “this longing to attain self-conscious manhood, to merge [one’s] double self into a better and truer self” (Rabaka,
2009, p. 79). Indigenous African people can recapture a lost distinctiveness through tales that emerge from a viewpoint of the interrelatedness and interconnectedness of all items, and also the assimilation of belief in the supernatural, value systems, and encounters as legitimate aspects of knowing and understanding a reality (Battiste, 2013).

6) Relationship / method 6

I have noted that one of the disadvantages of Western ways of doing research is that participants do not have equal opportunity to be heard and the researcher is the one who manages the discussion. It is my intention to build a relationship with the readers of this thesis regarding the arguments presented. The relationship is vital for an understanding of this research. As Ubuntu catches on around the world, it is my hope that Westerners might embrace an African perspective, a way of seeing a person, and can discover and understand Indigenous African communities and their inheritance. It is also my hope that tourism might also benefit from ubuntu.

When it comes to Africans in Southern African communities, the term Ubuntu is linked only with munhu, munhu nevanhu, which translates literally as “to be human is to assert one’s humankind by acknowledging the life about others” and “to maintain compassionate links with someone else on the grounds of each recognition” (Ramose and Mosupyeo, 2006; Ramphele, 1991). It is customary in Africa to gather and celebrate events, and people respect the tribal lineage and show respect by attending the event to which they have been invited by the tribe. While appropriating influence over their theoretical frameworks, Indigenous African people need to use relationships as a methodology to help them. From the perspective of Indigenous peoples, the word research is inextricably linked to European imperialism; the methods by which academic studies are conducted have been implicated in colonialist abuses of power, resulting in a powerful legacy for some of the world’s nations that colonised groups of people (Smith, 1999).
This study looks at the urgent need for Indigenous African people to carry out their own research projects to validate their African understanding against Western paradigms. African researchers seek to empower their communities and remit the appropriated and forfeited knowledge to them. The communities’ pasts have been under surveillance, with much damage done without their collaboration or consent. Table 3.3/5 explores examples of methods of qualitative research in postcolonialism, as a snapshot of the methods used for data collection, giving a brief explanation of the key reasons for adopting the method. It illustrates how I decided to use this particular Indigenous method for collecting data, and the hard choices made. I am aware that this method should reflect the characteristics of Indigenous Africans, and I am committed to doing so. In addition, Table 3.3/6 examines the advantages, disadvantages and weaknesses of the research methods used in this study, as well as the methods used in other Indigenous African studies.
Table 3.2. Summary of methods of qualitative research in postcolonialism adapted for the study

<table>
<thead>
<tr>
<th>Methods Used</th>
<th>Data source</th>
<th>Brief explanation</th>
<th>Key points for adopting for this study</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Colonialist discourse</td>
<td>Mostly written text and archives</td>
<td>Analysis of discourses (often but not always Foucauldian) highlighting neo-colonialism construction of the ‘other’.</td>
<td>Scholars trained in Eurocentric ways rarely have the prerequisite knowledge, skill and community connection to develop curricula based on local Indigenous African histories and understanding.</td>
</tr>
<tr>
<td>B. Language, metaphorical sayings and proverbs</td>
<td>Archives, texts autobiographies</td>
<td>Exploring the conditions in which the colonised and colonising subjects emerge.</td>
<td>Studying language, metaphorical sayings and proverbs is powerful for Indigenous Africans to make visible the everyday and embodied world of their marginalised lives.</td>
</tr>
<tr>
<td>C. Dare or Talking circles</td>
<td>Archives, texts</td>
<td>Reading against the grain can help you identify blind spots.</td>
<td>The goal of this study is to generate knowledge and understanding that is socially located and can be applied to the transition of African Indigenous culture and society in the modern era. Indigenous African historical writing, in which the past has been interpreted through various theoretical lenses and methodologies, is examined.</td>
</tr>
<tr>
<td>D. Testimonio</td>
<td>Texts, archives</td>
<td>Using the Foucauldian notion of descent to trace the emergence of the colonial subject and object</td>
<td>As this research is concerned with processes used in the production and transmission of meaning through discourse, I attempted to use Foucault’s strategy for projection in this study. In light of Foucault’s stance on discursive, understanding, and authority, it is possible to comprehend the predicament of Indigenous Africans.</td>
</tr>
<tr>
<td>E. Stories as an Indigenous research method</td>
<td>Transferring oral accounts to text</td>
<td>Analysis of (neo)colonial institutional subjects’ practices and power relations</td>
<td>Bringing out some Indigenous thought, customs, practice and the researcher’s position, helps challenge and resist the academy which is grappling with increasingly non-Indigenous knowledge.</td>
</tr>
<tr>
<td>F. Relationship</td>
<td>Images (e.g. art, films, landscapes, drawings)</td>
<td>Analysis of images as signifiers of (neo)colonialism</td>
<td>In this study, representation is important as a concept. It gives the truth about Indigenous Africans. Through relational analysis it reveals how Indigenous Africans are poorly represented in the texts.</td>
</tr>
</tbody>
</table>

Source: Adapted from Sicilia (2012) based upon original thinking of Macleod and Bhatia (2007) *Postcolonialism and Psychology*
Table 3.2. Indigenous methods of qualitative research used: their advantages, disadvantages and weaknesses

<table>
<thead>
<tr>
<th>Method</th>
<th>Advantages</th>
<th>Disadvantages</th>
<th>Weakness of the method</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Colonialist discourse</td>
<td>Mostly written text and archives.</td>
<td>Makes stance against postcolonialism and theories that promote inequality.</td>
<td>It is difficult to pin down into Indigenous African research methodologies, considering that the researcher was schooled in Eurocentric knowledge, skill and understanding.</td>
</tr>
<tr>
<td>B. Dreamtime</td>
<td>It allows the researcher to use autobiographies and share his experiences with readers.</td>
<td>Cultural-based understanding is brought into the research. Sidelined knowledge is brought in to understand the worldview of Indigenous Africans.</td>
<td>Each tribe and clan has different knowledge on the creation of plants and everything else. It is a daunting task to use Dreamtime as a method across Africa, considering the diversity of African culture.</td>
</tr>
<tr>
<td>C. Dare /Circle</td>
<td>Uses a natural setting and is cheap.</td>
<td>It is difficult in urban environments.</td>
<td>Cannot fully explore Indigenous African history, in which the past has been interpreted through various theoretical lenses and methodologies.</td>
</tr>
<tr>
<td>D. The Elders /Testimonials</td>
<td>Easy to access elderly people in the community. Colonial testimonies have been experienced.</td>
<td>Takes time to build trust when you are a stranger. Difficult to apply in urban set-up. Good for people vested in local language.</td>
<td>Resistance to knowledge in challenging normalisation. Too many of the elderly have been brainwashed to think Western knowledge is better than Indigenous African.</td>
</tr>
<tr>
<td>E. Stories</td>
<td>Uses natural set-up. No monetary issues. Uses the cultural arrangements to discuss matters on representation.</td>
<td>Difficult to examine highly complex issues.</td>
<td>It is time-consuming and needs more time to build relationships. It can only be possible if study is done among family members.</td>
</tr>
<tr>
<td>F. Relationship</td>
<td>Builds relationship between the community and researcher.</td>
<td>It is at a personal level and clan-based relationships.</td>
<td>Difficult to be accountable if anything goes wrong. It is difficult to negotiate relationships especially within the African culture.</td>
</tr>
</tbody>
</table>
3.3 The Target Population

When choosing a sample size for research, it must be sufficiently precise to equip the audience with a detailed overview of the research's relevance to their specific circumstances and their ability to understand that population. In another definition, “a target population refers to all the possible cases of whatever or whoever is being studied in your research [and the researcher uses] these samples to make inferences or generalizations about the population of interest” (Serie McDougal 111, 2014, p. 145).

Before outlining the population targeted for this study, I will explain the composition of the groups included in this study. Grinker et al. (1997, p.6) claim that “an incomplete definition of the population destroys the validity and reliability of the sampling results.” The population comprises units such as the Sunday Times (Travel sections), the Economist (development sections/political issues), the Guardian (Travel section) and Financial Times (market and national analyses). There are other populations including African Films such as *Rastus Zululand* and *Rhodes of Africa*. There are also populations based on African Newspapers, such as Travel Africa Magazine, Getaway Magazine, African Geographic Magazine and Sowetan Newspaper. This population is based on African Web Literature, the African Tourism Organization, the Center for Historic Development in Africa, and Visit Africa, all of which promote awareness of African identity, the right to consciousness and resistance strategies for decolonising Eurocentric perspectives.

As this study is emergent in nature these population groups may be changed as other populations which bring explicit understanding about the African worldview are examined to generate further discussion on the representation and misrepresentation of Africans. The population groups targeted for this study were travel guides, guide books, newspapers, sections devoted to world news, and travel sections in the UK where I am based. Films were examined for issues of projecting Africans, othering, stereotyping, and oppressing Indigenous African views. There were other populations
based on academic textbooks on African representation, essential for exploring African philosophy, and literary work on African representation. The population included YouTube, films, BBC documentaries and online documents portraying Africans. It was therefore important for me to choose a proper method of sampling, by which representatives were purposefully selected to provide insights into the population of Indigenous Africans and interpret their colonial experiences. The targeted population was not defined by age or time, but rather by the way the data engaged a broad range of issues concerning indigenous peoples and African philosophies. It offered philosophical, task-oriented and ontological and epistemological underpinnings for carrying out this study, as well as presenting investigators with a framework to understand the world. The next section discusses the methodology for conducting this study's sampling.

3.4 Sampling Considerations

In seeking to make my critical assessments, I will use a mix of scholarly and non-scholarly texts (Repko, 2008; Hollinshead, 2012) from which I can trace the false realities carried by non-Africans about Africa. I will therefore be searching for representations of Africa which are connected to visions of what Africa is seen to be, but also open-to-future visions of what Africa is becoming. A large number of anthologies exist where theories have been applied, and in sampling this material I seek to connect my research with the large Indigenous communities, focusing on the sharing of values or practices identifying salient cultural and political issues. I have established the trends of how Africa has come to be known, continuously being misrepresented in tourism studies and related fields. The sources that made connections acknowledging the misrepresentation of Africa were the most useful samples, allowing critical appraisal of the power and place of tourism and tourism studies in the making of Africa.

This section outlines the challenges I faced with the nature of emerging matters of misrepresentation of Indigenous Africans in tourism studies. I used a methodology that sampled
across the cultural divide of the African continent, sensitive to matters of cultural intuition that came from my own African life experiences. These approaches were based on small samples which covered the misrepresentation of Indigenous Africans, specific to the needs of the study. There are many sampling strategies that can be used in this study but the sample must address the issues under investigation, the study problems on matters of mistaken identities of Africans in the tourism and inscriptive industries.

3.4.1 Purposive and snowball sampling

Among the sampling methods most appropriate for Indigenous inquiry is theoretical sampling, which is defined as sampling premised on theories that are considered relevant for the unravelling concept (Strauss and Corbin, 1990). I have purposively sampled books, films and newspapers that are critical to Indigenous Africans’ identity, and also samples that provide knowledge on the study problem. However, this is an ongoing inquiry into matters of African misrepresentation, exoticising, othering and stereotyping of Indigenous Africans which is at times challenging. The targeted samples engaged elements with unique characteristics or perspectives that provide insight into the misrepresentation of Africa, including tourism books exploring Africa, and brochures marketing Africa.

The films sampled were those that I felt negatively misrepresented Africa in some way that might provide insight into the barriers to fully understanding Africans. In my sampling, I avoided the word racism or samples that were not appropriate for this study. By avoiding the samples discussing racism I wanted to focus on new approaches to the stereotyping of Africans. The decision was taken for purposive sampling based on (1) travel guides, (2) academic literature, (3) organisations active in the promotion of tourism to Africa, (4) works on contemporary African philosophy, and (5) a reserve data type to address the misrepresentation of Africa. These samples provided viewpoints on emerging issues of Indigenous Africans. The challenge was to access samples with evidence of the misrepresentation of Africa that championed decolonisation through tourism. The material did not
always contain notions of misrepresentation, owing to the unavailability of some material such as films because of the way they are marketed. In the travel guides, African lives, places and religion were exoticised, as European tourists were encouraged to visit a virgin continent, unspoiled, with people still living natural lives without pressure from modernity and the busy activities of industrial life in the Western world.

It was decided to sample the academic literature on Indigeneity for the discourse on people, location and history of Africa, in which discourse and praxis are considered together to better understand the topic. Theories of colonialism have shaped Africa and created an inheritance of a persecuted, subjugated and oppressed people who are classified as a homogenous group of uncivilised people. The criteria for sampling included Indigeneity, Africaneity, othering and hegemony. Samples were accessed from various websites and YouTube in order to examine Africa’s rich literary traditions as part of its cultural heritage.

The sampling of public borders included the department of tourism, South Africa; Transfrontier conservation, combining Zimbabwe, South Africa and Mozambique; and campfire (communal area management for Indigenous resources). The issues generated by the “construction of theories was twofold, where the constant sampling comparing of categories and themes sufficiently play through with the sample and data collection methods chosen” (McGuire, 2006, p.23). The sampling also explored African worldviews to locate outlooks which were similar to European/Western views; those different from European/Western views; those common across Africa; and those not common across Africa, but which are otherwise strong and are examined for critical interpretation. The reserve data included samples such as Western newspapers providing coverage of Africa, international cable television news, and other media outlets reporting stories that fit into the old journalistic maxims.
The reserve data consisted of (a) world insight on Africa from newspapers produced in the UK; (b) African insight on Africans, accessing rich information on the misrepresentation of Africans in sources such as the Sunday Times (Travel sections), the Economist (development sections / political issues), the Guardian (Travel section) and the Financial Times (market and national analyses). These data focus on issues related to emerging powers in Africa, NEPAD, BRICS and AU today. They comprise data sources with African insight including: African Films: *Rastus Zululand, Rhodes of Africa*; African Newspapers and magazines: Travel Africa Magazine; Getaway Magazine; African Geographic Magazine; Sowetan Newspaper; and African web literature; African tourism organisations, such as the Centre for Heritage Development in Africa, and the Visit Africa website.

### 3.4.2 Snowball sampling

Deleuze claims that “there is no one substance, only an always-differentiating process, an origami cosmos, always folding, unfolding, refolding” (Deleuze, in May, 2008, p.30) and summarises this ontology in the paradoxical formula “pluralism=monism”. Strictly speaking, these sampling procedures do not exist, but for the purposes of this research, I will refer to them as snowballing sampling procedures. Deleuze believes that reading a philosopher no longer entails an endeavour to discover one ultimate truth, but rather involves the presentation of the philosopher’s effort to wrestle with the questionable nature of consciousness (Deleuze in May, 2008). This sums up my decision to attempt to sample something close to what I was investigating.

I am aware that Indigenous research is still in its infancy compared with Euro / American social sciences or humanities studies. There are several challenges with using snowballing in Indigenous research; some of these sampling approaches are not yet advanced, and criticality and interpretation is a cultural phenomenon. The Indigenous sampling highlighted some epistemological differences from Euro/American research. Those approaches, where elements of interest were developed during colonialism and were intended to disenfranchise African culture, are resisted by
the sampling. Older people are considered a "library" in African culture, and their contributions to the preservation of African knowledge are critical. I have used the approach that the most referenced books will provide the best knowledge. Purposive sampling improves the researcher's ability to gain access to the sampling population by narrowing the pool of candidates. It is the researcher's job to be informed by distinct features that are of interest. When something appears to be relevant, the researcher investigates it further, and thus the process is repeated until a saturation point is reached.

a. **Accidental sampling** is based upon proximity or convenience in accessing the sampling population. Sampling is done continuously until enough data are collected. Various theories for examining themes and concepts emerged in this study.

b. **Judgmental or random purpose sampling** involves randomly selecting a sample which provides enough knowledge on the subject under investigation. This approach is used when a large population has been examined and the sample is selected purposively. Through thick interpretation, I hope to provide sufficient detail for those who interpret the research work. I will need to provide complex background data from the respondents, including specific contexts, to establish which findings of this study are appropriate or replicable.

The distinction between meaning-making and being is blurred as ontological and epistemological concerns about identity intertwine. All hermeneutic research entails a thorough examination of metaphysical issues. It is essential that efforts are made throughout this research to find Africans’ ‘cosmic consciousness sphere’ to decipher viewpoints from the past that impact whatever is predicted regarding Africa and Africans today.
3.4.3 Evaluation of Indigenous methodological findings

The above account of the research procedures has so far emphasised the importance of adopting a newly emerging study position when investigating complicated phenomenological situations, which is based on the research bricolage. It is essential that the researcher participates in a greater intellectual exercise as he considers the 'how and why' as well as discourses about how African populations are hybridising, to understand the meaning of representation. This entails a deliberate manipulation of the personally experienced frameworks and recreations. This means that the researcher should not only choose the methodological approaches which would allow someone to interact with both the social warrants and the doxa under inquiry, but also articulate why other techniques and frameworks have been chosen.

Under conditions of such meticulous bricoleurship, the methods and procedures employed can be described as interchangeable. Meanwhile the researcher engages in a mix of methods which is slowly evolving but which is likely to remain in a state of disorganisation. There will not be enough time during the course of the programme to undertake a full crystallisation research study (Ellingson, 2009. One must tailor the research effort to the institutional material demanded of all PhD students in order to succeed. Along with crystallisation, with a choice of Indigenous methods for hearing others’ stories, there are implications for a co-creation process where Africans can use interpretative narrative to remember their past and imagine a future shared through narrative. This thesis is therefore based on a critical theoretical framework which encompasses aspects of sociopolitical theory, pedagogy, ontology and cognition. Chapter 4 discusses the findings of all the data analysis on colonialist discourse, autobiographical narrative, histography, genealogy and films for this study.
Chapter 4: Conducting the Study

Data presentation on the representation and misrepresentation of Africa/Africans

“It is said that no one truly knows a nation until one has been inside its jails”

4.0 Introduction

“Many soft scientists today are caught in difficult situations as they move between the swings and roundabouts of expertise” (Wilson and Hollinshead, 2015, p. 5). This chapter presents the research data. Starting with data on the misrepresentation of contemporary Africa, it sets the agenda on the decolonisation of Africa through tourism, examining the Euro/American media and inscriptive industries. It will acknowledge the Indigenous African contribution to the development of both the Western and African worlds. In Mandela’s words, Africans need to examine what is holding them, whether it is neo-imperialism, neo-colonialism, or decolonisation, which is a complex case. The African people are, in some ways, imprisoned, caught between the choices of adopting Western lifestyles or continuing to practise ancient cultural traditions that have been passed down the generations. I reference the way that people are imprisoned by systems and institutions while being denied advancement to better citizenship, which has resulted in a desire for decolonisation on their part. I recognise, however, that even if I use diverse methods of data collection to generate multiple ways of seeing the world of Indigenous Africans, different interpretations of what I perceive and what others understand will continue to exist. The data for this study on the misrepresentation of Africans in the Western media has been examined using study problems and auxiliary sub-problems, to cover the complexities of the subject matter. Each of the methods was employed in an attempt to better understand how knowledge producers, both Western and African, perceive the world themselves, shaped by the social and cultural situations in which they function, and framed by language which contains tacit views of the world. I will use theories on the misrepresentation of
Africans to analyse the targeted population groups, offering a model to analyse not only the elements of experience gleaned so far, but also what constitutes experience and who has the authority to make that determination.

I acknowledge that Euro-Americans are at the forefront of this ongoing misrepresentation of Africans, and that they have exercised control over Indigenous Africans through the various forms of media at their disposal. This analysis of targeted population groups therefore energises the broader desire to engage the African continent in all of its realities of misrepresentation and representation. The ideas in this section reflect the strategies involved in the research process and the theories which underpin the integral dimensions of my interpretation and understanding of decolonisation of Africa through tourism. This approach positions Indigenous African knowledge and historical experience to oppose colonialism through a framework which identifies emerging categories as contextual, contested and contingent on scrutiny in the study. The population groups were purposefully sampled from a list of films, books, newspapers, magazines, online material and blogs where evidence on misrepresentation and representation of Indigenous Africans was being analysed to discern what matters most to them. I found a wide range of issues to be significant for understanding the misprojection and projection of Indigenous Africans by the Western media and related industries. Before dealing with the Indigenous African changes listed above I will determine from within the Western tradition canons imposed on the misrepresentation of Africans through the media.

I lay claim to the idea that “through colonialism Africans have suffered much from European hegemony” and “knowledge is not innocent but profoundly connected with operation of power” (Loomba, 1998, p.42). It takes a critical eye to analyse how knowledge is generated for the purpose of decolonisation and it becomes relevant especially in the way Africa has been presented by the global media in the West/Europe. Information on the decolonisation of Africa in tourism and related
fields, attitudes towards misrepresentation, as well as the intensification of political and economic consciousness is discussed here. Through the process of immersion in the targeted population groups, I was able to analyse them using various theories, through an iterative process of reading and re-reading, watching and re-watching. There were a variety of meanings conveyed by the targeted population groups.

I noted that some themes and patterns were emerging, which seemed to point to Indigenous people being ignorant, as noted in the films *God Must be Crazy*, *Isandlwana* and *Rhodes of Africa*. However, there were also many positive films, brochures and BBC documentaries, for example the work of Bob Geldof and Bono, who from 1984–2004 campaigned for debt relief in Africa. There are other organisations that have pledged huge sums of money to assist African developmental aid programmes. Many financial aid agencies, on the other hand, have expressed their dissatisfaction with these initiatives, believing that the special regulations foisted on countries in Africa acknowledging debt relief have left them slightly better off than they were before. Westerners are helping Africans to access clean water, and to access remote areas through road construction, which may be a good thing for African tourism. However, there are some among African scholars who despise the financial aid, saying that it is underdeveloping Africa. The researcher is aware of the many cultures of Africa, and notes that Africa does not have one monolithic culture. The misapprehension of Africa, based on race ignorance, which has pervaded global cultural identity and literary works and is due largely to Africa's violent confrontations with colonial powers, is the basis on which I approach these issues (Jahn, 1961). Jahn asserts that there is a guilt-driven discourse in Africa, and seeks to challenge that. In the next section, I complete the overview of the study. The next section aims to recapitulate the study problems and discuss whether or not they are still relevant to the current situation.
4.1 Recap of the study problems

The collected data makes an attempt to address the issues raised in Chapter 1 through the study problems, sub-problems and the main auxiliary and sub-problem auxiliaries, which are summarised in Box 4.1./1 below. This thesis compares the ways in which Africans are currently represented by Westerners with the ways they are represented by others (particularly in the fields of tourism studies, tourism management and related fields). Hughes and Venkateswar (2011) argue that the visuals in a native person’s discussion can enable our exposure to the information and understanding we actively seek, comprising lead generation to a response, and insight to discover these leads. These research implications on the decolonisation of Africa in tourism provide information about the concepts being investigated. Table 4.1./1 summarises the study problem as well as the sub-problems that serve as the foundation for the investigation. The complete version can be found in Chapter 1, section 1.4.1, but is summarised here to determine whether or not the way these study problems have been written needs to be revised.
Box 4.1. Summary of the study problems on the projection and misprojection of Africans today: how they have been used to investigate the data assembled and produce findings

<table>
<thead>
<tr>
<th>Research Aim: The decolonisation of Africa in tourism: the representation and misrepresentation of African being and becoming</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>MAIN STUDY PROBLEM: REVISED VERSION</strong></td>
</tr>
<tr>
<td>The projection and misprojection of Africa and Africans today</td>
</tr>
<tr>
<td>S/P 1: the emic construction of Africa and Africans in tourism</td>
</tr>
<tr>
<td>S/P 2: the representation and misrepresentation of Africa and Africans in tourism</td>
</tr>
<tr>
<td>S/P 3: the conceptual constraints in understanding received African aspirations in tourism</td>
</tr>
<tr>
<td>S/P 4: the conceptual constraints in understanding unfolding African aspirations in tourism</td>
</tr>
<tr>
<td>S/P 5: the gestatory development of conceptual lexicons on the representation / misrepresentation of Africa and Africans today</td>
</tr>
<tr>
<td>S/P 5.1: on African identities and inheritances for tourism studies</td>
</tr>
<tr>
<td>S/P 5.2: on othering Africans for international tourism studies</td>
</tr>
<tr>
<td>S/P 5.3: on “enunciation acts of representation / signification / symbolism” for international tourism studies</td>
</tr>
<tr>
<td><strong>THE AUXILIARY STUDY PROBLEM: REVISED VERSION</strong></td>
</tr>
<tr>
<td>The projection and misrepresentation of ‘Indigenous culture’ and ‘Indigenous peoples’ today</td>
</tr>
<tr>
<td>AUX/ P 1: research agendas on Indigenous Africans’ ontology and epistemology examined</td>
</tr>
<tr>
<td>AUX/ P 2: default research procedures on Indigenous being and becoming can be explored in international tourism</td>
</tr>
</tbody>
</table>

Key: P= Problem, and AUX= Auxiliary
In this section, I have stated the issues under investigation, with the analysis establishing coherence between the rationale and method used and the study problem and sub-problems summarised above. Summarising the study problems serves as a reminder that the study is on course, using the original study problems; I did not make any modifications. According to Lincoln and Guba (1985), the paradigm should be chosen for which the expectations are most effectively met by the topic under consideration. The sub-problems and auxiliary problems raise the conceptual constraints in understanding African aspirations in tourism, by ascertaining what lead African institutions and individuals consider are the significant barriers to understanding Africa and Africans today. The sub-problems require the researcher to build a lexicon of terms and concepts which address the matters of present-day Africa, enunciating held traditions and enfolding culture.

The next section helps to link chapters 3 and 4, establishing rigour in my data analysis process. I will move back and forth in an iterative manner between the data to understand it fully. This necessitated prolonged engagement with my data, watching the films regularly and frequently re-reading the literature and websites to establish any new trends emerging in the data. The next section revisits the methodology to see if anything new arises in this emergent study.

4.2 Revisiting the methodological issues

This section explains the agendas set out in Chapter 3, where the methodology was outlined, and the suitability of these methods. Some will be discarded and others returned to, and their suitability will be explained. Although I remain steadfast in my approaches to Indigenous methodologies, in pursuit of my African identity, I don't reject the contributions of non-Indigenous academics, nor do I reject European fundamental principles of scholarly research, as I have discussed African philosophy written by non-Africans in my deliberations. Throughout the research, I will strive to stay consistent with the questions the research is examining while remaining adaptable in terms of the strategy and the design purpose for data collection and analysis. Constant refinement and expansion of the study
design are a result of what has been learned thus far and also a reaffirmation of the goals of the study on the misrepresentation and depiction of Indigenous African people. Within this larger framework of qualitative studies, emergent design criteria are directly related to the goal of Indigenous methodology, which is often dependent on the use of various research methodologies that are flexible in nature. In Chapter 3, I proposed several methods to use in this study, but some were later discarded as they were deemed not to be appropriate for the various issues emerging and the themes. I learnt that some methods, though appealing to Indigeneity, were not addressing questions relating to the representation of Africa in tourism.

