

**UMKHOSI WOMHLANGA (REED DANCE) AS A TOURISM
ENTERPRISE IN KWAZULU-NATAL: PERCEPTIONS, POLICIES
AND PRACTICES**

BY

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DECLARATION

I declare that this research study entitled: ***Umkhosi Womhlanga (Reed Dance) as a tourism enterprise in KwaZulu-Natal: Perceptions, policies and practices***, except where it is specifically indicated to the contrary in the text, is my own work both in conception and execution. All theoretical sources that have been used or quoted have been duly acknowledged by means of complete references. In addition, all generic internet and electronic sources have been duly acknowledged. It is further declared that this thesis has not previously been submitted to any institution for degree purposes.

Gugulethu Sebenzile Nkosi

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January 2013

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DEDICATION

This research investigation and thesis, in its entirety, is dedicated to my late mother, **DUDUZILE MARGARET (MANKOSI) ZULU**. Her memory kept me steady and gave me strength to press on through good and tough times.

This study is also dedicated to my nephew, **ALWANDE SIYATHOKOZA ZULU**, who withstood my absence from home during the research period.

In addition, may this project in its totality be a source of inspiration to all my friends, colleagues, fellow researchers and students in their future endeavours.

ABSTRACT

uMkhosi Womhlanga is a traditional ceremony that is celebrated annually. This event attracts event tourists and generates revenue for the host communities of KwaNongoma, KwaZulu-Natal, and South Africa as a whole. It is assumed that the event has a massive tourism potential and platform to yield socio-economic benefits for the local community. Comprehensive planning and management are essential tools for hosting successful events. Event organizers or managers require extensive knowledge, skills, good intuition and an eye for beauty in the planning and management of special events. These are essential factors in this booming events sector of the tourism industry.

The premises of this study involve understanding the meaning and objectives of celebrating uMkhosi Womhlanga as a traditional ceremonial event and ascertaining the extent to which uMkhosi Womhlanga is planned and managed in order to realize its full potential as a tourism enterprise. The study also highlights the policy framework that governs the event, the benefits, practices, participation levels and perceptions of all stakeholders linked to this ceremonial event. The research study area is KwaZulu-Natal. This paper has the following objectives:

- a) To find out whether stakeholders involved understand the origins and meaning of celebrating uMkhosi Womhlanga as a traditional and ceremonial event.
- b) To find out whether there are policies and procedures in place that govern the planning and management of the event.
- c) To indicate the extent to which the uMkhosi Womhlanga event is perceived as a tourist attraction in the study area.

- d) To establish the extent to which stakeholders participate in the uMkhosi Womhlanga event.

Research questions were formulated to give focus and guide the study. Findings revealed that different stakeholders understand the origin and meaning, of uMkhosi Womhlanga and participate in it. The researcher also established that there are no specific policies that govern the planning and management of uMkhosi Womhlanga, but only general policies applicable to different cultural and heritage activities. It was also discovered that the majority of respondents believed that uMkhosi Womhlanga has great potential as a tourist attraction. From the different respondents' views it became clear that there are challenges and concerns that need to be addressed in order for the event to realize its full potential as a tourism enterprise.

To assist the event organiser of uMkhosi Womhlanga to improve the planning and management of the event as well as address challenges and concerns raised by different stakeholders a model of planning and management of events was presented. With this model and recommendations made, the research hopes that the planning and management of uMkhosi Womhlanga will be improved, thus ensuring its success and sustainability.

ACRONYMS AND ABBREVIATIONS

TERM	DEFINITION
AIDS	Acquired Immune Deficiency Syndrome
ASGISA	Accelerated and Shared Growth Initiative of South Africa
DAC	Department of Arts and Culture
DEAT	Department of Environmental Affairs and Tourism
EIA	Environmental Impact Assessment
EIR	Environmental Impact Report
EKZNW	Ezemvelo KwaZulu-Natal Wildlife
EPWP	South African Expanded Public Works Programme
FIFA	Federation Internationale de Football Association International Federation of Association Football
HSSA	Haley Sharpe Southern Africa
HIV	Human Immunodeficiency Virus
ICC	International Convention Centre
IDP	Integrated Development Plan
JIPSA	Joint Initiative on Priority Skills Acquisition
KZN	KwaZulu-Natal
MBE	Management by Exception
MBO	Management by Objectives
MBWA	Management by Wandering Around
PDC	Previously Disadvantaged Communities
PEO	Professional Event Organizer
PGF	Provincial Growth Fund
RTI	Road Traffic Inspectorate
SAP	South African Police
SDF	Spatial Development Framework
SME	Small and Medium Enterprises
SMME	Small, Medium and Micro Enterprises
SPSS	Statistical Package for the Social Sciences
SRP	Social Responsibility Programme
SSA	Statistics South Africa
TKZN	Tourism KwaZulu-Natal
VIP	Very Important Person
ZMMGT	Zambia, Malawi, Mozambique Growth Triangle

TABLE OF CONTENTS

CHAPTER	PAGE
APPROVAL	(i)
DECLARATION	(ii)
ACKNOWLEDGEMENTS	(iii)
DEDICATION	(v)
ABSTRACT	(vi)
ACRONYMS AND ABBREVIATIONS	(viii)
CHAPTER 1 ORIENTATION TO THE STUDY	1
1.1 Introduction	1
1.2 Background of the study	2
1.3 Statement of the problem	4
1.4 Delimitation of the study	5
1.4.1 Spatial delimitation	6
1.4.2 Conceptual delimitation	8
1.5 Objectives of the study	8
1.6 Research questions	10
1.7 Definition of terms	11
1.7.1 Events	11
1.7.2 Tourism	12
1.7.3 Event Tourism	13
1.7.4 Planning	13
1.7.5 Management	14
1.7.6 Reed dance	15
1.7.7 Policy	16
1.7.8 Practice	16
1.7.9 Enterprise	17

CHAPTER 3	CONCEPTUAL FRAMEWORK: PLANNING, MANAGEMENT AND POLICIES/STRATEGIES	43
3.1	Introduction	43
3.2	Planning as a component of the events management process	43
3.2.1	Basic logical steps of the event planning process	45
3.2.2	Factors affecting the planning process	49
3.2.3	Planning as a management activity for an event	51
3.3	Event planning models	53
3.3.1	The event planning approaches	56
3.3.1.1	The systematic planning approach	56
3.3.1.2	The integrated event planning process	58
3.4	Management as basis for successful events	59
3.4.1	Generic management theories	60
3.5	Event management models	63
3.5.1	The relationship between the use of models and events management organizations	66
3.6	Elements of events logistics	68
3.7	Staging of an event	69
3.7.1	Theming and event design	69
3.7.2	Choice of venue	70
3.7.3	Audience, guests and protocol	70
3.7.4	Stage set-up	71
3.7.5	Power, lights and sound	72
3.7.6	Audiovisuals and special effects	73
3.7.7	Other important event aspects	73
3.8	Contingency plans	74
3.9	Policies	74
3.9.1	Different kinds of policies to be observed by event managers	75
3.9.1.1	Substantive and administrative policy	76
3.9.1.2	Vertical and horizontal policy	76
3.9.1.3	Reactive and proactive policy	77

3.9.1.4	Current and future policy	78
3.10	Imperative success factors for an event	78
3.11	Conclusion	79

CHAPTER 4 PHYSICAL SETTING OF THE STUDY AREA KWAZULU-NATAL

		81
4.1	Introduction	81
4.2	Brief history of KwaZulu-Natal	83
4.3	Spatial division of KwaZulu-Natal	84
4.3.1	Infrastructure	86
4.3.2	Population	89
4.3.3	Education	92
4.3.4	Climate	93
4.3.5	Economic impact on event planning	94
4.3.6	Popular cultural and heritage events	94
4.3.7	Tourism routes in KwaZulu-Natal	96
4.4.	The Role of provincial government and the royal household in cultural events	97
4.4.1	Provincial government and legislature composition	98
4.4.2	Contribution of the Department of Arts and Culture	100
4.4.3	Contribution of the Royal Household	101
4.4.4	Contribution of Tourism KwaZulu-Natal (TKZN)	101
4.5	Conclusion	101

CHAPTER 5 RESEARCH METHODOLOGY 103

5.1	Introduction	103
5.2	Essential research characteristics	104
5.3	Research design	104
5.3.1	Research method	107
5.3.2	Population size	108
5.3.3	Target population	108

5.3.4	Sampling and sample size	110
5.3.4.1	Sampling techniques used	110
5.3.4.2	Sample size	112
5.4	Instrumentation	114
5.4.1	Questionnaires	115
5.4.2	Structured interviews	116
5.5	Ethical considerations	116
5.6	Pilot study	117
5.7	Collection of data	117
5.8	Analysis and interpretation of data	119
5.9	Conclusion	121

CHAPTER 6	PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA	122
6.1	Introduction	122
6.2	Restatement of objectives and research question	123
6.3	Analysis of research data	124
6.3.1	Analysis and interpretation of demographic details of all respondents	125
6.3.1.1	Maidens' and matrons' responses	125
6.3.1.2	Tourists' responses	130
6.3.1.3	Service providers' responses	134
6.3.1.4	Officials' responses	138
6.3.2	Understanding of the meaning of celebrating uMkhosi Womhlanga	140
6.3.2.1	Maidens' and matrons' responses	141
6.3.2.2	Tourists' responses	145
6.3.3	Establishing the extent to which stakeholders involved participate in uMkhosi Womhlanga	146
6.3.3.1	Maidens' and matrons' responses	147
6.3.3.2	Tourists' responses	154

6.3.3.3	Service providers' responses	156
6.3.3.4	Officials' responses	157
6.3.4	Policies and procedures that govern uMkhosi Womhlanga	159
6.3.4.1	Maidens' and matrons' responses	160
6.3.4.2	Tourists' responses	161
6.3.5	Identifying the existing planning and management processes in place for uMkhosi Womhlanga	162
6.3.5.1	Maidens' and matron's responses	163
6.3.5.2	Tourists' responses	174
6.3.5.3	Service providers' responses	176
6.3.5.4	Officials' responses	181
6.3.6	Do stakeholders involved benefit from uMkhosi Womhlanga?	183
6.3.6.1	Maidens' and matrons' responses	184
6.3.6.2	Service providers' responses	185
6.3.6.3	Officials' responses	185
6.3.7	The extent to which uMkhosi Womhlanga is perceived as a tourist attraction	186
6.3.7.1	Maidens' and matrons' responses	187
6.3.7.2	Tourists' responses	187
6.3.7.3	Service providers' responses	189
6.3.7.4	Officials' responses	189
6.4	Concluding comments on objectives and research questions of the study	190
6.5	Conclusion	190

CHAPTER 7	IMPLICATIONS AND PRESENTATION OF A MODEL FOR PLANNING AND MANAGEMENT OF EVENTS	192
7.1	Introduction	192
7.2	Summarised outcomes of the study	192
7.3	Emerging modelling elements	198
7.4	Presentation of the conceived model	200
7.5	Conclusion	205

CHAPTER 8	SUMMARY, RECOMMENDATIONS AND CONCLUSION	206
8.1	Introduction	206
8.2	Summary of the study	206
8.3	Postscript of each chapter	207
8.4	Recommendations	209
8.5	Conclusion	216
BIBLIOGRAPHY		217
APPENDIX A		233
APPENDIX B		241
APPENDIX C		249
APPENDIX D		257
TRANSMITTAL LETTER		264

LIST OF FIGURES

FIGURE	DESCRIPTION	PAGE
1.1	Districts and local municipalities in KwaZulu-Natal	7
3.1	The planning process within the marketing context	47
3.2	Planning as a management activity for an event	52
3.3	The planning model for events management	55
3.4	The relationship between the systematic and event planning process	57
3.5	An event management model	64
3.6	An event management model focusing on stakeholder management	65
4.1	Relative location of the study area	82
4.2	Districts and local municipalities in KwaZulu-Natal	85
4.3	The system of government in South Africa	99
6.1	Places of employment of respondents	137
6.2	Distribution of respondents per district	138
6.3	Knowledge of the history of uMkhosi Womhlanga	142
6.4	Understanding of the meaning of celebrating uMkhosi Womhlanga	143
6.5	Attendance of uMkhosi Womhlanga by maidens and matrons	148
6.6	Respondents' interest in attending other traditional events	149
6.7	Reasons for attending uMkhosi Womhlanga	150
6.8	Participating in virginity testing	151
6.9	Respondents' insight on whether maidens who attend uMkhosi Womhlanga are virgins or not	152
6.10	Participating in uMkhosi Womhlanga can prevent the spread of HIV & AIDS	153
6.11	Maidens' and matrons' perceptions on policy implementation of uMkhosi Womhlanga	160
6.12	Perceptions on the amount of planning invested towards organising	

uMkhosi Womhlanga	164
6.13 Perceptions on the planning and management of uMkhosi Womhlanga	166
6.14 Mode of transport to uMkhosi Womhlanga	168
6.15 Day of arrival at the palace for uMkhosi Womhlanga	169
6.16 Type of accommodation used for uMkhosi Womhlanga	170
6.17 Source of food during uMkhosi Womhlanga	171
6.18 Source of water during uMkhosi Womhlanga	173
6.19 Number of times as a service provider during uMkhosi Womhlanga	179
6.20 Challenges encountered by service providers	180
6.21 Maidens' and matrons' perceptions on the benefits to local communities from uMkhosi Womhlanga	184
7.1 Event planning and management model	201

LIST OF TABLES

TABLES	DESCRIPTION	PAGE
3.1	The difference between good and bad event management organizations	67
4.1	The different phases of Isibhubhu project	88
4.2	The female population statistics based on gender and age in 2006	90
4.3	The female population statistics based on gender and age in 2010	91
4.4	Cultural and heritage events calendar in KZN	95
5.1	An estimated sampling frame	111
5.2	Sample sizes from estimated target population	113
6.1	The socio-economic demographic details of maidens and matrons	126
6.2	District areas of respondents	129
6.3	The socio-economic demographic details of tourists	131
6.4	The socio-economic demographic details of service providers	135
6.5	The socio-economic demographic details of officials	139
6.6	Understanding the meaning of celebrating uMkhosi Womhlanga	141
6.7	The purpose of celebrating uMkhosi Womhlanga	143
6.8	Maidens' and matrons' views on understanding the meaning of celebrating uMkhosi Womhlanga	144
6.9	Tourists' views on understanding the meaning of celebrating uMkhosi Womhlanga	145
6.10	Maidens' and matrons' understanding on participation in uMkhosi Womhlanga	154
6.11	Tourists' understanding on participation in uMkhosi Womhlanga	155
6.12	Service providers' understanding on participation in uMkhosi Womhlanga	156
6.13	Officials' understanding on participation in uMkhosi Womhlanga	157
6.14	Maidens' and matrons' perceptions on policies in support of uMkhosi Womhlanga	161
6.15	Tourists' responses on awareness of policies that govern uMkhosi	

	Womhlanga	162
6.16	Activities that form part of planning for uMkhosi Womhlanga	165
6.17	Reasons on the management of uMkhosi Womhlanga	167
6.18	Maidens' and matrons' perceptions on the planning of uMkhosi Womhlanga	174
6.19	Tourists' perceptions on the planning of uMkhosi Womhlanga	175
6.20	Service providers' perceptions on the planning and management of uMkhosi Womhlanga	177
6.21	Officials' perceptions on the planning and management of uMkhosi Womhlanga	182
6.22	Service providers' perceptions on whether local communities benefit from uMkhosi Womhlanga	185
6.23	Officials' perceptions on whether local communities benefit from uMkhosi Womhlanga	186
6.24	Maidens' and matrons' perceptions on uMkhosi Womhlanga as a tourist attraction	187
6.25	Tourists' perceptions on event tourism	188
6.26	Tourists' perceptions on uMkhosi Womhlanga as a tourist attraction	188
6.27	Service providers' perceptions on uMkhosi Womhlanga as a tourist attraction	189
6.28	Officials' perceptions on uMkhosi Womhlanga as a tourist attraction	190

CHAPTER 1

ORIENTATION TO THE STUDY

1.1 INTRODUCTION

Hosting a successful event requires thorough planning and management by the event organizer, event manager or organizing committee. Comprehensive knowledge, skills in planning and management, good intuition and an eye for beauty are essential factors in this booming events sector of the tourism industry (Wolf & Wolf, 2005). The study and notions of events management are relatively new as a form of conceptual or practised discipline. Goeldner & Ritchie (2009) have argued that festivals and events are not only pervasive around the globe, whether they be a fair, festival, market, parade, celebration, anniversary, cultural event or a charitable endeavour, but are an important part of the tourism industry, serving as a powerful tool to attract tourists mainly during off-season periods in the tourism calendar.

Historical trends, however, indicate that the events industry, particularly ceremonial events, is not a completely new domain of human activity. Special events of different kinds were celebrated ages ago in prehistoric and classical times, in a form of religious festival and in ritual ceremonies which were used as milestones for particular societies and communities. Little has been documented about the past when events were organised in a particular manner and related to different ways of life (Tassiopoulos, 2005) than those we know today.

Owing to the high standard at which events are now organised and staged, thoughtful planning, management, monitoring and evaluation have become essential requirements for successful events (Shindler, 1999). Events are known to have contributed significantly, that is, economically and socio-culturally, to organisations, communities and the country as a whole. It is important to note that the impact of hosting an event, especially on the natural environment, must

be strictly monitored and controlled so as to ensure that the resources are sustainably used. To ensure sustainability, it is vital to conduct an environmental impact assessment (EIA) for any event in order to assess and plan for any potential impacts on the environment, socio-economic conditions and cultural heritage, especially for events that have major physical impacts (Ilesanmi, 2011; Tassiopoulos, 2005). Events have the potential to attract a significantly large number of tourists to host destinations. In this regard, many people leave their places of permanent residence to visit places where events are taking place; hence there is what is called event tourism. The concept is defined more extensively later in this chapter.

The main aim of this chapter is to introduce and orientate readers to what this study is all about, in terms of its planning, contents and execution. Fundamentally, the study explores the significance of planning that is required and execution of events in a broader communal environment. In this regard, uMkhosi Womhlanga (Reed Dance), becomes a central point of discussion, since among other things, it has a great potential to attract tourists and generate revenue for the host communities around KwaNongoma in KwaZulu–Natal, South Africa. Subsequently these communities have become largely dependent on visitors or event tourists visiting their areas.

1.2 BACKGROUND TO THE STUDY

As mentioned earlier, this investigation seeks to examine the planning and management of cultural events mainly in the context of uMkhosi Womhlanga (Reed Dance). The investigation also intends to establish how the Reed Dance may be seen as a tourism enterprise for the local communities in KwaZulu-Natal. The point of departure is to explore how event stakeholders perceive existing policies and practices to make a contribution to the success and growth of the event as an enterprise in northern KwaZulu-Natal.

UMkhosi Womhlanga, also known as the Reed Dance, is a ceremony celebrated by the Zulu nation once every year, in September (Matola, 2004). The event takes place at the King of the Zulu's Royal Residence eNyokeni in KwaNongoma

and at eMachobeni Royal Residence in Ngwavuma. Thousands of Zulu maidens and visitors gather at the King's palace to celebrate this ceremony [www.southafrica.net (2008)]. uMkhosi Womhlanga, is therefore seen as a special ceremonial event celebrated as a Zulu national and cultural festival which has found a niche in the events sector. As the event sector evolves into a viable industry, it is important that uMkhosi Womhlanga be planned and managed efficiently in order to meet the expected world standards. Traditionally, the event was not aimed at profit-making, so maidens and other participants are not charged for attending the event. If the event of uMkhosi Womhlanga were to be commercialised there would possibly be serious repercussions on its cultural meaning and symbolism as well as its success.

Revenue can be generated through uMkhosi Womhlanga by using its potential to attract visitors from all walks of life. Surrounding communities can benefit through tourism related business ventures such as bed and breakfast or guesthouse facilities offering accommodation to desperate visitors wishing to enjoy the event to the end. These communities can also have curio shops and market stalls where they can sell Zulu art and beadwork to visitors who wish to purchase souvenirs. In Africa, this ceremonial event is celebrated in three different countries. Even though the aim behind these ceremonies is the same, they are celebrated differently [www.zulu.org.za (2008)]. The countries and ceremonies are:

- a) South Africa, in the province of KwaZulu-Natal where uMkhosi Womhlanga is celebrated.
- b) Swaziland where uMhlanga is celebrated.
- c) Zambia where Kulamba Festival is celebrated.

The broad aim of this ceremony is for maidens to celebrate their preparation for womanhood. According to the Zulu tradition only virgins are supposed to take part in this ceremony, which marks their purity (Bentley, 2008). During this event, maidens showcase their beadwork, singing and Zulu dancing [www.zulu.org.za (2008)]. In the morning of the event maidens go to the river and each maiden carries a reed which is cut from the riverbed. The Reed Dance procession is led by the chief princess, one of the daughters of the Zulu King.

What is interesting is that in the Swazi culture the maidens carry a bunch of (three to five) reeds and hand them over to the Queen Mother before they dance. In Swaziland the Reed Dance lasts for eight full days, whereas in the Zulu culture the event lasts for two days. The invitation of young maidens to participate in the Reed Dance ceremony is accepted with pride and dignity by the family of the young maiden as it symbolizes that the maiden is still pure and is a virgin (www magazine, 2004). Traditionally, the reed symbolizes the power of nature and reflects the myth that the Zulu ancestors originated from the river bed. According to the Zulu myth, if the young maiden carrying the reed is no longer a virgin the reed breaks, thus embarrassing the maiden in public (www magazine, 2004; www.zulu.org.za, 2008).

Owing to its significance, it is important that the event of uMkhosi Womhlanga be promoted, planned and managed effectively and efficiently in order to enhance its success, so that the local communities can profit from socio-economic benefits uMkhosi Womhlanga can yield for the destination. Another driving force behind this study is to ascertain the extent to which policy governing the event is implemented efficiently, because it purports to guide the way in which the event is practised and eventually the way in which uMkhosi Womhlanga is perceived by the local communities and other related stakeholders.

1.3 STATEMENT OF THE PROBLEM

According to Goeldner & Ritchie (2009), in recent times there is a general movement towards instituting professional management of events and year-round operation of events in many countries of the world. In this regard, events management is emerging as an important human activity and a provider of new sources of job opportunities. On the basis of this professionalization of events management, it becomes important to know whether the planning and management of uMkhosi Womhlanga is being executed at its optimal level as well as acquiring the expected rewards it is meant to afford the local communities. The latter consideration is one of the most important problems associated with this research.

At another level, Tassiopoulos (2005) believes that it is essential to develop a framework which will ensure that planning and management of events is focused, coordinated and aligned with other areas of tourism development and rural management in whatever tourism area is being studied. uMkhosi Womhlanga, like any other event, whether organisational, personal, leisure or cultural, should yield certain benefits for the host community and contribute to the economic development of the region.

Events vary in terms of their size, impact and significance. What is common in all events is that their success depends mostly on their planning and management. Lack of strategic planning and management may result in the production of unsuccessful events. This does not only dent the image of the event itself but also the reputation of the organisers and even the host destination or community (Tassiopoulos, 2005). Some of the broad intentions of this study are that the researcher seeks to investigate how this event, uMkhosi Womhlanga, is planned and managed to ensure that its tourism potential is maximized. Furthermore, the researcher intends to find out about the policy frameworks which govern the event its practices as well as the existing perceptions of all stakeholders linked to this colourful event.

As indicated above, more emphasis should be focused on planning and management of an event to guarantee its success. Shone & Parry (2004) emphasise that financial planning and careful financial control are the most important aspects of the event management process. They further argue that good financial control is vital even for events that are not intended for profit making. This thinking is the driving force behind investigating the levels of planning, policy formulation and execution of events such as uMkhosi Womhlanga, which are generally organised for the benefit of society.

1.4 DELIMITATION OF STUDY

The notion of delimitation refers to the restricting of concepts and boundaries of the study area, i.e. what the researcher is not going to do (Leedy & Ormrod,

2005). In academic research, the goal of the research outline relates to what the researcher intends to do; without the delimitations, the reader will have difficulty in understanding the boundaries of the research. In order to limit the scope of the study and make it more manageable, researchers are expected to map out in the study delimitation some factors, constructs and/or variables that were intentionally left out of the study (Cohen, 2009). In this study delimitation is expected to make the study more manageable, specifically for the reader. It also identifies the constraints or weaknesses of the study which are not within the control of the researcher (Magi, 2005). The delimitation of the study is approached in two ways: the spatial delimitation and conceptual delimitation.

1.4.1 Spatial Delimitation

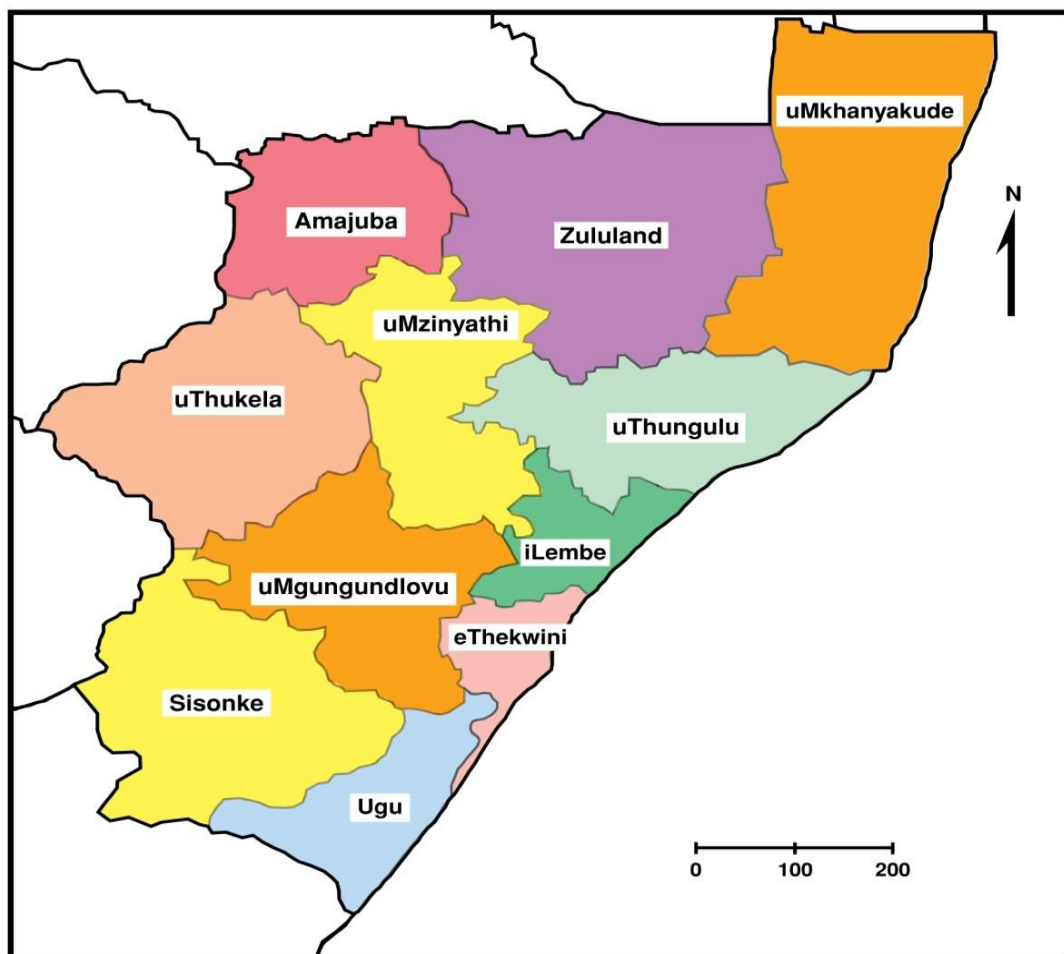
Spatial delimitation of the study refers to the geographical setting of boundaries of the study area. The spatial perspective of the study is the Province of KwaZulu-Natal, which is one of the nine provinces in South Africa, and located in the eastern part. The province is divided into 11 districts, one of which is a metropolitan municipality called eThekweni, and the other 10 are district municipalities. The province covers an area of 92 100 km², and has a population of 10 014 500 people with a density of 109 per square km. The overall settlement densities for rural environments such as KwaNongoma Local Municipality are approximately 145 people per square kilometre. Located in relatively close proximity to small urban and economic developments, these areas have remained substantially underdeveloped, poor and without adequate sources of employment [www.kzntopbusiness.co.za/site, (2009)].

Essentially, the study area is limited to KwaZulu-Natal and more specifically in the KwaNongoma Local Municipality. The area consists mainly of Black people constituting 99,3 percent of the population, most of whom are Zulus (SSA, 2007). The blend of tranquillity, friendly people, modern and traditional infrastructure, culture, tradition and relatively safe environment are unique to the people of KwaNongoma. Notwithstanding that the KwaNongoma Local Municipality is located in semi-urbanised environment, it still has deep rural characteristics: people live by the traditional Zulu customs that have remained unchanged for centuries.

There are households that still use firewood for cooking, oil or paraffin lamps for lighting at night and cow dung to polish the floor. Firewood is collected from the nearby forest, while drinking and washing water is collected from the stream or river. These traditional practices offer a substantial amount of what are called authentic cultural and heritage tourism experiences, suggesting that many tourism service providers do not have to generate false or heavily staged tourism experiences.

As mentioned earlier, for the purposes of clarity, this study is delimited spatially and this suggests that the spatial location of the study area is in KwaZulu-Natal (refer to Figure 1.1) with specific interest in the Zululand District and uMkhanyakude District.

FIGURE 1.1 DISTRICT MUNICIPALITIES IN KWAZULU-NATAL



[Source: http://devplan.kzntl.gov.za/MapsGis/town_planning_schemes.asp 2006]

The event of uMkhosi Womhlanga (Reed Dance) is held both at the King of the Zulu's Royal Residences; that is eNyokeni Royal Residence in KwaNongoma and eMachobeni Royal Residence in Ngwavuma. It is important to note that most Zulu people are still proud of their traditions and celebrate traditional ceremonies without being forced to do so.

1.4.2 Conceptual Delimitation

Conceptual delimitation defines and gives meaning to concepts used in this study, with a view to eliminating possible distortions and ambiguities. In other words, it has been decided to scrutinise some of the concepts in order to delimit the scope, meaning and perspective of their use. Some of these concepts include: minimising the diverse meaning of terms such as local municipality, the stakeholders which is used synonymously with the term 'respondents', and the term 'previously disadvantaged community', which is also used to refer to Black people in an inclusive sense referring to Africans, Indians and Coloureds as well as various other related concepts.

For the purposes of this study the concept 'Black' will be used exclusively to refer to Africans, which is explained in greater detail in the section on definition of terms. These concepts are expected to provide an ideological framework upon which the study can best make a contribution to tourism development in the area.

1.5 OBJECTIVES OF THE STUDY

Continuing to celebrate this traditional ceremony of uMkhosi Womhlanga, it is important to understand the reasons for the event as initiated by the Zulu nation's forefathers. Even though the planning and management of the event may be totally different from that of the initial stages owing to modern changes, they have to be stringently performed to keep up with world standards. This study seeks to find out about the planning and management of this ceremonial event through the following objectives:

- a) To find out whether stakeholders understand the fundamental meaning of celebrating uMkhosi Womhlanga as a traditional and ceremonial event.
- b) To establish the extent to which stakeholders participate in the uMkhosi Womhlanga event.
- c) To find out whether there are policies and procedures in place that govern the planning and management of the event.
- d) To identify the existing planning and management processes that are followed in ensuring the success of the uMkhosi Womhlanga event.
- e) To reveal whether the stakeholders perceive the uMkhosi Womhlanga event as beneficial to them as individuals and as a whole.
- f) To indicate the extent to which the uMkhosi Womhlanga event is perceived as a tourist attraction in the study area.
- g) To propose a strategic management model that can be used as a blueprint towards improving the planning and management processes of the uMkhosi Womhlanga event.

The value of these objectives is that they link the research question to the intended research outcome. In other words, the objectives seek to find valid answers to the research problem and to make relevant suggestions about the subject at hand. Thus, on the basis of the above-mentioned objectives, research questions have been formulated so as to focus the investigation. This deductive procedure is expected to assist the researcher in drawing some conclusions and making recommendations about the research question. It is further anticipated that this analysis will eventually provide effective and positive input to the planning, management and assessment of the value of the uMkhosi Womhlanga event as a tourism enterprise and tourist attraction. To reveal the efficacy of the planning and management of the uMkhosi Womhlanga ceremony, a strategic management model which can be used as a blueprint towards improving the management process of the event will be proposed as an implementation tool.

1.6 RESEARCH QUESTIONS

To assist the researcher in investigating and reaching a conclusive interpretation of the study problem, research questions were formulated. According to Andrews (2003), research questions are different from general, daily questions that require just a response. Research questions give power to the researcher to pose questions to get answers on a particular research problem. These questions must be specific, measurable and not too broad. Furthermore, research questions provide the researcher with the platform to collect evidence, argue the case and justify findings.

For this research study, the following research questions were formulated:

- a) Do stakeholders involved understand the fundamental meaning of celebrating uMkhosi Womhlanga as a traditional and ceremonial event?
- b) Do stakeholders involved participate adequately in the uMkhosi Womhlanga?
- c) Are there any policies and procedures in place that govern the planning and management of the event?
- d) Are there any existing planning and management processes that are followed in ensuring the success of the uMkhosi Womhlanga event?
- e) Do all stakeholders involved perceive uMkhosi Womhlanga as a beneficial event?
- f) Is uMkhosi Womhlanga perceived as a tourist attraction?
- g) Is there any existing strategic management model that can be used as a blueprint towards improving the planning and management processes of the uMkhosi Womhlanga?

These research questions will be answered when the data has been collected and analysed in subsequent chapters and interpreted in order to draw conclusions. The theory and models discussed will be verified and evidence given to support conclusions made.

1.7 DEFINITION OF TERMS

It is worth noting that several studies have been conducted for special purposes and have used narrow operational definitions to suit particular needs of researchers or social scientists. These studies have not encompassed a systems approach (Goeldner & Ritchie, 2009). The definitions provided under this section are operational and adopted for the purposes of this study. The cited definitions also purport to provide clear, comprehensive perspectives on what celebrating uMkhosi Womhlanga means, as well as to enlighten the reader on peculiar contextual concepts and activities involved in ensuring proper events planning and management for the tourism industry.

To avoid ambiguity, distortion and contradictions some terms in this study have been defined so as to give meanings to all frequently used operational terms. Explaining and defining operational terms used gives clarity and relevance to the key concepts in the context of this thesis.

1.7.1 Events

Getz (1997) defines events as temporary occurrences that are planned or unplanned, with a finite length of time. All events are “transient” meaning they come to pass and have a unique blending of time, setting, planning, management and people. Unlike unplanned events, planned ones have a fixed and publicized length of time.

Authors like Jago & Shaw (1998) and Shone & Parry (2001) agree that events can be classified as attractions where they are used to entice tourists to a destination, while as activities they are a pulling factor for the host community. Hence events are becoming part of tourism development and marketing planning for different destinations in South Africa, and KwaZulu-Natal is not an exception to this. The interest for this study is in special events because uMkhosi Womhlanga is a special cultural event for the Zulu nation.

Special events are once-off, biennial, infrequent occasions that occur apart from daily life to fulfil leisure, cultural, personal and organizational objectives with the

purpose of enlightening, challenging, entertaining and enhancing the quality of life for local people, attracting tourists and celebrating the experience of a group of people (Allen, 2004; Raj et al. 2009; Tassiopoulos, 2005).

According to Allen (2004), special events are described as specific rituals, presentations, performances and celebrations which are planned and created to mark special occasions or to achieve certain social, cultural or corporate goals and objectives. Special events can be defined as one-time or infrequently occurring events outside normal programmes of the sponsoring or the organizing body (Tassiopoulos, 2005; Gaynor, 2009). Special events are unique and tend to attract a number of tourists to the host community. It is therefore crucial to conduct an analysis of the social, economic and environmental impacts of the event (Raj et al. 2009).