I noted that knowledge generated in my data was creating philosophical understanding, being interwoven with descriptions of how politically committed researchers could address these concerns in the study. For this reason, I incorporated concepts from Jean-Marie Dru’s (2015) marketing book, “The ways to new: 15 paths to disruptive innovation” as disruptive methodologies to unsettle European representation of Africa. However, these ideas will be brought in more fully in Chapter 6. The methods used were selected based on my understanding of changing views of Indigenous Africans and the efforts to gain access to data populations. While the research methods I have selected tend to insist that they be requested at commencement of the study, it is not always possible, owing to time constraints and availability of resources.

The next section explains the process involved in conducting the study in a way that conforms to Indigenous research guidelines, to help liberate Africans from misrepresentation in tourism. Part of the practice of decolonisation is to research Indigenous traditional knowledge and practices and to utilise them. It describes the methodology used in other studies, resulting in an examination of the “notions of Indigenous peoples and Indigeneity as expressed through international instruments such as the United Nations Declaration on the Rights of Indigenous Peoples,” as stated in the introduction.
4.3 Conducting the study on misrepresentation and representation of Africa in tourism and inscriptive industries and the methods used

The initial idea was to interview representatives at prominent sites in Africa which I identified earlier in the study. However, the study was beset with problems regarding difficulty of access, due to the unstable political situation that has characterised governmental action in many parts of Africa for the last two to three years. Despite this, the researcher had chosen interviews as the main method for data collection, but this had to be abandoned after the death of my sponsor and both parents within a short interval, meaning I had no funds for my fieldwork trips to Africa. In light of this problem, the study began maturing into discourse analysis, with the researcher becoming familiarised over the next two years with contemporary Africa, as key tourism professionals or practitioners are mostly busy and not available to answer questions. Together with other methods such as exploring language, metaphorical sayings and proverbs, dare or talking circles, testimonio, stories and relationships, discourse emerged as a suitable method for this study and offered insightful knowledge through which the decolonisation of Africa could be undertaken. The following methods were used for data collection: colonialism discourse; Dreamtime; dare circle; elders’ testimonials; stories as an Indigenous research method and relationships.

4.3.1 Discourse Analysis / Method 1

The study has conceptualised the African philosophy of botho (popularly known as Ubuntu), as a theoretical framework for the study of the representation of Indigenous Africans. Critical scholarship will reveal how European cultural and ideological structures have been used to create and construct Indigenous Africans, as undertaken in tourism representation (Ateljevic et al., 2007; Hal and Tucker, 2004; Morgan and Pritchard, 1999. Through discourse analysis I could identify some prevailing discussions and patterns on issues of how Africans want to be known and how to project themselves, in contrast with the images circulating in the European media. The discourse in both Africa and Europe is significant to this study, revealing that “ontology is a process of continual
creation” (May (2008, p.171). I now understand that “ontology is never complete, there is always more” even in the context of this study of Africaneity and Indigeneity. I need to focus on interpretive activities, without seeking to privilege any methodological practice over another not even Indigeneity or Africaneity. "As a site of discussion, or discourse, qualitative research is difficult to define clearly" (Denzin and Lincoln, (2005, p.7). Through discourse analysis the study engages with the literature on Indigeneity and Africaneity, especially radical and liberation philosophy, also identifying platforms where these discussions are being conveyed. Analysing discourse will facilitate the identification of key players central to African tourism and access to websites where Africans are being projected.

The key players, involving Western representations of Africa that I call colonial representation, are prevalent and enable examination of the texts and literature for evidence of corrective African voices and movements. Discourse analysis emerged as my core method, followed through in the data collection process and sampling. I located debates from different stakeholders for the projection of Indigenous Africans. I identified these as mainly African governments, private sector companies, and social organisations, cultural commentators on Africa, and international tourism companies, who are responsible for marketing and projecting Africa. The stakeholders were crucial for the population selection and sampling, as Africans have been subjected to the same misrepresentation by various societies, cultures and actors. The next section introduces the stakeholders: (a) material from governments on the tourism marketing of Africa, (b) private companies, (c) cultural commentators, and (d) international tourism companies, which are a powerful presence in contemporary social life and the marketing of African destinations. The data examined the variety of stakeholders involved, and the interactions between them, revealing the power dimensions and who is misrepresenting Africa in tourism and related industries.
4.3.2 Story as an Indigenous research method / Method 5

Many descendants of Western and European pilgrims have been influenced by Dr David Livingstone, who was a Victorian pioneer in the exploration of Africa. Their viewpoint, as was his, was to substitute ‘pre-Christian’ with Christian beliefs, the institution of slavery with financing mechanisms, and ‘uncivilised traditions’ with ‘human civilisation’. The sense of historical supremacy in such aspirations, as well as the legitimate sense of adventure that so often energised the preachers, were characteristics of the time frame in which they were accomplished. Because of their intention to give "light" to the "dark continent" people died as a result of their efforts (Butler, 2011). When confronted with differing interpretations, I will unequivocally clarify my stance within different inventive initiatives. Dreyfus and Rainbow (1982) in Tribe (2007, p.282) have noted that discourse work not only covers a wide range of topics but is characterised by important theoretical shifts, all of which make it a daunting task. As discourse analysis is predominantly interpretive, it employs a variety of research methods and approaches that are likely to necessitate a significant investment of time to accomplish reliable outcomes. The researcher is cautious about Foucault’s discourse analysis but will make progress in attempting to examine texts for discourse analysis on what leading African voices are saying about the “wretched of the earth” (Fanon, 1963).

Because of this, rather than following a systematic account of Foucault's work, the study uses inspiring narratives that can enlighten variables of the research. The inspirational discourse can itself be seen as an articulation of discourses. I have corroborated my research with some insights from Foucault’s concepts of governmentality, how power and knowledge work in institutions. The colonial institutions’ mechanisms used similar tactics to those of mental hospitals, to control Africans by suppression, depriving them and controlling imprisonment in Africa, resulting in the segregation of African homelands e.g. Bantustan in South Africa and tribal trusted land, and the establishment of African purchase areas in Zimbabwe. The discourse on Africa can be understood in terms of how Africans were disenfranchised politically, because they were barred from voting, and there was a
lack of education for the vast majority of Africans. Through power relations the West embarked on
the study of Africans. The imprisonment of Mandela was a result of segregated policies forced on
Africans by the powerful non-African colonial masters. Consequently these discourses of inclusion
and exclusion are important paradigms that are critical in examining the relations between coloniser
and colonised in Africa.

The Euro/American incapacity to deal with Indigenous African issues is based on the complexities of
people’s lives and trying to conceptualise African problems from a Western perspective. The
problem is their preferred way of conducting research in what is considered positivist knowledge, to
understand contemporary African societies and their diverse outlook on the African continent. This
incapacity was highlighted by Foucault who was much concerned with the origins of human sciences
and the circumstances which give rise to different institutions. His discourse can also shed light on
how collected texts can address the misrepresentation of Africa, in the historical context of Africa’s
colonialism, and also how tourism and inscriptive industries are involved in misrepresenting African
people. The West holds an idealised image of the ‘other’, who is said to be resilient to commercial
misconduct by Western world impacts and to survive in unity according to this image. According to
Tomaselli, (1996, when visitors are asked by Mursi (then East Africans) for cash in return for images,
they express a strong sense of moral outrage, and he observes that it is almost as if they perceive
such an operation as reducing the quality of the service and attempting to make it less foreign. It is
often noted that the people should not be influenced by Western impacts, of which the tourist
industry is a classic example (Tomaselli, 1996). The next section provides a debate on what has been
found in the literature about the representation of Africa by the tourism and inscriptive industries.
This is followed by discussion on discourse analysis and its application in the context of this research.
4.3.3 The discourse of contemporary Africa

This section outlines the population examined in the discourse analysis. It was conducted in accordance with the recognised guidelines in the qualitative and critical studies literature on bricoleurship. It is an emergent study based on the researcher’s increasingly informed awareness of the study issues, contexts and populations. This chapter outlines the research journey undertaken to explore African discourses of representation, identification and projections of the African people through tourism. As Lincoln and Guba (1985) points out, it is important to choose the correct conceptual framework for the problem under investigation. This includes the sampling scheme, the processes, the recording and examining units and the process of reducing the data on matters of understanding and interpreting the target issues of African being and becoming. The study, therefore, follows the development of ‘emergent studies’ as outlined by Lincoln and Guba (1985) based on the use of purposive sampling approaches, advanced by Kincheloe (2000, 2005) and adapted to tourism studies by Hollinshead (1996), Jamal and Hollinshead (1996), and Hollinshead and Jamal (2007). As part of this discussion, I will go into greater detail about the steps involved in the development of this research, as well as how such approaches were incorporated into the conceptualisation of this study.

When discussing research methods, the emphasis is on why they were chosen or preferred, as well as how they meet the criteria of interpretivists who believe that there is no such thing as objective knowledge. Mamdani (1996, p.12) argues that the study of Africa has inherited critical flaws since “historically, African studies developed outside Africa, not within it”. While researching the decolonisation of Africa through tourism, I exclusively focused on presumptions regarding what comprises "legitimate" African Indigenous agendas. African Indigenous research methods are designed to inform the non-Indigenous community about Africa's fantasmatics in a way that is understandable to them. The findings I came across while conducting my research on the Indigeneity paradigm included trends and patterns that were beginning to emerge on hybrid poetics and the
decolonisation of Africa. These were condensed to ensure that the study could produce meaningful findings from the data collected during the research.

Discourse analysis provides a provocative introduction to Africa’s landscape, an ongoing work interrogating the captive mind of Africans, whose knowledge has been rendered useless by Western research scholarship. At the end of Chapter 3, I discussed a body of intellectual thinking that serves as a counternarrative to the popular discourse on contemporary Africa. Africa’s methodology has been informed by broad traditional theories which have resulted in philosophical precepts and a system framework about how research is conducted, according to the African Development Bank (Sarantakos, 1998). Even in the twenty-first century, discourse is still relevant to the current study of portrayal and misrepresentation, and it refers to the methods adopted by the researcher to collect evidential proof or to analyse data (Fairclough, 2003). To collect and analyse data, the researcher employed Indigenous methodology. By excavating Africa’s past, he hoped to reduce barriers to the emancipation of the African people in the future. The discourse analysis is described here in broad terms, with a short overview of the prospective truth that undergirds the investigation of this study and is introduced in the next section. Discourses on the representation and misrepresentation of Africa as presented in this section are capable of illuminating the power relations at work when Africans are constructed as subjects. However, there was one type of discourse that was outside the scope of this investigation, and that was language as discourse.

4.3.4 The Elders/ Testimonials / Method 4

To explain the processes involved in the maturation of a study, new methods can be introduced, and old methods can be discarded. I will keep track of what has been accomplished in this emergent study, which is being analysed qualitatively and examines what Africans say about themselves (emic). The terms emic and etic "are anthropological in origin and refer to methods of data collection about a phenomenon [...] An emic viewpoint situates the study within the context in which
it is conducted [...] It is occasionally referred to as 'insider' investigation because the investigator becomes as one with the research configuration and utilises the setting's sources of knowledge, the people's exploitation and language to define the phenomenon under investigation. The question of how we build knowledge has come more to the fore, and this is where issues to do with language and linguistic representation come into focus” (Jaworski and Coupland, 2014, p. 3). Discourse analysis has causal effects upon, and contributes insight to inform the study, especially on identities and social misconceptions of Africa. “The traditional history is one that constructs 'a comprehensive view of history' traces ‘the past as a patient and continuous development’, ‘encourages the consoling play of recognition’ and dissolves the singular event into an ideal continuity” (Tribe, 2006, p.283). By using discourse analysis to understand colonial historical events, Africans can moderate their condition, by building spiritual arguments with which to resist that Western/European ideological accompaniment of colonial power. Fairclough (2003, p.123) notes that "social sciences are often strongly influenced by the work of Foucault ... social scientists working in tradition generally pay no attention to linguistic features of texts”.

Mudimbe (1998) asserts that European scholars have long depicted Africa as the opposite of Europe, or as a framework of distinction for generations. Westerners have regarded Africans as representing everything they despised, such as strangeness, barbarity, and illogicity. In other words, Westerners have regarded Africans as a framework of difference. By using discourse analysis as a data collection technique, the researcher examines how power dynamics collaborate. Foucault had become increasingly concerned by how knowledge had been placed to operate through discourse, in particular institutional contexts to govern the behaviour of those in his subsequent study (Hall, 1997). This inquiry has been performed as an emergent research using the bricolage technique. The fundamental approaches and techniques are described in terms of the author's increasing awareness of the representative bodies of work under examination and the research contexts wherein the Africans' identifications and projections are verbalised.
Contemporary African discourse is ‘messy’, full of challenges, ambiguities and ambivalences. It is difficult to decipher because of unconventional methodologies, epistemologies and ontologies populated by Western discourses on Africa. “Any researcher who desires towards becoming competent in qualitative approach should first gain knowledge how to code effectively and efficiently. An important factor in determining the quality of the research is the quality of those who will be examining” (Robinson, 2002). There are still colonial tropes circulating in the Western/European media working negatively on Africa, labelling it as primitive and uncivilised. Examining the text during data collection gave themes on representation, tradition and cultural hybridity, and different codes were given for certain situations such as colonial consequences, stereotyping, and political, economic and foreign policy of Europeans on Africa.

The cultural muddling of Africa by Westerners has caused Africa to become a volatile ground from which they have continued to appropriate African culture for commodification as the exoticised ‘other’. The researcher coded texts collected from traditional colonial narratives, not to affirm the old white–black tradition of violence, but to show that black Indigenous people are also prisoners of themselves. “Public policy is a consequence of a number of factors, including political environment, values and ideologies, distribution of power, institutional frameworks and decision-making processes within different state regulatory systems” (Hall, 1997, p.42). The researcher used public policy discourse to develop themes, helping to reduce the inequality caused by the postcolonial discourses dominating many of the discursive practices. These have been responsible for perpetuating cultural instability in the African tourism industry, by falsely misrepresenting African politics and public policy. Freire (2000, p. 89) observes that decolonisation is not a passive process; rather, it necessitates "praxis, which he defines as reflection and action upon the world in order to transform it."
The context of this study's discourse analysis requires the researcher to examine the experiential past of colonised life on the continent of Africa. Looking into Freire's work, he gains insight through a parallel study, paraethnography, which seeks to achieve the empowerment of underprivileged, illiterate, oppressed and dehumanised African Indigenous people. Looking into similar studies, the researcher has fertilised his discursive practices, triangulating rich ideas from Africa to build data for analysis of how African traditions are represented in Western research. The discursive assumption is that Westerners /Europeans saw Africans as children, hence denied them the rights to equal education and equal pay. The study is primed through bricoleurship, examining up-to-date discourses from films, journal papers, books projecting Indigenous communities, and books written by Indigenous or non-Indigenous authors defending the rights of those suffering abuse through Western research. Denzin, Lincoln AND Smith (2008, p.89) note that Indigenous African research issues call for power relations, “initiation, benefits representation, legitimization, and accountability to continue to be addressed in terms of researchers’ own cultural agendas, concerns and interests”. Also, the researcher has found that his data can be valid and unbiased by focusing on analysis and satisfying trustworthy criteria. This is necessary for the researcher, to show where, when and how texts were collected that are responsible for ongoing misrepresentation and construction of the world of Africans.

However, it should be noted that what is presented here is just a catalyst for the overall analysis of a study in progress, which continues in Chapter 5, and also long-term for the future of Indigeneity. These types of discourses offer opportunities to further explore cultural identity, thereby disrupting the history of profiling, subjugation, mistrust, misinterpretation and intolerance against Black Africans that has occurred throughout history. The ongoing use of discourse analysis advances methodological understandings and text selection, by interrogating and examining messy texts about Africa/Africans. Jamal and Hollinshead (2001, p.71) explain ‘messy texts’ thus: “research problems tend to be matters which are highly individualistic, or issues which are highly context-
dependent: messy texts are neither like (linear) models to follow nor the much-awaited [generalized] products of a new paradigm”. Despite this messiness the researcher seeks to make sense of the African Indigenous paradigm, with the possibilities to challenge Western notions of what constitutes research. It is hoped that by examining the messiness of texts on Africa, the researcher will develop an “appreciative inquiry” where the research effort “is purposely scaffolded to place great significance on the existential realities, the cherished experiences, and the emotional and cultural sensibilities of an as yet under-appreciated population (in this case, Africans)” (Ludema et al., 2006, p.34). While being cognisant of the incommensurabilities inherent in this cross-cultural study of people in the Western and African world, it appears that different expressions can be disrupted to cease the habit of the naming of Indigenous people in derogatory terms, through the etic process presented below.

4.4 The targeted population groups selected and analysed for the study

This section scrutinises the texts and discourses that misrepresent Africa, to reveal their discursive essence, using systematic rigorous methods to create a rhizomatic map with evidence-based Indigenous knowledge, thus inspiring new ways of thinking. The targeted population groups comprise private and international companies, and public sector organisations which I considered offered the most reliable and comprehensive statements about what works for this study, through informed policymaking within the arena of tourism studies. I also analysed texts in the hope of bringing new perspectives to the ongoing decolonisation debate, which I examined using critical Indigenous methodologies. This reflects a larger critical debate over the role of theory in the critique of colonial discourse, for the purpose of decolonising the African world. During the study process on the representation and misrepresentation of Africans, the targeted population group began to reveal how Africa is normalised through films, documentaries, newspapers articles and textbooks at ‘arm’s length’ by researchers based in Europe and the Americas. My aim is to analyse the targeted population groups to foreground May(2008), who contends that ontology is never complete – there
is always more. The purpose of the analysis is to counter the normalisation of Africans by Euro/Americans. Deleuze affirms that ontology should not give primacy to identity but search for meaning, as I should in the media and inscriptive industries. In my analysis of films, newspapers, music, dance and television I found evidence of stereotyping and normalisation of African culture.

Through bricolage and triangulation, I began to streamline the quantity of targeted material which was significant in projecting Africa, revealing forms of representation that can function as a medium of cultural exchange and understanding. These methodological approaches revealed just how far the languages of the earth can differ from one another in their expression of existence, for example comparing Indigenous African ontologies and epistemologies with European ones. As I discovered, African culture and colonisation are etymologically and historically linked; as a result, it must be damaged beyond repair in order to break up oppression and hegemony and restore African humanity.

I examined over 124 populations and grouped them into five data types. Then I used the seven sub-problems to challenge some postcolonial issues without concretising how decolonisation should be achieved. I used bricoleurship as an approach for knowledge production, as its representation comes in various forms: films, television, photographs, paintings, adverts and novels. Through the target population groups, I found many other forms of representation-based popular culture, which need to be interrogated to situate the parameters for the knowledge and transformation framework that I bring to the interpretation of the misprojection of Africans’ lives. Bricolage is used to compensate for the Euro/American over-reliance on one model of reading cultural texts. I have emphasised the importance of bricoleurship, and the discourse of the wider processes of social and cultural change, power relations and ideological processes on African society.
The targeted population groups illuminate the need for a precision and thoroughness that will interrogate the decolonisation issues to bring further understanding of the true identity of Africans, which has remained a myth to most Euro/Americans. Faced with divergent views on Africa, I am pressed to explain my position, to tell it categorically and faithfully on the Indigenous African people’s diversity and the multiple imaginative projections out there in the African world. I have previously stated that history discourse work encompasses not only a broad array of discussions but is also marked by significant philosophical changes, all of which end up making it a challenging problem for everybody trying to provide even a concise account of discourse. I discovered that historical discourse analysis is heavily interpretive in nature, and that it will take a significant amount of time to engage with films in order to disrupt colonialist or neo-colonialist projects in the future. I am cautious about applying Foucault’s discourse analysis as it is hard to grasp and apply to my situation. However, I attempt to examine ‘messy texts’ on African representation with historical discourse analysis on what leading African voices are saying about the ‘wretched of the earth’, and the scotched earth policies of colonialists.

It is possible to see the population selection and sampling decisions that I made by looking at the following tables. I selected 56 population units from a total of 124 population units after taking into account those that were relevant to my investigation and addressing the study problems that had been identified. I then further reduced them to 28 population units and 7 data types, which I examined through sub-problem 15.3 and 7 caveats, which I then further reduced. They were scrutinised for the way in which they depicted Africans and the way in which they projected African culture. During the research process, it was found that the researched sample represented Africans, either in an unconscious or conscious manner, but that this had polarised and projected Africans through some popular culture sources, while simultaneously misprojecting both Africa and Africans. Various discourse analysis approaches were employed to further unpack these depictions found in the targeted population groups. These approaches were applied to the lived African experiences...
under colonialism, as well as the fight against colonialism. To keep track of what I was doing, I resorted to examining both as a process of working through the selected data. The next section describes the themes that emerged during the monitoring and examination of the data.

4.5 Examining as a process of working through selected data

The following tables provide the reader with an overview of the study's historical context. By way of a selection of newspapers and other articles on the misrepresentation of Africa, the tables demonstrate how the mainstream press has been used to propagate imperialism and oppress Indigenous Africans throughout the twentieth century. I explain the population selection and sampling adopted, and the rationale behind the sampled data material by checking whether there are any alternatives to the collected data. The samples were designed to identify areas of tourism growth as a result of films about Africa, which are believed to owe a great deal to various Euro/American media outlets projecting Africa and serving as a primary source of information for many Europeans. The population is constructed using a variety of data sources collected between 2014 and 2016. As I began to investigate the representation and misrepresentation of Africans through tourism and related industries, the emphasis was on resolving the sub-problems. The bricoleurship revealed a dearth of African insight, as well as the omission of Africaneity and Ubuntu African philosophy from the data, possibly due to the blindness of Euro/American culture, which historically dominated Africans. Bricoleurship is well-suited to this data mix of newspapers, television culture, magazines, films and amusement parks. This area of inquiry encompasses a variety of academic disciplines, including the relationship between tourism and space, as well as the effects of tourism on destinations, with the targeted population providing insight into Africa through etic and emic representations of Africans.
Table 4.1 Data mix examined: the populations and samples targeted

<table>
<thead>
<tr>
<th>The emergent study – bricoleurship</th>
<th>Data source and the populations</th>
<th>Study sub-problems investigating data on the representation and misrepresentation of Africa</th>
<th>Methods for examination</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Where in the data African insight Africaneity and Ubuntu is present</td>
<td>The data sources include for (A) (1)=God Must be Crazy (2)=Shaka the Zulu (3)=UK newspapers (broadsheets) (4)=Academic textbooks</td>
<td>S/P 2: the representation and misrepresentation of Africa and Africans in tourism</td>
<td>Critical interpretation by emic/etic critique discourse. Disruptive methodologies</td>
</tr>
<tr>
<td></td>
<td>●Period: 20-04-2013 to 09-09-2014</td>
<td>S/P 5.2: ... on othering Africans for international tourism studies</td>
<td></td>
</tr>
<tr>
<td></td>
<td>●Period: 20-04-2013 to 09-09-2014</td>
<td>S/P 5.2: ... on enunciation of acts of representation/signification/symbolism for international tourism studies</td>
<td></td>
</tr>
</tbody>
</table>
Table 4.5 /1 Data mix examined: the populations and samples targeted

| 3. Where in the data African insight includes postcolonial imagination and moral representations of Africa in discourse and culture | The following texts have been adopted:  
   i = Brown  
   ii = Bell  
   iii = Eze  
   iv = Hountondji  
   v = Serequeberhan  
   vi = Vervliet  
   vii – Imbo  
   viii – Roux and Coetzee | S/P 4: the conceptual constraints in understanding unfolding African aspirations in tourism  
   S/P5: the gestatory development of conceptual lexicons on the representation /misrepresentation of Africa and Africans today | Critical interpretation by discourse and visual analysis; disruptive methodologies  
   Continu ed  next page

| 4. Where in the data African insight includes evidence of liberating methodologies | (I) = African films: (a) Rastus Zululand; (b) Rhodes of Africa.  
   (II) = African Newspapers:  
   (a) Travel Africa Magazine; (b) Getaway Magazine; (c) African Geographic Magazine; (d) Sowetan Newspaper.  
   (III) = African Web Literature: (a) The African Tourism Organisation  
   (b) Centre for Heritage Development in Africa; Visit Africa | S/P 1: the emic construction of Africa and Africans in tourism  
   S/P 2: the representation and misrepresentation of Africa and Africans in tourism | Critical interpretation by discourse analysis; visual analysis; disruptive methodologies  
   Continu ed  next page

Period: 20-04-2014 to 09-09-2015  
Period: 20-04-2014 to 09-09-2015
### Table 4.5. Data mix examined: the populations and samples targeted

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
</table>
| **5. Where in the data African insight is revealed in travellers’ personal touches: Africa in Western eyes** | The data consists of **(A) UK / World Insight:** (a) Sunday Times, (b) (Travel); The Economist (development sections / political issues); The Guardian (Travel); Financial Times (market and national analyses). **(B) African Insight:** (I) major contemporary films on Africa and Africans; (II) newspaper articles on current tourism sites/tourism developments in Africa; (III) promotions about the peoples, places and parts of Africa /Africans (in tourism) as found on the web. [See column 5 for the data sources on African insight] | **S/P 5.1:** ... on African identities and inheritances for tourism studies  
**S/P 5.2:** ... on othering Africans for international tourism studies  
**S/P 5.3:** ... on enunciation of acts of representation / signification / symbolism for international tourism studies  
Critical interpretation by = Discourse analysis  
=Visual analysis  
=Disruptive methodologies |
| **6. Where in the data is African insight on correcting the misrepresentation, recovering beneficial views through Indigenous eyes** | Search for both African and Non-African organisations/corporations where Pu = Public, Pr =Private, and Jo = Joint Public / Private. The following **African Bodies** were selected:  
1.1 (Pu) Dept. of Tourism: South Africa;  
1.2 (Jo) Transfrontier Conservation Area Zimbabwe / S. Africa /Mozambique;  
1.3 (Jo) Campfire [Communal Area Management Programme for Indigenous Resources]  
1.4 (Pr) = Holiday in Africa: Across Africa  
1.5 Sheraton Hotels: Across Africa. [See next column for non-African bodies] | **S/P 3:** the conceptual constraints in understanding received African aspirations in tourism  
**S/P 4:** the conceptual constraints in understanding unfolding African aspirations in tourism  
Critical interpretation by = Discourse analysis  
=Visual analysis  
=Disruptive methodologies |

Continued on next page
Continued Table 4.5 /1 Data mix examined: the populations and samples targeted

<table>
<thead>
<tr>
<th>7. Where in the data is the misrepresentation of ‘Indigenous culture’ and ‘Indigenous peoples’</th>
<th>THE AUXILIARY STUDY PROBLEM:</th>
<th>P 1: the emic construction of Africa and Africans in tourism</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phase 3:</td>
<td><strong>AUX/ P 1:</strong> research agendas on Indigenous Africans’ ontology and epistemology</td>
<td>S/P 2: the representation and misrepresentation of Africa and Africans in tourism</td>
</tr>
<tr>
<td></td>
<td><strong>AUX/ P 2:</strong> default research procedures on Indigenous being and becoming can be explored in international tourism</td>
<td></td>
</tr>
<tr>
<td></td>
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</tr>
</tbody>
</table>

Key to table: SP/ Sub-problem, AUX: Auxiliary problem
The sampled data revealed that Indigenous African people desire the right to self-determination and the ability to choose and decide their own destiny. Indigenous rights, as codified in the United Nations Charter and the International Covenant on Civil and Political Rights, safeguard Indigenous populations. The box below poses questions about data analysis via discourse analysis.