1.7.2 Tourism

There is no specific and precise definition of tourism. According to Nickerson (1996), tourism refers to the action and activities of people taking trips to a place or places outside their home community for any purpose except daily commuting to and from work. It also includes any form of travel taken for business or pleasure. Mwandla (1998) further emphasizes that tourism involves all travel undertaken for leisure or pleasure, travelling for business, social, religious, educational, sport and many other purposes. In the White Paper, DEAT (1996), tourism is defined as all travel for whatever purpose that results in one or more nights being spent away from home.

Additionally, George (2002) believes that tourism refers to any activity that occurs when tourists travel. These activities encompass everything from the planning of the trip, travel to the place (destination), the stay itself as well as the return and reminiscences about it afterwards. Tourism includes the activities that the traveller undertakes as part of the trip, the purchases made and the interactions that occur between host and guest. In short, tourism deals with everything that occurs when a visitor travels. All the definitions of tourism stated above are applicable and relate to all the patrons of uMkhosi Womhlanga as an event in order to gain all the benefits associated with attending this special cultural event.

1.7.3 Event Tourism

Event Tourism is defined as a systematic development, planning, marketing and holding of events as tourist attractions (Tassiopoulos, 2010). UMkhosi Womhlanga is a unique cultural event that attracts both local and international event tourists or visitors. Event visitors or event attendees gather at eNyokeni Royal Residence in KwaNongoma and eMachobeni Royal Residence in Ngwavuma to experience and enjoy the unique Zulu culture firsthand. Mchunu (2007) accentuates the fact that the KwaZulu-Natal tourism industry contributes positively towards the province's economy owing to its rich cultural heritage, natural resources and the unique climate experience all year round.

1.7.4 Planning

For daily activities to unfold in a logical and sensible manner there must be a plan put in place for that to happen, otherwise there will be total chaos and these activities will happen by chance. Unless events are planned and managed, they will not take place as intended (Gaynor, 2009). Planning in general can be defined as a process of decision making and taking suitable actions in order to achieve a set of objectives based on the analysis of the existing situation which needs to be continually evaluated and adapted to the ever changing circumstances (Tassiopoulos, 2005).

In the context of events, planning is the process of designing an event, shaping various actions in order to produce a successful event. It involves the co-ordination of different essential aspects, like defining the targeted audience, budgeting, marketing the event, booking the venue, site logistics, designing the theme and décor, finding caterers, arranging transport, signposting, etc. to ensure the success of the event (Conway, 2009).

Different planning styles have been developed to match with the wide range of objectives that needs to be achieved. Hall (2000) argues that planning deals with anticipating and regulating change in a system in order to promote orderly development to increase the social, economic and environmental benefits of the development process. To ensure the success of any event, a suitable planning

style should be used. Tassiopoulos (2005) identifies these different planning styles as follows:

- (a) *Laissez faire planning* employs a discreet approach to problem solving, where planning is done only when the problem arises. This method tends to be more reactive and biased towards a benevolent philosophy that says “Maybe if we do nothing the problem might go away”.
- (b) *Interactive/ incremental planning* is where random planning activities are followed, problems are solved as they come up, more like “crossing the bridge when you get to it”.
- (c) *Systematic planning* is mostly used for technical activities since it is a logical and purposeful planning process. This style of planning follows a number of steps in order to achieve a desired plan to fulfil the identified needs and objectives.
- (d) *Comprehensive planning* uses the holistic plan approach which considers every aspect of the setting or environment that is planned. According to this style, the planner should be able to compile a comprehensive plan through analysing and formulating. This style has its limitations owing to its comprehensiveness which requires extensive information and knowledge over a limited time for the event.
- (e) *Integrated planning* this approach focuses on achieving balance between the different elements of an environment. This style of planning has adapted the systematic approach to achieve horizontal linkages between components of an event and to plan holistically for all sectors rather than for separate and disjointed sectors.

1.7.5 Management

According to Theodorson & Theodorson (1970), the term management refers to the process of planning, organising, co-ordinating and directing the productive process in an economic enterprise and other processes of decision-making. Similarly, Evans et al. (2003) argue that management has evolved from earliest practices, principles and research that provide a body of scientific knowledge about organisations and the way they function. This scientific knowledge deals with (a) the management framework, which includes corporate strategy, resource analysis and management structure; (b) the management system which is a

methodical structuring and processing of planning and day-to-day practices in an enterprise or a section within an enterprise; (c) management activities which include estate or site plans, woodland plans, visitor management plans and daily management procedures (Evans et al. 2003).

Successful event organisation depends on good management. Management, in general, deals with doing things in a proper way, through effective people and processes (Watt, 1998). In the field of events, management is viewed as a blend of planning, organizing, directing, controlling, leading, conducting and appropriate handling of the event resources in order to achieve short-term objectives that are put in place as vehicles to fulfil set specific goals (Allen, 2005; Shone & Parry, 2001; Tassiopoulos, 2005).

Event management is a process where the input and analysis of data for an event enables event planners to plan efficiently, make informed decisions in order to achieve positive event outcomes. Kerzner (1998) states that in events management, the systems approach is used, where the functional personnel are assigned to a specific project to manage. Event coordinators or professional event organizers (PEOs), meaning individuals who manage events on behalf of clients, and event organizers, individuals or organizations that promote and manage events, need to attend to all the aspects of an event.

In the event management process, one of the essential elements is event evaluation. By conducting a “post-mortem” of an event, the event managers can learn lessons from problems or mistakes that ensued, gain insight on what went right and know what to improve on in future events (Wolf & Wolf, 2005; Allen, 2005).

1.7.6 Reed Dance

The Reed Dance, also known as uMkhosi Womhlanga, is an annual ceremonial event celebrated by the Zulu nation at the King’s royal residences, eNyokeni in KwaNongoma and eMachobeni in Ngwavuma. The young maidens are invited to this celebration to celebrate their preparation for womanhood. During this event maidens gather in a procession carrying reed sticks (umhlanga) to present to the

King at his palace. Presently, the most popular event is the one that takes place in KwaNongoma. The procedure, protocol and order of proceedings for both events are similar. The only difference is the scale at which each event takes place.

1.7.7 Policy

A policy is broadly defined as a framework, plan of action or set of aims decided upon by a group such as a party, government or company (Hall, 2008). It is a document that entails, the course of action to be implemented, guiding principles, procedures to be followed for planning and management purposes (Mwandla, 2002; Kroon, 1990). A policy serves as a tool to mould decisions taken to avoid bias and subjectivity.

According to Pender & Sharpley (2006), public policy is regarded as the focal point of government activity, and that public policy-making activity, including tourism policy-making, is first and foremost a political activity. Public policy is therefore influenced by economic, social and cultural characteristics of the society, as well as the formal structures of the government and other features of the political system. Hall (2008) further states that public policy is whatever governments choose to do or not to do.

For this study, the researcher seeks to ascertain the existence of a policy, the extent to which the stipulations of the policy, pertaining to the planning and management of uMkhosi Womhlanga, are implemented.

1.7.8 Practice

There is a close relationship between policy and practice. It is through practice stipulations that a policy can be put into action (van Niekerk, 1988). Practice refers to different methods, techniques, procedures and processes used in organizations to get the job done. The emphasis on practice is on action rather than on theory (policy). The notion of practice can further be seen as emphasizing the idea of continuous actions with regard to events management, and by being less premeditated, and often practically executed. Practices are used to make the problem easier to understand and solve. There are good and

bad practices and the determinant of good or bad is the end result. Good practice refers to those practices that yield improved results or enable the organization to continue improving its results; whereas bad practices are those that are detrimental to good organizational results [<http://home.earthlink.net> (2008)].

There are cultural practices which focus on cultural and social activities through sharing of cultural knowledge, beliefs and values. They involve different elements such as language, history, protocol, religious and spiritual observances, prohibitions and taboos as well as forms of artistic expression [www.ccd.net (2008)].

1.7.9 Enterprise

Haines et al. (2005) define an enterprise as a complete, multifaceted company or business meant for public, private or non-profit making organizations. There are two types of enterprises:

- a) A business enterprise refers to a company or business, owned by an individual or group of people, for profit-making purposes.
- b) Social enterprises refer to organizations or entities that provide services for individuals or groups of people within a particular community [<http://www.myfuture.edu.au> (2010)].

Khoza (2009) highlights the economic contribution of different events within KwaZulu-Natal such as the Zululand Expo, Pietermaritzburg Expo, King Shaka celebration as well as uMkhosi Womhlanga, which all take place within the tourism month, September.

1.7.10 Perceptions

Hall (2000) articulates perception as something that is subjected to the different sensations including seeing, feeling, hearing, touching, smelling which need to be interpreted based on previous experiences. It is further defined as subjective information, an image, impression or experience that people possess about something. Perception is fundamental in determining the economic, social and

political behaviour of the community or individual. People's thinking is influenced by different factors including attitudes, judgments, values and experience.

According to Mwandla (2002), in terms of perception, experience is two-fold. There is direct experience which deals with the actual encounter, and it forms the basis of accurate experience. On the other hand, indirect experience is based on knowledge gathered from other sources. It is not first-hand information.

1.8 SIGNIFICANCE OF THE STUDY

Shone & Parry (2004) state that the ritualistic and ceremonial nature of an event play a very important part in making that event a special event. Some ritual and ceremonial events are no longer practised according to their original tradition. Modern ceremonial activities are fossilized or reinvented versions of the old traditions. Some are still celebrated even though they have lost their original reason to exist as tradition; others have new reasons for being celebrated, such as pure commercialization. Ceremonial events should not end up being commercialized and performed to attract tourists only, but to achieve their initial and traditional purpose.

uMkhosi Womhlanga is a traditional ceremony celebrated by the Zulu nation to maintain national pride, to promote and preserve the custom for young girls to remain virgins (pure) until they get married. This ceremonial event was initiated during the reigns of King Mpande and Cetshwayo. In the colonial era, this Zulu tradition discontinued being celebrated for decades until it was revived by the present Zulu king, His Majesty King Goodwill Zwelithini kaBhekuzulu in 1984. Today, this ceremony also promotes morality through virginity testing and sexual abstinence among young people as an initiative to fight the spread of the HIV/AIDS virus.

The researcher's interest in pursuing this study on the planning and management of this ceremony, has been sparked by the traditional purpose of the ceremony that needs to be communicated to young people as they are losing focus and the gist of the event, as well as the possible role of the event in the fight against the

spread of HIV/AIDS. The findings of this study will benefit different stakeholders that have an interest in uMkhosi Womhlanga, namely:

- a) The government departments responsible for planning and managing the event.
- b) The district municipalities that are involved in providing services when hosting the events.
- c) Researchers and readers interested in the planning and management of ceremonial events.

1.9 STRUCTURE OF THE THESIS

This research study is organized in eight chapters which all contribute towards the success of this investigation. The chapters are summarized as follows:

Chapter 1: Orientation of the Study

This chapter introduces the problem of the study. In other words, the chapter discusses the direction of the study by outlining its background, objectives, research questions, delimitation of study, definition of terms, the significance of the study and ethical considerations. The ethical points discussed include the ethical principles that researchers must adhere to such as taking responsibility, avoiding plagiarism and seeking the consent of respondents. All four biomedical aspects of ethics are discussed.

Chapter 2: Theoretical Framework of Ceremonial Events, Tourism and Practices

In this chapter related literature and theoretical framework that deals with cultural / ceremonial events and tourism was reviewed. This chapter also explores valuable knowledge about the origins, meaning, history, cultural practices and processes of uMkhosi Womhlanga. Other two African traditional ceremonies are discussed, that is, uMhlanga in Swaziland and the Kulamba Festival in Zambia.

Chapter 3: Conceptual Framework: Planning, Management and Policies/Strategies

Focus in this chapter is on the examining of relevant policies associated with the planning and management models, approaches and processes within the field of

study. The chapter sets a conceptual scene for developing a model that is hoped to be applicable to the organisers of uMkhosi Womhlanga in future. This chapter will be conceptually linked to Chapter Seven, which deals with justification of the research findings, implications and presentation of a proposed event planning and management model

Chapter 4: Physical Setting of the Study Area - KwaZulu-Natal

The chapter deals with the physical setting of the study area, KwaZulu-Natal (KZN). In this chapter the history, spatial division, infrastructure population statistics, climate and economic impacts on event planning are discussed. Furthermore, the chapter focuses on the role of the KwaZulu-Natal provincial government, and legislation composition, contribution of the Department of Arts and Culture, the Royal Household and Tourism KwaZulu-Natal.

Chapter 5: Research Methodology

This chapter focuses on the research methodology used to conduct the research study. The chapter provides a detailed presentation of the research methods and procedures that were followed in collecting, analysing and interpreting data. Furthermore, the core areas of discussion outline the research methods and design; the research sampling plan; instrumentation, pilot study, collection of data; data processing and analysis.

Chapter 6: Presentation, Analysis and Interpretation of Data

This chapter deals with the presentation and explanation of findings. The research findings are justified and linked to the literature investigated earlier. The analysed data is presented graphically in the form of tables, histograms, bar graphs and pie charts.

Chapter 7: Implications and Model Presentation

This chapter links and justifies the findings of the research study. The proposed event planning and management model is presented in the hope that it will be of value when events are organised in future.

Chapter 8: Summary, Conclusions and Recommendations

This final chapter provides a summary of the research study, draws conclusions and makes recommendations for future events.

1.10 ETHICAL CONSIDERATIONS

Research ethics have become a critical component of any research project unlike the situation in past years (Green, 2005). Guthrie (2010) defines ethics as “standards of professional behaviour”. Research ethics guide researchers, especially novices, on how to conduct research projects that involve human beings as respondents. According to the American Sociological Association (1999) there are five ethical principles that social researchers must take into consideration when conducting research. Researchers should conduct their research projects with:

- a) Professional competence.
- b) Professional and scientific responsibility.
- c) Respect for people’s rights, dignity and diversity.
- d) Social responsibility.
- e) Integrity.

In addition to the ethical principles mentioned above, Guthrie (2010) points out professional standards that are very important for researchers to adhere to before embarking on the research project or going into the field to collect data. The professional standards include

- a) Adhering to the highest technical standards.
- b) Displaying a high level of competence for the research study.
- c) Correct representation of the researchers’ expertise.
- d) Avoiding discrimination, exploitation, abuse and harassment.
- e) Avoiding conflict of interests.
- f) Ensuring protection of confidentiality.
- g) Seeking informed consent.
- h) Avoiding plagiarism.

The focus of this study is on investigating the planning and management of events such as uMkhosi Womhlanga (Reed Dance) towards promoting effective administration of such an event. The ultimate goal in this study is to emphasise community participation and beneficiation in the event. In pursuing this research study, it is imperative to observe a number of principles associated with ethical considerations in the study area, among the respondents and the organisers of the Reed Dance.

Some of the principles that were taken into account when the study was planned and executed included the basic ethical principles that are discussed in some detail hereunder.

(i) *Plagiarism*

This principle deals with copying another author's written material, using the information and claiming someone's work as your own without properly citing or referencing the source (Barry, 2006). In the preliminary pages the researcher declared that the information used in this study, whether from primary or secondary sources, has been properly acknowledged by means of a complete list of references.

(ii) *Beneficence*

The principle refers to the act of doing what is good for people, conducting research with one's respondents' best interests at heart. Researchers must not conduct research among a particular community at the expense of those involved or willing to participate. It is the case with uMkhosi Womhlanga that this research will not directly benefit the communities involved (Singh, 2011).

The stakeholders involved in the planning and management of this event will benefit directly from the research. The information gained from this research will enable these stakeholders to improve the planning and management of uMkhosi Womhlanga, which will in turn benefit the communities involved.

(iii) Non-maleficence

This principle deals with the researcher doing no harm to the respondents while conducting the research. Researchers must disclose to their respondents the risks that are involved in participating in the research. In this research respondents were informed that there will be no physical or emotional harm they will suffer, which will result from being involved in this study.

(iv) Autonomy

The principle refers to respondents' ability to make a decision to participate in a particular study without being forced to do so. For this study the respondents were given information about the purpose of the study, what it is about, the role of the respondents and how they will benefit in order to assist them in making informed decisions about whether to participate or not in the research.

Some respondents, especially maidens refused to respond to the questionnaire since they have the right to do so they were not forced or begged to take part. Before approaching the maidens and requesting them to take part the researcher first approached the maidens' matrons and explained to them what the purpose of the study is, what it is about, the role of the respondents and how it will benefit them.

(v) Justice

This principle deals with what are the acceptable bylaws in terms of resource allocation, respect for human rights and dignity. Rossman et al. (2010) point out that the principle of justice focuses on fairness, equity and ensuring that all the people involved in the research are taken good care of. At times the distribution of resources or benefits may not be equal, but everyone must benefit in the end, whether directly or indirectly.

All four principles explained above are interrelated. The logical sequence in which these principles are presented above does not mean that the first principle takes

precedence over the other principles. Researchers must ensure that studies are conducted with ethical considerations specific to their topics since research ethics may differ for different studies.

1.11 CONCLUSION

This chapter lays the foundation of this research. It outlines the background, objectives, research questions, delimitation of study and definition of terms. The research questions suggested in 1.6, will either be answered or not after extensive collection of data on the field both from officials involved in the planning and management of uMkhosi Womhlanga and other respondents in the successive chapters.

The background to the study and the statement of the problem in this chapter lay the foundation for this study. They serve as a point of the departure for the investigation to be undertaken by the researcher with the aim of achieving the set objectives as outlined in paragraph 1.5 above, which outlines the objectives of the study. After analysis and interpretation of data, a model of planning and managing events of this nature in future will be designed. Thereafter recommendations will be made.