**Box 4.5 /2: Discourse analysis working through the collected data.**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a.</td>
<td>What are the conditions in which this text emerged? What are the social, cultural and political conditions which made this possible?</td>
</tr>
<tr>
<td>b.</td>
<td>What traces of other texts (intertextuality) are evident in the text?</td>
</tr>
<tr>
<td>c.</td>
<td>How consistent, contradictory or coherent is the text? How are contradictions managed?</td>
</tr>
<tr>
<td>d.</td>
<td>How are people, objects and thoughts categorised? Who and what are included/excluded?</td>
</tr>
<tr>
<td>e.</td>
<td>Who and what are viewed as normal, natural and common sense?</td>
</tr>
<tr>
<td>f.</td>
<td>Are there any gaps, silences or absences?</td>
</tr>
<tr>
<td>g.</td>
<td>What is presented as legitimated/illegitimated?</td>
</tr>
<tr>
<td>h.</td>
<td>Who are assumed to be the primary readers of the text? What assumptions are being made about the audience?</td>
</tr>
<tr>
<td>i.</td>
<td>What are the likely social effects of the text?</td>
</tr>
<tr>
<td>j.</td>
<td>What alternative readings might be made by different social groups?</td>
</tr>
</tbody>
</table>

Adapted from Muncie in Jupp (2006, p.75)
Table 4.5 /2: Process of categorising the identified themes emerging from the text analysis

<table>
<thead>
<tr>
<th>HEADING</th>
<th>EXPLANATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Changing identity</td>
<td>What are the conditions in which this text emerged? What are the social, cultural and political conditions which made this possible?</td>
</tr>
<tr>
<td>Intertextuality</td>
<td>What traces of other texts (intertextuality) are evident in the text</td>
</tr>
<tr>
<td>Managing contradiction</td>
<td>How consistent, contradictory or coherent is the text? How are contradictions managed?</td>
</tr>
<tr>
<td>Unconscious/ conscious effects in texts</td>
<td>How are people, objects and thoughts categorised? Who and what are included/excluded?</td>
</tr>
<tr>
<td>Cultural hegemony</td>
<td>Who and what are viewed as normal, natural and common sense?</td>
</tr>
<tr>
<td>Omissions in texts</td>
<td>Are there any gaps, silences or absences?</td>
</tr>
<tr>
<td>Stereotyping and memory</td>
<td>What is presented as legitimated/illegitimated?</td>
</tr>
<tr>
<td>Target audience</td>
<td>Who are assumed to be the primary readers of the text? What assumptions are being made about the audience?</td>
</tr>
<tr>
<td>Consequences</td>
<td>What are the likely social effects of the text?</td>
</tr>
<tr>
<td>Alternative explanations</td>
<td>What alternative readings might be made by different social groups?</td>
</tr>
</tbody>
</table>

Adapted from Muncie in Jupp (2013, p.75) and modified by the researcher
Sources such as *The Times* were selected and analysed. Being a national newspaper it was a good paper to look at because it deals with real issues compared with other papers. It has a strong daily readership and a large audience, and it competes for audiences and readers. Of the targeted groups, newspapers, television, magazines, movies, amusement parks and other sources play a central role in misrepresenting Africans. Also considered because of their high significance to the Euro/American understanding of Indigenous Africans were the projections of Africans through films, videos, the cinema, YouTube, television documentaries and the Discovery Channel. These media outlets are responsible for educating and disseminating information to the Western world. They also represent a major growth sector for promoting tourism. Media sources are the drivers of tourism development for many destinations in Africa and so are significant for this study. I expected through this data to be able to engage with the paradigm of culture, films and media, to disrupt postcolonialism. I critically evaluated newspapers, television culture, magazines, movies, amusement parks and other sources of tourism, to fill the knowledge gap on the representation and misrepresentation of Africa/Africans as projected by various films, videos, and documentaries.

4.6 Data type 2 policy: The population and samples targeted

The data mix was selected to address the main study problem on the representation and misrepresentation of Africa in tourism and related realms. SP1 also explores emic and etic approaches to the tradition and transitionality of African inheritance. SP2 investigates the representation of Africa by the Western media and further highlights unfolding and received African aspirations. In Africa, deprivation and marginalisation present major challenges to humanity according to the Human Development Report 1997. Some of the globe's inhabitants continue to remain in extreme impoverishment, despite substantial advancement towards inequality decrease during the twentieth century. Inequality in society, disempowerment and marginalisation continue to prevent a large number of people from participating fully in economic, institutional and societal living. Associated with poverty exclusion are concerns prevalent to decision-makers in both
developed and developing economies, and new programmes have been devised to tackle this issue (Berryman et al., 2013). In African societies, the concept of property inherited from one's father or ancestors, as well as God-given inheritances, are deeply ingrained.

In certain Indigenous African societies, the relationship between one generation and another is much more complex but at the same time, it underlines and strengthens the sense of inheritance. Therefore “a nation which has a clear understanding of its culture is in the very best position to make use of or to project an understanding to a wider audience which becomes part of a concept of cultural tourism” (Nuryanti, 1998, p.30). The data on policy were sampled from literature whose aspirations were on the de-making and remaking of Africa; the texts sought to de-establish those colonial ideologies that influenced the nature of tourism industries in Africa. After examining the policies, the researcher seeks to give a voice to the marginalised peoples of Africa, having found Indigenous Africans to be excluded from the decision-making processes of running tourism in their own countries. It is important to recognise, through discourse analysis, that if cultural tourism is to have any length and depth, it must reflect the values that the people themselves hold dear.
Table 4.6 /1: Data type 2 Policy: The population and samples targeted

<table>
<thead>
<tr>
<th>Data type</th>
<th>Population</th>
<th>Country and year of production of policy books</th>
<th>Individuals who wrote the book</th>
<th>Synopsis of the policy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Policy</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>The man and his ways</strong></td>
<td>Rhodesia 1969</td>
<td>The book was written by the ministry of immigration.</td>
<td>This is an introduction to what the Rhodesian white settlers were teaching immigrants, and tourists to Rhodesia, outlining Indigenous African beliefs of the rest of the African people. It was thought that the booklet would provide an insight into the male-centric customs and belief systems of the African people.</td>
<td></td>
</tr>
<tr>
<td><strong>Sustainable tourism in South Africa: local communication and natural resources in transition</strong></td>
<td>United Kingdom 2009</td>
<td>Jarkko Saarinen et al.</td>
<td>The book examines the relationship for both tourism and sustainable development in southern Africa in an approachable manner. I discovered in this book that tourism has developed into a significant economic representative and social vehicle for development in Africa. It is critical for social and cultural elements in contemporary southern Africa that a diverse range of economic factors and cultures pervade people's daily lives, emphasising the importance of sustainability in development.</td>
<td></td>
</tr>
<tr>
<td><strong>The African Union and its Institutions</strong></td>
<td>South Africa 2008</td>
<td>Akokpari et al.</td>
<td>This book is about the many organs, institutions, mechanisms, protocols and declarations, as well as activities in Africa. The book seeks to project the African posture to the world, its declarations and influences on African governance, peace and security and policy formulations. It is about the research conducted in Africa pursuing Africanism, Pan-Africanism and Afrocentrism.</td>
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</tbody>
</table>
These texts were "examined in order to demonstrate how tourism as a strategy for development directly impacts problems of relations of power, the manner peripheral wealth is accepted within the national setting, the credibility of strategic planning, land ownership, possession, and connect directly, as well as the histories of socioeconomic exclusionary" (Jamal and Robinson, 2009). The development of a vibrant tourism industry should be a top priority of the African government, as tourism is becoming Africa’s most important industry and has demonstrated some significant benefits in terms of offering employment, cultural identity and empowering. The African governments need to provide great support for the tourism industries through the provision of security and appropriate infrastructure.

The sample included booklets from the government of Rhodesia, now Zimbabwe, as well as excerpts from the following two books: ‘Sustainable Tourism in Southern Africa, Local Communities and Natural Resources in Transition’ and ‘Community rights and conservation and contested land, the politics of natural governments in Africa’. The contribution from the policy data is on the relations of the African nations and international relations. It is often the scenario that uninformed individuals gain only a superficial understanding of the significance of cultural identity, which must begin with a clear reiteration and understanding of the societies that will be hosting visitors (Nuryanti, 1993). How should I approach the examination of cultural history texts to create an appropriate discourse or discussion about the African tourism industry? Sicilia (2013) said “Do not attempt to appease one’s arrogance by trying to teach a good deal. Arouse people's interest. It is sufficient to arouse imaginations; need not overburden one another. Just stimulate. If there is anything useful incombustible substance, then that will catch fire”. Provocative data enticed the researcher to examine them. Freeman Tilden, who established the standard for interpretation in the United States, stated that “the primary purpose of explanation is not instruction but provocation. When it comes to African tourism, African religion is inextricably linked to African culture. I cannot avoid
bringing it up in the discussion of society's and government's attitudes toward the type of tourism that is already developing in Africa.”
<table>
<thead>
<tr>
<th>Population selection</th>
<th>UK broadsheets</th>
<th>E-Media</th>
<th>Promotional material</th>
<th>International advisory agencies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Population samples</td>
<td>It is assumed that newspapers will provide some coverage on the projection of Africans and that examining broadsheets will present current issues and events about Africa, and tourism discourse about Africans. From colonial and postcolonial perspectives, the mainstream press reveal an overall picture of the African world as muddled and crushed. The Times broadsheet, being a daily publication, is significant for examination owing to its interpretation and commentaries on stories of current events about Africans. Daily Telegraph This daily broadsheet was also considered because of its specialist and perceived authoritative examination of Africans’ culture, politics and economic situation, through their dedicated columns covering a wide audience while exploring issues of African authenticity.</td>
<td>The e-media documents have to be interpreted and analysed within the context of their production and such websites and Internet postings can reveal data about their creators or authors. BBC Radio 4 BBC 4 broadcasts are unmistakably pervasive in modern African community interaction. Cultural aspects have become increasingly significant in the socio-economic structure and contemporary society. BBC News The BBC news discusses Africa and Africans with both negative and positive contributions and coverage. Pictures from the BBC dominate the everyday environment of the general public.</td>
<td>Promotional material makes it possible for corrective measures to be taken. The promotional material feeds the print media with opinions about Africa, which has the potential to affect the Western world politically and economically. Brochures With regard to identifying target markets for booklets, I worked under the assumption that every market is made up of segments or groups of clients who have a various needs and requirements, all of which can be found in brochure material. Pamphlets In this context Indigenous African representation is arguably bound up with the construction of images and symbolism around the lived experiences more than any localised meaning coming from Africans themselves. Pamphlet information is put into books and advertising material to induce tourism from Europe.</td>
<td>Analysis of the travel sections of websites and online media, run and updated by private companies and government departments, and how Africa is consciously or unconsciously projected by these media sites. CIA (Central Intelligence Agency) Security ware (CIA) gives projections of future conditions, framing the best and worst case scenarios. These conscientious stakeholders and tourists were identified as a key factor in developing a public-private partnership role in tourism, hence the concern with the security situation. World Bank The World Bank provides financial data and encourages policymakers to build partnerships with the corporate sector and collaborate with community, local and central government. It makes practical, evidence-based recommendations to governments. Commonwealth Secretariat The Commonwealth Secretariat is responsible for facilitating co-operation between government members and organising meetings, including meetings of heads of state. The information from the Commonwealth Secretariat finds its way into the main media and press, feeding political and economic discourse.</td>
</tr>
</tbody>
</table>

Continued on next page
Table 4.6./2: Expanded population selection and sampling through discourse analysis/Method 1

<table>
<thead>
<tr>
<th>Population selection</th>
<th>UK broadsheets</th>
<th>E-Media</th>
<th>Promotional material</th>
<th>International advisory agency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Financial Times</td>
<td>UK broadsheets analysed was the Financial Times which provides financial information to private companies, and the tourism departments of European governments. It has a large readership and dominates financial issues.</td>
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<tr>
<td>Discovery Channel</td>
<td>Cultural technology such as television transmits the images and voices of dominant cultures. This feeds into mainstream European populations.</td>
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<td></td>
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</tr>
<tr>
<td>Travel Channel</td>
<td>This shows Africa in ethnographic programmes and documentaries, which feed into mainstream societies. The hunger for this comes from our ongoing romance with the exotic.</td>
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<td></td>
</tr>
<tr>
<td>History Channel</td>
<td>Television access to Indigenous Africans is a result of the cable revolution, bringing more images of African life.</td>
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</tr>
<tr>
<td>Lonely planet or websites</td>
<td>The growing emphasis on visualisation of African culture has been estimated to have had immense, even revolutionary effects on the representation of Indigenous African people. This too has an effect on European people’s conceptions of the African world.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Travel guide books or websites</td>
<td>Interior places in Africa which had previously been accessible to only a handful of people can now be seen and examined in almost every home in Europe. So from this viewpoint, travellers, publishers, and editors present an increasingly serious challenge on the representation of Africa.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>UNESCO</td>
<td>(The United Nations Educational, Scientific and Cultural Organization) It promotes regional and cultural history projects, as well as media freedom. It promotes diverse cultures and transcription of globalised treaties and solves global natural and cultural tradition issues. Through education exchange programmes, UNESCO also helps to build peace, eradicate poverty, and promote intercultural dialogue. Through information dissemination, this promotes diverse cultures and encompasses awareness of social systems.</td>
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<td></td>
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<tr>
<td>United Nations (UN)</td>
<td>It could be claimed that social variety is essential to humankind, given that African Indigenous traditions are as vital to life as species and ecological elements. Non-governmental organisations encourage foreign harmonious relationships.</td>
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</tr>
</tbody>
</table>
The above tables show the expanded targeted population groups and the rationale of selection and sampling through discourse analysis. The UK broadsheets were analysed for their representation of Africa/Africans and for the number of clients purchasing them. At the same time, the newspapers sanction narratives of place and culture aimed at mythicised Indigenous Africans. Through newspapers and brochures for Euro/American customers, the aim is to bring an understanding to the discourse on destination marketing and branding of places that creates a paradox of consumption. The tables draw on a variety of issues, analysing the interplay between the consumption and production of African places, and the cultural view generated by newspapers and television (on the representation and misrepresentation of contemporary Africa). Although formal territorial control of the colonised African world ended with the rise of independent nationhood some decades ago, ideologically Europe still continues to maintain a dominant and hegemonic position over African peoples. During this study I used critical judgement as Africa has always challenged colonialism, but these problems continue to mutate, taking various shapes and forms, and making it a tall order for Africans to get rid of colonialism. Thus decolonisation is a life struggle.

The television, as a media outlet, produces films and clips on cultural promotion, and also focuses on imagined lives of Indigenous Africans. Discourses on Africa are projected by channels such as the Discovery Channel, Learning Channel and History Channel which it was hoped would provide an accurate view of Indigenous Africans. However, television channels present films on the big five, with wildlife nature programmes portraying Africa as a jungle and untamed. The dominant understanding in television coverage presents Africa as suffering because of wars, AIDS, poverty and hunger. The representations of Africans from the European media come in different forms; usually most are exaggerated, highlighting the requirement for Europe’s intervention and prescription in solving Indigenous African problems. Some of the programmes unconsciously exoticise African people and places, unknowingly misrepresenting Africans.
Regarding magazines, Africa is often depicted as unspoilt in many travel magazines written by travel experts. There are categorisations one would find bestowed on Africa from some of these magazines, such as ‘Dramatic desert landscape and unique wildlife’, ‘freedom to explore at will’ and the ‘scenery is the most beautiful on earth’ and ‘rare desert adapted wildlife’. This is the power of words projecting Africa through travel writing magazines. In addition to the National Geographic Channel and Planet Earth, the Rough Guides and Lonely Planet provide expertise through which Europeans can learn about Africa and may encourage tourism, promising that travel to Africa can provide an array of cultural perceptions, from appreciating iron age sandstone art pieces to consuming German beer in the colonial and postcolonial town of Swakopmund. In Africa, native villagers in their communities continue to live as they have done for thousands of years, so are still stereotyped as primordial people. It has been revealed that postcolonial films and movies misrepresent Africa and Africans and this is where a lot of Westerners learn about Africans. Furthermore, other sources continue to portray Africa as the Dark Continent.

Tables 4.6/1 and 4.6/2 show data where it is necessary to re-examine the available source material and determine diverse views on the phenomenon under investigation. The data findings highlight that Indigenous Africans are resisting the falsified African authenticity, false cultures and history. In some of the films, there are no Indigenous African aspirations; the African future is projected in an oblique way suggesting that Africa will never be great again and as such will remain a troubled continent. The tables show data examined through critical interpretation of discourse analysis and textual analysis to challenge the absence of African insight in these films. The misprojection in these films is explored in the next section, challenging Western preconceptions of the African continent and its inhabitants. While not all Europeans are to blame for enslavement, false representation and imperialism, they should be wary of celebrating European enlightenment through films that denigrate Indigenous Africans.
4.7 The procedure adopted for discourse analysis of the films

In the discourse analysis of the films, videos and documentaries about Africa, the focus is on the postcolonial context that influenced my analysis and interpretation to produce an alternative that challenges the misrepresentation and highlights the importance of the cultural identity of Indigenous Africans. The numerous films and articles published on Africans as subjects, previously projected in documentaries and films, have forged new dimensions for understanding the issues raised by the silenced voices of the subaltern Indigenous Africans. There are old myths of how Africans have come to be known through the cinematic representations of Western imagery. The colonial images have to be challenged by counter-images. Achebe claims that if a number of Europeans have contributed to a better understanding of Africa in Europe, this has not necessarily led to a real dialogue with Indigenous Africans.

The following steps were adopted to validate the film and video selection criteria:

Step 1: What evidence is there in the films and videos addressed in the study problem?

Step 2: Does the title authenticate the selection of films and videos to decolonise tourism?

Step 3: Where is Ubuntu noted in the films during watching and transcribing?

Step 4: Give a new title to the video if possible

Step 5: Making sense of the films and videos and also trying to make sense of who made the films and videos.

I. Intention of the films or videos

II. In what period were the films and videos produced?

III. The ideas behind the films or videos

IV. What is there in the films or videos that needs to be decolonised?

Step 6: Supporting evidence needed with more information about the films, videos, places and people.
Table 4.7/1 Population concerning culture and representation: Discourse analysis of films, videos and documentaries

<table>
<thead>
<tr>
<th>The Emergent Study – Bricoleurship</th>
<th>Data source and the populations</th>
<th>Study sub-problems investigating the data on the representation and misrepresentation of Africa</th>
<th>Methods for examination</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Where in the data is Africaneity and ubuntu present</td>
<td>The data source included for (A)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1)=God must be crazy</td>
<td>=S/P 2: the representation and misrepresentation of Africa and Africans in tourism</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(2)=Shaka the Zulu</td>
<td>=S/P 5.2: on othering Africans for international tourism studies</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(3)= Out of Africa</td>
<td></td>
<td>Critical interpretation through emic/etic critique discourse.</td>
<td></td>
</tr>
<tr>
<td>(4)= Wild at heart</td>
<td></td>
<td>Disruptive methodologies</td>
<td></td>
</tr>
</tbody>
</table>

The data source included for:
1. God must be crazy
2. Shaka the Zulu
3. Out of Africa
4. Wild at heart
Table 4.7 /2 Expanded population concerning films and misrepresentation: the populations and samples targeted

<table>
<thead>
<tr>
<th>Data type</th>
<th>Population</th>
<th>Country and year of production of film or video</th>
<th>Individuals and companies behind the production</th>
<th>Synopsis of the film</th>
</tr>
</thead>
<tbody>
<tr>
<td>Films</td>
<td>God Must be Crazy</td>
<td>Produced in South Africa in 1983</td>
<td>Directed by Jamie Uys and distributed by Columbia Pictures</td>
<td>In this episode, a coke bottle falls in the middle of a village of bushmen. The film appears to celebrate the myth of the uncivilised.</td>
</tr>
<tr>
<td></td>
<td>Shaka the Zulu</td>
<td>Produced in the United States in January 1964</td>
<td>Directed by Stanley Baker and distributed by Paramount Pictures</td>
<td>The film depicts the war between the Zulus and the British settlers in South Africa. The British used modern weapons and the Zulus spears at the battle of Isandlwana.</td>
</tr>
<tr>
<td></td>
<td>Rastus Zululand</td>
<td>Produced in the United States in 1910</td>
<td>Directed by Arthur Hotaling and distributed by Internet Movie Database</td>
<td>Based on stereotyping black African people in the United States. The character is considered lazy and goes to work when he doesn’t have money, but when he has money he enjoys sleeping.</td>
</tr>
<tr>
<td></td>
<td>Rhodes of Africa</td>
<td>Produced in Britain in 1936</td>
<td>Directed by Berthold Viertel and produced by Gaumont British Instructional</td>
<td>Cecil John Rhodes’ colonial biography chronicles his rise from diamond miner to prime minister of the Cape Colony. Rhodes' political career, as well as the complexities of his leadership and personal life shape it.</td>
</tr>
<tr>
<td></td>
<td>King Solomon’s Mines</td>
<td>Produced in the United States in 1950</td>
<td>Directed by J Lee Thompson and produced by Cannon Group Paramount Pictures</td>
<td>The film projects the power of colonialists through an imperialist ideology that runs through the film. This film depicts the wild interior of Africa as the darkest place.</td>
</tr>
</tbody>
</table>
The data on films were examined in relation to the main study problem covering emic and etic approaches, the traditions and inheritances of Africans, and the sub-problems, exploring the representation and misrepresentation of Africans. I explored the films using the sub-problems, looking for African aspirations in those films where African ubuntu is absent. Africans are portrayed as ignorant and ancient in the film God Must Be Crazy, as the narrative voice of the film explains, but in the Kalahari, there are no clocks or calendars, which was ridiculous and misrepresented African culture. There are some untruthful scenes in the film that depict Africans as having low ambitions, and there is an uncultured African who does not recognise a Coca-Cola glass. The Westerner is depicted as undefeatable, conquering the wilderness and trying to educate the native people in the course of the movie. It was important for the South African apartheid regime to portray itself with a non-racist legislature, and it wanted to highlight how it was handling its black residents with the outside community.

The films did not show the black African aspirations, and Ubuntu is missing. This Africa was created to suit the narrative of the ‘underdeveloped’. There are no great things being pursued by African leaders seeking the integration of the African continent into the organisation of the African Union (AU). The wishes of the African fathers and the founders of the African Union are largely missing in these films. They do not show the Pan-African desire for full political unity that will end the struggle against colonialism. In order to understand this aspiration, I analysed the union of Europe which became a superpower state to conquer the world, but Africa is seeking an economically and politically stable continent with African unity and the pursuit of equality among African states. The Indigenous African people have moral values which were once eroded by the invasion of white settlers but went back to a Pan-African aspiration for the oneness of Indigenous Africans.

Through a critical interpretation of the film presentations, and the misprojection of Africans, this section seeks to decolonise Africans. The decolonisation of films and the representation of Africans
is a new phenomenon of African contemporary life in tourism, where I have noted that television series such as ‘God Must be Crazy’ and ‘Out of Africa’ have arguably influenced society’s growing distrust of their representation in the media. The research has used the main study problems and sub-problems, and analysed documentaries and films. The hope is that by trying to describe them, we can bring attention to the frameworks of portrayal and false representation, as well as misunderstandings. Discourse is a subfield of cultural and social studies that is also concerned with the construction of meaning via text to speech.

The data collection and analysis procedures, which have evolved over the course of this research project in response to learning in earlier parts of the study, are a key component of the emergent design of this study. I have continued to focus on the study problem and sub-problems of the research in response to new information and insights. I have stressed the importance of emergent design because it represents a significant departure from the majority of qualitative research methods. I noticed that films have the opportunity to collect noticeable occurrences in an apparently objective manner, though all from the point of view of the film director, and this is not shared by other aspects of inspection. “Nevertheless in principle a method cannot be selected without a regard for underlying methodology as the latter has implications for the research questions being posed and also the choice of the methods or combinations thereof that are deemed appropriate to address the question” (Guba and Lincoln, 1985, p. 123). Film consumption is usually a collective rather than individual activity, and with the social aspects of films, I am aware of the need to be investigating films in order to contribute to answering the questions raised in my study problems and sub-problems. I had to decide what to focus on while transcribing and analysing the social aspects of film-watching, and its representation of African people. It was my intention, through the examination and analysis of film texts, to dismantle European historical privilege over Africa, denying Europe’s view of indigenous African knowledge and perspectives, and to examine their socio-economic content and religious circumstances. The targeted population groups offered the best
interpretations with possibilities for equipping and empowering Indigenous Africans against misrepresentation from the Western media.

A lot of intuitive sense has been deployed to explore how films represent certain phenomena, and how to analyse this representation of Africa/Africans. There were a wide variety of populations analysed, particularly those films that the researcher thought were misprojecting Africans. This meant being a true bricoleur, examining all possible avenues to access the targeted population groups and looking at new data not seen before. The films inspected were those that the researcher felt contributed to the representation of contemporary Africa, locating texts on people and places through tourism in both negative and positive aspects. There are many ways that Africa has come to be known, seen and represented in the Western media, for example in tourist brochures, newspapers, and television and screen images (Shohat and Stam 1998, p.345). Africans tend to be projected as traditional, primate and mundane. Geographic channels on wildlife in Africa describe it as unspoilt and as beautiful as it was on creation. The use of representation in tourism serves a variety of purposes with a range of perspectives; pictures are employed in a variety of ways to disseminate information and ideas (Morgan and Pritchard, 1999). The films analysed here were chosen after careful consideration of how Africa has been portrayed in the Western media and related realms. Morgan and Pritchard (1999, p.6) note that “images projected on brochures, billboards and television reveal the relationship between countries, between races and cultures ... they are powerful images which reinforce particular ways of seeing and can restrict and channel countries, gender and sexes into certain mindsets.”

The films were chosen because of their obvious strength in that they document life catastrophes and commemorations, transmit cultural activities to successive generations, and document social events as well. The films make a great contribution to this study and are corroborated with other data through triangulation or by autoethnography during observation. Through the discourse analysis of
these films “apparent strangeness and distance of the past enable one to discern features there that are camouflaged in the present by the very taken for granted of everyday experience” (Seale, 1998, p.72). Those are the messages conveyed in these films, with the researcher having grown up under colonial rule and having vivid memories of how Indigenous people were projected or portrayed by non-African media, particularly in films. The films were each viewed three times at short intervals and thereafter once every month to determine if perceptions were changing each time the films were seen. The films were both shot in Africa, one in Southern Africa and one in East Africa. The ‘God Must be Crazy’ comedy series was written and screened by a South African company in the early 1980s. I will not critique the whole film but will highlight how the discourse analysis was conducted. Specifically, I will discuss how some of the elements were adapted from what was planned in the research context, including: choosing data, grouping, investigating, data analysis, and trying to present the results of data study.