CHAPTER 2

THEORETICAL FRAMEWORK: CEREMONIAL EVENTS, TOURISM AND PRACTICES

2.1 INTRODUCTION

It has been argued (Magi, 2010) that theory and practice are like two sides of a coin that has to be investigated in order to come up with sound research study outcomes that are balanced and address both what is conceptual and what is real in the study area. Therefore, in this chapter the theoretical framework forms the basis upon which the research investigation will be conducted. It was expected that theory would be of great help to the researcher in acquiring the correct direction to be followed for this study, and constitute its foundation towards addressing the problem statement (Magi, 2005).

What this chapter intends to do is present and document the history, theory, process and procedure associated with uMkhosi Womhlanga (Reed Dance) as a cultural event celebrated by the Zulu nation in KwaZulu-Natal. Goeldner & Ritchie (2009) have asserted that events have the potential to attract tourists to the host destination, hence there is events tourism and event tourists. uMkhosi Womhlanga is no exception: it has the great potential to attract tourists and generate revenue for the host communities of KwaNongoma, KwaZulu-Natal, and South Africa as a country depending on the interest of visitors or event tourists.

uMkhosi Womhlanga is a traditional ceremony that is celebrated annually. Understanding the aims, the meaning and procedure for celebrating the event as initiated by the Zulu nation's forefathers is vital in order to appreciate and sustain the hosting of the event. It is therefore imperative that this chapter presents a broad understanding of uMkhosi Womhlanga by elaborating on its history.

2.2 HISTORY OF UMKHOSI WOMHLANGA

In KwaZulu-Natal, the Zulu nation celebrates uMkhosi Womhlanga at eNyokeni Royal Palace and eMachobeni Royal Palace in Ngwavuma. Young maidens gather together dressed in colourful beads, singing and dancing with pride in a procession to present their reeds to His Majesty, the King of the Zulus. This annual ceremony is celebrated by the Zulu nation as a symbol of pride and motivation for the young maidens to keep and maintain their purity until they are ready for womanhood or get married. uMkhosi Womhlanga was initiated during the reign of King Mpande of Nodwengu. It was believed that women are the pillars of strength for the nation, thus if they are well groomed and brought up with the proper norms and values, a stronger nation will exist.

The practice that was in place before the conception of uMkhosi Womhlanga, to look after *Izintombi* (young girls) who had just entered puberty, was that *Amaqhikiza* (mentors) were responsible for mentoring and guiding the young maidens through this stage until they reached womanhood. The responsibilities of *Amaqhikiza* included instilling society norms, values and morality, and preserving the maidens' innocence and purity until marriage. Maidens were also taught how to conduct themselves, do house chores and respect other people, young and old.

Mtaka (2007) has stated that uMkhosi Womhlanga started way back when the Zulu people were residing along the equator in Africa, two to three centuries ago. During the period when the Zulu nation suffered a defeat by the British army, this cultural event also suffered. It was not celebrated until it was revived by the present King Goodwill Zwelithini kaBhekuzulu in 1984 (Bentley, 2008). uMkhosi Womhlanga that was held on 11 – 12 September 2009 at eNyokeni Royal Palace marked the 25th anniversary since the event was reintroduced. The event has a long history and one would expect that now it has a strong experiential background and should be managed most efficiently. This research investigation seeks to establish how the planning and management of the event practised.

2.2.1 The Origins and Meaning of uMkhosi Womhlanga

For the better understanding of uMkhosi Womhlanga, it is important to trace its origins and the meaning that is attached to it. Furthermore, it will be interesting to assess the origins of this event and see whether its original ideals are still maintained in this modern age. The advent of modern diseases, such as HIV and AIDS, may be making it far more essential than it was two or three decades ago.

2.2.1.1 The origins of uMkhosi Womhlanga

According to uMntwana (Princess) uThembi (2008), uMkhosi Womhlanga was initiated when the young girls (maidens) who used to stay at the King's palace then would go to the forest to collect fire wood as part of their household chores. While collecting firewood, young men would approach and propose to them with the aim of "stealing" their virginity. A fight would break out between the young men and the girls.

During the fight the girls would use firewood to fight the young men, and ultimately win the fight. They would then leave the firewood and descend to the river, where they would cut reed, pile it up as firewood and carry it back to the palace. When they reached the palace they would be singing "amahubo" (traditional hymns) indirectly telling what had happened. From then on the reed was taken as a symbol of a maiden who had succeeded in protecting and preserving her virginity.

2.2.1.2 The meaning of umhlanga

Mtaka (2007) states that *Umhlanga* - the reed which this traditional ceremony is named after, was the first plant in along Southern Egypt and Ethiopia. According to the first African language, *Medu Netcher* which forms the basis of the Zulu language, the reed is taken as the first plant. It is for this reason that the present king is referred to as *uhlanga lwezwe* (His Majesty, the King). The reed plant, taken as the first plant, used to grow along the banks of the Nile where civilisation

started (Mtaka, 2007). The reed that maidens carry today symbolises the first reed *uqalo* (origin).

Today uMkhosi Womhlanga has become one of the most popular traditional events which are celebrated by the Zulu nation and attracts event visitors from different corners of the world.

2.2.2 The Aim Of Celebrating Umkhosi Womhlanga

The aim of this ceremony is for maidens to celebrate their purity, showcasing that they are proud of their bodies while they are being prepared for womanhood, at the same time giving the King and the nation a spectacle to marvel at, and motivate the young maidens through words and joyfulness.

According to the Zulu tradition only virgins are supposed to take part in the ceremony. If a young maiden carrying a reed is no longer a virgin the reed breaks, thus embarrassing the maiden and her entire family in public. During this event, maidens wear colourful beads, sing and perform Zulu dancing for the King and the nation. [www.zulu.org.za (2008)].

2.2.3 The Cultural Practices and Processes of uMkhosi Womhlanga

According to Ivanovic (2008: 155), all cultural events and special practices are usually centred around a specific theme. He also argues that the theme of the event must be clear so that potential tourists know what to expect. For a cultural event such as uMkhosi Womhlanga there are rigid cultural practices, processes and protocol that must be observed and adhered to. It is believed that for the event to be a success, certain practices must be performed.

2.2.3.1 Preparation for uMkhosi Womhlanga by the King

UMkhosi Womhlanga lasts for three days, but preparation begins three weeks before. It starts when *ibutho* (a group of men or regiment) is sent to eHabeni, which is about 30 km west of eMpangeni, to go and harvest the reeds. It is then transported by trucks to KwaNongoma, Enyokeni Royal Palace. It is important to mention that before the reeds were harvested at eHabeni, they were harvested in KwaSokhulu. Owing to the greater numbers of reeds to be harvested and fearing the depletion of the natural resource, there was a need for a new harvesting site.

On the Wednesday before the Friday on which most maidens arrive, a cow is slaughtered to inform the ancestors of the event about to take place, and the lead princess chosen by His Majesty the King wears the cow's gall bladder on her head. Then princesses, accompanied by other maidens from KwaNongoma, set out in a bus to oBuka at the homestead of iNkosi uBiyela. On arrival at oBuka, according to the Zulu custom, iNkosi uBiyela slaughters a goat to welcome the maidens, and a cow, which serves as a special welcome for the lead princess (the king's daughter). The lead princess wears the second cow's gall bladder on her head. The cows gall bladders symbolizes that the princess is chosen to lead the maidens for the event in that particular year.

Early in the morning on Thursday, the lead princess and other maidens, joined by maidens from oBuka, go to uMhlathuze River Bend to bathe. The lead princess cuts the first reed with a tassel (*itshakaza*), which is considered to be a special reed. This is done to symbolize that the maidens have gone out to cut the reed. On their return they sing and dance. This is taken as the rehearsal session for the main event, the Reed Dance. On Friday afternoon maidens pack their belongings, leaving oBuka to go back to KwaNongoma, taking the special reed with them.

On the first day (Friday), the young maidens arrive at eNyokeni Royal Palace in different forms of transport - buses, taxis, trucks or private cars to prepare for the following day, and sleep in marquees hired as temporary accommodation. Maidens start arriving in the afternoon and continue until the early hours on Saturday. Some maidens do not sleep at all owing to the long distance they have to travel, and some are too excited to sleep even after arrival at the palace.

For safety and security purposes, maidens register on arrival. For the 2010 Reed Dance, maidens produced indemnity forms to be completed and signed by parents and guardians. The ultimate aim behind the indemnity forms, registration and wristbands is to:

- a) Create a database of all maidens;
- b) Protect the Department of Arts and Culture and the Royal Household of uMkhosi Womhlanga against unforeseen circumstances; and

- c) Identify maidens easily according to districts as wristbands are colour coded.

These maidens are accompanied by one or two women per group, from each *isigodi* (village), called matrons. Some of the matrons mentor the young maidens and even perform virginity testing in preparation for the Reed Dance each year (Ndimande, 2010).

On day two maidens wake up and go down to Ntsonyane River to bathe and regroup at oSuthu Palace to pick up their reeds before proceeding to eNyokeni Palace to present the reeds to the King. In the Zulu culture, it is the Zulu princesses that pick up the reeds first and lead the maidens to the palace. No maidens, except for the princesses, are allowed to enter the palace on the first day before presenting the reed. OSuthu Palace is not a fixed traditional spot for maidens to pick up the reeds. For the 2010 uMkhosi Womhlanga, a different spot near oSuthu was used.

2.2.3.2 The presentation of uMhlanga (the reed)

The first reed is presented to the King by the lead princess, who has just had her first menstruation period. The reed that is carried and presented by the princess is the first to be harvested. This is done by the princess, and this reed must not be mixed up with the rest, so a mark is made on it.

As the maidens walk towards the palace to present their reed, each is told to talk to the reed along the way, appealing to it to give her strength to withstand any pressures and preserve her purity until the following year, then participate again in the Reed Dance (uMntwana uThembi, 2008). After presentation of the reeds is finished the King's car and his entourage are escorted by the regiment for a distance of about 2 km from the palace to the arena. Upon arrival the entourage is guided to the reserved seating inside the VIP marquee. The VIP marquee is divided into different sections reserved for different people such as the royal family members, *Abantwana*, Chiefs and their entourages.

As His Majesty the King arrives at the arena, the praise singer (*Imbongi*), sings the King's praises until His Majesty gets out of the car and takes his royal seat.

During the King's entrance all men within the arena stand up and take off their hats as a sign of respect. Only women are allowed to remain seated. When the praise singer has finished the programme of the day can resume. Protocol is carefully observed during the proceedings. After the speech by the King and other guest speakers, the maidens showcase their Zulu dancing.

Dignitaries are requested to join His Majesty the King and his entourage for lunch, and all other people are guided to the points where they will be served. At the dignitaries' marquee, all men stand up as the King enters, and the praise singer sings his praises. Once the King is seated at the main table with his entourage according to their rightful positions, the food is blessed and serving begins. It is interesting to note that guests are not allowed to start eating before *Ongangezwe lakhe* (the King) starts eating. At the main table the King is served only by the person tasked with that duty. In such events protocol is carefully observed.

When lunch is finished guests are again not allowed to leave until the King exits the marquee. All this is done as a sign of respect. It is important to mention that the sequence in observing these royal protocols makes uMkhosi Womhlanga uniquely interesting to the guests from foreign lands such as Japan, the United States of America, Germany and the United Kingdom.

2.2.3.3 The songs (Amahubo) for uMkhosi Womhlanga

Day three which is the last day maidens wake up early to bathe at Ntsoyane River before moving up to the arena to sing and dance for the King and nation. On this day different groups from different districts showcase their bead, song and Zulu dance styles. After the festivities, the King bids farewell to all present and people depart.

At this moment, His Majesty the King extends an invitation for the Reed Dance at eMachobeni in Ngwavuma. There are specific songs that maidens sing during this ceremony which are easy to learn. These songs, *amahubo*, are special songs for the event, and the lyrics are about the pride of the maidens and their King. Maidens also sing about current issues concerning the royal house, the government and their communities.

2.3 CEREMONIAL EVENTS FOR YOUNG WOMEN IN OTHER AFRICAN COUNTRIES

There are ceremonial events that are celebrated for young women in other African countries that are similar to uMkhosi Womhlanga. These ceremonial events are celebrated in Swaziland and Zambia. In Swaziland, the event is called uMhlanga (Reed Dance), and in KwaZulu-Natal it is also called uMkhosi Womhlanga (Reed Dance). The procedure for the event in these places is slightly different. In Zambia, the name and the procedure of the event are completely different. The event is called Kulamba Festival

2.3.1 Umhlanga (Reed Dance) in Swaziland

In Swaziland the Reed Dance is celebrated differently from the Reed Dance in KwaZulu-Natal. In Swaziland, uMhlanga is for the Queen Mother. It is the royal princess that leads all the maidens and presents the first reeds to the Queen Mother (Prinsloo, 2007). Hence the reeds are used for the maintenance of the royal residence fence (Murray, 2009/10). When the royal princess is absent during the Reed Dance it is the *Indvuna yetintfombi* (leader of the maidens) who takes her place. For the 2008 Reed Dance, Princesses Sikhanyiso and Temaswati were away, and Nothando Nhlengetfwa, *indvuna yetintfombi*, led the maidens (Sukati, 2008).

Indvuna yetintfombi is chosen by the Royal Family, and a royal delegation is sent to inform her about the appointment and summon her to report for royal duties. According to Sigwane (2007) the leading maiden is responsible for the following duties:

- a) Ensuring that everything that concerns maidens is done.
- b) Ensuring that all maidens have had food.
- c) Ensuring that all maidens get accommodation.
- d) Being responsible for announcing the event.
- e) Liaising with maidens' leaders from other districts.
- f) Reporting situations that are beyond the leader's control to the authorities.

In Swaziland, the King is just a guest and is expected to choose a wife without any form of discussion with the maiden or her parents (Prinsloo, 2007). The maiden is chosen at the Ludzidzini Reed Dance only to be revealed at the Shiselweni Reed Dance by standing on the same line with the royal princesses, but wearing different traditional attire. Royal princesses wear red feathers of the ligwalagwala (loerie) bird on their heads (Forsyth-Thompson, 2012). As part of protocol when taking orders from the King, one has to kneel down (Kamera, 2001; Mhlongo, 2008).

In Swaziland the Reed Dance is also duplicated and named differently. UMhlanga is celebrated at Ludzidzini royal residence and Shiselweni Reed Dance at Mbangweni royal residence. The reason for duplicating the event is to cater for maidens who cannot afford to travel far to the main event at Ludzidzini (Dlamini, 2008a). The maidens travel a long distance to cut the reeds at night hence they carry torches to symbolize this. Each maiden carries a bunch of reed, depending on the number that the maiden was able to cut. The maidens are sent off by the King to go and cut the reeds at Mphisi farm and Bhamsakhe, near Malkerns. Older maidens travel far to Mphisi farm to cut the reeds, while young maidens cut their reeds at Bhamsakhe (Magongo, 2008).

The Ludzidzini Reed Dance is the main event and it lasts for eight days. The maidens gather at the royal residence and disperse to go and cut the reeds before going back to celebrate the big event and present their bunch of reeds (Hlatshwayo, 2009). The Shiselweni event is smaller in scale and lasts for a few days. The maidens bring their own reeds from home areas. The idea behind this is for maidens to bring the best reeds (Magongo, 2008). Maidens wake up at 5h30 to bathe at Ensongweni River, or use the bathing taps provided next to the campsites (Dlamini, 2007).

On the final day of the Reed Dance, considering that it has lasted for days, the proceedings are as follows:

- a) The King's entourage arrives at the royal residence.
- b) Maidens present and place the reeds inside the royal residence.

- c) Maidens walk to the arena and start dancing.
- d) The King, accompanied by the Prime Minister and *Libutfo* (regiment) arrive at the arena.
- e) Indlovukazi (Queen Mother) walks into the arena. (It is part of tradition that the Queen Mother enters the arena approximately ten minutes after the King).
- f) The King rises from his seat and does the traditional dance in front of the maidens.
- g) Emakhosikati (the King's wives) step forward and ululate in appreciation of the maidens' and the King's performances.
- h) The maidens' leader performs a solo dance.
- i) The King departs from the arena (Sukati, 2008).

The arrival of the King and the Queen Mother at the arena marks the beginning of the big event. During uMhlanga trucks and buses are officially dispatched to collect maidens from their districts. Those that can afford use their own transport. Some maidens sleep in tents, and others use classrooms in nearby schools (Sigwane, 2007). Incidents of theft have been reported, where maidens' valuables such as cellphones, clothing and money get stolen by peers as well as outside robbers (Dlamini, 2008b). Maidens can also get injured in different ways. In the organizational sense it is, therefore, important to get the maidens and other participants to complete an indemnity form.

2.3.2 Kulamba Festival In Zambia

In Zambia, a three-nation traditional ceremony of the Chewa people residing in the Eastern province is celebrated annually like uMkhosi Womhlanga in Swaziland and KwaZulu-Natal, in South Africa. This traditional ceremony is known as the Kulamba Festival, which lasts for five days. It is held every August at Mkaika Village in Katete District (Lungu & Phiri, 2009). The Chewa people are found in three different countries, that is, Zambia, Malawi and Mozambique which form the Zambia, Malawi, Mozambique Growth Triangle (ZMMGT) (Lungu & Phiri, 2009).

The Kulamba traditional ceremony is held to celebrate a number of things. Firstly, to celebrate the young girls (called *Chinamwali*) coming of age. Secondly, to give thanks to God for a good harvest received. Finally, to admire and give gifts to the current Paramount Chief Kalonga Gawa Undi. Kalonga, Gawa and Undi are all Chewa words with the following meanings:

- a) Kalonga means “the one who installs subordinate chiefs”.
- b) Gawa means “the one who gives out land”.
- c) Undi means “the one who protects his people” (Gurhrs et al. 2009).

The Kulamba ceremony was initiated in 1934 and later banned by colonialists as they believed that the ceremony was ancient and irrelevant to the way of life of the Chewa people (Lungu & Phiri, 2009). In 1984, the late Paramount Chief Undu Chivunga X revived the ceremony. When he died in 2004, he was succeeded by Paramount Chief Kalonga Gawa Undi XI whom the Chewa people refer to as “King”.