4.8 The populations and samples targeted

The data type 3 mix was examined using the main study problem on issues of representation and sub-problem (SP) 1 on emic constructions of Africa, SP2 on the representation and misrepresentation of African traditions and inheritances, SP3 and SP4 on African aspirations. Old traditions and unfolding new aspirations and understanding were explored through auxiliary SP1 and SP2 on issues of Indigeneity across the world, mapping the pressing issues of global Indigenous agendas and research procedures and methodologies. The last part is the glossary of terms which have been examined through SP 5.1 on African identities; 5.2 on othering; and 5.3 on cultural enunciation to help those who work in tourism studies to conceptualise everyday vocabulary in Africaneity studies. Robinson (2002, p.260) says that sampling “considerations pervade all aspects of research and crop up in various forms no matter what research strategy or investigatory technique we use”.

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The methodology summarises how the research on the promotion of the peoples, places, and history of Africa/Africans (in tourism) will proceed, as revealed by the data sources. The methodology is based on Chilisa (2012), as well as Denzin, Lincoln and Smith. As a result of postcolonial experiences, these are suited to autoethnography, as a counter to methodological imperialism and Western knowledge production defining Africa/African destiny. According to Chilisa (2012, p.ix), “while more non-Western researchers from the third world and Indigenous societies are expressing criticism about what is viewed as colonizing epistemologies and methodologies, we (speaking as one of them) are also cognizant of the need to bring Indigenous methodologies into the research arena as a means of addressing the goals of enhanced human rights and social justice”. The contribution to the methodology is how the methods fit with the research and Indigenous African beliefs about knowledge, the world and African ways of knowing. So in this regard, like Deleuze, I totally reject concretising who is an African. In rejecting the dogmatic approach, Deleuze offers a view of being that spans the categories that representation seeks to impose on Africa/Africans.
Table 4.8 /1 Population concerning Indigeneity and culture: populations and sampling targeted via relational methods

<table>
<thead>
<tr>
<th>Indigeneity</th>
<th>Unthinking Eurocentrism</th>
<th>United States 2000</th>
<th>Shohat and Stam</th>
<th>This book presents cutting-edge understanding of the misrepresentation of Africa/ Africans and other non-Western people. Throughout this book, the author seeks to address Eurocentrism through a media study that is grounded in the past and examines Western media and films.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indigenous Archaeologies: a reader on decolonisation</td>
<td>United States 2010</td>
<td>Bruchac et al.</td>
<td>This book introduces Indigenous knowledge the world over. It provides an understanding through explaining the importance of ancestral spirits, the role of chiefs as the custodians of culture and how African ceremonies, including marriages at home, are conducted.</td>
<td></td>
</tr>
<tr>
<td>Indigenous methodologies: characteristics, conversation and contexts</td>
<td>Canada 2009</td>
<td>Kovach</td>
<td>A critical examination of Indigenous techniques is presented in this book, which goes beyond the scope of the current research to include Native Canadians and non-Indigenous perspectives that influence academic policies, legislation and controversial topics.</td>
<td></td>
</tr>
<tr>
<td>Research is ceremony: Indigenous research methods</td>
<td>Canada 2008</td>
<td>Wilson</td>
<td>The subjects covered by this book include new and more recent interpretations of theoretical approaches, as well as a variety of Indigenous knowledge processes. As part of its mission, the book seeks to provide accurate studies of Indigenous peoples from around the globe.</td>
<td></td>
</tr>
</tbody>
</table>
Kovach (2010, p.39) considers that “researchers have the task of applying conceptual frameworks that demonstrate the theoretical and practical underpinning of their research, and, if these frameworks illustrate ‘the thinking behind the doing’”. Africans therefore need to start applying Indigenous African methodologies, to understand traditional African cosmology, those sacred stories that influence decolonising epistemologies and ontologies of Western/European discourse on Africa. My methodological choice is fundamental to my motivation and the outcomes of the research. My choice of Indigenous African methodology was motivated by the intention to decolonise the research of knowledge industries where a marginal community is manufactured and parcelled for consumption by the Western media and people. The strategy takes on tourism marketers who exploit and abuse Indigenous people economically and politically, and attempts to assist them in standing up for their rights. Denzin et al.’s (2008) book is critical for studying Indigenous techniques, which "expand beyond the examination of descriptive investigation itself with the examination of Native and non-perspectives that influence scholarship, activism, and non–discrimination.

4.9 Summary of the findings of the research study on representation and misrepresentation of Africa

There are several key themes that have been identified. Bricolage has been utilised in validating themes identified in the data, which is an ongoing process, something that happens simultaneously with the population selection and sampling. The researcher can use a variety of bricoleurs, including hermeneutic, storytelling, philosophical, sociopolitical and operational (Denzin and Lincoln, 2005). Denzin and Lincoln (2005, p.4) note “the interpretive bricoleur produces a bricolage – that is, a pieced-together set of representation that is fitted to the specifics of a complex situation. He has employed the ‘solution bricoleur’ through the rationale of discarding a previously favoured approach... the remedy (bricolage) that would be the consequence of the bricoleur techniques is a (emergent) design that keeps changing and tends to take various forms as the bricoleur keeps adding various skills, strategies, and methods of portrayal and explanation puzzle”. The strategy was
not to be over-reliant on purposive sampling, but to deploy many forms of understanding on how Africa and Africans are represented by government tourism bodies in contrast with the ways they are represented by ‘non-African’ others. There was also the need to contextualise what was going on in terms of the hybrid poetics of being and becoming, responding to what is going on in other Indigenous settings across the world.

The bricoleurship has thus intensified the need for the selection of populations including accounts/texts/discursive statements which are particularly rich in their coverage or critiques of the continental philosophy of Africa/Africans. The data collected and analysed serves a role in developing philosophical precepts and conceptual glossaries to help individual researchers and practitioners reflexively understand their own role in the ‘appropriate’ representation of Africa and Africans. I had hoped to use all the populations but later found that some of the Indigenous methods were not suitable and were scaled down. Poynter (1993, p. 4) says that one of the requirements for an original thesis is that it should be a contribution to the industry or discipline.

I looked for a population that was accessible, and could contribute knowledge and improve ontologies and epistemologies in the methodological framework with regard to the Indigenous research. I collected an extensive amount of data. It was impossible to use it all, so reducing this data was the next task. It covered ethnophilosophy, policy data and Indigenous methodological books to help comprehend issues of the representation, identity and inheritance of Africa. Jamal and Hollinshead (2001) emphasise the importance of qualitative inquiry working closely to identify instances of progressive politics while romanticising the suppressed perspectives. Such interpretative endeavour requires a great deal of personal dedication and reactive involvement, as there are often no canonical templates or structured precedents to emulate for that group of Indigenous African people.
Through sampling, the researcher managed to narrow the scope of the study into a manageable size that was workable, and would meet the stipulated criteria and deadlines of the university. The caveat assisted in keeping track of the research results, serving as a reminder that if the research outcomes are not carefully scrutinised in relation to the population, they will be less than favourable (Poynter, 1993). The researcher used purposeful sampling in this study, to gain an understanding of the research problems and sub-problems and issues central to the research. The data examined included films, policy texts, Indigeneity texts on areas of methodology, and books explicitly exposing ‘othering’. Creswell (2013, p.156) acknowledges that a "decision about who or what should be sampled" can be conceptualised through Marshall and Robinson (2010), who demonstrate sampling four aspects: events, setting, actors and artefacts. Additionally, they highlight that while sampling may alter throughout a study and that research must be adaptable, the researcher should plan in advance for their sample method. The researcher's bricoleurship experience met the criteria as he established an additional data type of 'othering' to replace undesirable understanding.

In the past, grounded theorists claimed to have achieved a theoretical grounding with limited empirical material; increasingly researchers are justifying the type, relative depth, and extent of their data collection and analysis on one criterion: saturation of categories. I reached data saturation, which Denzin and Lincoln (2005, p.528) define as data adequacy, that is, collecting data until no new information is obtained. In the next chapter the researcher looks at the interpretation of collected data, and it is here that the concept of ‘narrative’ — expressed in different iconic forms — becomes important to an understanding of African philosophy (Denzin and Lincoln, 2005, p.331). Indigenous African qualitative data analysis in Chapter 5 should occur alongside data compilation to create an emerging comprehension of the study inquiry, which addresses the main study problem and sub-problems, as well as whether these study problems have been addressed completely.
A summary of findings on the decolonisation of Africa in tourism and related fields, as well as the representation of Africans are presented in this chapter. The interpretation is expressed in different languages and genres, important to our understanding of Africa and the African people. Through the examination and exploration of texts, documentaries and films, with discourse on Africa, the researcher is guided regarding the findings. The methodology is used to present an interpretation and evaluation of the findings on the representation and misrepresentation of Africans’ being and becoming. The researcher is aware that the findings may lead to the generation of multiple dimensions of meaning and interpretation regarding how Africa can be better comprehended. Nevertheless, for the context of this research, I will confine my attention to issues pertaining to the projection and misrepresentation of African culture and history.

There are numerous ways in which postcolonial discourse texts interact with the African community; it is in their use of syntax and construct that they modify or create our understanding of the particular situations in which Africa/Africans can be understood. According to Huggan (2004, p. 123) “postcolonial studies are inherently plural and interdisciplinary, in that they are made up of literary and cultural analysis as well as political theory, psychoanalysis, anthropology, history and philosophy.” When talking about the exotisation of Indigenous African people, Huggan (2004) points out that it is through the mixture of such types of evaluation that discourses of postcolonial theory are able to comprehend unconventional meanings for themselves and their communities. A major focus of Chapter 5 is on the ideas that have been discovered or are emerging as a result of this investigation into what Africa is or wants to be perceived as, and how the diverse discourses of various disciplines examined at different points in time and places throughout African history make sense to non-Africans. It also examines the role of tourism, as well as how meaning has been constructed about Africa/Africans, both consciously and unconsciously, and how strategies of resistance are negotiated with discourses and counter-discourses.
Chapter 5: Interpretation and findings

“The ‘world’ or ‘worlds’ out of which African life finds expression – in all its narrative forms – provide a surrounding from which the truths of Africa’s reality is made present,” Bell (2002).

5.0 Introduction to the misrepresentation of Africa/ Africans through tourism

The findings and interpretations of the research are presented in this chapter, which addresses the issues raised on the decolonisation of Africa through tourism, addressed in the previous chapters. The researcher is aware of the power dynamic of tourism to control the behaviour of Indigenous Africans, through the marketing and branding of people and places through the media and other inscriptive industries. Through examination of texts, images and literature, I am aware of the different interpretations that can come from the issues studied. Some early findings revealed that Africans are stereotyped, which occurs through Eurocentrism, the traditional Western paradigm which continues to devalue and dehumanise native Africans. The collected data, both written and oral, revealed different interpretations on the discovery of new African societies, their traditions, transitions, symbolic representation and inheritance.

Deleuze speculates on what other avenues of understanding are available to Indigenous Africans, and how this could lead to future forms of decolonisation. Moreover, Deleuze makes new connections between scholars and ideas in the field of philosophy. When it comes to Indigenous Africans, I want to take his approach to analysis and make interpretations about how Euro/Americans have also become familiarised to the globe being partitioned between the haves and the have-nots.
5.1 Recap of Chapter 4

An overview of this study on the decolonisation of Africa in tourism was set out in the first chapter, while Chapter 2 examined the relevant literature on the projection of Africans. Chapter 3 covered the methodology and the application of bricoleurship and reflexivity, to conceptualise Indigenous African ontologies and epistemologies. The data were analysed in Chapter 4 to see how negative images of Africa came to be. The data on African misrepresentation provided insight into the historical and cultural processes through which positive or negative perceptions and stereotypes of Africans were created consciously or unconsciously, especially from a Euro/American perspective. The data uncovered a wide range of interdisciplinary perspectives, including some new African knowledge and revisionism, as African histories have been misrepresented in the past. The findings were intended to engage in debates to correct history by deconstructing the various images that have misconstrued the African Indigenous world over the past decades, burying it beneath strands of cultural falsehoods.

For the purposes of the investigation, it will be necessary to take a stand against traditional research notions of objectivity and neutrality, thus creating space for Indigenous African research that engages through the development of relational discourse. I have attempted to provide a philosophical framework from which to explore and comprehend African worldviews (the African psyche) in Chapters 1–4 of this study, with the research problems and auxiliary problems remaining relevant up to this point. Box 5.1 below summarises the study problem, a full version of which is in Chapter 1, adopted for the interpretation of the issues studied on the projection of Africa and Africans today.
Box 5.1/1 A summary of the study problem on the projection of Africa and Africans today

<table>
<thead>
<tr>
<th>Research Aim: The decolonisation of ‘Africa’ in tourism: the representation and misrepresentation of African being and becoming</th>
</tr>
</thead>
<tbody>
<tr>
<td>MAIN STUDY PROBLEM:</td>
</tr>
<tr>
<td>The projection of Africa and Africans today</td>
</tr>
<tr>
<td>S/P 1: the emic construction of ‘Africa’ and ‘Africans’ in tourism</td>
</tr>
<tr>
<td>S/P 2: the representation and misrepresentation of Africa and Africans in tourism</td>
</tr>
<tr>
<td>S/P 3: the conceptual constraints in understanding received African aspirations in tourism</td>
</tr>
<tr>
<td>S/P 4: the conceptual constraints in understanding unfolding African aspirations in tourism</td>
</tr>
<tr>
<td>S/P 5: the gestatory development of conceptual lexicons on the representation / misrepresentation of Africa and Africans today</td>
</tr>
<tr>
<td>S/P 5.1: ... on African identities and inheritance for tourism studies</td>
</tr>
<tr>
<td>S/P 5.2: ... on othering Africans for international tourism studies</td>
</tr>
<tr>
<td>S/P 5.3: ... on the enunciation of acts of representation/signification / symbolism for international tourism studies</td>
</tr>
<tr>
<td>THE AUXILIARY STUDY PROBLEM:</td>
</tr>
<tr>
<td>The projection and misrepresentation of ‘Indigenous culture’ and ‘Indigenous peoples’ today</td>
</tr>
<tr>
<td>AUX/ P 1: research agendas on Indigenous Africans’ ontology and epistemology</td>
</tr>
<tr>
<td>AUX/ P 2: default research procedures on Indigenous being and becoming can be explored in international tourism</td>
</tr>
</tbody>
</table>
5.2 Development of conceptual lexicons on the representation/misrepresentation of peoples and places, with an emphasis on the othering of Africa and Africans.

The idea of having glossary terms is to assist tourism management and professional academics and scholars, as well as activists, politicians and multinational and private company representatives who are interested in contemporary Indigenous understanding. The Indigenous glossary terms have been generated from a wide range of data assembled through this study. One of the goals was to come up with a list of words that did not already have a clear definition and describe them in a way that was more relevant to Indigeneity and Africaneity. These glossary terms contain references to pioneer and influential people and organisations that have made significant contributions to Indigeneity and Africaneity and also to disciplines and related fields, including Films Studies, Literature Studies, English, Sociology, Geography, Development Studies, Archaeology and Cultural Studies.

The definitions of these glossary terms will need to be perfected and worked over in the foreseeable future, as it is a work in progress. This means that, even after this study, I will have to continue to engage with my peers and the community of Indigenous people, attending Indigenous conferences and putting further ideas into the glossary or reference terms to conceptualise Indigeneity and Africaneity, and also for the future, for teachers of Indigenous education.

• Scope and limitations of the glossary terms

There were several challenges I faced during the gathering of these glossary terms. One of the major obstacles was finding some fundamental concepts and consistent definitions. With much of the data, although it seemed relevant and straightforward, I discovered some words that did not have adequate descriptions. Some definitions were old and outdated, while some disciplines were responsible for misleading information on Africans. The other challenge was that Africa has been colonised by the French, British, Portuguese and Spanish, and to the north were Arabs and some
Italian influences, which meant that any glossary I attempted to build might have inaccuracies and be culturally irrelevant. In this regard, I am now pitching these ideas to Africaneity and Indigeneity scholars in the hope of creating a glossary that will aid tourism research, tour guides and the hospitality industry. The aim is to give information about Africa and Africans and to educate regarding the beliefs of Indigenous Africans. It is intended that the glossary terms will form a workbook that scholars and professional tourism companies can use, which avoids using detailed customs of Indigenous Africans. Work will continue on this, to improve the definitions and overcome significant cultural barriers that I encounter during the research and updating process.

**Affirmative action**

Affirmative action policies are those that provide opportunities and encouragement for groups/communities/individuals who have been historically discriminated against. While the provision of affirmative action programmes is largely associated with voluntarily imposed non-discriminatory policies in the USA (especially those resulting from the executive orders from President Lyndon Johnson, circa 1965), they may be applied to any programme anywhere that expands access and benefits to previously subjugated groups. In this study, the challenge is to identify programmes that not only protect Africans but advantage them in tourism and related inscriptive fields.

**Aesthetics**

Fundamentally, matters of aesthetics concern the form or character of beauty and of art as it is upheld or perceived by the senses. While long-standing interpretations of aesthetics have covered all arts and craft activity, the last two centuries have seen the term reserved for the fine arts and literature. Since Kant, aesthetic awareness has tended to refer not so much to any intrinsic qualities, but to subjective (yet informed) judgements made.
The admiration of African masterpieces of craft and literature by non-Africans is investigated in this study in order to determine the perception of the imagined African reality held by the external tourism industry. While Edward Bullough's style of new criticism favours aesthetic assessments that transcend viewers' subjective responses, emphasis is placed on non-Africans' ability to appreciate the emotional or narrative force of African art/literature/philosophy. It is critical to distinguish between aesthetic perspectives that capture the psychological, social and/or political context and those that are simply seen as the result of divine/transcendent influence.

**Alienation**

Principally, alienation is the separation of one’s experiences from the activities and creative impulses that normally compose one’s essential self or one’s inherited cultural/social/local traditions. Alienated individuals tend to feel isolated, without power and apathetic. The concept of alienation was raised within philosophy by Hegel to detail the difference between human consciousness and material existence. For Marx, workers in capitalist enterprises are alienated because they have no substantive involvement in what they produce nor any ownership of those very means of production.

In this study, the alienation of Africans occurs as a consequence of the economic and operational relations which exist in industrially scripted tourism. As defined by Merleau-pointy, it constitutes the incapacity to regulate how one’s legacies are projected and how one’s lived culture is represented or exhibited. As a result, for many Africans, such alienation is a paramount characteristic of Western-dominated forms of tourism (and related industries) where Africans are decultured and dehumanised by the soulless and ethnocentric (i.e. Eurocentric) power structures of international tourism.

**Anomie**
In sociology, a state of anomie is said to be generated when traditional authority breaks down and there is a large shortfall of moral consensus and normative social control. Derived from the Greek term for lawlessness, anomie was coined by Durkheim to describe those societies which (when undergoing significant transition) disintegrate in terms of social cohesiveness. In this study, anomie was assumed to exist among many Africans after moral controls and traditional integrated relationships were weakened by the Western/North Atlantic dominated tourism industry.

**A priori**

A priori understandings are those epistemological understandings that account for the ways in which a phenomenon or event is assumed to be without that entity that has been closely examined beforehand. While a priori views occur before the object is encountered or observed, a posterior knowledge is derived after the entity has been seen or inspected.

In this study, a priori understandings are (for instance) the sorts of institutional or organisational perceptions that tourism industry bodies in Europe or across the West might hold of an African phenomenon where there has been little opportunity to be educated about it by relevant and knowing Africans or to otherwise closely apprehend it first hand.

**Being and becoming**

In metaphysics, ‘being’ comprises what it means to exist. It consists of those ontological matters of ‘being’ and ‘knowledge’ that pertain to a particular culture or society (or even individual). For some metaphysicians, ‘being’ is a distinct matter of unity almost amounting to a perfect ideal for that population/individual. For other metaphysicians, there are varieties of being within our held imagination.
In this study, representations of ‘becoming’ may be more significant than identifications of ‘being’. What counts, in many contexts in Africa, is how contemporary Africans aspirationally seek to be vis-à-vis their acknowledged legacies and their aspirations. According to Whitehead, a British philosopher who lived from 1861 to 1947, identifications with becoming, rather than with being, are the driving force of the modern world.

**Black Nationalism**

‘Black Nationalism’ is an ideology and political movement among African-Americans which emphasises African-originating cultural values and economic independence. It is associated with calls for racial unity and pride. In the USA, Black Nationalism is grounded in the view that blacks have historically been suppressed within White society, and its adherents seek to liberate themselves by rejecting mainstream culture and thereby cultivating autonomous ‘black’ organisations and mechanisms for ‘progress’. An early champion of black nationalism was Marcus Garvey who promoted both black entrepreneurship and back-to-Africa ‘homeland’ intentions, and who called not so much for racial equality but for black superiority. In this study, a strong ‘African nationalism’ (or rather, a pan-African sentiment) may be identified with the effort to end the white Western oppression of ‘black Africa’. While the value of a single sub-Saharan African state occasionally rears its head, it is recognised that pan-Africanism is routinely outflanked by calls for ‘black nationalism’, as they are chiefly borne within the new late-twentieth century nation states which emerged within or from artificially banded ‘colonialised’ territories. The Organisation of Africa Unity is, however, a powerful institution which was created out of pan-African articulations of being and becoming, notably those emanating from the Ghanaian Leader Kwame Nkrumah.

**Black Power**

‘Black Power’ is predominantly a militant movement borne out of the civil rights struggles of the USA. It is often associated with the singer cum activist Paul Robeson and the Nonviolence
Coordinator Stokely Carmichael. The Black Power movement generally seeks to reclaim black dignity as dominant white authority is resisted. Fundamentally a response to the so-called failure of the civil rights movement – for instance, the moderate calls of civil rights leader, Martin Luther King – Black Power leaders tend to reject ideas of black/white integration because it could eventually become assimilative and thus dilute black culture. Later Black Power advocates such as the Black Muslim advocates, Malcolm X and the radical group ‘The Black Panthers’ occasionally turned from non-violent activities to forms of armed resistance.

Capitalism

Capitalism is a form of individualistic economic activity that emerged as a result of the Industrial Revolution and is characterised by the pursuit of profit, the use of wage labour, and the proprietorship of the method of production by private individuals. It may be compared with ‘Socialism’ under which the mechanisms of production and distribution are publically owned. Under capitalism, the three main factors of production are property (which is generally owned privately), land and labour, and the economic system tends to follow free enterprise principles which are regulated by the market forces of the moment.

While this study is not substantially a Marxist one, it is partly predicated upon the view of Marx that the continued concentration in industries such as tourism of the profit motive often generates conditions of exploitation and alienation for the Indigenous and traditional African peoples.

Critical theory

Critical theory is generally regarded as a radical, multidisciplinary research method developed at the Institute of Social Research in Frankfurt, Germany (also known as the Frankfurt School) between the 1920s and the 1950s. Critical theorists such as Horkheimer, Adorno, Benjamin, Fromm, Marcuse and Habermas (all operating within the Frankfurt School) eclectically challenged existing orthodoxies and
conventional social arrangements. The Frankfurt School operated cooperative forms of research but did not yield a unitary social theory, its ‘members’ tended to work via dialectical approaches towards contemporary capitalism, Soviet communism or orthodox Marxism. They were inclined to reappraise received enlightenment ideals about reason in the light of the emergent forms of alienation and anomie that were being produced within technological-industrial society. In this study, critical theory is inspected on a broader spectrum than that which strictly belongs to the Frankfurt School. In the investigation it follows the forms of empiricism and particularly repudiates positivism. The study examines the approaches wherein Africa and Black people have been manipulated and co-opted through tourism, as well as the representations and appropriations of tourism that have taken place. While the study seeks not only to describe the world, but also to change the world, it also critically examines its own methodological methods and ideological biases in the process of doing so.

**Double consciousness**

When Du Bois recognised that African-Americans living in the racist conditions of North America had a dual consciousness about their own race as early as the first decade of the twentieth century, he was considered a trailblazer in the history of the civil rights movement. On the one hand they saw themselves as bona fide human beings largely borne out of African ancestry, but they also unavoidably took on board the dominant white/Eurocentric view that as the product of their African origins they were ‘alien’ and ‘second-class beings’ in North America. For Du Bois, such self-perceptions were difficult and fractured double states of consciousness which reduced the capacity of African-Americans to cultivate an honest-to-self sense of selfhood. Since Du Bois, many other social scientists have recognised that many other populations live under such false and harmful self-perceptions which are destructive to their cultural spirit and which thwart both group and individual aspirations.
In this study, an effort has been made to see such forms of double consciousness not just as having a negative effect on self-will but also a positive one. Forms of double consciousness can be harnessed creatively to enable the dominant society to be seen much more clearly (so that its effect can be transcended). They can also help Africans to cross-fertilise their African legacies with the newly held ‘Western’ international orthodoxies, hence the study’s quest for the emergent hybrid poetics of and among twenty-first-century Africans.

5.3 The projection of ‘Indigenous culture’ and ‘Indigenous peoples’ today

This study was constructed using a variety of research agendas to examine Indigenous being and becoming at the levels of ontology and epistemology in international tourist studies.

The findings have revealed some worrying scenarios or trends which may need further investigation given that Indigenous ontologies and epistemologies offer new hope for alternative ways of understanding how Africa and Africans are represented today. This is in contrast to how lead African commentators are arguing for disrupting Africans’ misrepresentation as described by others (especially by ‘non-African’ outsiders in tourism studies/tourism management related fields). The interpretation of issues on the decolonisation of Africa, and the historical misrepresentation of Africans goes back as early as the twentieth century, with some writings by Africans facilitating the desired universal access to African philosophy. These African writers include Chilisa (2012) and Appiah (2016) whose work I have used as data in this study to investigate if they have done enough to disrupt or unsettle the representation of Indigenous Africans and their lived experiences.

Chilisa’s use of the term postcolonial philosophy in her book is entirely original, but her terminology is derived from Denzin and Lincoln’s (1994, 2000, 2005) Handbook of Qualitative Research, which contains ideas and language that Denzin and Lincoln developed over the course of three decades. In order to conceptualise her book, Indigenous Methodologies, she drew on Denzin and Guba’s (1985)
Naturalistic Inquiry as a starting point. As someone who was educated and lived in Canada, I can empathise with her because she accepted Western forms of knowledge. Chilisa’s (2012) work and thinking is sophisticated in the manner of the liberal white scholars and serves only to perpetuate Western philosophy’s dominance over Indigenous African philosophy. Not to despise her work or seemingly attack her, but I feel that her book is not ‘Indigenous Methodologies’, but rather another European scholar doing work on Indigenous African people. Her methodological book is not meant to be read as pedagogical reference points on Indigenous African people. As a result of this, I look forward to being able to examine some aspects of her work that do not sit well with me in my efforts to decolonise Indigenous African research. I will look to critique and analyse her work through Deleuze and other sources to explore the ontological and epistemological relevance of her work in challenging representation and misrepresentation. Chilisa’s (2012) work is good, but it is difficult for someone to follow who is trying to do Indigenous African research for the first time as it lacks clarity on specific cultural contexts. Chilisa’s ideas are based on historical events to give guidance to somebody trying to initiate Indigenous methodologies, through a step-by-step process of appreciating Indigenous research.