Paramount Chief Kalonga Gawa Undi has two palaces: the Mkaika Palace, where the Kulamba ceremony is hosted annually; and the Nyavyiombo Palace where the Paramount Chief resides (Lungu & Phiri, 2009). Before the event, a traditional shelter called *Tsimba* or *Rotunda* is erected within the *Dzimbabwe* which is the main arena for the Kulamba Festival. The Paramount Chief Kalonga moves from his palace to stay in a traditional cabin called *Gwalada* two days before the event.

On the first day of the event, various groups arrive at the Mkaika Palace to perform various dances such as *Nyau* and *Makishi* in order to choose the best dance that will be performed at the *Dzimbabwe* during the final day of the traditional ceremony. On the second day, various Chewa chiefs arrive at Mkaika Palace from their districts to attend the event. On the third day, Chewa chiefs from the neighbouring countries arrive at Mkaika Palace. On this day the media, foreign VIP’s and tourists are given permission to take photos of the traditional dances (Lungu & Phiri, 2009).

On the fourth and fifth day before the big event the dancing competitions continue, and the roads leading to Mkaika Palace become congested as many people

gather for the event. Vendors and mobile businesses flourish as people are in need of transport and other necessities while they are away from home. Lastly, on the day of the big event, the beginning of the ceremony is marked by the arrival of the royal family members led by the Queen Mother affectionately known as *Mama Nyangu*, to assume their positions at the *Tsimba*, or *Rotunda*, within the *Dzimbabwe*.

The elders, who are historians led by the senior *induna*, bring in the Kalonga's symbols of office once the royal family members are seated at the *Tsimba* or *Rotunda*. The Kalonga's symbols of office are laid in the *Kasusu*. The symbols of office comprise the royal seat, two big elephant horns (ivory), two embalmed lions and leopard skins. The process of embalming and preservation of dead animals in their natural form is called taxidermy (Creaney, 2010; Davies, 2010).

At this time of the event, Paramount Chief Kalonga Gawa Undi leaves the *Gwalada* for the *Dzimbabwe*. He is accompanied by a group of women called *Mbumba Za Gawa*. It is part of tradition that Paramount Chief Kalonga Gawa Undi moves around the *Dzimbabwe* greeting the Chewa people and guests attending the event. The Paramount Chief must make a stop at the *Tsimba* to greet the members of the royal family already seated before taking his seat under the *Kasusu* for the duration of the event.

As part of the proceedings of the event several traditional leaders of the Chewa people give reports and gifts to the Paramount Chief Kalonga Gawa Undi. The *Chinamwali*, that is, the young teenage girls who are coming of age leave their confinement where they have spent time learning life skills and responsibilities of adult womanhood. The new graduates, aged between 13 to 19, bare-breasted and painted in bright colours, dance in the main arena. When dancing the girls go down on their knees and sit on their heels while gyrating their waists. It is a great display of rhythm and coordinated movement [www.zambia-the-african-safari.com (2008)].

The Kulamba Festival is a cultural ceremonial event that is celebrated by the Chewa people for reasons stated above just like uMkhosi Womhlanga. Owing to

a scarcity of literature on the Kulamba Festival the researcher depended on the internet article and two other contacts from Zambia.

2.4 SOCIAL, ECONOMIC, POLITICAL AND DEVELOPMENT IMPLICATIONS

Shone & Parry (2004) point out that, events are associated with different implications. The event results can be social, economic, political or developmental depending on the scale and nature of the event in question. The event outcomes can be either positive or negative. For events to be successful the positive elements should outweigh the negative elements.

An important facet of the development of cultural and heritage events in the rural environment is a proposition by Sharma (2004) that balance between the positive and negative impacts or implications of cultural tourism should continually be surveyed. There is strong advocacy in current literature that the economic benefits of developing cultural tourism events, facilities and programmes should be the primary purpose of general state policy, planning and implementation. It is important also to note that whereas Sharma (2004) advocates focusing on the economic imperatives of developing cultural tourism and events for the benefit of local communities, McDonald (1999) offers an opposing viewpoint, which focuses on conserving the integrity of the cultural tourism resource by monitoring overcrowding, pollution and overuse of the resource.

2.4.1 Social implications

Social impacts of an event can make or break the local communities within which the events are hosted. It is imperative that the event planners consider the social benefits that the local communities will derive from the event. An event that yields social contact, social interaction, embraces changing population demographics and enhances participation among its participants is regarded as successful (Goldblatt, 1997; Allen, 2005).

Good management needs to limit the impact of events on culture, society and the environment, and indeed attempt to improve the events contribution so that the

quality of the local people's lives and tourist destinations are improved and not degraded. According to Derwent (1999), tourism, as well as event tourism, can have a number of impacts on society and culture. Few positive impacts were chosen for the purpose of this study. Event tourism can provide job opportunities and help to facilitate the upliftment of local communities. Furthermore, tourism can rejuvenate and conserve culture and heritage. In many instances, tourism gives locals a renewed pride in their heritage.

2.4.2 Economic implications

Concerning economic implications, Hughes & Carlsen (2010) emphasizes the importance of considering the cost-benefit analysis or the multiplier analysis during the planning stages of an event that can later be used to ascertain whether the event brought about direct or indirect outcomes. According to Tassiopoulos (2005) and Casey (2008), event planners should guard against the "politicizing" of events as this can easily substitute the main event goals with those of the political party that has taken over. The provision of funding, which in most cases is desperately needed by event organizers, enables the sponsors to play a role in the planning and hosting of the event.

2.4.3 Political implications

The entire event can be easily manipulated by the sponsors to fulfil their political agenda at the expense of the event's image and reputation. At times events are hosted but do not leave behind permanent structural developments or tourist destinations. Events with developmental implications result in physical infrastructure left in place, thus putting the local communities, province or country on the world map as was the case with South Africa after hosting the 2010 FIFA World Cup.

In addition, socio-political implications are important in the field of events management. Sustainability of tourism events, is fundamentally important in understanding and preserving cultural events within the study area. In support of this notion, Wall (2000) gives some tourism-related principles that need to be addressed:

- (a) The types of usage that seek to minimise negative impacts to the environment and to local communities.
- (b) The increase in awareness and understanding of an area's natural and cultural systems and the subsequent involvement of visitors in issues affecting those systems.
- (c) The maximization of early and long-term participation of local communities in the decision-making process that determines the kind of tourism that should occur.
- (d) The detection of economic and other benefits to local people that complement rather than overwhelm or replace traditional practices (farming, fishing) or social systems.

All these principles seem to play an important role in the provision of tourism events management, so as to achieve sustainable and long-term development of this human and heritage activity. Tourism is the most effective strategy for promoting and developing cultural and heritage resources and practices which will ultimately benefit local communities. This particular research investigation seeks, among other things, to address some of these challenges.

2.4.4 Development implications

UMkhosi Womhlanga has positive developmental implications through the groundwork done by the Royal House, the Department of Arts and Culture in KZN as well as the contribution of TKZN through the Isibhubhu Tourism Project. It is of vital importance that event planners are aware of the implications of hosting an event in order to consider the impact of these implications. Saayman (2002) argues that if tourism, as well as events tourism, is to benefit local communities, it is essential for decision-makers, officials and planners to make a just and proper analysis, of the economic, socio-economic, political and environmental impact of such development.

Lack of planning and effective management can have a negative impact on the socio-cultural and economic environment. The upliftment of local communities thus plays an important role in reaching sustainable community development. Fennel (1999) highlights the principles which must be followed in order to help the

co-operative efforts of the stakeholders. These efforts should focus on the following:

- Build on the foundation of local culture;
- Give responsibility to local people;
- Consider returning of at least some of the protected areas to indigenous people;
- Link government development programmes with protected areas;
- Give priority to small-scale local development;
- Involve local people in preparing management plans;
- Build conservation into the new national culture; and
- Support diversity as a value (Fennel, 1999: 216).

2.4.5 Some Positive Implications

As intimated earlier, events tourism can have an impact on the livelihoods of local people. The event can lead to a number of benefits ranging from infrastructural development through enhancement of local small, medium and micro enterprises (SMMEs) in the study area.

The development of the infrastructure has a number of spin-offs for rural communities such as are found in the uMkhosi Womhlanga environment, since this is one of the ways in which tourism can influence the livelihoods of the local rural communities that are basically poor. Sarkar (2009) argues that the key challenges to rural tourism development are infrastructure, connectivity and sanitation. When infrastructure expands, the growing tourism industry gets support and grows further. The provision of roads helps to link different tourist destinations and makes it easy for the tourists and local people to travel from one area to another (Mbaiwa 2003).

It should be borne in mind that the places where uMkhosi Womhlanga is held are in remote rural areas. Therefore the success of such a destination depends mainly on its image and popularity (Barker 2003). The remoteness of such a destination makes it hard to reach. As such, the more visitors come to the destination the more jobs are created, which will ultimately contribute to poverty alleviation. Another positive implication is that transportation in such areas gets to

be improved and also enhances the inflow of new ideas and the movement of goods and services between the local places and outside markets.

2.4.6 Some Negative Implications

In contrast to the positive impacts discussed above, there can be negative implications which can lead to the degradation of the livelihoods of local people. The increased inflow of tourists from outside the area may negatively influence the local culture by introducing foreign elements into the local cultural environment. The overcrowding of the rural environment and the inherent pollution of the environment by a large crowd is a negative factor which might pose a challenge to an area not structurally designed to hold many people.

According to Lewis (1998), it is usual for the rural community that features a popular attraction to become unhappy when they find that during the peak of the event the outsiders do not respect their way of life. In essence the Department of Environmental Affairs and Tourism (DEAT, 1996) has advocated that it is essential when initiating an events tourism business to conform to the required assessments of environmental, socio-cultural, political and economic impacts as a prerequisite to the development process. The events tourism venture must respect the local, natural and cultural traditions, be sensitive to the host culture, maintain and encourage natural, economic, social and cultural diversity, and use local resources sustainably (DEAT, 1996).

2.5 THE CONTRIBUTION OF UMKHOSI WOMHLANGA TO RURAL/CULTURAL HERITAGE TOURISM

There is a strong and at times multifaceted relationship between culture, heritage and tourism (Smith, 2009; Smith et al., 2010; Ashworth & Tunbridge, 2009). Heritage tourism deals with the preservation and conservation of cultural heritage attractions such as festival and traditional events. UMKhosi Womhlanga is a cultural heritage event that is celebrated by the Zulu nation.

Ching-Fu & Pei-Chun (2010) emphasize that heritage tourism must possess the following attributes in order to be successful:

- a) Uniqueness.
- b) Attractive resources.
- c) Good maintenance.
- d) Firm tourism policy.
- e) Community support.

Heritage tourism can have positive or negative impacts on the livelihoods of rural communities (Kausar & Nishikawa, 2010). Cultural heritage tourism can be used to alleviate poverty, create job opportunities and develop the host communities when implemented and managed in a proper manner. Authors like Hughes & Carlsen (2010) and Breathnach (2009) are concerned about the commercialization of heritage tourism, where the focus is on making profits at the expense of people's culture and heritage.

Commercialization of culture and heritage results in the degradation of the origins of the resources or attractions (Hughes & Carlsen, 2010). Major heritage tourism challenges are commercialization and visitor management. An event like uMkhosi Womhlanga attracts many visitors, and if this is not well managed and monitored it can lead to the degradation of culture. The behaviour, expectations and demand of the market may lead to changes that will compromise the origins of uMkhosi Womhlanga as a cultural event. Cohen (1988) argues that commercialization can be positive when it promotes cultural identity and authenticity.

2.6 CONCLUSION

Ceremonial events are part of a nation's culture and pride. There are three different countries in Africa that celebrate the purity of young women. These ceremonies have different procedures. What is common to the three ceremonies is the gathering together of the people to celebrate the young women and the dancing involved. The focus is on instilling skills, knowledge and values in these young women as they are prepared for womanhood and to be mothers of future generations.

CHAPTER 3

CONCEPTUAL FRAMEWORK: PLANNING, MANAGEMENT AND POLICIES/STRATEGIES.

3.1 INTRODUCTION

Management of events requires the use of stringent tools and techniques to guarantee success, especially for cultural events like uMkhosi Womhlanga, owing to their complex nature, scope and irregular requirements. Planning is one of the essential tools that should be considered for every event. An in-depth understanding of all the logistics of hosting an event is of great importance. Planning and management are interdependent elements. Planning is one of the crucial functions of management for hosting successful events (Watt, 1998; Shone & Parry, 2001). Furthermore, Shone & Parry (2004) point out that events are non-routine, which means that the celebratory aspects and unique features set them apart from other normal, day-to-day activities.

In this chapter, the researcher intends to establish a deeper understanding of the conceptual framework for event planning, management and policies in relation to the events sector. Various sources and literature focusing on planning, management and policies in general and within the context of event management will be reviewed. This research study is aimed at gathering information that will inform and bring more insight to the research problem statement, and also provide much needed data to events managers.

3.2 PLANNING AS A COMPONENT OF THE EVENT MANAGEMENT PROCESS

Planning is defined as a process that involves following a sequence of logical steps in identifying defined, measurable objectives and developing action plans, tactics and strategies aimed at achieving the set objectives (Ivanovic et al., 2010).

In some situations, which may be formal or informal, planning gives shape and purpose to people's lives and affords them an opportunity to gather resources in order to achieve the desired ends. Planning uMkhosi Womhlanga is no exception to this definition: the event organizers have to ensure that the planning process is done properly in order to achieve the set objectives for this event.

Planning is the first stage in the cycle of planning (Naylor, 2004). Proper planning enhances the chances that staging a successful event, specifically uMkhosi Womhlanga, can be guaranteed. Planning is essential in order to eliminate uncertainty in achieving a set of objectives, and to developing efficient operational and proper management systems (Watt, 1998). It is of vital importance that events, especially uMkhosi Womhlanga, be carefully planned in order to unveil the true potential of the ceremony as a tourism enterprise.

George (2008) reaffirms that careful planning with identified aims and objectives is a key component of any form of management. Planning as a process assists event organizers in setting the desired objectives and making decisions about the best approach to use in order to achieve good outcomes. It is essential that every event must have a logistics or operational event plan as part of the events' communication (Allen et al., 2008). There are three different kinds of plans, as identified by Watt (1998), that can be designed and implemented for a particular event to be successful, namely:

(a) Strategic plans

Refer to plans that give direction and guide an organization on how to achieve the overall set objectives. It also deals with the designing of plans and putting them into action (Ilesanmi, 2011).

(b) Specific plans

These are plans put in place in order to achieve specific set objectives, where planning that is done with a specific purpose in mind.

(c) Administrative and structural plans

These plans provide details of how the set objectives must be achieved.

It is important that the event planning committee of uMkhosi Womhlanga has a detailed event plan that will serve as a guide for the planning process to ensure

the success of the event. Event plans can be kept in archives and be used as a reference for future events. The planning process follows specific basic logical steps which are listed below.

3.2.1 Basic logical steps of the event planning process

A clear and logical events planning process is essential for any programme of action in the tourism events genre to be effectively structured, so as to benefit all stakeholders involved. To ensure that each of the above-mentioned event planning processes are efficient and effective there are crucial, basic, logical steps that need to be considered and followed. These are to:

- a) Establish the event vision and aims.
- b) Develop a policy for the events execution.
- c) Implement a vision and weigh up the end result.
- d) Set SMART objectives. The objectives must be Specific, Measurable, Achievable, Realistic with Timeframes.
- e) Conduct a feasibility study in order to make informed decisions
- f) Carry out a resource audit.
- g) Identify key activities to embark on.
- h) Outline the organizational structure and its roles.
- i) Decide on the personnel required.
- j) Select a relevant communication formation.
- k) Prepare a budget.
- l) Design a detailed plan with specific time-frames and work backwards from the event itself.
- m) Arrange meetings with desired control measures in place.
- n) Set up event implementation, presentation, preparation, opening, closure and clearing plans.
- o) Reconcile all outstanding accounts; evaluate the achievement of set aims and objectives, and, finally, record any improvements to effect for future events (Watt, 1998: pp 25).

It is crucial that the event planners of uMkhosi Womhlanga incorporate the logical steps of the event planning process in their event plan. The logical steps do not only guide the event planning process, they ensure the effectiveness and efficiency of the planning team in hosting a successful event. Consideration of the

all the logical steps is expected to guarantee and improve the presentation of uMkhosi Womhlanga to the different stakeholders.

Planning and managing an event of any type and size, is labour-intensive and time-consuming. It takes days, weeks, months, of putting in long hours for event organizers to procure all the event facilities and services needed to ensure that a particular event becomes a success (Shone & Parry, 2004). Various scholars and authors have considered the subject of planning in different contexts, fields or perspectives, yet they all cite similar attributes of the planning process (Strydom, 1999; Heller, 2002; Naylor, 2004).

From the marketing perspective, planning has a number of advantages as identified by Strydom (1999: pp 245). Planning

- (a) promotes systematic thinking;
- (b) forms the basis of sequential decision-making;
- (c) improves coordination in various levels of management or departments;
- (d) augments the ability to adapt to changing situations;
- (e) recognizes marketing opportunities, and
- (f) institutes performance standards for measuring desired outcomes.