5.4 African Knowledge as a critical and Indigenous pedagogy

The aim of my critique is to provide a starting point for initiating ontological, epistemological conversation about this Indigenous methodological understanding, leading to productive discussions on Indigenous scholarship that Chilisa’s book seeks to invigorate. The misinformation about Africans started a long time ago, from the first time a European met an African. After some time it has evolved into something of a consumer goods industry, where it is marketed and packaged as a commodity for distribution in various European markets. Several European media discourses have imagined and constructed Africans, and in recent times African activists have questioned the constraints and restrictive systems introduced through the disciplinary methods. This understanding of Africans’ cultural appropriation and subjugation is examined in this section through a
multidisciplinary approach where several disciplines have been looked at for thick description. By drawing on these African commentators, I seek to review and evaluate the current debate and the historical discourse emerging from Africa. Steiner (2010, p. 21) notes "since earliest contact between Europe and Africa, individuals on both sides of the encounter have classified and represented the other from the perspective of their cultural assumption and values". I assume that a lot of European explorers, hunters and miners were revered in the Western world as ‘white messiahs’ who left and went to civilise the African continent. The knowledge that the explorers and missionaries got about Africa was always brought back, telling those left behind what knowledge and discoveries they had made or accomplished. I would like to propose another school of thought, which is that many people in the Western world have a significant lack of knowledge about Africans and have never toured Africa, but they have individual images of Africa in their minds. They hold these constructed images to be true, courtesy of the Western media where the representation of Africa is significant. Some African commentators, such as Achebe, Eze and Ngugi, have written about and discussed the misrepresentation of Africans in the media and in school systems, that is prevalent in the West. As my findings are proffered in conjunction with other central arguments, they are useful for triangulation and crystallisation in terms of adding to new knowledge about the misrepresentation of Africa. The following are excerpts from selected findings, critiquing data of work from individuals whose work I considered relevant to my study, which I have highlighted below.

As claimed by Eze (1998, p.472), "first I need just to acknowledge the fact that we as black people have come together to reflect on our past, present, and real future”. Eze acknowledges that this is in itself a sign of hope, which I agree with. These historical processes led to African emancipation. The African suffering and stories encouraged social justice and democratic processes, and the disruption of Western narratives about Africa. Kovach (2010, p. 198) notes that “the resulting analyses of Indigenous people are assessed in terms of a set of criteria, from the positivist or post-
positivist tradition, including validity, reliability and objectivity, conformability and the interpretations that stand up to scrutiny are put forward as the findings of the research”.

5.5 Presenting the findings of emerging themes from the targeted populations

Themes and patterns that emerged were recorded, taking what I considered would contribute to the studied phenomena. I used these themes to triangulate my findings to explore whether my study problems were generating significant ideas that could address the decolonisation of Africa through tourism and through the collective memory of the colonised Indigenous African world. In Africa, ambivalence about “tourism takes the form of a discourse on neo-colonialism or postcolonialism generating the difference in wealth between hosts and guests” (Bieek and Schmitt, 2012, p.123).

5.6 Collective memory of the colonised Indigenous African world

Certain colonial powers replaced African locations due to their difficulty in pronouncing them; this was a harsh disregard of African Indigenous people's understanding as useless and a means of disassociating people with how they came to learn those locations and their spiritual importance. It seems that “the colonial past haunts not only the former colonies but also the old metropolis influencing not only their increasingly multicultural societies but also their collective memory” (Shisha and Abdi, 2010, p. 123). According to Vervliet (2009), under the pretence of academic imperialism, Western scholars journeyed to remote colonised areas and used local Black Africans as research subjects. The philosophy of professional colonisation included the assumption that researchers enjoyed unrestricted entry to those information sources and the community, as well as the freedom to transfer information from its colonies into books where representing others was difficult. Indigenous African inhabitants are inextricably linked to the areas in which they have all been nurtured and schooled, and also to their recollections, as a result of this process.
5.7 Long-time inheritance of Africa

Soyinka (2009, p.34) says that "the continental racialization of the African curriculum, of which Mamdani speaks, and the structural studies and discursive prejudices that inform the naming and framing of the African continent are deeply embedded in the architectural practices of Academy regarding the field of African studies". Like Deleuze, I do not seek to prescribe African lives, or their behaviour. This chapter is primarily concerned with outlining the basic findings of the research. The decolonisation of Africa through selected intellectual works may highlight the "white man's burden", showing how Westerners categorised non-European cultures as needing to be improved by supervision from their European superiors. Mbembe (2001, p.102) also notes how "the nation's 'postcolony' identifies precisely a given historical trajectory — that of societies recently emerging from the experience of colonization and the violence which the dependent relationship involves."

Rather than being exhaustive, it must serve as a starting point for further research into Africans' representation and misrepresentation in tourism and related fields.

These deliberate fabrications projected Africans through the lens of Eurocentrism, in which explorers, missionaries and Euro/American professors denigrated Africans and their being. While attempting to synthesise traditional and contemporary African fantasmatics, I became aware of the detours and caveats that control the interpretation and analysis of an emergent work, as I stay open to future interpretation. Denzin and Lincoln (2005, p.567) claim that "no neutral single truth is possible in the social sciences because these involve the study of other people who have their viewpoint." Again, as reiterated by Wetherell et al. (2001, p. 12), "the more complicated premise is that no single truth is possible because reality is neither single nor regular: there are multiple realities and therefore multiple truth (this is not just an epistemological position about the status of knowledge, but an ontological one about the nature of the world itself) ... Furthermore, truth claims cannot be checked because an account of the world is simply reflections or records of what already exists".
Through reflexivity, I became aware that analysis should take into account that findings and interpretations are contested and that I should not claim that my interpretation is the purest knowledge or truth about Africa. This would be tantamount to falsehood and would be denying the diversity of viewpoints and experiences of other people who have conducted similar research studies about Indigenous African people. In the spirit of decolonising activism, my research findings and outcomes are to advance the democratic rights of Indigenous African people, to claim the African past and become committed to social justice in an age of uncertainty. My interpretation and analysis became central to my reflexivity as I aimed to expose Eurocentrism, highlighting the continued colonial injustice to the African people, as "the term ‘research’ is inextricably linked to European imperialism and colonialism" (Smith, 1999, p.7). The findings and outcomes reflect current discussions and debates on Africa that the research investigated to initiate the decolonisation of Africa through tourism and inscriptive industries. The discussion is about resistance which is improving; Africans should continue the fight to correct the social injustice from Western/European hegemony. In Chapter 4 themes were generated from data texts, films, documentaries and images which expressed iconic forms important in the understanding of Africans and their philosophical aspirations. As mentioned, Table 5.1 summarises the study problems and sub-problems to aid in evaluating the findings.

5.8 Emergence of Africa, between the past and the future

Application by African philosophers to a wide range of institutions increased significantly towards the end of the twentieth century. Masolo (1994, p.1) claims "the birth of the debate on African philosophy is historically associated with two related happenings: Western discourse on Africa and the African response to it". This period of the 1900s saw dialogue taking many forms and covering a variety of topics and ideas depicting Indigenous Africans and the role of contemporary African aspirations in shaping and controlling Africa's identity and destiny. Thus, the emphasis is on postcolonial perspectives and African oral texts and songs that connect explicitly or implicitly with
the political worlds of Africans and non-Africans. This demonstrates how alternative interpretations might affect or expand our understanding of the specific settings in which Africa has come to be known and understood. Between 1950 and 1957, substantial growth occurred, with many African states achieving political independence. A significant development during this time was the establishment of an Organization of African Unity, that is now recognised as the African Union, with its primary goal being the political and economic emancipation of Africa. This was the beginning of Indigeneity movements in Africa, which aimed to develop resistance to Eurocentric forms of neocolonialism. This brought to light issues such as 'governmentality', 'discourse analysis', 'power/knowledge', 'disciplinary techniques', 'field of power', 'normalization', 'resistance', 'non-strategy', 'ethics', and 'aesthetics of existence' that became Indigenous African peoples' ways of understanding their destiny, whether consciously or unconsciously.

However, I will not explore them here due to time and word constraints. To some extent disidentification became an integral characteristic of Africans. Mengara (2001, p. 12) confirms that African governments "as a result, produced a bastardized model of socio-political, cultural and economic organizations that are neither African nor Western". The findings provide an overview of this study on the decolonisation of Africa in tourism. These findings are significant in trying to understand African people and their mythology, cosmology, inheritance and traditions through African voices which are resisting the projection and misrepresentation of Africans. My interpretation of the misunderstanding of Africans based on cultural texts is achieved through intertextuality, through the context of the tracing of African thought in African sayings and their day-to-day lives.

5.9 Traditions of Africa “claimed” through Indigenous Knowledge

The findings uncovered the collaborative inscriptive consciousness and the corrective endeavour (on the part of Africa) to overcome the political incapacitation by European domination. The challenge,
however, is to produce a sound Indigenous framework, with a qualitative study advocated by Denzin and Lincoln (2011), and other African writers (Fanon, 1963; Chinua Achebe, 1958; Ngugi, 1996). I have noted that "academic science has a history of not being able to accomplish goals consistently" (Lincoln, 1994 p.145). It is hoped that these findings will never become a quagmire where Indigenous scholars become trapped without actually initiating decolonisation. The findings show that Africa’s predicament was compounded by the manner in which European institutions and interested groups (representing Africa) called upon particular geographical, historical and psychic resources in the projection of the Indigenous people, the places, and the inheritance of the African continent. This investigation explores the degree to which tourism (alone or in tandem with other industries and mediating institutions) has managed to build up normalised versions of the identity of Africa today. Using cultural studies theories and African philosophies led to challenging the distortion of Indigenous Africans and their history by those who could not understand the African culture. These were settlers, colonisers, Western researchers and missionaries, most of whose texts now comprise the way Africa is seen or known.

I have noted with unease how some African scholars have come to embrace this status quo of Western/European research methodologies of Africa as appropriate and acceptable. The Euro/Americans worked among Indigenous African people who were not able to challenge or resist this research as they could not "represent themselves in writing because they did not have a written language or because they were unable (unauthorized) to write and publish" (Grinker et al., 1997, p.6). A lot of the research “was conducted by desk research anthropologists who knew nothing at all about Indigenous Africa /Africans" (Chan, 2007, p.45). “The understanding of these office anthropologist researchers was based on the culture, history, and philosophy of Euro-Western thought and is therefore Indigenous to the Western academy and its institutions” (Chinweizu et al. 1983, p. 200). The most widely accepted definition of tourism from the World Tourism Organisation (WTO) (1993, p. 34), as amended in MacCannel (1996, p.20), says “tourism is the activities of persons
during their travel and stay in a place outside their usual place of residence for a continuous period of less than one year for leisure, business or another purpose”. Tourism is also regarded as a cultural experience. Urry (1990, p. 3) asserts that “tourism is culture”. It is therefore important to investigate the literature and representation of tourism within multidisciplinary approaches.

During the years 1900–2000, a large number of Africans came to Europe to study, gaining an understanding of the ways in which Africans were misrepresented and stereotyped through the use of negative connotations. Furthermore, since the continent’s independence in the 1960s, filmmakers in sub-Saharan Africa and francophone Africa have used cinema to challenge pre-existing Western perceptions about their continent. This has evolved into a cultural trait of Africans, and it has political significance for the unification and emancipation of the entire continent. This is also the period when ideas about Africaneity were being formed to build a united Africa, following the traditional ideas that bind African nationalists together. Through films and cinema, the realities and concerns of African identity were depicted. "By highlighting the importance of the representation and cultural identities questions, filmmakers are seen to have forged new cinematic codes and given voice to hitherto silenced groups such as women and African immigrant populations in Europe" (Thackway, 2003, p. 100). Images of Africa have been projected and misrepresented, which I regard as stereotyping. The realities of the fourteenth to the twenty-first centuries, provide additional glimpses into the historic methodologies whereby multiple conceptions of indigenous Africa have been crystallised as negative images. These have become so widespread and meaningful that the African continent may have great difficulty in shaking them off.

5.10 Indigenous African culture in transition

The social science research community is going through a period of transition as it attempts to come to grips with social inequalities that have arisen as a result of the research methodology itself, and also from the research results that have been generated by their continued attempts. More and
more non-Western researchers from the Third World and Indigenous societies are expressing criticism about what are viewed as closing epistemologies and methodologies, cognisant of the need to address "the goals of enhanced human rights and social justice" (Chilisa, 2012, p. xv). Through colonialism, Indigenous Africa lost much of its culture via the process of acculturation. Africa became fertilised with foreign culture, creating an identity crisis. Chilisa (2012, p. 9) observes “the loss of control and ownership of Indigenous African knowledge systems, beliefs and behaviours and subjection to overt, unspeakable segregation, resulting in the captive or colonized mind.” Vervliet (2009, 2012, p. 123) states that “one cannot distinguish between different colonialism – namely, political colonialism, which refers to the occupation and external control of colonies, and scientific colonialism, which relates to the imposition of the colonisers’ ways of knowing – and the power of all knowledge produced in the colonial provinces.” By raising African cultural issues, I want to highlight how culture as a network of embedded practices and representations, texts, images, talk, codes of behaviour and narratives, shapes every aspect of the social life of Africans. Giving an "account for both the mindset and the effectiveness of postcolonial relations of power, the misrepresentation and portrayals reflect colonial frame relationships of social inequality and can be intimately related to structures of power and wealth" (Bond and Gilliam, 1994, p.1).

5.11 The emic construction of Africa and Africans

Imperialism as an ideology is unavoidable; colonialism and culture are interdependent concepts and cannot be artificially separated. Said brilliantly observes this and argues the point precisely. Said’s (1993) narrative raises questions about the nature of domination and whether liberation can be achieved by investigating imperialism in contemporary African culture – in tourism or other spheres. The findings show how Africa and Africans are represented in cultural studies and related vehicles of philosophical articulation by respected commentators on African traditions, inheritances and evolving transitionalities. Looking at the blurred genre phase (from 1970 onwards) "the interpretive bricoleur produces a bricolage – a pieced-together set of representations fitted to the specifics of
complex situations, thus producing an emergent construction that changes and takes new forms as different (or new, invented, pieced-together) tools, methods and techniques of representation and interpretation are added to the puzzle" Denzin, Lincoln and Smith, (2008, p.312). This influenced me to be more conversant with Indigeneity and Indigenous approaches in a self-reflexive and positive manner as I grew in confidence in disrupting mistaken identities. I have evolved into a bricoleur, opting for a more nuanced concept of representation through bricolage, which has enormous ramifications for addressing African ambitions. This involves an understanding of the basic ontological and epistemological premises that support the Indigenous African sociocultural informal and formal institutions. Euro/Americans have been surprised by the sudden vigour of Indigenous resistance and challenges especially in terms of the colonial suppression and normalisation of Africans. These erroneous Western beliefs, as discussed in the literature review, are being exposed by Africans in their modern ‘Nzangwalu’, who are challenging those Euro/American civilisations which claim superiority over Indigenous African peoples and the sense that they are better than African civilisations. In this political and activist stance, the bricolage brings my interpretations based on my own culture and upbringing with stories I inherited and that I share in this study. This is the norm of the African culture of storytelling that we inherit and are obligated to pass on to the next generation. It was emphasised and reinforced that I should never allow somebody to look down on me and that nobody was better than any other, certainly not in natural law.

5.12 Cultural hybridity/difficulty of being read

Sub-problem 1 is the emic construction of Africa and Africans and seeks to examine how Africa and Africans are represented today in cultural studies and related vehicles of philosophical articulation by respected commentators on African traditions and inheritances. The aim of this was to reinvigorate all forms of African aspirations, vital to understanding the African worldview. Through the use of this Indigenous African knowledge and philosophy, it is hoped to facilitate an equal footing for Indigenous African people and their understanding by Europeans, by disrupting
Western/European narratives about Africa (Biko, 1996, p. 67). The concept is the recognition by Indigenous Africans of the necessity to rally with compatriots from the source of their subjugation – the pigment of African complexion – and to act as a collective to free themselves from the chains that bound them to a life of enslavement.

Appadurai (1991, p. 34) notes that Western anthropologist scholars view global interconnectedness as “both a manful context for the study and a cultural phenomenon in itself with important implications for identity, mobility, politics, the nature of place, and the possible futures of place, and the possible futures that individuals and communities can envision for themselves”. Riach,(2017, p. 287) analyses the contemporary relationship between colonial societies and the former colonisers and notes that, in the current phase of globalisation (considered to be a mere extension of colonisation), the international division of labour is a displacement of nineteenth-century territorial imperialism.

5.13 Western Eurocentrist understandings and misunderstandings

The research is based on a review of relevant publications and seeks to establish fertile ground where Indigeneity and Africaneity become dominant paradigms, to disrupt film and media studies, cultural studies, tourism studies, geography, anthropology, archaeology, sociology and development studies, on matters of misrepresentation of Africans. This section demonstrates how the different social science disciplines can infuse an understanding of tourism to project the image of Africa in those disciplines. This analysis would not be fit for tourism studies, according to the researcher. The author looked into what contemporary philosophers, human communication theorists and intercultural studies specialists have to say about the current reciprocities between Eurocentrist and African thought (Hollinshead, 1993).
I will investigate how Africa is misrepresented and misunderstood in some of the social sciences disciplines that use Eurocentrism and ethnic-centred understanding of the ‘other’. It is critical that multidisciplinary and interdisciplinary research become the cornerstones of decolonisation efforts, allowing Africans to gain a more thorough understanding of tourism and other inscriptive businesses. Holden (2004, p.1) comments that "no single disciplines alone can accommodate, treat, or understand tourism; it can be studied only if disciplinary boundaries are crossed and if multidisciplinary perspectives are sought and formed." I do not claim that my research can address the horror of decolonisation but it may encourage other Indigenous African scholars to work for the common good of exposing the colonialism that social sciences disciplines have improperly investigated.

The study agenda is therefore to examine decolonisation through various approaches, to initiate rigour on how "Africa may end foreign domination in its cultures, economic and financial institutions" (Battiste, 2013, p. 47). These various theories and disciplines are essential for understanding Africans and their experiences with colonisation and imperialism.

5.14 Reclaiming Indigenous African voices and visions

This section primarily seeks to unravel the processes of colonisation that enfolded Indigenous African societies and resulted in the oppression of native people. African commentators have continued in their struggle to examine how Africa and Africans are represented in cultural studies works and related vehicles of philosophical articulation. African writers tend to both agree and disagree on the best approach to address colonialism and its aftermath, and in my study I have analysed how the structure of documentaries, films and texts, in terms of narratives, visual styles, characters, subject matter and themes about African Indigeneity, have been addressed. In this process, I focused on how African documentaries and films have fragmented visuals and narratives in their construction, and the use of voice as a self-reflexive strategy to create transitional imagery of
African subjects, thereby interrogating fixed notions of African identities and culture. Addressing fundamental issues on mapping colonialism and diagnosing postcolonial visions that provide new frameworks for understanding the misrepresentation of Africans in colonialism has been pervasive among African people. Claiming the African voice and vision signifies a new inclusive view of an African Union that has come of age, elaborating a new solidarity that reinvigorates national pride and order. It has articulated new approaches for protecting, healing and restoring long-oppressed Africans, and for respecting the African cultures and Indigenous languages.

5.15 Symbolic representation and African aspirations

In this research, I am more interested in analysing the epistemic-political issues surrounding portrayal of African material and symbolic practice than in the existential selflessness of such practice. One group of countries, predominantly in the ‘developed world’, is in a position to invest capital, while another group, typically referred to as the ‘underdeveloped world’, provides the fields for the Indigenous changing workforce to invest in. In this study, I considered that globalisation was more than just economic world dominance; it also entailed the enforcement of a coherent ideology that centralised vertically hierarchical forms of difference and prevented the public from conceiving variety in equal horizontal categories. Venn (2006, p. 20) says that “capitalism, imperialism, monoculturalism, patriarchy, white supremacism, and the domination of biodiversity have coalesced under the current form of globalization”. There may be a great deal to unpack in this passage, but for the purposes of this study, it is critical to concentrate on the idea that globalisation has contributed to the suppression of Indigenous African people’s ways of knowing, and that many Western academic disciplines offered by European universities have weakened Indigenous research methods.
Psychic importance and the African spiritual world

Bell (2002, p. 99) explains how African philosophy "is also speaking out its poverty, suffering, and affliction because of its rich heritage of humanistic dignity". I do not mean that misrepresentation is an evil thing, but I argue that the context in which it is used to address problems affecting Africans only serves to further stereotype Africans. The use of the Indigeneity approach in this study has helped the researcher to dig deeper into the audience agenda, exploring the contexts in which the messages of the films and documentaries are consciously or unconsciously perpetuating stereotyping. It is hoped that the Indigenous knowledge employed in this research will execute something different from other Indigenous African research which claims to challenge postcolonialism but in fact uses Western philosophy, while arguing that it is using Africaneity to challenge positivism.

This study drew on Bell’s research on African philosophy, in which he discusses moral concepts, fairness, entitlements, honesty, self-respect, rapprochement and obligation to demonstrate the wealth of African traditionality, which is important for the tourism industry, and is the focus of this study. Bell also looks at other virtues such as kindness, empathy and reciprocal compassion, which are also significant tools in African thought.

Collaborative inscriptive consciousness (in people’s heads)

The term imperialism is hard to define, as scholars in different disciplines have assigned it different meanings. Uhuegbu (2006, p. 8) describes it as the “practice, theory and attitudes of a dominating metropolitan centre ruling a distant territory”. Understanding these values and assumptions about “imperialism, colonialism, and globalization that inform Euro-Western research paradigms will enable one to appreciate and understand how Europe–Western methodologies carry with them an imperial power and how they are colonizing” (Vervliet, 2009; 2012, p. 8). According to certain theories, the concept of imperialism is responsible for the creation of an ideology of "othering" that
justifies the hegemony of Euro-Western scholarly perspectives as well as the dominion of deficiency scholarship on a hitherto colonised Indigenous people.

Much of the Euro/American-centric tourism research has failed to take into account Indigenous African ways of knowing, leaving the subject of tourist studies and the tourism business in Africa a pointless endeavour and creating a scenario that is cosmollogically unsustainable. From my perspective (and that of individuals who are familiar with Indigenous knowledge), the modern tourism business appears to have its roots in the empirical history of the Western world. The area of tourism studies should grow more robust and dynamic, and should make room for cultural and political plurality in order to thrive.

I noted with dismay how Africa was misunderstood in much of the literature I inspected. Some of the misrepresentation issues were just falsification of Indigenous Africans with no substantiation. There has also been the production of travel magazines in Europe with an increasing number of specialised publications being produced for tourism marketing of Africa (Akokpari et al., 2008, p.12). Dickinson (2011, p.7) notes that “travel writing is a cultural practice, led by a community of professionals who use their cultural and interpretive authority to shape cultural memory and the production of knowledge in general”.

5.18 Collaborative performance, actions and activities

The importance of belonging to a community is emphasised by Letseka (2002), who claims that it is the basic foundation of Black African culture. The commonality of the individual in the African setting should be a topic of discussion for African philosophy in this regard. It could offer theoretical constructs for evaluating and understanding the sanctity of human life captured by the expressions botho and ubuntu. Individual well-being or thriving, which have historically influenced human conduct should be included as intellectual instruments for critical reflection on the depiction of
Indigenous Africans in society. Another controversial impression held by detractors of African philosophy is that Black Africans are unable to think critically, as Letseka (2000) points out. This would seem to be another gross stereotyping of Africans. The images of difference have been (re)constructed and replayed in many films and media channels leading to misrepresentation of Indigenous Africans. Although the literature here deals largely with Europeans’ images of Africans, it is important to keep in mind that Africans have also regenerated pictures of Europeans. According to Grinker (1997, p.1), since the "earliest contact between Europe and Africa, individuals on both sides of the encounter have classified and represented the other from perspectives of their cultural assumptions and values". Representation and misrepresentation have become "key concepts in cultural criticism and Tourism Studies and debates about cultural contestation and appropriation and concerning the border and ideal of cosmopolitan cultures where people of different cultures meet or interact" (Gugler, 2003, p.45). Despite Indigenous theories and identities being important development tools in fighting erroneous identities, there is still more work to be done to provide critical appraisal through a variety of academic authorities and perspectives. In my case, there is an urgency to work on the literature review to highlight the representation of Africans, and how the dominant culture of Europe and its scholarship has misrepresented Africans.

5.19 Hybrid poetics of tourism

The term ‘colonialism’ is of significance for this study which is concerned with how the Western media, cinema and inscriptive industries have falsified representation through the subjugation of Indigenous African people. Young (2001, p. 129) says that “colonialism was a brutal process through which two-thirds of the world experienced invasion and loss of territory accompanied by the destruction of political, social and economic systems, leading to political control and economic dependence on the West”. When Europe expanded in the seventeenth century, conquering other countries and depriving them of their rights and privileges, the concept of colonialism was born. During this period the notion of colonialism was first introduced to the public. It is defined as the act
of resisting dominance in a colonial setting. Fanon's (1963,) anti-colonial perspective clearly accepts the necessity of combating the roots and consequences of the colonisation of local minds, while also arguing for a close connection in this 'culture' war and the struggle for democracy.

Although the literature has been explored, this does not mean that the research that challenges projection has been exhausted. I will further examine material from those institutions and interest groups (who are representing Africa) who have used particular geographical, historical and psychic resources in the projection of the people, the places, and the received inheritance of the continent. The investigated literature has also revealed the degree to which African culture has changed because of tourism and has built up normalised versions of the identity of Africa. While researching encounters in which Africans were culturally and politically incapacitated and were the victims, the researcher drew on theories from other disciplines to examine the events. The legacy left behind by "European dominance has remained evident in the African national borders, political infrastructures, education systems, national languages, economies, and trade networks of each nation in Africa" (Adair, 2013, p. 123). The constant presence of neo-colonisation will be addressed in this thesis to challenge European cultural hegemony and the negative stereotyping of Indigenous Africans.

5.20 Corrective endeavour (what Africans seek to correct)

After consideration about the way to present my study findings, I have followed Shohat and Stam’s (2000) approach in ‘Unthinking Eurocentrism’, which explores how the media stereotypes and projects marginalised communities. Through postcolonial theories, I recognised new forms of colonisation at work continuing to destabilise and transform the Indigenous African world, but more insidious and totalising than previously thought. It is hoped that the research findings will be of assistance to correct erroneous claims such as those of Ian Smith, the last colonial Prime Minister of Zimbabwe, who infantilised Africans as children. Ian Smith, a minority Prime Minister, who never apologised and who remained resolute in his opposition to majority rule in Zimbabwe, declared, "Let
me repeat it: I do not believe in majority rule in Rhodesia – not in a thousand years," which is now Zimbabwe. He also warned the opponents of colonialism, saying: "I would say colonialism is a beautiful thing – it spread civilization to Africa – before they had no written language, no wheels as we know it, no schools and hospitals, not even regular clothing." Smith justified colonialism and its repressive action with a narrative accusing its opposers of being betrayers of civilisation and white minority rule.