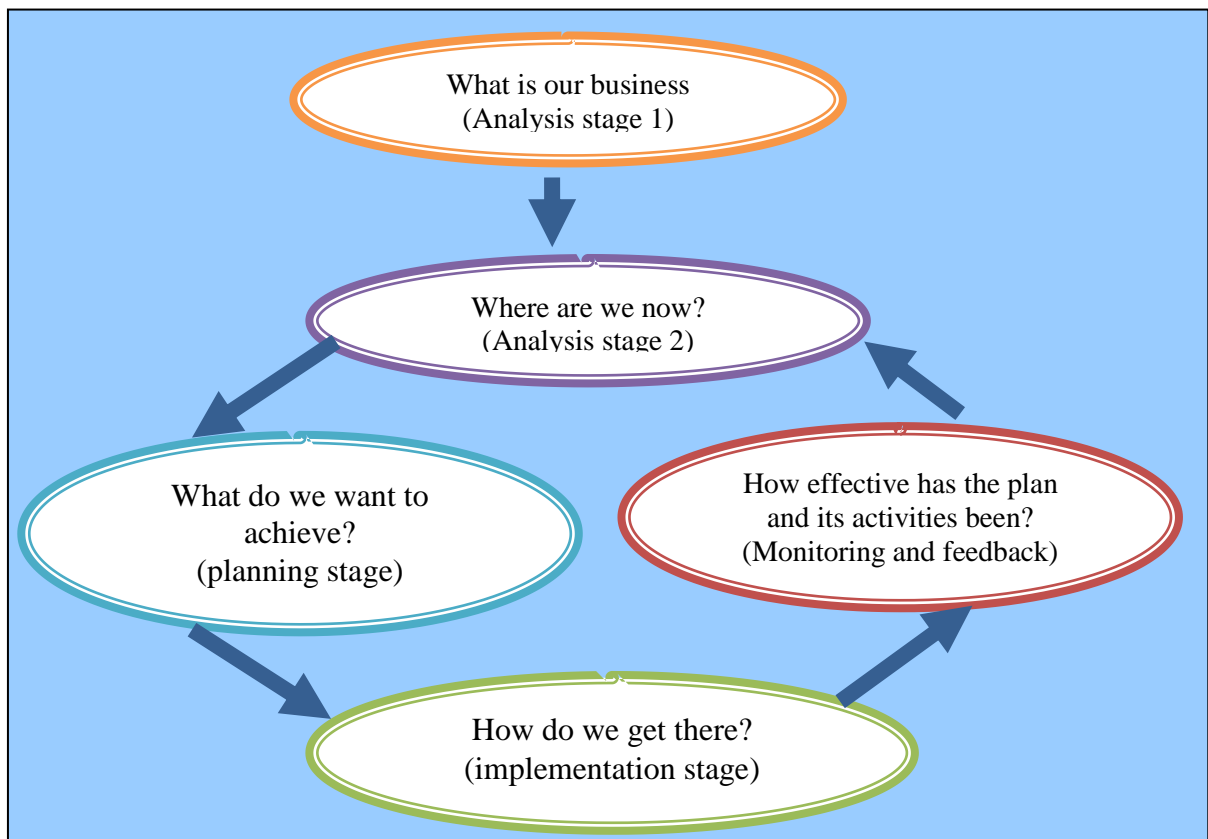
In the case of uMkhosi Womhlanga, the planning advantages mentioned above are applicable in different ways. Based on the provision of facilities, services and preparations on the event site, it is evident that there was systematic thinking and logical decision-making applied during the planning stage. uMkhosi Womhlanga is not planned and hosted in the way it was before it was banned during the colonial era in South Africa. This planning change shows that without compromising the traditional foundations of the event, it has adapted to the needs of modern society.

George (2008) points out that the end product of the marketing planning process is a well designed marketing plan. He further emphasises the importance of understanding the “human aspect” in an organization. For any plan to be successful, it is of the essence that various divisions within an organization or key personnel should identify with and participate actively during the formulation and

drafting stage. Watt (1998) and George (2008) put forth planning as an essential basis and tool for success, provided all the aspects present within a given environment where the event exists are considered.

Getz et al., (2007) define planning as a process that is future oriented. It deals with the setting of goals and objectives by an organization. Action plans are put in place and set in motion with the aim of achieving the set goals and objectives in mind. During this process clear, sound and informed decisions must be made. Conway (2009) suggests that an event plan can never be complete as it can be reviewed and refined as many times as possible before the event to ensure that the end product (event) is almost perfect (Refer to Figure 3.1).

FIGURE 3.1 THE PLANNING PROCESS WITHIN THE MARKETING CONTEXT



Source: George (2008: pp 77).

In addition, Conway (2009) explains that once an event plan is complete it can be submitted to the authorities for approval. After the stage where an event plan has been approved by the responsible bodies, major changes cannot be made to the

plan except for minor improvements that are also subject to approval by the authorities. What is shown in Figure 3.1 are the different stages of the planning process which guide and inform a successful planning process as well as essential questions that enlighten this process. The questions clarify what needs to be done in each stage of the process.

During the initial analysis stage of the process it is imperative that planners of uMkhosi Womhlanga define exactly and fully understand what the purpose is of hosting the event. Furthermore, it is important to ascertain the existing conditions such as political, economic and environmental conditions that surround the event. Stock of available physical and human resources must be taken. All these considerations will ensure that the desired event goals and objectives are implemented successfully. Constant monitoring, evaluation and review of the plan are essential since events exist within unpredictable, changing environments.

Shone & Parry (2001) affirm that planning not only enables event organizers to pinpoint problems but also present opportunities to exploit in relation to the event. For an amateur event organizer, planning an event is totally different from that of a proficient event organizer. For the first-time organizer, planning can be time-consuming and demanding. On the other hand, for a seasoned event planner, experience and exposure to hosting events is an advantage, since there are records and plans from previous events in the archives.

Planning uMkhosi Womhlanga would benefit seasoned event planners that are aware of records of previous events. The event has become a popular tourist attraction and contributes significantly to the economy and tourism industry of KwaZulu-Natal. It is therefore essential to raise the quality of the event by hosting a successful event that meets the expectations of local and international communities. In the process it is vital to ensure the sustainability of the event by preserving the Zulu culture and practices that inform the basis of the event.

Tassiopoulos (2005) asserts that it is important for an event organizer to endlessly monitor the current situation and environment in which the event exists. When this exercise has been performed, it must be weighed against the designed event

plan to avoid deviating from the original event plan be owing to changing and unforeseen situations. Different authors have sighted a number of benefits that can accrue for the event organisers when planning.

Among these authors are Shone & Parry (2004), who mention better coordination, focus, thinking ahead and effective control. There is Tassiopoulos (2005), who cites time management and financial management, then Allen (2005), who alludes to communication, inspiration, motivation, responsibility and accountability as benefits of planning. Hannagan (1998) and Thompson (1997) emphasize that event planners need to note that event plans must be adapted to changing circumstances and environments in order to be able to overcome planning pitfalls such as over-planning, obsession with details as against the mapped-out plans.

The main focus of event planning should be on planning manageable activities to meet the interests of the host community. An event plan should serve as a guideline, not as a conclusive document that is rigid and binding (Johnson & Scholes, 1999). The event plan that was used to host uMkhosi Womhlanga two decades ago cannot be implemented as is today owing to changing social, environmental and economic situations, but it can be used as a reference from the archives. It is imperative to bear in mind the benefits that an event can accrue.

The event organizers of uMkhosi Womhlanga, need to acknowledge that the event exists within a dynamic and changing society. Cooper et al., (1998) reiterate that planning is about accommodating both human and procedural features. uMkhosi Womhlanga should therefore be planned with careful consideration of the aspects mentioned above in order to ensure its success and sustainability.

3.2.2 Factors affecting the planning process

Shone & Parry (2004), George (2008) and Cooper et al., (1998) caution event organizers about the factors that can spoil the planning process. The possible factors include but are not limited to the following:

- a) *Lack of management support.* It is of vital importance that all the stakeholders and management structures, that is, representatives from the Royal House, the government, the private sector and the community

involved in the hosting of the event give full support, especially in the case of a cultural and public event like uMkhosi Womhlanga. Lack of support is identified as a major hindrance that can be very difficult to resolve, hence it can cause the event to be a complete failure.

- b) *Inappropriate planning procedures.* All stakeholders involved in the hosting of events are tasked with different planning activities, which in most cases can lead to poor coordination, miscommunication, duplication of tasks and even chaos instead of unified and integrated planning.
- c) *Poor planning and management.* This factor is related to the research topic, which validates the importance of conducting this study. Careful consideration must be given to the chosen style of planning, since the whole task of planning and managing an event depends on it. The planning terms, procedures to be followed and practices involved, since uMkhosi Womhlanga is a traditional event, must be clarified to avoid confusion of all the stakeholders involved. The event organizers need to understand clearly how different activities are done, so as to cater for those in the event plan. For example, uMkhosi Womhlanga, cannot take place without “umhlanga” – the reed that the maidens have to carry and present to the King. The harvesting of the reed from KwaSokhulu, and its transportation to KwaNongoma and Ngwavuma, require careful planning.
- d) *Unpredictable external events.* Unforeseen socio-demographic, political, natural, environmental, economic and technological forces can interfere with the planning and management of uMkhosi Womhlanga. In most instances, the event planners cannot predict such occurrences nor prevent them, but it is they who will have to take the blame for the failure of the event.
- e) *Organisational and managerial acceptance.* The team or committee responsible for planning an event have to recognize that though there are different levels in terms of authority and involvement with the event plan, a common understanding and approval of the plan is essential for the success of the event. “No plan will survive its first contact with reality,

however good it is” (Shone & Parry, 2004:81). The event planning process must involve all stakeholders; it must not be perceived as a plan for a particular individual or a chosen few.

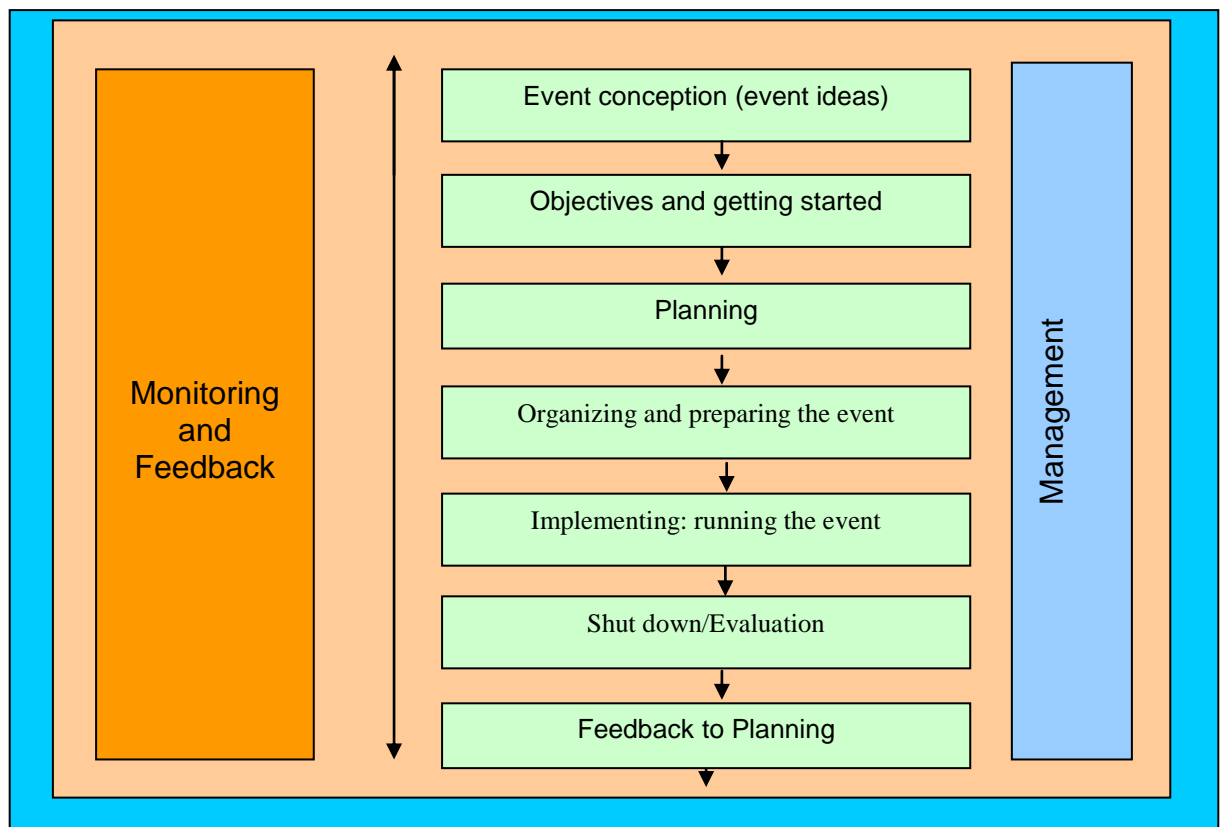
- f) *Amount of detail.* Overwhelming or too much information can be destructive and cause “paralysis analysis”. Event organizers have to guard against being so trapped in the planning process that they never get to implement the plan.

It is important to raise these factors that can badly affect the planning of events. It is therefore incumbent upon all officials and authorities that play a part in the running of tourism events management to be vigilant and seek to address such shortcomings. Furthermore, it is one of the important objectives of this study to establish whether local communities understand the fundamental meaning of uMkhosi Womhlanga; whether the policies and procedures as well as planning and management processes are effectively executed; and whether the local communities perceive the uMkhosi Womhlanga event as a tourist attraction beneficial to all stakeholders in the study area.

3.2.3 Planning as a management activity for an event.

Within the context of events management, planning as a process is considered to be the most important phase which is vital to the success of the event. According to Shone & Parry (2004: 82): “Planning is a management activity for an event”. What is reflected in Figure 3.2, is the extent to which planning is a significant part of the interrelated management activities that event organisers should take into consideration when hosting an event. According to Hall (2000), the use of the planning and management procedures can be associated with what has been called policy planning, which is a consciously chosen course of action towards achieving community development. Furthermore, Hall (2000:11) has argued that “anticipating and regulating change in a system, to promote orderly development so as to increase the social, economic, and environmental benefits of the development process”, is very important to achieve long-term sustainable development of tourist destinations.

FIGURE 3.2: PLANNING AS A MANAGEMENT ACTIVITY FOR AN EVENT.



Source: Adapted from Shone & Parry (2004)

As shown in Figure 3.2 the planning, monitoring and feedback process sets the scene for the management of an event. The fundamental stages range from conceptualization and setting of objectives through planning organization and implementation. Thereafter there is evaluation, shut down of the event, followed by planning again as a feedback process. This entire process completes the management process. The longer the time taken or spent in the planning phase, the greater the chance that the event can be successful. Comprehensive and effective planning is essential before the implementation of the event plan (Tum, et al., 2006). Determining where to start with the event planning process is always difficult, yet very crucial. Different steps of the strategic event planning process should be used for events beginning and proceeding through various stages.

For a new event, a feasibility study is a point of departure in order to ascertain whether the event idea is viable before embarking on the action plan and the delivery process. In another interpretation, the planning process may begin with

(a) conducting a comprehensive situational analysis of hosting the event, and (b) taking the decision to bid for the event afterwards. Should the outcome indicate that it is feasible for the event to take place, the bidding process is prepared and presented, after which, if successful, the planning process begins. For annual events like uMkhosi Womhlanga, event organizers need not start from scratch by conducting a feasibility study. Instead they should analyse the current situation and past event plans, then effect minor improvements or fine-tune the new event plan to adapt to the present environment (Allen, 2005).

3.3 EVENT PLANNING MODELS

Event planning has evolved into a new career field. Owing to the high standards at which events are hosted, event planners require a certain degree of training in order to be able to keep up with work and challenges. Event planning as a process includes a wide range of elements and logistics, stretching from developing a theme to cleaning up, depending on the event size and impact. Undeniably, the work of event planners is considered to be very stressful, stimulating and fast-paced. Event planners have to be multi-tasked individuals, with an ability to meet deadlines, communicate with different stakeholders, spend time in the office as well as on site and engage in physical activities when the need arises. Lastly, working long hours in events management is regarded as part of the job, which seeks to achieve the desired results for the event outcome [http://en.wikipedia.org/wiki/Event_planning (2008)].

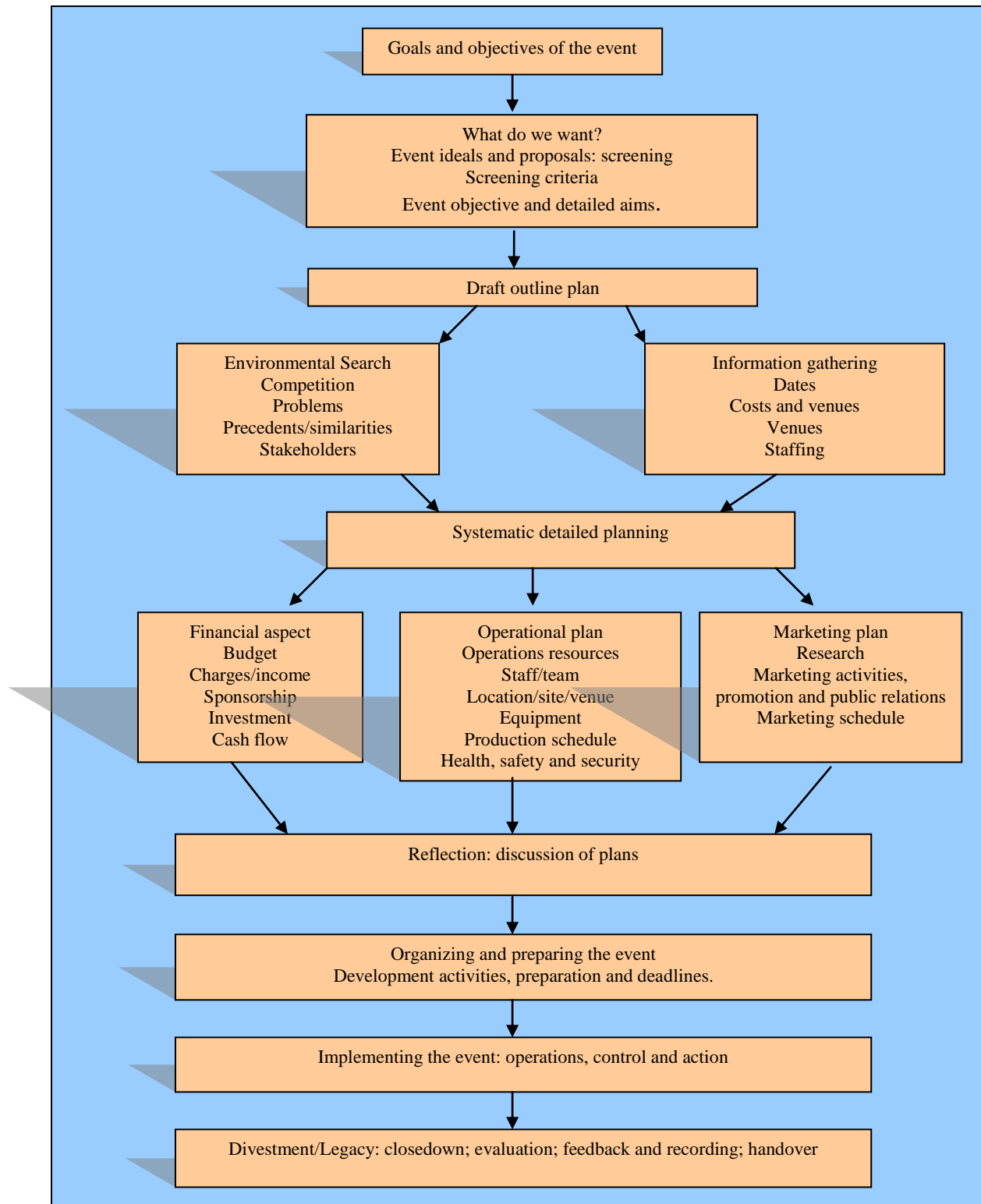
There is a variety of viable models for planning successful events. The model chosen is determined by size of the event, prior experience in event planning and mentoring, event objectives and community resources available. Authors such as Tum et al. (2006), Allen (2005) and Tassiopoulos (2005) define event planning models as rigid steps to be followed in order to produce successful events. Experienced event planners are always encouraged to use their own creativity in planning events, but first-time coordinators may need to follow a model more closely. While models are said to have “rigid steps or stages”, flexibility is crucial in order to accommodate the unique, exciting and ever changing environments in which the events take place.

Tum et al., (2006) emphasize the layout of the model and the flexibility of the event organizer using the model. The former is essential as each stage of the model will be dependent on the other, with a “replica effect”, which means that if there is a negative effect that occurs in one of the stages, especially during the initial stages, it can negatively influence the subsequent stages and vice versa. The latter is equally significant. A flexible event manager will be able to pick up even a slight change in the event plan, and immediately revisit the previous stages and find out what went wrong in order to effect positive changes.

Figure 3.3 below shows the planning model for event management. This model depicts different stages of the planning process and all the plans that must be considered within the context of events. Event plans are essential parts of a planning model. Tassiopoulos (2010) states that event plans assist event planners in organizing and prioritizing different event activities in order to achieve set event objectives. The model shows the sequence of different activities in terms of priority as well as those activities that can run concurrently owing to time limits. The model begins with the event objectives, where event organizers have to specify what the event is aimed at achieving.

All the aspects of the event should be included in the event plans. Event organizers must be able to anticipate possible challenges, unforeseen circumstances that can crop up, and come up with plans to avoid or handle such instances. Shone & Parry (2004) point out that besides the main event plan, organizers need to have contingency plans in place. This is the case with uMkhosi Womhlanga: the organizers should have an event plan in place that considers all the stakeholders involved, the environment, the circumstances, and the cultural issues around which the event will take place.

FIGURE 3.3 THE PLANNING MODEL FOR EVENT MANAGEMENT



Source: Adapted from Shone & Parry (2004)

A wide range of event planning models are available for event planners to choose from, as indicated above. With this ample choice, event planners need to understand the nature, scale and scope of their events. The circumstances,

challenges, environments, communities, other stakeholders, traditional practices and procedures involved have to be taken into consideration before proceeding with the management of an event.

Heller (2002) argues that any plan, be it an event plan or marketing plan has “limiting factors”, namely time, money and people. It is of great importance that the proposed plan denotes the actions to implement in order to address challenges or deficits. For uMkhosi Womhlanga to be executed successfully, it is imperative that the organizers are aware of the limiting factors to ensure the event is not negatively influenced by them, thus compromising the event outcome.

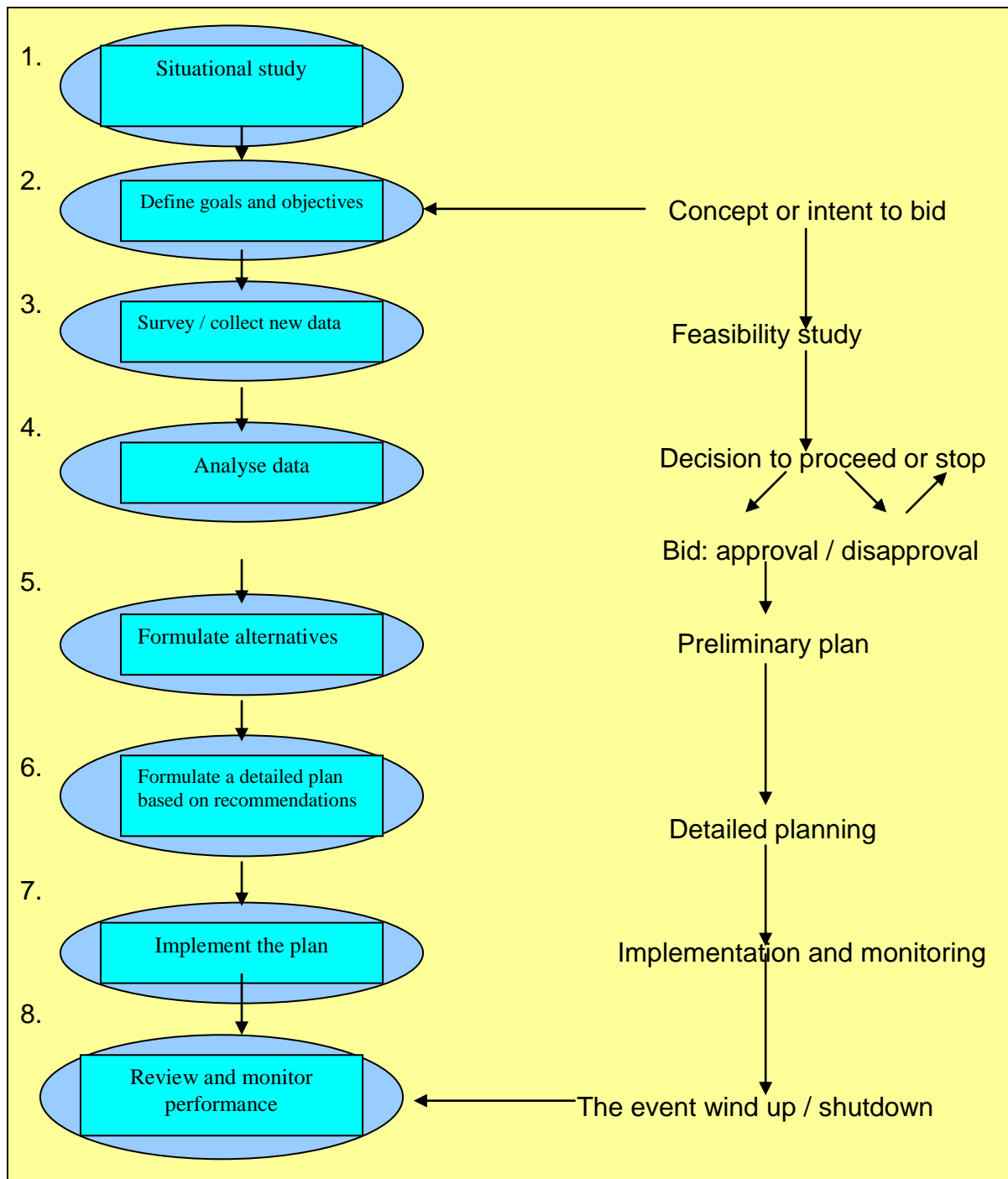
3.3.1 Event planning approaches

Tassiopoulos (2005) identifies two event planning approaches that are relevant within the events sector, namely, the systematic planning and integrated planning approach. In addition, Tassiopoulos (2010) adds that the incremental approach is the most frequently used approach within event planning circles. Furthermore, he points out that different approaches have been developed over time to cater for the specific needs of the stakeholders involved in order to realize the event objectives.

3.3.1.1 The systematic planning approach

The systematic planning approach is one of the commonly used approaches when planning an event. According to Getz (1997), the systematic planning approach evolved when the systems planning approach was merged with the event planning process. In general, the systems planning approach has a sequence of logical steps that are implemented during the planning process. The systematic planning approach can be applied within the context of planning events, and contributes by assisting event planners to plan successful events. The systems planning approach and event planning process have eight basic steps each, as indicated in Figure 3.4 below.

FIGURE 3.4 THE RELATIONSHIP BETWEEN THE SYSTEMATIC AND THE EVENT PLANNING PROCESS



Source: Adapted from Tassiopoulos (2005)

The systems approach begins with studying the existing situation which leads to defining goals and objectives of the event. A survey is conducted or new information concerning the event activities is gathered in order to formulate alternatives as part of the production process. Detailed plans are put together and

implemented. The last step of this approach involves the review and monitoring of performance during the event (Tassiopoulos, 2005).

On the one hand, the event planning process starts with the conception of the idea to hold the event; a feasibility study is conducted to ascertain the likelihood of hosting a successful event. Through the information collected an informed decision to proceed or stop the event is made. Preliminary plans are then designed and subjected to the approval or disapproval of the bid. If the bid is approved, the next stage is to engage in detailed planning of the event activities. This stage is followed by the implementation of the event plan, where the event itself is presented, leading to wind up or shutdown.

On the other hand, the systems planning process begins with the situational analysis before defining goals and objectives of the project. Data is collected and analysed in order to be able to devise preferred alternatives if need be. Based on the recommendations after data analysis, a plan is designed and implemented, and lastly the performance is monitored and reviewed. It is important that the different stages of both, the systems approach and event planning process, be intertwined so as complement each other to ensure the success of the project or event.

3.3.1.2 The integrated event planning process

The integrated planning approach within the context of event planning is mostly used since it focuses on addressing issues of community participation and funding of events over a five-year period (Tassiopoulos, 2005). In general, the integrated development planning process was developed for the Department of Housing and Local Government in 1998 as a tool to implement the rural and urban development programmes. The emphasis was more on stakeholder and community involvement, the efficient coordination, distribution and effective use of resources as compared to mere regulation and delivery of service that was done by local government and municipalities before South Africa's democracy (Tassiopoulos, 2005).

The planning process also directly influences the event planning and management sector, which depends on the involvement of surrounding communities and local government for funding. The events sector cannot function in isolation by coordinating and hosting events. Instead, all event developments proposed must be part of the integrated development plan (IDP) of a particular province, district or local municipality. Within the context of events, the integrated development planning process was adapted to put emphasis on conducting an environmental impact assessment (EIA). The environmental scoping is done to determine the extent of either positive or negative impacts of the event on the physical location. The environmental impact report (EIR) given after the EIA has been conducted assists the event planners in making an informed decision on whether to proceed or not with the developments of a planned event (Tassiopoluos, 2005; Sandham et al., 2008).

3.4 MANAGEMENT AS BASIS FOR SUCCESSFUL EVENTS

Management is concerned with different activities, practices and processes to attain desired set objectives through effective, efficient control and use of available resources (Biard, et al., 1990; Cheminais, et al., 1998). The concept of management is very wide, encompassing all aspects and operations of a particular organization, including financial management, humanistic management, time management, knowledge management, crisis management, risk management, stakeholder management, procurement and chain management, capacity management, arts and cultural management and resource management (Getz et al., 2007).

Weinclaw (2009) defines management as a process of “effectively and efficiently accomplishing work through coordination and supervision of others”. An event cannot be a one-man show. An event manager depends on other people for support in order to deliver a successful event. In other words, the events management process can enhance the cultural and heritage resources as well as related natural resources (umhlanga, swamps and rivers), conservation, biodiversity and the sustainability of these natural resources, which are all expected to improve the quality of life of people in the study area. It is therefore of

utmost importance to establish the possible relationship between events management and the impact tourism could have on local areas with diversity of resources (Odendaal & Schoeman, 1990). The tourism White Paper (DEAT, 1996) has suggested that a positive impact of tourism on the local community and environment can only be achieved if there are adequate skilled development opportunities for previously disadvantaged communities [PDCs] of KwaZulu-Natal.

3.4.1 Generic management theories

Henri Fayol, a French mining engineer and theorist cited in Torkildsen (2005), came up with the “classical management theory” that is concerned with the “administration of the business”, focusing more on the “efficient design structure of organizations”. In his work, Fayol accentuated five management processes: planning, organizing, commanding, coordinating and controlling; and fourteen management principles, of which “the unity of command” became the most popular.

Like any other theory, the classical management theory had imperfections, such as its failure to embrace the “people element” in an organization. Theorists like Frederick Taylor, Max Weber, Douglas McGregor, Frederick Herzberg and Abraham Maslow came up with different management theories that were concerned with the human factor, the roles, responsibilities and performances of employees in any organization (Morden, 2004).

Generally, there are various management styles which can be adopted and implemented by different organizations for diverse situations. Morden (2004) defines a management style as an approach that is used by different organizations to supervise performance, output, efficiency and the employees’ behaviour. A management style deals with the supervision of employees in the work environment, focusing mainly on the performance of tasks or duties given to individuals. It is important that managers, event managers in this case, be aware and exposed to different management styles that could be suitable for particular event situations (Heller, 2002). Event managers need to understand the group of people or individuals to be managed, in order to choose the most suitable management style.

Besides the internal and external environmental factors that determine an appropriate management style to adopt and implement, there is a variety of management styles to choose from. Morden (2004) identifies Maslow's hierarchy of needs, Herzberg's two-factor theory, Argy's immaturity-maturity theory, Vroom and Lawler's theory, achievement motivation, Theory X, Theory Y, Theory Z, Likert's analysis, management by wandering around (MBWA). Torkildsen (2005) argues that management by exception (MBE) and management by objectives (MBO) are commonly used in the business world

Within the event management perspective, management is viewed as the key to success for any event organization. Good management can only be effective when properly implemented and the human factor of management is taken into consideration. Drucker, cited in Watt (1998), defines a manager as "one who has the task of creating a true whole that is larger than the sum of its parts, a productive entity that turns out more than the sum of the resources put into it".

This definition emphasizes that the individual or manager needs to possess knowledge and skills such as leadership, delegation, decision making, communication, mentoring, coaching, motivating and team building. Heller (2002) emphasizes that delegation and leadership cannot be divorced from management. An event manager who is able to blend and master the two skills with the rest, is able to build a good reputation as well as make a mark within the events sector.

Delegation refers to the decisions taken by the manager about which task should be performed by whom within the team, thus giving individuals the responsibility, authority and resources to complete the task (Torkildsen, 2005). Delegating is not a matter of giving or passing on tasks that the manager is unable to do, but one of empowering and involving other team members. Event managers must understand that delegating tasks only means giving responsibility and power to perform a task to an individual, but not total accountability, as it is the event manager that is accountable for all activities pertaining to the event or project (Heller, 2002).

It is vital that the event planning committee that is in place for uMkhosi Womhlanga understands the power and authority they possess. Each individual or person must be fully aware of the duties, responsibilities and the role to play. Members of the committee must be aware of the objectives and the event plan, especially the activities and facilities required for the production of a successful event. Individuals assigned various activities and tasks should be aware that they are responsible for coordinating the given tasks according to the event plan agreed upon. Members cannot deviate from the event plan, or make their own decisions contrary to the plan (Conway, 2009).

The head of the organizing committee is the one responsible and accountable for the success or failure of uMkhosi Womhlanga, therefore it is essential to work as a team as well as work towards achieving the main goal, which is to host a successful event. For a team to function efficiently and effectively, a good leader is an essential ingredient. A leader is a person who possesses personal traits such as intelligence, charisma, and the ability to work through and with people in order to get results (Torkildsen, 2005).

Armstrong (1990) defines leadership as a way of letting things happen through other people, while Northouse (2001) views leadership as a process where an individual influences, inspires and motivates other team members in order to achieve a shared goal. According to Gursoy *et al*, (2004) Events depend on the support of volunteers before and during the event. Ralston *et al.*, (2005) point out that people volunteer for different reasons. Some volunteers offer their services freely as long as they are enjoying the experience of being part of the event, or personal expectations are met.

Van der Wagen (2001) explains that the responsibility and focus of the event leader is to give guidance and facilitate the carrying out of different tasks by different individuals, motivating the individuals to work hard and to celebrate the success of the event. The most essential skills that event managers need to develop for task management include planning, organizing and controlling, while

for people management the skills needed include informing, leading and reinforcing.

In the light of the above views and definitions, the leadership of the planning committee of uMkhosi Womhlanga should not just assign tasks to teams or individuals and let them do things as they please, but they should direct and monitor the progress of the event production. By so doing the head of the committee can monitor all the actions taken, how they are shaped and fine-tuned towards achieving the desired end, which is hosting a successful event. Hence Torkildsen (2005) says that “effective leaders see the big picture and long-term goals yet handle the smaller issues as needs demand”.