While examining the postcolonial texts, the researcher discovered an extensive variety of African philosophical interpretations, which he used to supplement his critique of historical and contemporary documents that comprise the life world of Indigenous Africans. Through postcolonial approaches and texts, I attempted to unpack and unseat the Imperial proceeds of Euro-American forms of knowledge-making. Huggan (2004, p.98) considers that "the postcolonial approach is inherently plural and interdisciplinary, in that it is made up of literary and cultural analysis as well as political theory, psychoanalysis, anthropology, history, and philosophy." I found that, with a combination and manipulation of such forms of analysis, postcolonialism can imagine alternative identities of African societies. Indigenous African history is characterised by intransigence to conquest and rebelliousness against European or alien domination and Indigenous people's loss of sovereignty. A particular interest in the postcolonial literature is explored in this study, examining the historical evolution of decolonisation in Africa. The aim is to demonstrate how postcolonial literature can contribute to the decolonisation of tourism and the inscriptive sectors. The concept of anti-colonialist movements as activities that undermine and challenge the techniques of homogenisation and prioritising of a worldview is at the foundation of every type of colonisation or oppression, modern and ancient. Huggan (2004, p. 101) notes "postcolonial literature has often tended to invite understandings that focus on the relation between texts and political contexts, not surprisingly perhaps, given the fraught historical moments of colonialism and decolonization with which it frequently engages." Considering this call for greater focus on the literature, the findings of
this research highlight the peculiarities of postcolonial poetics, cultural studies, communication and media studies, as well as the use of Africa in postcolonial literature in the tourism industry.

However, this emphasis on poetics is not intended to substitute for political participation, so rather than prioritising the literature over the ideological, it examines how manuscripts offer numerous methods of dealing with historical and political queries (Harrison, 2003). Indigenous Africans’ history and stories are strewn with instances of oppression and subjugation at the hands of hegemonic European settlers. This perspective is rooted in a complex historical past that connects to the collective memory of anti-colonial ideologies through groundbreaking synthesis of Native peoples and metropolitan understanding (Venn, 2006).

5.21 Summary of the findings of the study on the projection and misprojection of Indigenous Africans in Tourism

Too much of our current knowledge of the world derives from static, fixed viewpoints, according to Hollinshead (2001), and we need nomadic thoughtlines to grasp how people, places and pasts are created and valued. To reveal the discourse on representation and misrepresentation, several theories have been adopted which I will set out in the following sections. In this critical pedagogy, the most up-to-date and relevant literature was used to explore how tourism studies and inscriptive industries have projected Africans. The study has assembled research from an Afrocentric perspective outlining opinions of African scholars on the topic of decolonisation of Africa from various disciplines such as cultural studies, anthropology, media studies and tourism studies.

Through African cosmology and mythology, the findings have shown that Indigenous African peoples for generations sustained their lives without any outside help. African beliefs have helped them to establish their cultural identity and to determine their political destiny and their philosophy of survival. As little African philosophy has been critiqued in tourism studies, African Indigenous
methodologies have been sidelined from institutions of higher learning. Radical African critical theorists and their revolutionary paradigms have been ignored, leaving room for exploitation by religious fundamentalism, as is currently the case in North and West Africa. Colonisation relegated African ontologies and epistemologies to some extent, leaving Africans at the hands of radical Islamists, Christian cults and religious zealots who exploited the absence of African philosophies in places of higher education and universities. The danger is that I might fail to provide, or support with substantial evidence, the claims I am making concerning what is being replicated in tourism studies and tourism management to address the upheaval affecting Africa. Ebron (2002, p. 39) claims: "Many key people in Tourism Studies and Tourism Management are unaware of the degree of manufacture and transitionality taking place" in Africa, and in places of higher education. The findings show the need to decolonise Africa through the African philosophy of Ubuntu, to address those shocking truths. However, in using English to convey what I regard as an African philosophy, some of the meaning may be lost, reducing the interpretation to a diatribe and making it less relevant. There may be some bias in my perceptions and in what the study discourse struggles to clarify and understand because of literal translations. Some idioms, for example, cannot be accurately translated into the English language because it lacks an equivalent word or phrase. Despite this, I consider myself qualified on the topics under discussion because I am of African descent. Having spent the last 14 years in the United Kingdom, receiving training in Western research methods, I recognise myself as an outsider in the field of psychology. My Western education is a hindrance in terms of the conceptualisation of this study through the prism of African philosophy. The study may fail if I cannot articulate or decipher the particular epistemic roots of Indigenous inquiry. As the meaning is constructed through retrospective determination, Kovach (2009, p. 34) seeks to “explicate the link between a relational worldview and methodology” – a distinctive Indigenous approach that addresses issues of belonging.
According to Dei (2011, p. 45), the spirit of decolonisation “as an ideology or mix of beliefs should emancipate Indigenous African peoples after several centuries of identity distortion”. Foreign oppression and theories of development have placed Africa in a third-world category, which only perpetuates colonial domination and subjugation. In applying first-nation methods and African philosophy, this study addresses the challenges Indigenous Africans have endured over an extended period and discusses ways to connect with Indigenous groups throughout the world, as well as differentiate the past and present circumstances of contemporary Africa. The study has captured and reflected that imaginary, utopian Africa by revisiting pre-colonial African philosophy and experiences that help build ‘The Africa We Want’. There is a saying that “you can’t go back to the past, we are lifelong prisoners of ourselves, in the present, and still, we try to break free” (Rabaka, 2009, p.145). Once Africa becomes at peace with itself and achieves ‘The Africa we want’, it will be essential to use African methodologies to contribute to the decolonisation of the continent in tourism. Research findings have set the agenda for the next 20 years, embarking on a narration and interpretation of African misrepresentation and the tension of the arguments within these research findings.
Chapter 6: Summary, implications and recommendations

“The colonial system has denied the colonised’s existence as a human being and, being independent, the native asks himself the same question: Who am I after all” (Pallua, 2004, p.16).

6.0 Introduction to the study prospects

The conclusion of this study on mistaken identity inevitably invites some form of reflection on the projection of the Indigenous African community. In the preceding chapters, I have outlined, with the aid of postcolonial, Indigenous and critical paradigms, the way in which Indigenous Africans are discursively constructed in many Euro/American inscriptive industries. I have conducted a discourse analysis in which I have used the Indigenous decolonising framework to explore the format for countering the misrepresentation of Africans. This study consists of theoretical insights in the form of themes and discursive formations to counter stereotyping of Indigenous Africans. This chapter summarises the study rationale, as discussed. However, there were other issues which were either beyond this study or which fell outside its delimitations, which could be considered for further research on the identity of Indigenous Africans. This study discusses Indigenous theories as being the most important part of the investigation as they can change the minds of colonised and Indigenous people to systematically pursue their liberation struggle and strive towards self-determination. In Chapter 5, I explored the study prospects, describing how Africa feels about misrepresentation and stereotyping, observed from the data patterns emerging in Chapter 4. The study prospects address the research problems raised in Chapter 1 and review the questions guiding this study.

The relevance of the study prospects on the decolonisation of Africans is contentious, but Chapter 2 assembled the literature used to conceptualise the decolonising of the field of tourism and inscriptive industries. In Chapter 3, Indigeneity was used as a framework to analyse and collect data. Its methodologies were applied to examine knowledge production trends from an Afrocentric
perspective, to make non-indigenous people aware of the African realities denied by tourism research and the inscriptive industries of the Western world. In Chapter 4, I analysed and interpreted the collected data, where themes emerged that came to inform the study. Another important element of this study was the need to challenge all forms of ‘othering’ found in Euro/American inscriptive industries. According to Crick (1989), tourism is a commercial interaction envisioned to be deduced by the tourism industry in the sense of knowing their specific norms, and it is a vehicle for behaviour that accommodates exoticism. Indigenous theories awaken Africans to strive for the total decolonisation of knowledge, through their ontologies and epistemologies, which are usually dismissed as superstition in traditional sciences.

Representation is a term used in many academic areas of study such as anthropology, development studies, film studies, cultural studies and the newer field of tourism studies, where this study is situated. The research concerns the mistaken identity of Africa in tourism and the inscriptive industries, where African culture is exoticised, imagined and othered in much of the Euro/ American media. This study will continue into the foreseeable future. In fact, there is no conclusion in real terms; ‘a luta continua’ (the struggle continues). The phrase is Portuguese and was used by FRELIMO and ZANLA to cultivate popular support for the colonialist forces and repressive laws, but was also used against the colonial presence during the war of liberation, seeking to depose colonial rule from their countries. It thus sums up the point of this research and the fact that the study will be ongoing until the issues raised here are able to fulfil agendas in empowering and encouraging African peoples to soldier on to victory. The phrase refers to the fight against neoliberalism and neocolonialism, the forces currently pulling Africans down and denying them the use of ontologies and epistemologies for knowledge production. The introduction relates to the study problems where I am trying to make issues relevant and meaningful to the study agendas. The following Box gives a summary of the study problem, sub-problems and auxiliary problems. The aim of this section is to improve the understanding of Africaneity and Indigeneity by bringing discursive information about Africa from
different fields and using data analysis and interpretation to open up new understanding on mistaken identity. Essentially, the results of this analysis are that most of us have a tendency to believe that the things we do in our own everyday lives, other human beings do as well, even when those others come from completely different cultural backgrounds.
Box 6.1/1 A summary of the study problem, the findings and outcomes on the projection of Africa and Africans today

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<thead>
<tr>
<th>Research Aim:</th>
<th>The decolonisation of Africa in tourism: the representation and misrepresentation of African being and becoming.</th>
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<tr>
<td><strong>MAIN STUDY PROBLEM:</strong></td>
<td>The projection of Africa and Africans today</td>
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<td><strong>S/P 1:</strong></td>
<td>the emic construction of Africa and Africans in tourism</td>
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<td><strong>S/P 2:</strong></td>
<td>the representation and misrepresentation of Africa and Africans in tourism</td>
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<td><strong>S/P 3:</strong></td>
<td>the conceptual constraints in understanding received African aspirations in tourism</td>
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<td><strong>S/P 4:</strong></td>
<td>the conceptual constraints in understanding unfolding African aspirations in tourism</td>
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<td><strong>S/P5:</strong></td>
<td>the gestatory development of conceptual lexicons on the representation / misrepresentation of Africa and Africans today</td>
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<td><strong>S/P 5.1:</strong></td>
<td>... on African identities and inheritances for tourism studies</td>
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<td><strong>S/P 5.2:</strong></td>
<td>... on othering Africans for international tourism studies</td>
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<td><strong>S/P 5.3:</strong></td>
<td>... on enunciation of acts of representation / signification / symbolism for international tourism studies</td>
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| **THE AUXILIARY STUDY PROBLEM:** | The projection and misrepresentation of ‘Indigenous culture’ and ‘Indigenous peoples’ today |
| **AUX/ P 1:** | research agendas on Indigenous Africans’ ontology and epistemology |
| **AUX/ P 2:** | default research procedures on Indigenous being and becoming can be explored in international tourism |
6.1 Recap on the findings

This study on the decolonisation of Africa in tourism began with the aim of building resistance against the colonisation and misprojection of Indigenous Africans in tourism and inscriptive industries. Therefore this research has a potential revolutionary agenda. The Euro/American ideologies and institutional policies that subjugate Africans serve to perpetuate colonisation. Through the data analysed in Chapter 4 and interpreted in Chapter 5, the findings reveal that colonisation is an all-encompassing presence in many African places, their homes, institutions and daily lives, hence the need for decolonisation. The study aims to engage Indigenous Africans and put them into dialogue through their local knowledge systems which pay particular attention to positivism and the disruption of the normalisation of Euro/American forms of knowing. Through the process of normalisation, Euro/American publishers act as gatekeepers determining who receives what and who says what in the terms of knowledge from the Indigenous community who are protesting and resisting subjugation. The findings indicated that Indigenous Africa is projected and seen as an impoverished continent.

I wanted to include Indigenous Africans as I noted that they were considered as being mysterious and exotic, but also ridden with crime, disease and responsible for spreading AIDS, with Africa projected as underdeveloped, remote and full of wild animals. However, the study possibilities portray it as beautiful and unspoiled, with beautiful scenery. The discourse analysis of the tour guide materials reveals how Africa is constructed and imagined. In my summary of the findings, my glossary relates to southern Africa where I have used the concept of ubuntu, an African philosophy, culture and way of life that characterises the communal nature of African communities (Eze, 1998, p. 179). The sources emphasise participation and self-sufficiency, calling for African autonomy, local control of resources and an appreciation of their complexity (Jackiewicz, 2006). The notion of community and alternative tourism has been sidelined in much of the mainstream research; traditional sciences prefer the Western forms of knowing and epistemology and their prescribed
models of tourism development. The preservation and strengthening of Indigenous African sovereignty through decolonisation strategies has become the most important aspiration for empowering Africans. The pursuit of economic and language goals is also crucial for them.

6.2 Summary of observations on Africa

In previous chapters, I have highlighted the role of tourism and culture in projecting African cosmologies, psyches and myths which are either understood as the old ones, or new ones unfolding. This African cultural inheritance can be seen in the form of rituals, customs, songs and dance. Pallua (2004, p.17) points out that “the loss of identity and customs means that the decolonised African has to redefine his identity, to create a new language or rather a language that fits the purpose of rising from the chaos of violence to a state of self-respect”. Of importance is the fact that decolonisation is a well-thought-out process unwilling to accept Westerners’ perpetuation of domination and subjugation. Its ultimate purpose is to overturn the colonial hegemony and destroy all structures but to ascertain Indigenous liberation.

Inaction on these study sub-problems would have had catastrophic consequences, extending the legacy of colonialism’s plundering of African natural resources and appropriation of culture for generations. The African continent is dotted with various iconographies of revolution that rose up and fought against colonialism, which had been subjugating Indigenous Africans for centuries. To carry out a study of the misrepresentational visions and inscriptive systems at work in and around Africa, I have used the approach of discourse analysis for ‘emergent Africa/Africans’. In the next section, the study problems are explored via bricoleurship, using qualitative studies by exponents such as Kincheloe. I am aware of the need to devote significant resources and time to collecting and examining data until I am comfortable with such bricolage to examine the sub-problems.
6.3 Summary of observations on: Representation

The majority of scholars in this study are forward-thinking, which is something that is lacking among Indigenous Africans. In another interpretation, Indigenous African people are divided, either because they believe change is required or because they believe they have something extraordinary to offer. Representation is fundamental to everyday life, this and understanding that everything is can be represented. Westerners and non-Westerners, particularly in the latter half of the twentieth century, have come to accept that humans do not have direct access to the world itself, and that our grasp and involvement with the world can only be secondary, moderated by a system of portrayals and representations. This research examines the following lead thinkers on prime issues regarding interpretation of traditional and representative Indigenous Africans:

- Betsey (2004) on ‘culture and reality’;
- AlSayyad (2003) on ‘traditionality / transitionality’;
- Lidchi on ‘appropriation’;
- Moore-Gilbert et al. (1997) on ‘postcolonial criticism’;
- Venn (2006) on both ‘alternative worlds’ and ‘postcolonial compossibility’.

The issues raised in this study reveal that deliberation governs our understanding of the world, which I have been investigating since the data-gathering period.

6.4 Summary of observations on: Tourism

I have observed that the current approaches to tourism research do not adequately explore, theorise or conceptualise the complexity inherent in local tourism and space, and the non-Western tourism studies have mostly been made meaningful with agency (Franklin and Crang, 2001; Morgan and Pritchard, 1999; Tribe, 2006). This research can benefit practitioners working in tourism studies through examining Indigenous belief systems in their surroundings and environment, and the role of tourism in providing a broader understanding of Indigenous Africans across the African continent.

As Hollinshead and Vellah (2012) have observed, “seeking to scrutinise the basis of tourism as a
mechanism for the re-management of Indigenous worlds ... draws attention to some narrow Western / Eurocentric / non-Indigenous structures in and around tourism which currently frustrate the aspirations of Indigenous African groups and communities". In the absence of sophisticated engagement with Indigenous Africans, the ontologies, epistemologies and methodologies of tourism studies can often be accused of fixing the ethnic identities of peoples in travel destinations into perpetual "otherness" (Tucker and Akama, 2009, p.513). The purpose of this section is to provide clarification of my observations during the research as I sought to address the mistaken understanding of Indigenous Africans, bringing in various discussions and debates from different disciplines and fields. Contemporary research in tourism does not go far enough in engaging Indigenous Africans, particularly in the decolonising paradigm. This study highlights the declarative power of tourism to manufacture places and people. Indigenous Africans and their problems have their foundation and roots in colonisation, which is the challenge that Africa faces in trying to figure out how to survive in the modern world where there is stereotyping and subjugation. The othering of Africans, with terms such as infantilisation, wild, untamed, virgin and authentic, shows how representation has grossly misprojected Africans through the destruction of their Indigenous culture.

6.5 Summary of observations on: Hybrid Postcolonialism

Through colonisation, for some time now African culture and thinking has been subjected to the influences of European culture, education and technologies. In this research, postcolonialism as a theoretical approach engages cultural identities commonly thought of as single, particularly the condition of formerly colonised peoples. Understanding the colonial past, this study is better able to identify and address the tensions that arise when confronting the Euro/American experiences and realities of postcolonialism that project a particular view of Indigenous Africans. At the Cauthe Conference in Melbourne, Hollinshead and Vellah noted "Cultural hybridity will thereby be understood to be composed of those transnational and transitional encounters and negotiations
over different meaning and values in the colonial/postcolonial contexts where new ambivalent and indeterminate locations of culture are generated but where that new celebration of identity consists mainly of problematic forms of significations which resist discursive closure” (Hollinshead and Vellah, 2012, p.3). The contradiction inherent in the institutionalisation of difference poses a challenge to those who seek to remain critical of the system that has accorded them their position, without attempting to understand the plight of others. Although fundamental belief has not changed, other things have; resisting appropriation has mutated into cohabitation with European culture.

The “tourism industry will always be the violence-rendering rhetorical instrument of imperialism perpetually dealing in Eurocentric accounts” (Hollinshead, 1993) in totalising the Western view as the proper account of Africa’s received past and lived present. Euro/Americans, through colonialism, want everything to be understood from the Western perspective. Tourists visiting Africa possess dominant characteristics from their culture of developed metropolitan cities with the privilege of recognising and identifying things in the African world. Tourism plays a significant role, as it has value in culture studies theories and human communications that can be adopted by Indigenous Africans to resist imperialism and colonialism and Western knowledge. “The positive feature of hybridity is that it invariably acknowledges that identity is constructed through a negotiation of difference, and that the presence of fissures, gaps, and contradictions is not necessarily a sign of failure” (Hall and Tucker, 2004, p.14).

Applying this to my research, there were instances of power encounters between equals and unequals, such as in Christianity, where Africans accepted a new understanding, incorporating systems into their religious practices in order to assume more power and authority, blindsiding the missionaries who believed people were converting to Christianity. Having studied colonialism and hybridisation, I understand that homogenisation and heterogeneity are only superficially resistant
trends; they are harmonious and interpretative, even if they can collide in visible situations, and they are only superficially resistant to each other. Therefore “hybridity has become a key term in postcolonial theory as a means of destabilising the limiting essentialist intellectual inheritances of colonialism, whether it be racial identity or national identity” (Featherstone, 1995, p. 44).

6.6 Summary of observations on Indigeneity

This study recognises the urgent need for Indigenous liberation strategies. I hold the firm belief that Indigenous Africans have the mental capacity, the will and power to improve their lives. They also have the intelligence to develop and empower themselves and challenge colonisation by developing culturally specific decolonisation strategies for their respective countries, areas and communities. Africans appreciate the struggle that African-Americans are undertaking in ‘affirmative action’, which is the radical approach of grabbing the bull by its horns. In his book, Fanon (1963) observes that “the native must realise that colonialism never gives anything away for nothing,” but Africans should take their destiny in their own hands. My study seeks to facilitate critical thinking while demystifying colonisation by fostering community discussion and strategies for meaningful change, including a glossary of Indigenous African terms. Africans can learn from the struggle that African-Americans are waging, with programmes such as civil rights movements, and affirmative action. Black African-Americans are currently engaged in a fierce battle, fighting subjugation and hatred.

Participants, organisations and populations from African Indigenous backgrounds who have already been prejudiced are therefore encouraged and given possibilities through admissions policies. Affirmative action programmes are most commonly described as non-policies (particularly those deriving from supervisory directions passed by President Lyndon Johnson in 1965), but they can be implemented in any curriculum which provides direct exposure and advantages to historically disenfranchised peoples, whether consensual, regulatory requirements or imposed by the court
system. The dilemma in this study is to determine actions that help shield African conceptions but also provide them with a reparative benefit in tourism sectors.

6.7 Implications for management/administration/operational action

According to Bell (2002), when non-Africans examine African philosophy, we must state the issues that are most important to cross-cultural understandings. Their worldview is a product of an appreciation of a beauty-conscious experience, and those matters that are conceptual emerge from the process of our viewing and the way things are done, which is fundamental to my research (May, 2005). Those philosophical viewpoints themselves are derived from an aesthetic point of view. According to Meethan (2002, p.50) “one of the features of contemporary globalisation is the growth and influence of multinational corporations”. In this section, I highlight the significance of the chains and tour operators and how they can benefit from a better understanding of Indigenous Africans, their culture and their views of the tourism phenomenon.

The management of multinational companies operating in Africa have an obligation to understand the views of Africans and appreciate that they come from a different background. It is significant how they engage with their everyday experiences, how they express themselves in this world of the Africans. Companies in Africa need to realise that with proper branding of their business destination, Africans can significantly benefit from the effective marketing of their respective businesses, areas and products. As tourism has evolved into a major global phenomenon, so travel companies in Africa need to be prepared for the bubble boom of visitors who have a different culture, a different appetite for certain things; understanding other cultures is important (see Bell, 2002).

Having an understanding of other cultures (Jamal and Robinson, 2009, p.237), in this section I examine the implications of this study’s findings for management/administration/operational action.
This is presented in two parts. First I elaborate on the implications of the findings for tourism management in African countries and the international travel management companies operating in Africa. The tourism industry in Africa is a legacy of the former colonial governments who established the industry, for possible European settlers and the few arrivals coming from mainland Europe. The dislike of tourism by Africans points to their treatment when segregational laws existed during the colonial period. The enacted legislation prohibited inter-racial interaction, with whites condemning Indigenous Africans to the black townships. Restrictions were imposed on jobs, and education was exacerbated by the shortage of management personnel from Indigenous African backgrounds. The tourism industry has suffered from skills gaps; I am aware that nothing has changed, as tourism in Africa has never been received well by native African people, who perceive it as foreign and Western. Furthermore, the management and administration are not innovative when it comes to tourism business set-ups. This industry has yet to be received wholly, owing to a historical segregation policy crafted during the apartheid era.

6.8 Implications for further research

The use of disruption methodologies is a system lacking in many Indigenous Africans. They tend to protest, instead of developing precise radical steps that describe the African aspirations and concretising these visions which run through the study of tourism and decolonisation. The book ‘The Ways to New’ (Dru, 2015, p.21) connects with the concepts of hybridity and colonisation, with a quote that “crowdsourcing is the path to innovation, whereby institutions and organisational bodies open up and make deliberations of ideas, with millions of outsiders”. Dru’s (2015) work and ideas feed well into this study, suggesting that contemporary research on alternative tourism is long overdue in Africa, as tourism studies do not go far enough in engaging with Indigenous Africans on the periphery.
Several issues have emerged from this study which could be considered by future investigators into the decolonisation of Africa through tourism, in the next 5–10 years.

➢ Research on sites/settings which offer alternative versions of Africa in tourism (and in related industries).
➢ Examining Foucauldian approaches to normalisation/naturalisation and governmentality.
➢ Consider how the unfolding crystallised ‘mixed genre’ approaches of Ellingson (2009) (or Richardson, 2005) harness these interpretive/postcolonial settings.
➢ Locate parallel studies of power/knowledge (after Foucault) at work in other ‘emergent populations’ or settings across the world.
➢ The use of unstructured interviews with major individuals active in, or connected to, the new-sense declarative voices and open-to-the-future visions of Africa.
➢ Continue to examine how the glossary can overcome inaccuracies by working and reworking definitions and meaning, thereby reducing misunderstanding between Indigenous Africans and professionals working in the tourism industry.

Those in similar decolonisation situations can benefit from this through tourism. Finally, Africans can learn from Grande (2004), who has conducted extensive research on Native Americans and claims to employ Red pedagogy to engage non-Indigenous scholars in a way that redefines and reverses the devastation caused by the initial colonialist encounter. Through Red pedagogy, some Indigenous African scholars can learn about engaging the development of ‘community-based power’, as Red pedagogy is a complex “cultural, spiritual and intellectual project”(Denzin et al., 2008, p.212). Indigenous Africans will thus learn to resist the kind of essentialism that recognises only one way of being, by engaging in a responsible political, economic and spiritual knowledge production. These are the stories and knowledge that empower us to live meaningful lives by emphasising self-determination and challenging both democracy and Indigenous sovereignty. Grande argues in Denzin et al. (2008) that when Indigenous peoples, particularly Africans, adhere to African
Indigenous epistemologies and ontologies, traditional knowledge can be safeguarded and saved from annihilation and acculturation into the Western and European mainstream.

6.8.1 Implications for the researcher

When I started my PhD and my initial choice of research topic, I made inquiries into the study of ‘Open to the future ... Visions of Africa’. I switched from this topic after being unable to understand why the research textbooks did not offer ubuntu frameworks as a methodological option for examining a problem explicitly on Africa. But I couldn't abandon my goal of conducting Indigenous research. I switched topics and proceeded to enquire into the intersection between Indigenous knowledge and research, but later decided to study decolonisation and the representation of Africans in tourism and inscriptive industries. I learnt much from the Maori natives of New Zealand who used insurgent literature to resist colonisation, asking for decolonisation of the research and the education system. “Increasingly, tourism is found to be a principal defining industry that inscribes and thereby makes places and spaces.” (Hollinshead and Suleiman, 2017, p.2).

As the study period concludes, I have the dilemma of how to express how this has fuelled my African aspirations about becoming innovative regarding development, or financially stable, how to commemorate achievement against colonisation. Decolonisation in its various forms has had a huge effect on culture and life, on rediscovering lost identity. Throughout the research period, emergent issues were observed during the analysis and interpretation that changed my position on what research could have been done or what was not done in this study. The research has revealed that Indigenous people’s lives can be improved through the study, as outlined below:

1) It may increase the interest of Indigenous Africans to take African philosophy further as a conceptual framework to explore issues related to colonisation.

2) It may deepen knowledge on understanding of ubuntu, the African philosophy, and its use in conceptualising tourism studies.
3) It has identified parameters acceptable for conducting Indigenous African research.

4) The researcher can pursue the building of a glossary that reduces misunderstanding of Indigenous people and Africans.

5) The study on misrepresentation and representation of Africans in tourism, and the glossaries, may help professionals in tourism to improve their understanding.

Indigenous Africans can become more aware of concerns about stereotyping and othering as unfair practices and inhuman. Decolonisation and colonisation are topics of discussion in United Nations campaigns, and it is hoped that this research study will make a contribution to the acceleration of decolonisation in the African world. I noted that the issues of misrepresentation and representation of Africans in tourism and inscriptive industries need to be taught in curriculum studies from primary to tertiary levels of education. There were other methods I could have used, such as interviews. It was difficult for me to explore these as they were not explicitly Indigenous; the Indigenous research methods I thought were available were Western research methods practised by Indigenous Africans.

6.9.2 Implications for Tourism Studies

The study has some implications for the projection of African culture through tourism, contrary to how it is marketed in the Western world. Horne (1992) considers some of the functions of the tourist industry as the contemporary equivalent of a secular excursion. He examines shared culture, institutional capture systems, and how concerned groups select national capitals, museums and galleries, ancient sites, towns, museums, landmarks, carnivals, as well as others to publicise the discourses of Indigenous African people, their places and their history. I tried to understand the objectification and exoticisation of Indigenous culture through tourism and also examined the commodification of contemporary and various forms of tourism and the ‘othering’ of Africans.
I continued working on building the glossary and terms of reference to overcome significant cultural barriers while at the same eliminating cultural misunderstanding, and discovered that some of the definitions needed updating. For example, the term Western was updated as an illustrative term for a particular epistemological, ontological and ideological way of rationalising and being, as distinguishable from those of Africans. For a complete definition, see the glossary. It is important to see how tourism practitioners are manufacturing a preferred version of Africa/Africans for public culture, by analysing the invented presentation of tourism. The implications for the research are that, without sound decolonisation strategies, misrepresentation will continue either because people are unaware, or because it suits a particular group of individuals. This research might generate enough interaction to bring awareness to both Indigenous and non-Indigenous people. Times have changed, and animosity should stop, with more debates and discussion, dialogue and sound articulation of contemporary issues on tourism.

In the study, it was revealed that Indigenous Africans should be aware that culture changes, it is dynamic and not static. As it changes, so the declarative power of tourism (after Hollinshead) can empower people and places. Tourism can narrow the gap of misunderstanding of this divided world where the negatives and positives can be comprehended through tourism. Through tourism, culture can serve as a commercial means to make money, it can generate employment and improve the social life of Indigenous people despite those existing negative connotations between African and non-African culture. Africans have become aware of the commodification of culture, with unauthentic staging for entertainment for tourist expectations. The Western world should be mindful that the Africa they see on television is a misprojection, and that the Africa portrayed doesn’t exist anymore. The image is a stage-managed Africa for tour guide companies to market their tour packages, but this is not the real Africa. This study will hopefully help to eliminate discord between the hosting community and tourists.
I have noted at least two types of ideological response to the conundrum of Indigenous epistemologies within Western knowledge centres. Initially, the “construction of present day tourism as a fantasy depends on class, gender and race relations within a discourse of colonialism … whereby the three discursive elements of privilege, […] desire and sightseeing together transform the controlled mass tourist into autonomous traveller” (Hall and Tucker, 2004, p.48). Theory as knowledge is viewed from traditional African Indigenous systems, and is moulded and shaped by actors, histories, regions and places marked by colonial Western/Eurocentric systems and knowledge sources. However, as Eze (2011) suggests, the increasingly common response is to see African life contaminated, as Africa can then no longer lay claim to purity and innocence. Her Indigenous knowledge and culture is exoticised and relegated to the periphery of world politics and development. Both responses lead to the marginalisation of Indigenous African knowledge. The exoticisation of Indigenous Africans has disastrous implications because there is the tendency to dismiss traditional African knowledge as it can spearhead more noticeable aspects of Indigenous African culture without the knowledge upon which these traditions are based. It is a way of disintegrating Indigenous African culture and deracinating elements that serve a mainstream purpose. It can also lead to a repudiation by Western scholars, that Indigenous African knowledge lacks relevance within the production of scholarly knowledge. The idea is for Westerners and Indigenous Africans to learn from each other, as this will break down the mistrust and misunderstanding and, through new initiatives, build mature friendships. Trying to find some solutions for Indigenous Africans and Westerners will hopefully help to bring peace and stability, away from the misrepresentations of Africa/Africans.

6.9.3 Implications for other inscriptive/projective fields

According to Horne (1992, p.244) the inscriptive industries “support the view that tourism and its stakeholders are principal public instruments by which some interests/places are named and appropriated”. This understanding is vital to the inscriptive and projective industries as most of the
labelling and naming of tourism things, events and places are allocated via newspapers, travel writers and tour guide operators. This study outlines how Euro/Americans claim that they discovered Indigenous African people and are not appropriating their culture for tourism consumption. The inscriptive industries either consciously or unconsciously play a role in promoting the places and people of Africa. Horne (1992, p. 251) sees much of the “contrived authenticities of tourism as intelligent orchestration by which tourists are themselves discouraged from giving critique to history and nature – the mediation is done for them, being preselected” by the tourism practitioners.

Bell (2002) asserts that, as with many postcolonial thinkers, multiple scenarios for misconceptions or inability to understand are often prevalent; we may be closed to the other’s situation or have restricted capabilities to address another person or a predicament involving a distinct culture. Bell proposes that we cease ‘pondering’ and continue ‘staring’[…] and as a result, we switch the focus of the European viewpoint from a ‘conceptual’ methodology to an ‘expressive’ methodology. Extending our view to resolve aspect blindness and engaging in multidisciplinary and interdisciplinary investigation that goes further than subject areas is critical. Disciplined understanding is defined as the incapability to see what is next to our faces or listen to what is really audible, as well as a failure to comprehend African culture. However, in Africa and other colonised areas, the honour of discovering new places is largely assumed to be a European right, as evidenced by the pamphlets that claim Africans are genuine and original.

6.9.4 Recommendations for management/administration/operational action.

In this study, the methodologies of disruption are used as a way of finding new sources of inspiration, and my assumption is that new doors will be opened. I hope that managers will employ the disruption methodologies and will also begin to challenge existing Western conventions and ways of conducting research, based on prejudiced and biased ideas and deep-rooted habits. In
business, it is hoped that Indigenous African decolonisation will generate ideas and new visions as a way of conducting research that can define Africa’s future. Bell (2002) proposes that Euro/Americans should start engaging with African truth by understanding African philosophy, which entails seeing various truths about the world through the eyes of African people themselves – via their philosophy, scholars, writings and songwriters – who provide different analyses on the actual experiences of Africans. First and foremost, the study calls for a conversation between African intellectuals about theoretical and in-depth awareness. The study provides an introduction to some of the most important philosophical conversations happening on the African continent, including discussions about the underlying value of Africans’ verbal and written texts, as well as concepts of negritude, African socialism and white supremacy (Bell, 2002). A similarity in Indigenous African practices and characteristics is something we hope to discover. The African spiritual act of acquiring experience and understanding from our own heritage, and the sacrosanct meanings given in the cultural knowledge and conversations, is another crucial component here. Second, we should pay attention to Africa’s countless voices – verbal narration, forms of iconic expression, and visual arts that are linked to ritual drama, poetry and residues of African societies – to better understand the continent. Finally, we must pay attention to the African philosophical sagacity that is purported to be unwritten and includes the iconic traditions of Africa that are not accessible, such as its artwork, rituals, singing, stories, theatre and spiritual traditions, and gain knowledge to incorporate them into our own lives. As postcolonial issues continue to haunt Indigenous Africans, it is asserted that these erroneous identities are real and should be challenged. Decolonisation efforts must be stepped-up immediately to provide a solution to issues of representation and misrepresentation of Africans in the tourism and associated industries.

6.10 Recommendations for further research

When discussing African issues in the context of this study, Hughes and Venkateswar (2011) observe that the researcher should pursue the discussion in a customary way, by clearly and unambiguously
situating themselves within Indigenous African cosmologies. Indigenous languages are the most significant factor that drives the field and the contemporary practice of African philosophy and is vital for the survival of Indigenous African knowledge and culture, which was denigrated by the brutal encounter of the African world with European modernity. For further research, I would equip myself with the necessary distinctions needed to start practising decolonisation. Conklin (2006) presents an essentially new approach to collaboration in which collective intelligence is achieved through framing important questions and conducting comprehensive and creative exploration of their possible answers. This is what is lacking for Indigenous Africans conducting research, who continue to use colonial literature without injecting new ideas. Further research should advocate selectively 'turning away' from engaging the discourse of colonial power with the goal of transforming these sites from within. The recommendations for further research should be approached with caution in cases where Indigenous languages and knowledge are involved, with the task being to explore intercultural understanding and to listen to and understand Indigenous Africans and their knowledge.

6.12 Endnote

Through African philosophy, the study seeks to build research knowledge based on examining the authenticity of the sources of data being examined. It should address the study problem and sub-problems, and note whether they continue to adhere to Ubuntu. In this last section of the study, I conclude the inquiry on the decolonisation of Africa and Africans in tourism and the representation and misrepresentation of African being and becoming. I should examine my original assumptions; if they are nothing like the subsequent outcome of the research, it is still an ongoing programme, and the struggle continues. This research is enriched by notions of Indigeneity and political activism, addressing what it means to be African, for Africans, and exploring whether they have developed their own distinct moral philosophy in their culture and thought.
I have applied Indigenous knowledge from different parts of the world, to enrich this study, while challenging issues of representation and misrepresentation of Indigenous Africans through various processes such as the use of local knowledge, dialogues and reflections, and Indigenous activism. Indigenous African activism is used to articulate respect for the cultural heterogeneity of the African world, their political fields and social perspectives, to raise awareness that Indigenous African peoples can “continue this path of discovery of the inner space that provides an implicit order of reality and its sources to comprehend life” (Battiste, 2013, p.160). Interrupting the Eurocentrist ‘one jacket fits all’ approach, “new constructions of the state and state formations can be considered along with other emergent African forms of education and governance that challenge the coloniality of power, knowledge and being” (Walsh, 2013, p.123). Through critical synthesis, this study understands ‘postcolonial philosophy’, penned by Bell (2002), who introduces readers to the complexity of African beings. In examining whether there is a distinct ‘African’ aesthetic or poetics based on ‘negritude’, ‘African socialism’ or ‘race’, Bell (2002) posits that a contemporary African worldview is now increasingly found across the continent, based on a common experience of ‘poverty’ and human suffering.

Included in the review of the literature and data are a few African novels, French-speaking and English-speaking novels written in the 1960s and 1970s, that were energised by a recognition that populism was being neglected and that government agencies had forgotten their credibility and were becoming more authoritarian. For Appiah (2016, p 12), such writing about Indigenous Africans and platforms is based on an appeal to an ethical universe: “it is based, as intellectual responses to oppression in Africa largely are based, in an appeal to certain simple respects for human suffering, a fundamental revolt against the endless misery of the last thirty years”. There is an emphasis here upon both hopelessness and compassion. The emphasis is on the people rather than the nation, and the goal is to improve the conditions that people experience on a daily basis. Communalism with those who are enduring becomes a symbol about what it signifies to be Indigenous African in today's
society. For people living in postcolonial societies, the concept of how much it makes sense being an Indigenous African is distorted. Hope is found only through suffering and compassion for those who have been victimised by colonisation. Even if it is sometimes cynically moulded into the novel's characters, the later novels reveal an embedded sense of both despair and compassion, rejecting nationalistic rhetoric in favour of a fundamental humanism. While humanity appears to have been forgotten, the overwhelming sense of loss and evil that pervades the world begs to be recognised and understood.

Chagidi and Tembo (2013, p.234) point out that "empowerment of Africans is an active, multidimensional process which should enable Indigenous Africans to realise their full identity and powers in all spheres of life and it should consist of greater autonomy in decision-making, greater ability to plan their lives, They have more power and influence over the situations that shape their human life". This need is an epistemic response to the brutal and anguished history of colonisation from an original place of enunciation. This articulation refuses to consider Africans and their existence. It sees Indigenous Africans and their lived experiences as mere subalternisation and works toward the creation of a new political subjectivity and structure of social power from below, leading to horizontal rather than vertical relations of power in these hybridised settings. Through using local “knowledge (more correctly, border culture produced by processes of interculturation) and intersubjective encounters within, outside, and alongside dominant Western ways of thinking, new constructions of the state and state formations can be considered along with alternative forms of education and governance that challenge the coloniality of power, knowledge, and being” (Walsh, 2013, p.234).

In this study the purpose was to move beyond monotopism and Eurocentrism to geopolitical spaces of enunciation and critical agency animated by an African socialist imaginary and revolutionary praxis. This endeavour was based on interculturality and requires what Walsh (2013, p. 145) calls a
“critical border positioning”. Although that was written for Native Americans, this outlook can be adopted and applied to this study on Indigenous Africans’ aspirations and the decolonising spirit. It gives a critical positioning that recognises “the capacity of social ethnic movements to enter in/ to work within and between the social, political and epistemological spaces previously denied them to re-conceptualize these spaces in ways that contest the persistent re-coloniality of power, knowledge, and being, and look toward the creation of an alternative civilization, a kind of strategic confrontation with the subalbaternizing conditions established by coloniality itself” Walsh (2013, p. 145)

This study observes that the single most significant factor that drives the field and the present-day practice of Indigenous African philosophies is to do with the encounter of the Indigenous African world with colonialism and European modernity. Bell (2002, p. 123) notes that “as significant and predominant as this theme is, it can become constituting or deflect too much mindfulness away from the conditions of the post colony and its needs to move forward and address Indigenous African issues”. In addition to the interaction between the Indigenous African communities and Western globalisation, there is the simple truth that Africa has also experienced modernity, and has managed to make incursions into it, which represents a challenging problem that must be carefully considered.
Appendices

Appendix 1: The evolving glossary of the study

This glossary seeks to further the understanding of non-Africans, tourism researchers, management and practitioners on the need to conceptualise what is unfolding within the African tourism industry. In identifying these glossary terms the researcher hopes to raise questions about how tourism can decolonise the industry which is consciously or unconsciously misrepresenting Africans.

Deconstruction

Deconstruction is a post-structuralist avenue of critique which is principally associated with the French philosopher Derrida. While Derrida primarily worked on forms of literacy criticism, his insights on deconstruction have been applied to many other disciplines and domains over recent decades. Derrida himself used the term ‘text’ to apply to any subject to which critical analysis can be contextually or metaphorically applied. Under deconstruction, the text is literally ‘taken apart’ to uncover the meanings embedded within it and the ideological constructs that impose ‘meaning’ upon it. Deconstructionists examine the inconsistencies and contradictions that exist within texts, and they assert there is no such thing as a true meaning for a particular text, nor is there any absolute truth. For deconstructionists, language, truth and meaning are all elusive, equivocal and relative, and all texts can thereby outlive their author (since the found meanings may transcend those that were originally intended by the author). Consequently, the reader can bring as much to the interpretation of a text as the author.

In the current study, the initial aim was hermeneutic, and sought to work with close textual scrutiny of held meanings about Africa and Africans in tourism. As the investigation continued, the researcher noted that his work was better suited to deconstruction than to interpretation, because the meanings uncovered were not only fragmented but also frequently ambivalent, making it
impossible to posit singular or fundamental meanings that were useful. Derrida arrived at this realisation by applying the term ‘difference’ to his work, covering both the character of ‘difference’ and the act of ‘deference’. For Derrida, language might appear to be a system in which meaning is conveyed through the medium of the contrast of differences between linguistic ‘signs’ (as under semiotics), but that language cannot be assumed to convey an ultimate meaning or ‘presence’. The meaning is always deferred; each sign can only refer to another sign and never to what is there in the encountered subject or object being signified. During the course of this study, the researcher gradually shifted from a hermeneutic view of meaning towards a deconstructionist outlook, acknowledging Derrida’s assessment that language is an untrustworthy mechanism for the conveyance of ‘truth’ and ‘meaning’. It tends to rely too much upon ethnocentric assumptions about the world, and binary constructions such as ‘rationalism/irrationalism’ and ‘nature/culture’. The researcher supports the Derridean view that linguistic and semiotic understandings are inclined to be logocentrist and thereby based upon fixed and unquestioned ‘meanings in presence’ or ‘centred signs’. The endeavour of this study – to map and monitor the ideological premises, contradictions and paradoxes of operating institutions and established power structures in tourism and related fields – maybe should have had a richer Derridean hue from the outset. Or perhaps its incremental Deleuzian focus compensates for the lower Derridean acuity.

**Death of the author**

The French literary philosopher Barthes claimed that received meanings of and about texts tended to be too precise or too restrictive, and (drawing on Nietzsche’s claimed ‘death of God’) suggested that it was time to declare ‘the death of the author’. For Barthes, it is dangerous to restrict the meaning of a particular text to authorial intention, and it is important to seek textual meaning in other arenas beyond the author’s own purposes. Similarly, Marxist critics assert that encountered texts can reveal much about prevailing socio-economic conditions, while Freudians assert that other tendencies lie within the author’s unconscious. Feminists and multicultural observers examine the
societal assumptions that underlie a text, while deconstructionists declare that the held meanings of a text are too diverse and elusive to be resolutely or finally determined.

In this deconstructive or postmodern light, the current study proceeds on the understanding that rather than searching for central and inherent meanings that lie within a text, it is more useful to look for more fluid lines of interpretation. In examining what contemporary Africans think about their past and present, the effort is generally made to uncover contingent rather than absolute meanings.

**Ethnocentrism**

Ethnocentric outlooks are those held by a population or people who assess other cultures in terms of their own standards, and thus regard those standards as superior to all others. While the social science of the last century has primarily focused on the ethnocentrism of Eurocentric thought, it is now recognised that all populations display ethnocentric orientations to the world – often as the hailed epitome of social evolution and the summit of enlightenment progress. To a certain extent, however, ethnocentric outlooks can be beneficial for host populations, as they can help develop a sense of in-group identification among particular sub-populations or target domestic groups, who have previously not been fully ‘on message’. Much of the current study revolves around the imprint of ‘Western’ or ‘Eurocentric’ ethnocentrisms on Africa and Africans where the latter are deemed to exist within small-scale, less-advanced and morally developed ‘primitive’ realms. It is important that the research follows unfolding anthropological practice and remains sensitive to the dangers of ethnocentrism within the research process itself. This is no simple matter, however, for the presence of ethnocentric African outlooks may be most helpful for this study. It may also be paradoxically difficult; an over-strong adherence to current anthropological tenets may lock the study within social science parameters which themselves may be fundamentally Eurocentric in style and impact.
Epistemology

Principally, epistemology concerns the study of knowledge and revolves around questions such as:

- What is knowledge?
- How can knowledge be obtained?
- How can we verify knowledge?
- What are the limits of knowledge?
- The knower's connection to the knowledge is discussed in detail below

In this regard, knowledge is deemed to be what is held to be true, although the determination of what is ‘true’ is more commonly assumed to be a matter of logic and/or metaphysics than of strict epistemology. While Plato saw knowledge as the antithesis of opinion, Marx saw it as a function of economic relations, and Wittgenstein, a practical outcome of a context. For present purposes it is sufficient to regard knowledge as that which is ‘true’ – or deemed to be a justifiable belief – in terms of the outlook of a specific worldview. It is thus inherently part of our existence in the world.

In the current study, for thinkers such as Nietzsche, knowledge is held to be understandings that various Africans have historically created out of their social and psychic milieu. In this study, knowledge is not deemed to be a matter of objective Plato-based, Hegelian or Cartesian justification. What fundamentally counts is how the encountered truths relate to specific populations. It looks at which African people support or uphold which ‘truths’ about why and how certain understandings relate to the inherited knowledge.

Hermeneutics

Hermeneutics is the interpretive study of hidden meanings within mainly written texts, but also within social action and existence. Under hermeneutics, it is suggested that the meanings carried within a text should be uncovered in relevant contexts and in terms of author intentionality. [The concept of hermeneutics is taken from second and third-century Hermetic texts – a set of Greek
writings which were believed to have been written in biblical times which prophesied the coming of Jesus. Thus, ‘hermeneutics’ originally meant the deep textual analysis of scripture through which obscure meanings (such as God’s ‘true’ or ‘real’ intent) could be closely discerned.

This study of representational activity of Africa and Africans began as a hermeneutic inquiry aiming to find the intended meanings via deep understanding and close interpretation rather than empiricism. As the study progressed, the researcher’s trust in the power of language to be scrutinised and reveal held essences wavered, and the final study was more deconstructive than hermeneutic. The study recognises that all meaning tends to be fugitive and provisional.

**Fanon**

Frantz Fanon (1925–1961) was an important ‘African’ political philosopher who paved new conceptual pathways in colonial liberation and postcolonialism. Born in Martinique and educated in France, Fanon came to prominence with the FLN (Front De Libération Nationale) in Algeria, and then in Tunisia after being expelled from Algeria. Working pointedly for Algerian independence, Fanon was strongly against imperialism and racism, and urged violent resistance to such forms of oppression and suppression of the Indigenous spirit for he felt such violence had a cleansing effect. Working as a psychiatrist, Fanon maintained that imperial oppression not only brought about the alienation of colonised people it generated self-hate among them.

In the current study, a lot of the impetus was taken from Fanon about the social and political underpinnings of racism and imperial chastisement, or what Fanon saw as colonial pathology. While Fanon saw violence as the only real means in the anticolonial struggle against military occupation and coercive force – something not advocated in this study – his urgings for strong leadership from nationalist and Indigenous intellectuals is inherently supported here. Furthermore, this study agrees with Fanon that subjugating institutions does not necessarily mean that all of the imperial ills are
removed, for the new Indigenous leaders often end up maintaining their own newly won powers with similar anti-democratic and oppressive behaviours. If real social and political transformation is to take place, the new structures of governance – even revolutionary ones – have to be built up gradually and sensitively. Thus, the marriage of the old with the new and emergent is inevitably laced with difficult and complex ongoing postcolonial struggles.

Foucault

Michel Foucault (1926–1984) was a French philosopher – a term he did not necessarily like himself – and historian of the way things are governed in given societies and within particular eras. While he is widely regarded as a seminal figure in late-twentieth-century social thought and cultural criticism, and is sometimes referred to as a ‘structuralist’ or a ‘poststructuralist,’ Foucault considered himself as a historian of school of thoughts rather than a social theorist. He repeatedly challenged orthodox notions of truth, power and morality as he examined received cultural assumptions and assumed rights of constitutions. Principally, Foucault is celebrated for his scrutiny of institutions and bodies in terms of the specialised knowledge they use, but his analyses register not just what they said (the discourse) but also what they did (the praxis) as they exercise their power and knowledge.

In this study, much that is considered is laced with Foucauldian interpretations of dominant ideologies and the use of discourse/praxis. Following Foucault, this study critiques the dominant power-knowledge systems that are imposed in tourism and through related inscriptive industries over Africa (a place in flux) and Africans (populations in flux). The study is Foucauldian in recognising that truth is never absolute but a contingent expression of dominant normalisations and naturalisations, and that power-knowledge is no longer ‘a sovereign power’ wielded centrally from above, but rather a disciplinary force in society. This is exercised coercively within institutional arenas such as penal institutions and educational authorities, and, by extension, within tourism. Thus, it is an attempt to trace the microphysics of power that course through tourism as a governing
mix of arbitrary and regressive social control. The study seeks to use the Foucauldian techniques of discipline and surveillance in the contemporary apparatus of tourism. The researcher reflexively adapts Foucauldian lines of critique from European society to the different profiles and traumas of African life and society. Many African observers will suggest that this is not readily attainable, while others will dismiss it, ironically, as yet another example of European/Western imperialisation.

Freire

Paolo Freire (1921–1997) was an important figure in adult education who sought the political empowerment of disenfranchised people via literacy and social consciousness. Born in Brazil, he worked to break the culture of silence by which the poor and subjugated were oppressed and through which they lived in passive ignorance. He saw the urban and rural poor of Brazil not as empty vessels who had to be externally educated but as a vibrant population who could dynamically build upon their own knowledge and experience.

While Freire worked predominantly in South America and only briefly in Africa (South Africa) his work on conscious awareness is germane to the current study. Just as Freire called for improved literacy in adult education, so this study calls for active subjecthood in the representational systems of tourism and related fields. It calls for an end to passive victimhood among Africans who work in inscriptive capacities within tourism in Africa. The study will thus hopefully contribute to richer forms of self-aware critical pedagogy in Africa among those who, hitherto, may have been too mute in their victimhood.

Historicism

Historicism can be defined as an attempt to comprehend things from a longitudinal and contemporary perspective, where significant efforts are made to interpret an event or happening in terms of its historical contexts. In contrast to Dilthey’s historicism, which maintained that each event
was unique and unrepeatable, and therefore should be examined in its own context, Hegel's historicism was more structured, with the belief that history is not only purposeful but also progressive. According to Arendt and Popper, such strong historicist views often devolve into self-serving explanations of events, and they have denounced this kind of historical determination. These criticisms were echoed to some extent by Althusser, who challenged the notion that history could be a source of rational benefit in any way. The current study exemplifies the new historicist thinking in literary and art criticism, which recognises that all identified or documented meaning is elusive and conditional. While the study seeks to examine the representational repertoires of tourism within their social and historical context, it is recognised that there can never be a ‘fixed background’ for literature, art or history. Thus, this inquiry maps the historicity of its examined texts and monitors the textuality of the periods it covers.

**Ideology**

An ideology is a system of ideas and beliefs that strongly shape a socio-political worldview. Initial late-eighteenth-century inspections of ideology were seated within the scientific values of the Enlightenment, but Marx insisted that ideologies were decidedly unscientific things. Hence, for Marx and Engels, an ideology was a system that purports to accurately reflect reality but actually distorts it in order to create a false consciousness about the world. The ideology of capitalism, for them, constituted a dominant system of ideas and norms used oppressively by the ruling class to legitimate its own values while misleading the working class. Marx considered that societies should be examined in terms of their historical materialism. For him, disciplines such as philosophy, theology and cultural criticism were unreliable in their views of ideology because they paid too little attention to historical and economic reality.

In this study, the term ‘ideology’ is used more openly, with the view that social groups in all contemporary societies cultivate ideological systems which bolster their own interests. In this sense,
ideologies serve the utopian idea that existing governing systems ought to be preserved or otherwise pointedly changed. It may more directly reflect the views of Althusser, for whom an ideology was a superstructure under which economic cultural and institutional forces operated, and where those different ideologies were neither inherently true or false. The authoritative value of a particular dominant ideology is often considerably overemphasised. Under this view of ideology, value systems are posited less as all-embracing and deeply rooted, and more as useful contrivances that can be deployed strategically as needed.

Identity

In psychology, one’s ‘identity’ refers to a continued sense of self, and is built on the consciousness of one’s personal attributes and defined external relations. Such views of identity date back to Plato and Aristotle who both maintained that ‘beings’ have a fundamental and substantive form. Locke, however, stated that human identities are not universal and eternally stable, as they have to be fortified by continuities of consciousness and memory. Refining Locke’s views, Hegel suggested that human identity is a ‘group’ matter and is located within both competitive and collaborative interactive activities, whereby individuals identify strongly with a particular ‘few’ but equally strongly do not identify with particular ‘others’.

In the current study of Africa and Africans, the personal identity of individuals is assumed to be an amalgam of all the self-images and group identities we hold. Thus, there is a profusion of possibilities in terms of identity-making. Because of such role confusion, Deleuze prefers to talk about the intensity with which particular identities are held rather than the identities themselves. So fluid and aspirational are these identities, we should, according to Deleuze, be interpreting the self-trajectories one follows rather than any identities per se. We should inquire into contextual associations and affiliations rather than any such identity concretisations. As this study developed it undoubtedly became more Deleuzian in timbre.
**Imperialism**

The extension of power of an expansionist state, to control other countries and peoples economically and politically, is known as imperialism. While many empires, such as the Chinese, Persian and Roman, arose in the ancient world, the term "empire" is most widely correlated with European conquest of the Americas and Asia between the sixteenth and eighteenth centuries, as well as the Europeanisation of Africa during the nineteenth century. The term imperialism is used when conquered territories are politically annexed and integrated, whereas colonialism is generally used where another territory is positioned as an exploited subordinate of the expansionist ‘mother’ country.

In the current study, the colonialist occupation of Africa is explored, where the assumed cultural and racial superiority of Europeans is addressed. It also addresses ‘backward Africa’ being civilised and made progressive by Europeans and the emergence of capitalism from Europe working with militaristic forces to capture new African and other markets. In this regard, the current postcolonial period is viewed as a culturally imperialist era in which European/Western ideas, values and fashions influence other regions of the world via the subtle influence of the mass media and the nuanced influence of inscriptive industries such as tourism. Where cultural imperialism is driven by the power of transnational corporations, a state of neo-colonialism is said to exist.

**Mimesis**

Mimesis is defined as the imitation of other things in the world in terms of art and aesthetics. The word originated from the Greek word for imitation. Mimesis is both an act of emulation and an act of representation, that is, it is an evocation of something else that is valued or appreciated. Claims of mimesis occurring imply that an inferior or fraudulent thing has then been produced, something derived rather than locally authentic. In the current study, an undergirding question is whether the new identities in Africa are still appropriately African if they are mimetic of the culture and the
industry of Europe, or elsewhere. But traditional ways can never be roundly revisited or fully recaptured. The study assumes that in Africa, the hybrid poetics will unavoidably involve some form of mimesis. The key question is to what degree do particular African individuals or institutions know or sense that they have indulged in an act of mimesis towards Western traditions.

**Nationalism**

A philosophy that develops or unifies a country on the basis of some long-standing or assumed common geographic, ethnic, cultural, religious or historical identity is referred to as nationalism. Those who espouse nationalism for a particular nation or territory tend to demand the right of self-determination free of outside influence. The following types of nationalism are common:

- **Ethnic nationalism** – based on a perceived unity of race, religion, culture or language rather than ‘politics’;
- **Pan-nationalism** – based on the unification of different peoples by bonds that transcend political boundaries;
- **Irredentism** – based upon the desire of a specific population to be united with ‘a mother country’ from which they have been cut off.

In this study, it is noted when a particular group or community seeks to advance the cause of pan-Africanism across Africa rather than the development or unification of a single nation within Africa.

**Nativism**

Nativism is an anti-foreigner bias by native-born individuals or domestic institutions against ‘outsiders’. It tends to be virulent either among a colonised people against rulers who have appeared from outside, or among a resident population against a specific subclass of newcomers. In the fields of psychology and philosophy, nativism is an outlook that assumes certain domestically revered capabilities are ‘inherent’ rather than ‘acquired’. In anthropology, nativism thrives where a
native population seeks to counter the oppressive influence of powerful outsiders or incoming foreigners by reviving or pointedly reprojecting selected aspects of what are believed to be long-standing traditions. The point of this thesis is to ascertain when an emerging or newly established group of immigrants does not 'fit' or behave in accordance with what the Indigenous population considers to be 'authentic' African spiritual behaviour or 'authentic' African cultural habits.

**Negritude**

Originally a literacy movement founded upon the projection of cultural and aesthetic sensibilities unique to ‘black Africa’ and its diaspora, négritude (the French term for ‘blackness’) was first conceived in Paris in the 1930s by French-speaking African and Caribbean individuals such as Aimé Césaire (from Martinique) and Léopold Senghor (from Senegal). Négritude promoted the notion of an antithetical division between European and African predilections, where the former were materialistic (based on intellect and rationality) and the latter were intuitive (based on emotion and nature). Over time, negritude became a political force and not just a cultural assertion. In recent decades, under postcolonialism, it has become associated with Black Nationalism in the USA and pan-Africanism across the world of African people.

In the current study, négritude orientations, calling on black (African) people to support African inheritance and resist both political subjugation and cultural silencing, are implicit rather than being explicit and detailed. The research acknowledges the condemnations of négritude, by those such as Nigerian playwright Wole Soyinka and West Indian poet Derek Walcott, that it has some unfortunate faces, being essentialist, reductionist and nativist. Both Soyinka and Walcott suggest that it merely replaces Eurocentrism with an equally troublesome and constrained Afrocentrism.
New Age philosophy

New Age Philosophy is a group of beliefs and attitudes built around non-Western thought lines, favouring human spirituality, and orientated towards a planetary consciousness. Largely derived as a condemnatory response to the dominance of Judaeo-Christian and positivist normalisation, New Age believers are inclined towards transcendental theosophy, and are usually countercultural in tenor, rejecting the materialism, superficialities and hypocrisies of so-called ‘modern industrial society’. The New Age movement rejects the rationalism, individualism and violence of the so-called ‘progressive’ and ‘scientific’ contemporary age, celebrating instead a claimed peaceful synthesis of matter and spirit, individual and community.

New Age believers place considerable hope in the capacity of human beings to take decent stewardship of the earth and its resources rather than an exploitative self-interest. While the current study acknowledges Indigenous thought lines rather than accounting for New Age practice, in covering those Indigenous pedagogies it does take a fillip from New Age orientations to the world. The study recognises that there is no single and coherent philosophy of New Age wisdom, despite the common holism, monism and pantheism of New Age orientations.

Nietzsche

The German philosopher Nietzsche (1844‒1900) is a catalyst figure for the reassessment of values that took place over the twentieth and early twenty-first centuries. Offering a potent critique of European culture, Nietzsche called for the replacement of the so-called order and harmony of institutional Christianity with human growth based on inspiration and ecstasy. For Nietzsche, Christianity was, like democracy, an overbloated morality which only generated a false sense of equality and herd mentality among people. He was therefore uncomfortable with the fixed order of the world that he believed had become concretised during the nineteenth century.
Much of this study is Nietzschean in spirit. While Nietzsche maintained that the old verities ought not to rule any longer, this study of the representation of Africa and the creative possibilities for Africans is also a call to end old nineteenth-century certitudes, albeit those seeded in Africa but grounded in Europe. Nietzsche’s genealogical work uncovering the naturalness and inevitability of institutional systems was a catalyst for both Foucault’s work on agents of normalcy and Deleuze’s work on the need to recognise and cultivate aspirational lines-of-flight, rather than fixed identities, for individuals and groups. Foucault and Deleuze are the conceptual fathers of so much that is explored in this study, despite their European origins.

North American ‘Indian’ worldviews

In this study of Africa and Africans, a sideways glance is taken at Indigenous populations around the world to see how they have reacted against ‘the white presence’ and ‘Eurocentric domination’. Such gazes to other Indigenous populations stand as part of the study’s parallel ethnography. Most frequently these glances are to the West, from Africa to North America, to observe how ‘native’ North American beliefs fare in the cultural and spiritual contretemps with ‘European’ thought. This look at the condition of so-called ‘Indian’ people is because the ‘native beliefs’ in North America have been written up in relatively rich levels of emic understanding.

The inherited beliefs and spiritual practices of North American ‘Indians’ are diverse, being shaped by rituals influenced by the varied environment in which the different tribal populations lived. Some native peoples maintained their lifestyle as nomadic hunters, while others adopted settled farming cultures. Despite this large variety of lifestyles the ‘native’ populations of North America tended to have rather similar outlooks on the world, where living humans shared the same earthly realm as the spirits, animals, plants and other natural entities. For almost all the Indian populations, these life forms had a consciousness, exercised an individual will, and safeguarded the well-being of the earth. Spirituality and everyday life were conjoined within unified natural spectra in which narratives of
conflict, collaboration and communal sacrifice were important features, all meted out under the eye of some form of supreme being or ‘Great Spirit’.

In this study, it was important to take parallel glances to North America because of the similar difficulties that ‘Indian’ groups and communities had to African populations as Europeans made their presence dominant. In North America, native populations were demoralised by the impact of European society. While some ‘Indian’ tribes sought to revitalise old beliefs and rituals, other tribal groups took on forms of hybrid poetics, for instance stitching Christian imagery onto long-standing traditional spiritualities. Much of North American ‘Indian’ communal life is therefore syncretic and ‘transitional’ in these respects.

**Paradigm**

A paradigm is an ideal entity or archetypical phenomenon which serves as an important model that should be emulated across society. Thus, a paradigm is a representational case for a subject or an object under scrutiny. Throughout the initial part of the twentieth century, however, the term gained new significance as a result of Kuhn's 1962 study of dominant scientific worldviews. Traditional understandings of scientific knowledge had posited ‘science’ as a purely objective activity, but Kuhn saw it as one regulated by particular ‘dominant paradigms’. For Kuhn, the dominant paradigm is the yardstick by which scientific inquiries ought to be conducted, and such orientations become ingrained in their capacity to select worthy research topics, methods and interpretations. Thus, the science that is presaged by a paradigm is normal science; other competing approaches are deemed as ‘outlaw sciences’ which can only become ‘normal science’ once a significant paradigm shift has occurred where the ruling ‘dominant paradigm’ is overtaken and replaced.
The present research is a component of a larger ontological and epistemological battle to challenge the ‘normal science’ of tourism studies. Governing practices in tourism studies have been largely managed and regulated by linear North Atlantic/Western understandings via positivist thought lines. Empirical tradition has driven tourism studies, and the vast majority of researchers in this field have followed Eurocentric pathways. Thus this research attempts to:

- Experiment with new underutilised forms of interpretation;
- Bring African thought into assessments of who is doing what to whom through tourism;
- Scrutinise how long-standing African cosmologies are hybridising with Eurocentric worldviews or with other Indigenous outlooks emanating from territories and populations beyond Africa.

This study will hopefully contribute to the development and practice of critical multilogicality in tourism studies as part of an important conceptual change of ontological and epistemological gears.

**Pluralism**

Pluralism is an important philosophical practice in the contemporary analysis of liberal democracies. In political science, it revolves around the view that power should not be contained within a ‘government’ orientated towards singular dominant interests but should reflect the worldviews of a diversity of autonomous interest groups. In philosophy, it revolves around the judgement that reality is best comprehended from multiple vantage points and not in terms of singular principles. In literary studies, it revolves around the assessment that there is no almighty God’s Eye View method that should be used to critically inspect things, but a diversity of approaches that are reflectively appropriate in particular contexts. In this study, it is recognised that there is no one ‘Africa’ to be examined and no one all-purpose ‘African’ outlook for any specific topic. It is situated within the inscriptive/projective domain of tourism which is inherently positioned as an almost "ideal domain for pluralism" by its proponents. The purview, projections and programmes of tourism are all fuelled by different assumptions. A rebalancing of power is underway where old outlooks on the world are
being buffered by local corrective outlooks seated within populations which, hitherto, have been relatively unheard of in the marketplace of international tourism. In this regard, the mid-twenty-first century may be the dawn of an era of plural conceptualisations in tourism studies. It is hoped that this study will have played a part in altering the visionary equilibrium of the tourist gaze.

**Postmodernism**

Postmodernism is identified by eclecticism, individualism and scepticism as it rejects intrinsic meaning, dominant reality, and a singular version of ‘truth’. While Postmodernism exhibits many different impulses, it is inclined to repudiate received ideas of social progress and cultural cohesion. Many postmodern moods are not easy to read because they relate to matters of tendency or hierarchy in ambiguous rather than concrete ways. Growing out of modernism in the last four decades of the twentieth century, the so-called postmodern era is, to some, a nuanced but accelerating continuation of the story of capitalist contours of ‘modernity’. To others, it is a mishmash of stylistic experimentation which does not respect the purities of form of the past. For Lyotard, postmodernism is a social/cultural/political response that rejects both inherited and new ‘grand narratives’ which, according to some observers, means it should thereby reject ‘itself’ as a concept or explanatory principle. Most postmodernists accept the view that there can be no clear narrative (such as Marxism, Freudian psychology, structuralism) to which all is reducible. It is commonly projected as a mood or condition which encourages a variety of perspectives, none of which should be privileged, but all of which can be harnessed in ways not necessarily consistent with their originating impulses.

In the current study, much of what is addressed or interpreted is postmodern in character. The researcher’s stance is postmodern in nature, in that his scrutiny of Africa and Africans comes at a time when the commercial forces of modernity – and new postmodernity – have trivialised and fractured African culture and inheritance. This makes it difficult to render coherent understandings
of African choices about self-identity and self-representation. However, the study is not declared as postmodern. While it does not adopt postmodern pluralism about ‘truth’, the ontological and epistemological matter is an outcome of the critical turn rather than the postmodern moment. Furthermore, many postmodern currents of thought are not necessarily helpful for the study, being dismissed by Habermas, for instance, for being too conservative and still supportive of the received status quo. Other cultural theorists have dismissed them for being chaotic and ‘normless’.

**Post-structuralism**

Post-structuralism is a critical intellectual outlook which arose between the 1960s and 1980s to contend with the certitudes of structuralism. While structuralism invested in the authority and force of static structures, for example in language and literature, to determine the meaning of things, post-structuralism emphasised the fragmented, ambivalent nature of things. Related to postmodernism, but significantly distinct from it, post-structuralism rejected the logocentric orientations of structuralism. Notably, Derrida’s deconstructionism maintained that language can never convey precise, absolute meaning and therefore no interpretation can ever be definitive. The current study is conducted with a post-structuralist ‘spirit’ as it probes the history of Africa, noting that humans and cultural trajectories cannot be fully understood through structures, trends and patterns, such as Marxist approaches. Under post-structuralism, the marginal and discontinuous features of phenomena are studied to reveal what has previously been omitted, neglected or bypassed. This investigation of representational matters in Africa takes a post-structuralist line. In the study, a Foucauldian effort is made to determine not so much the intentions of various players in the representations but the consequences of their actions. In his examinations of institutional and governing actions, Foucault uncovered the role of the arbitrary and the non-national within systems that were supposed to be founded on rational thought and deliberation. The study can therefore be characterised as post-structural in its interpretation of what is ‘normal’ about Africa and Africans.
Postcolonial theory

Postcolonial theory comprises social, political, cultural and literary conceptuality that offers reactions to the consequences of European imperialism on colonised populations, with a counternarrative, in the name of the oppressed peoples, to the certitudes of Eurocentrism. Thus ‘postcolonial’ refers to the time ‘following the colonial age’, but it also registers voices of contestation against the assumptions and privileges of colonialism.

There are many leading thinkers who have activated postcolonial thought. Fanon addressed the psychic predicaments of ‘the colonialised’ who had been othered, rendered dependent upon colonisers, and were often unable to piece together a valid or robust sense of personal or group identity. Said condemned the outlook of the West over the so-called ‘East’ (meaning for him, the Middle East and Asia), which he felt was predicated upon long-standing racist and potent Eurocentric narratives. The negritude movement spoke up positively for the black/African diaspora.

The current study is based on such postcolonial responses which have addressed the Western view that colonised societies were less advanced than their civilisations. This view gave a justifiable ideological premise for the suppression of Indigenous peoples around the world and also the cultural/spiritual/economic uplift that the institutions of the West maintained they would give the colonised world. The study recognises that in so doing many problems were embedded in the postcolonial project of recent decades. While Salman Rushdie and Homi Bhabha (from India) and Wole Soyinka (from Nigeria) were lead thinkers on postcolonial responses, they articulated them in English. Other postcolonial speakers from the South (such as Ngugi Wa Thion’o, from Kenya) have long condemned this calumny and articulate their views only in their native languages. For Gayatri Chakravorty Spivak, this is no easy-to-remedy matter for populations who live in subordinate positions. Often, their material situations do not enable them to give a loud or clear voice to their worldviews, and again, many such subalterns still remain dependent at regional or international levels on powerful others who have more prominent positions, enabling them to speak up.
Positivism

Positivism is a philosophical standpoint which argues that the only reliable knowledge is that secured from the proper exercise of the methods of science. Positivism is thus a bedfellow to both empiricism and materialism, and a subject antithetical to metaphysics and theology. First coined by the French socialist Saint-Simon and extended and popularised by Compte, positivism’s outlook is that a scientific orientation to the world is indispensable to the cultivation of a harmonious society and the advancement of humanity. The only route to decent and reliable knowledge was therefore via the exercise of scientific principles – hence the term ‘scientism’. Positivism assumes that human behaviour is objectively measurable, and that social studies are best conducted when and where observable social phenomena are captured empirically. The only dependable truths are those which result from objective appraisal, and even matters of law work best when principles of law can be established against a grounding norm or societally recognised authority.

The current study is principally an interpretive study looking at metaphysical matters, and therefore positivist approaches are not useful as they are reliant upon understandings which are only ‘thin’ in their descriptive power of human cultural/political behaviour within a plurality of contexts. The study does not invest in simplifications of either positivist assumption or scientist methodology. It seeks, instead, thick description of possible interpretations via the unfolding tenets of critical multilogicality.

Realism

Much of social science is concerned with efforts to determine what constitutes the ultimate ‘reality’ of things, and realists are those who maintain that there is an objective world for which we can access and develop unprejudiced knowledge. Empirical realists are researchers who consider material objects to be ‘real’ where that reality is independent of our own perceptions and actions.
Thus, ‘realism’ in social science is the endeavour to analyse and describe the world as it appears to our everyday senses. This study tends to be relativist rather than realist in its purview.

**Romanticism**

Towards the end of the eighteenth and beginning of the nineteenth centuries was a time of transition. The artistic and philosophical activity known as Romanticism spread throughout Europe as a reaction against empiricism and reason. It was based on individualism, the open expression of feeling and the free imagination where the artist was celebrated as a visionary genius. The concept is wrought from medieval romance, that is, from a literary form marked by fanciful idealisations. The current study has attempted to guard against the cultivation of a romanticist spirit of the idealised type, as encouraged by Jean-Jacques Rousseau. In art and culture, what was revealed in Rousseau’s stylisations was often a sublime ideal that transcends the ordinary world. Frequently, Indigenous populations have been placed centrally in such Rousseau-inspired takes on the world, serving as a prime metaphor for what is wild and unspoiled about ‘nature’. This study avoids such superficial idealisations by providing, wherever possible, ‘warts-and-all’ depictions of Africans and so-called unaccommodated Africans from the supposedly pristine past which some assume to have existed before the European ‘conquest’. For Rousseau, the natural virtues that make us truly human must be recovered from the corruptions of scientific knowledge and the Enlightenment. Under the romanticism of Rousseau, the primitive state of nature, where ancient humans from the past existed as isolated but self-sufficient and self-governing notable savages, was morally superior to modern society fashioned by reason. This study has therefore guarded against viewing precolonial Africans as part of this quasi-mystical vision.

**Social constructionism**

Social constructionism is a concept of knowledge which maintains that reality is not an objective entity but rather a ‘construction’ or ‘composition’ viewed differently by different social groupings in
accordance with their interactions, cultural predispositions and prevailing historical/contemporary contexts. Also known as social constructivism in political science and education, social constructionism respects Kant’s judgement that the mind does not have clear access to objective reality and therefore organises experience in accordance with certain known categories of things. Initially conceptualised by the Soviet psychologist Vygotsky in the 1920s, social constructionism articulates the view that our understanding of the world is not actually an interpretation of what is, but a synthesis of orientations called up at the setting in question. Thus, truth and meaning are not absolutes, but are socially and culturally determined constructions. It is the goal of this study to pay homage to social constructionism or, more specifically, to the social constructivism of Lincoln and Guba. It reflects Kuhn's view that social science understandings are contoured within conventional or established standpoints, and his definition of research problems. Also reflected here is Foucault's claim that all social, cultural and group knowledge is entangled within the existing power relationships that exist throughout society. It is, however, the groundbreaking work by Berger and Luckman (1991) "The Social Construction of Reality" that serves as the foundation for this study.

**Structuralism**

Structuralism is a philosophical avenue to knowledge which presumes that entities, objects and ideas can only readily be comprehended via structures that articulate the world, be they social, political, economic, textual or mathematical. These structures are held to constitute universal sets of relations which take their meaning from the binary opposition between things within certain contexts. At the general level, structuralism refers to the view that there are structures or edifices that undergird external things. Principally an outcome of French thought in the 1950s to 1970s, structuralist perspectives include those of semioticians (who look for the underlying power of signs, words, gestures or images) and de Saussure, who maintained that languages bestowed meaning on words via such governing structures. In anthropology, Lévi-Strauss felt that human society was mobilised by underlying, often unconscious, behavioural systems that governed social behaviour but
overrode individual agency. Even Marxist analysis has been deemed to be structuralist since it is built on the assumption that there is an undergirding economic set of relations that dictates cultural life and social organisation. The current study is not a structuralist one, as it is based on critical examinations of both the intention of representing individuals and organisations, and the contextual projection it has to the world it claims to delineate. In this regard, the study is post-structuralist rather than structuralist, reflecting the views of both deconstructionists and postmodernists who reject the idea that there are invariant patterns and definitive meanings that govern things.

Symbolism

Symbolism is the use of an image, an icon or an action in art, literature and rituals to represent another thing where that other entity being evoked is on a higher plane, or is otherwise very important to a particular population or group of people. It was used mainly in late nineteenth century and early twentieth century France to describe a particular artistic and literary movement that baulked against the representation of concrete reality, preferring instead to deploy the symbolic expression of ideas. With regard to the general deployment of symbolism, certain images can be correlative in some way (for example, the use of the skull and crossbones to depict piracy), physical (the use of the kangaroo to depict Qantas, the Australian airline that can supposedly fast-hop around the world), or personal (the regular use of the Bard’s face to depict Shakespearean sites at Stratford upon Avon, England). For many in linguistics, words are deemed to be arbitrary symbols, and the field of semiotics has grown up around the communicability of signs. In the twenty-first century, the expected death of fundamentalist religion has not occurred, and almost everyone, in all fields of knowledge and walks of life, has to be conversant with the symbolism of religious imagery and ritual, especially in international spheres of influence and activity.

In this study, symbolic meanings are very important to understand who is saying what about Africa. Hollinshead has recently suggested that, while tourism became a battleground in the last
couple of decades of the twentieth century for questions of sustainability, the opening decades of the twenty-first century will likely be a battleground for spirituality through the symbolism of the natural world. When ISIS destroyed Palmyra (possibly the best-preserved site from antiquity), their well-known black flag was prominently displayed on the battlefield. When other populations want to deter tourists from visiting their sacred or inherited territories, bombing campaigns have been extremely effective in achieving this goal. Questions on symbolic reach that the researcher faces in the current study include the following:

- Which symbols are used to signify ancient/continuing Africa as accessible in the present day?
- Which symbols are used to enunciate emergent Africa, but still a traditional Africa, as accessible in the present day?
- Which symbols are used to declare an unfolding Africa, in accordance with new transitional forms of diversity, pluralism and hybrid poetics?

**Teleology**

The term teleology has its origins in the Greek word ‘telos’, which literally translates as "end" or "purpose" and refers to explanations of the world that are based on held goals or designated purposes. A teleological understanding is one that explains or justifies what is seen or encountered in terms of a sought target or occurrence. It is not uncommon to find such interpretations of the purpose of nature, and they are particularly prominent in Christian, Islamic and Jewish worldviews. Many religions adhere to a teleological viewpoint, which holds that God created the entire universe as part of plan with a divine purpose. In contrast, the construct ‘teleological’ is also deployed in ethics, where judgements are made to determine the moral value of activity in terms of its ‘consequences’.
In this study, the researcher faces a sizeable reflexive battle to critique what is currently happening in Africa. As a Christian, he may be tempted to generate teleological interpretations. As a critical social scientist, however, he may be keen to keep such personal spiritual insights at bay.

**Truth**

Debates over what constitutes truth, and how it can be identified or deciphered have occupied philosophers for centuries. Generally, the truth has been regarded as an absolute and invariable quality by most observers, but relativists claim that truth is a subjective matter determinable by a specific group or community in accordance with its own premises or criteria. Otherwise, assessments of truth normally fit under one of the following three types:

- correspondence theory – for example after Aquinas, where things are ‘true’ if they are held to correspond to the actuality of that thing;
- coherence theory – after Kant, where things are ‘true’ if they are consistent with the other elements of an integrated conceptual system;

and

- pragmatic theory – after American pragmatists, where things are ‘true’ if their implementation achieves an intended satisfactory result.

**Wittgenstein**

The Austrian philosopher Ludwig Wittgenstein maintains that logic is necessary but not sufficient to describe reality, and that we must develop a picture of language in order to recognise how our communication about reality is deficient. Wittgenstein was born in Vienna in 1889 and studied philosophy at the University of Vienna. Rohmann explains Wittgenstein's theorisation as follows: As a result of describing something with words we are effectively painting a picture of what we are trying to describe. However, just as a photograph or a painting is an imperfect and incomplete representation of what we are attempting to explain, this picture is also flawed and incomplete.
Because language, like a picture, has a logical structure that shapes and limits what is said, Wittgenstein argued, it can never fully express the reality it depicts because language, like a picture, has a logical structure. By definition, attempting to capture in words the entire meaning of anything other than empirical facts is considered "nonsense". Wittgenstein analysed the practical character and the natural effects of language use. For him, language takes its meaning not from its structure but from the settings in which it is used in daily social activity. According to Wittgenstein, words, signs and numbers are not immutable pieces of some ‘right’ or ‘perfect’ picture puzzle, but are rather tools to be used in practice as needed. Meaning lies not within the words, signs or numbers themselves, but within the interplay in our quotidian ‘language games’. According to Wittgenstein, language and meaning-making are inherently public phenomena, created through dialogue and discourse. Languages thus cannot be ‘private’ but exist between people and interest groups.

In the current study, the insights of Wittgenstein have been useful reminders of the following:

• any ‘structures’ that may be found in the contacts/settings examined should be treated with circumspection. They will only be pictures of the scenarios, and always limited or imperfect accounts;
• it is important to determine the given audience whenever the ‘actor’ being examined is scrutinised in terms of their dialogue and discourse, i.e. how was the conversation mediated between that actor and the particular audience?;
• it is also important to determine the given audience whenever the researcher communicates interpretations or findings to a particular body or group, i.e. how should the conversation be mediated in order to allow appropriate decoding by that particular audience?

**Will to power**

The construct ‘will to power’ is principally from the Nietzschean view that the universe is ordered by the relentless and creative activity of the ‘will to power’. Nietzsche’s concept was devised in contrast
to the then prevailing views of Spinoza and Schopenhauer who had both proposed that the will to live was the catalytic force that governed things. For Nietzsche, the ‘will’ of Spinoza and Schopenhauer was a mere survival instinct that preserved a static world, whereas the ‘will to power’ imperative integrated the realm of activity with the quest for mastery. For Nietzsche, the world is and always has been in flux, and the will to power is the attempt by individuals and institutions to impose order upon it, however temporary and conditional that endeavour may be. Nietzsche’s impulse towards action and control is the pivotal force that motivates human performance and stimulates creative labour.

Nietzsche’s thinking on will to power inspired later theorisations from Foucault and Deleuze on individual and institutional action. The Nietzsche-inspired will to power of Foucault concerned the efforts of systems of knowledge, and institutions, to impose order on the world in flux. The Nietzsche-inspired will to power of Deleuze concerned the aspirational endeavours of individuals and groups to deal with the world in flux by constantly working at becoming something new and fresh rather than remaining static under stale and unchanging identities.

In the current study, impetus was taken from Foucault’s will to power in an effort to map and monitor institutional action, but also from Deleuze’s translation of will to power in the effort to trace and interpret the fast-changing, dynamic projected profile of African interest groups and individuals.
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