3.5 EVENT MANAGEMENT MODELS

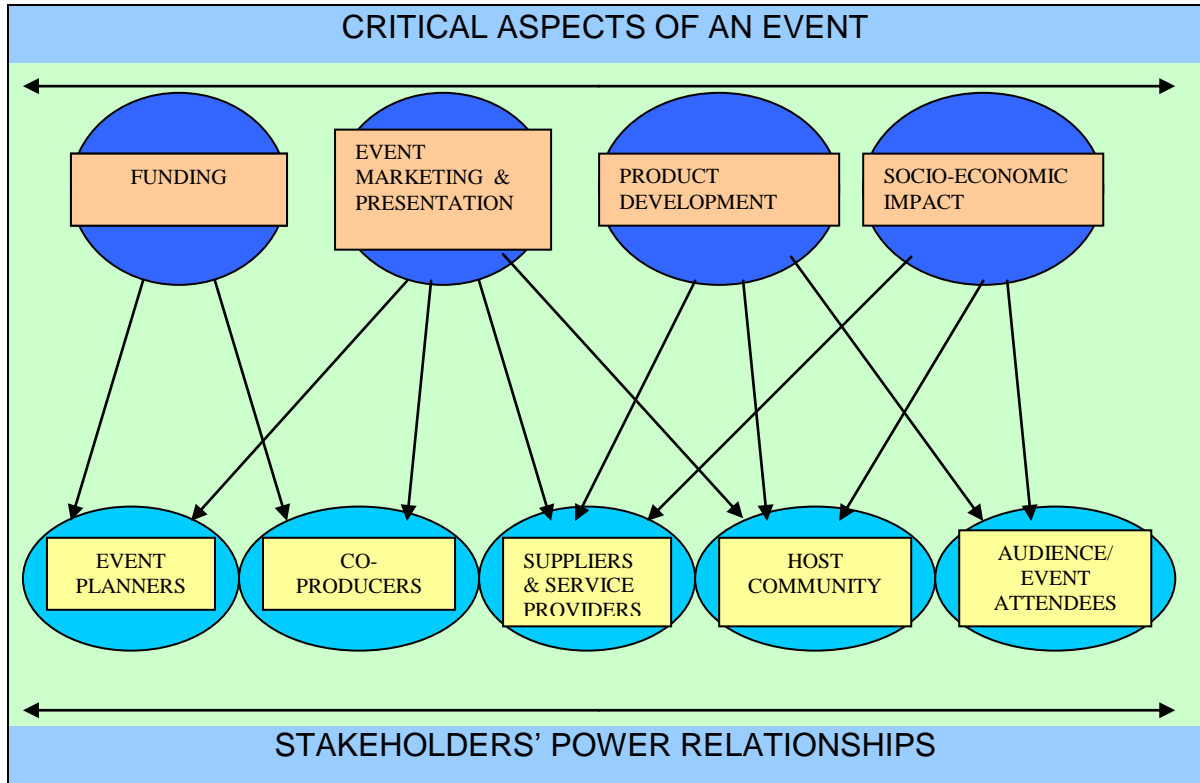
Tum et al. (2006) and Getz et al. (2007) agree that event management models assist event managers/planners in planning and hosting successful events. Models result from thorough research conducted in a particular field and contain a combination of relevant ideas and findings of different researchers. Models such as Figures 3.5 and 3.6 below serve as a source of reference that event planners can use, as they include all the phases of planning and managing an event, from start to the finish. Lastly, models assist event managers by presenting all the aspects, activities or issues to consider when planning an event, from the initial stage up to implementation through to the evaluation stage.

Figure 3.5 below depicts an event management process devised by Capriello & Rotherman (2011). This model explains the relationships that exist between the event's critical aspects and stakeholders' power. With every event there are critical issues that require serious consideration before the planning and implementation of the event idea. It is essential, for the success of an event that organizers foster a sense of belonging, ownership and commitment within the host community.

At times power relations that exist among stakeholders within the host community can present serious obstacles. Inappropriate use of power may lead to conflicts

and complicate the critical issues for event organizers. The model also shows the relationship networks that exist between socio-economic impact, event suppliers and the audience.

FIGURE 3.5 AN EVENT MANAGEMENT MODEL



Source: Adapted from Capriello & Rotherman (2011).

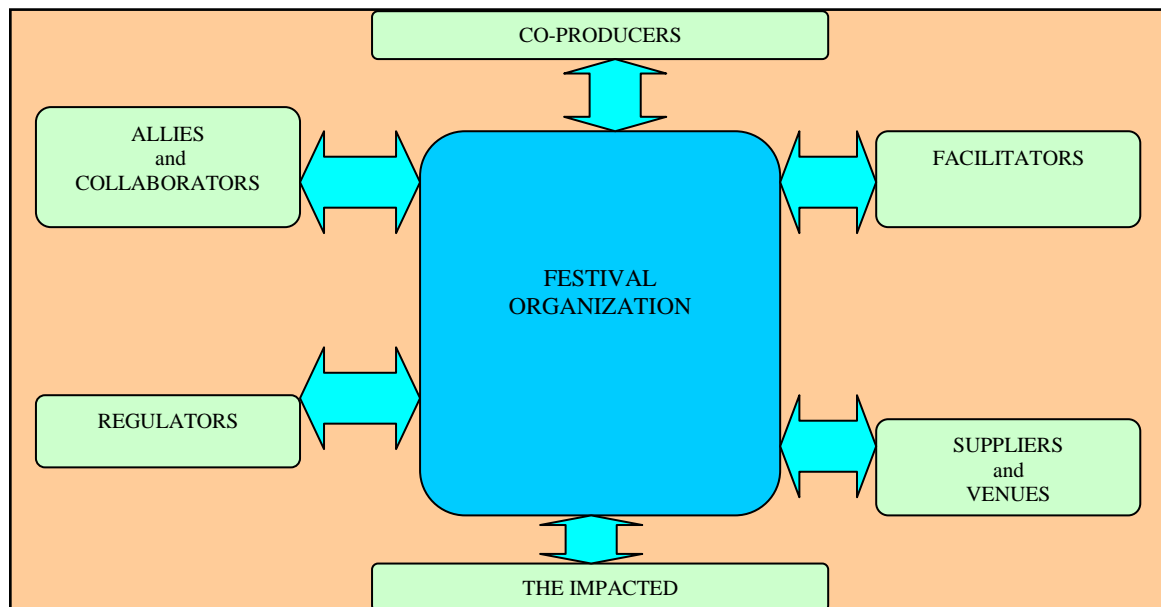
In terms of product development, event marketing and presentation there must be links that exist between facilitators, co-producers, the suppliers' host community and the audience. When event ideas evolve, product development, marketing strategies and funding become crucial factors, and all depend on the stakeholders' power relationships in order to succeed.

The event planners of uMkhosi Womhlanga must be aware of the networks that exist among different stakeholders' power relationships and influence on the events' critical issues. This will enable the event planners to be proactive and avoid conflicts that may arise owing to misuse of power by stakeholders.

Getz et al., (2007) viewed and categorized stakeholders' roles differently from Capriello & Rotherman's (2011) angle. Figure 3.6 below depicts an event

management model with focus on stakeholder management. Like Capriello & Rotherman (2011), the events management model designed by Getz et al. (2007) shows the networks that exist between different stakeholders who are involved in an event. At times these stakeholders wear multiple hats, and this often leads to confusion and contradiction of policies and procedures. According to Getz et al., (2007), co-producers represent independent organizations who willingly get involved in the event. Allies and collaborators offer intangible assistance, like TKZN who play an advertising and marketing role for uMkhosi Womhlanga. Regulators give approval, and their support and cooperation is essential.

FIGURE 3.6 AN EVENT MANAGEMENT MODEL FOCUSING ON STAKEHOLDER MANAGEMENT.



Source: Getz et al., (2007)

Facilitators, that is, the Department of Arts and Culture (DAC) in the case of uMkhosi Womhlanga, provide resources and support to make an event a success. Suppliers and venues refer to service providers who give essential services needed for the event such as food, accommodation, water and security, to name just a few. The impacted refers to the event attendees or those affected by the event. Lastly, festival organization consists of the event owners, investors, directors, employees, volunteers, advisors and members who have an interest in the event.

Furthermore, research conducted on event management models depicts that there are similar yet different models of managing an event. There are different types of events taking place, which are surrounded by ever-changing situations and circumstances, owing to unexpected changes and challenges (Torkildsen, 2005; Tum, et al., 2006). Seasoned event planners or organizations must be in a position to foresee these circumstances and put action plans in place in order to overcome such challenges when they arise. Hence a good and successful event plan always incorporates a contingency plan.

3.5.1 Relationship between models and event management organizations

The event planner or event team can have the best event plan in place based on the comprehensive models, but if the organization is poorly managed the event cannot be a success. Torlkidsen (2005) points out the differences between good and poor event management organizations.

Tourism management models in general strive to provide a progressive events tourism mechanism that will enhance knowledge and experience for the tourists, service providers and local communities. This relationship would be achieved through increased socio-economic benefits and improved cultural and natural resource management according to the South African Department of Tourism (the Department of Environmental Affairs and Tourism before 2009) and (DoT, 2010). This process should, at the same time, provide socio-economic benefits to local communities in order for them to enjoy a better quality of life, as indicated in the White Paper on the Development and Promotion of Tourism (DEAT, 1996).

Table 3.1, given below, juxtaposes good management organization and poor management organization. The model outlines factors that determine the management of different aspects of an event as poor or as good. Some of the factors considered include the clarity of objectives, coordination, administration, planning time, communication, licensing and evaluation. The organization that plans and hosts uMkhosi Womhlanga can assess itself in terms of being a poor or good management organization. The ability to plan a successful event depends on the leader and the organizing team.

TABLE 3.1 THE DIFFERENCES BETWEEN GOOD AND POOR EVENT MANAGEMENT ORGANIZATION

Event Aspect	Good Management Organization	Poor Management Organization
1. Clarity of objectives	Clear, written, agreed and all committed to.	Vague aims with good intentions, hopes and dreams lacking clear objectives.
2. Coordinator	High calibre authority, committed and responsible.	Different coordinators resulting in lack of direction and duplication.
3. Administration	Skilled, knowledgeable, organized systems, records and accounting.	Unorganized with ad hoc systems.
4. Planning time	Long lead-in time with built-in contingency plans for each stage.	Short lead time with no contingency plans for each stage, resulting in last minute panics.
5. Organization	Organized overall structure with separate units for specific tasks.	No workable structure with too many or very few organizers.
6. Unity, coordination and communication	Team spirit and effort, positive attitude with enthusiasm.	Lack of commitment, many working in isolation.
7. Problem anticipation	Potential problem identified; alternatives, contingency, emergency plans drawn up.	No specific plan in place, 'head in the sand' when problems surface.
8. Licensing and regulations	Licensing authorities, police, health, first aid and fire brigade consulted at the outset.	Licensing is thought of afterwards.
9. Professional presentation	Good start, finish, timing with glamour, novelty and style.	Rough/unpolished start and finish, poor timing and presentation.
10. Evaluation and lesson from the past.	Pre-, during and post-evaluation plans in place.	No clear evaluation procedure, income and no records for future events.

Source: Adapted from Torkildsen (2005)

Collier (1998) points out that for organizations to perform well the employees' needs must be satisfied. In turn the staff will be committed and motivated to do their job in an exceptional manner. On the other hand, Haines et al. (2005) emphasizes that commitment is the basis of success, and it is the top management of an organization that must lead by example. For uMkhosi Womhlanga to realize its full potential as a cultural attraction, the organization(s) responsible for planning and managing the event must adopt good management characteristics.

3.6 ELEMENTS OF EVENTS LOGISTICS

The word logistics emanates from the Greek word *logistikos* which alludes to being skilled in calculating. In the historical context, the Romans used the term for the administration of armies. In the context of events, it is concerned with the flow and supply of products to customers, the supply of facilities to and from the event site up to the last stage of an event, and the event shutdown. Pagonis (1992) states that the most difficult task in logistics is to look at a list and spot what is missing. It is essential that for each event planned a checklist is designed to ensure that all aspects of the event are covered. According to <http://www.dictionary.reference.com/browse/checklist> (2013), a checklist is defined as a list of items used to ensure that no tasks are left out, no important aspects are forgotten, that all key functions are checked.

Even for uMkhosi Womhlanga, it is vital that a checklist be designed and checked in order to ensure that all the aspects of the event have been carried out. In a case where a particular aspect has been overlooked or omitted, through a checklist that aspect can surface and be dealt with before the event is presented. If possible the checklist must be double-checked by different people to ensure that all the items or tasks have been carried out as expected. A comprehensive checklist can contribute positively towards the success of an event.

3.7 STAGING OF AN EVENT

Staging an event is different and flexible depending on the type and requirements of the event. There are event staging aspects that are relevant even for uMkhosi Womhlanga which the team organizing the event must have an understanding of. Staging an event includes all the aspects of an event that make it possible for performances to take place (Van der Wagen, 2001).

On the other hand, staging also refers to the elevated platform at an event where different performances are carried out (Wolf & Wolf, 2005). This staging or stage is often confused with staging an event. Allen (2005) identified the following aspects as main concerns for event planners or organizers when planning an event:

3.7.1 Theming and event design

Allen (2005) suggests that a theme of an event must distinguish a particular event from other events, even similar events. Deciding on the relevant theme of the event is very challenging. The event planners or committee responsible for the event theme must make a very artistic and creative decision. To enhance the chosen theme, all the aspects of the event must be relevant to the theme. Van der Wagen (2001) and Malouf (1999) assert that for a unique, breathtaking and successful event that will dazzle event visitors, the theme designers need to be very creative and have the ability to stretch their imagination. Any illusive idea must be planned, organized and presented as reality.

Choosing a theme for an event is not a simple task. The ideal theme is not the one spelled out in words but a set-up that can speak for itself (Wolf & Wolf, 2005). Van der Wagen (2001) suggests that for some events guests can be invited to support the theme by dressing and taking part in performances related to it. The researcher agrees with van der Wagen (2001): for uMkhosi Womhlanga the theme is evident – it is the Zulu culture. Event planners for this event cannot change the event theme. If they do the event can lose its meaning and tradition.

During uMkhosi Womhlanga maidens and other visitors dress up in their traditional attire, even “Amahubo”, and the dance narrates incidents that took place within the royal household and community in the past. Furthermore, the theme can be accentuated through colour scheme, location, dance, humour and fantasy.

3.7.2 Choice of venue

Selecting the site or location where the event will take place is crucial, as taking the wrong decision about the venue can spoil the whole event. The event venue must be relevant to the other aspects of the event such as decoration. When choosing a venue, event planners need to consider the needs of the three major stakeholders involved in the event, namely the audience, performers and organizers, with their different expectations regarding the event venue.

Tassiopoulos (2005) and Van der Wagen (2001) agree that the main factors to consider when selecting a venue include age and size of the venue, physical location of the site, its suitability for the event, availability of needed facilities, transport, parking and distance from accommodation facilities and attractions, to name but a few. The event venue must be pertinent to the event theme, offer comfort, clear sight lines, enough entrance and exit points, safety and security, VIP parking or a drop-off zone, and access for emergency vehicles.

Owing to the nature of uMkhosi Womhlanga, selection of the venue is a given. According to tradition the event must take place at the royal palace, hence the maidens carry the reed and present it to the King at the entrance of the royal palace.

3.7.3 Audience, guests and protocol

The audience and guests make up one of the most crucial elements of the event triangle. An event cannot be successful without the audience to witness it. Tassiopoulos (2005), points out that the event audience refers to the people attending the event at the venue. It also refers to the people who get exposure to

the event through television or radio as well as print media like magazines, newspapers and journals.

Sponsors willingly give sponsorship to events with the aim of gaining promotional exposure and the chance to reach their target market. Protocol deals with how the guests are addressed correctly using the appropriate titles and order of precedence (van der Wagen, 2001). Protocol is very important especially for royal ceremonial processions. Event planners should include this aspect in the planning process. To avoid making mistakes the event planners need to consult elders, protocol officers and protocol guides.

Umkhosi Womhlanga is no exception: it is vital that protocol be observed for both the King's entourage and the invited VIP guests. Ushers can be given a brief on the different colours of name tags, which will make it easy for guests to be seated in their right places. For example, *Abantwana* (members of the Royal family) *Ondlunkulu* (the King's wives) and other dignitaries have to be seated in different sections inside the VIP marquee.

Identifying individuals that are not part of the VIP guests will be easy as some people will try to occupy the VIP marquee to get closer to the King's entourage and rub shoulders with the dignitaries present. The presence of such people inside the VIP marquee poses a threat to the security of dignitaries and the King's entourage. For security purposes this particular aspect of the event requires careful planning and extensive research based on other related, relevant case studies.

3.7.4 Stage set-up

A stage is defined as a raised platform or floor where speeches, performances, prize-giving and presentations can be presented [<http://www.ardictionary.com/Stage/14020>, (2009)]. It is vital that the event manager be conversant and familiar with stage terms or stage jargon. For example, a lectern

– a stand for speakers; tracker/reader - a device used for scanning visitor cards to capture their data; and pyrotechnics, i.e. fireworks.

The arena used for uMkhosi Womhlanga does not require a stage for maidens to perform on. The floor space of the arena and its surface must be suitable for the maidens' singing and dancing. The event planners have to ensure months before the event that the grass is grown and that thorns and other objects that can harm the maidens are removed from the floor. The seating plan needs to be carefully planned for this event as it has to consider factors such as type of seating (movable chairs), clear sight lines to performances and speakers, aisles for movement, entrance and exit points and easy access for the physically challenged (Allen, 2005; van der Wagen, 2001).

3.7.5 Power, lights and sound

Power, lights and sound are important aspects of an event. Electricity supply to an event venue, whether indoor or outdoor, is essential as the functioning of lights and sound depends on it. Event planners must consider the type and amount of power needed to avoid overloaded power, which can lead to blackouts. The venue must have enough power outlets, and balance the incoming equipment voltage to that of the venue. New power ducts installed especially for the event must be properly insulated for safety reasons (Allen, 2005). To avoid mishaps a qualified electrician must be outsourced and be present throughout the event.

Lights not only permit attendees to see the activities taking place but can be used as signage lights to illuminate areas of interest within the venue. Lights are more essential for events taking place at night than for those taking place during the day. uMkhosi Womhlanga takes place during the day, therefore event planners only need to have a lighting plan in place to cater for nightfall which is expected to specify the light points, the type of lights to install, the positions lights should point at, the threshold of each light and the colours to use if necessary (Reid, 1995).

The quality of the sound system provided at an event can enhance the event experience for the guests. To ensure that this happens, Allen (2005), advises that qualified sound engineers must be responsible for setting up the sound system and control. Sound can be used as a communication tool through talkback radios or intercom for the event team, and for giving announcements to the crowd attending the event.

3.7.6 Audiovisuals and special effects

Audiovisuals and special effects can be used to augment the theme of the event. These aspects of an event require the services of qualified specialists. For audiovisuals, event planners have to decide if there is a need to hire the services of an audiovisual company. Audiovisual companies offer both lighting and sound equipment (Allen, 2005). Factors to consider when making the decision to hire or not the equipment include the financial resources available for the event, the relevance of the audiovisuals to the event plan, and the skills and reputation of the audiovisual company in delivering the desired service.

Malouf (1999) mentions that special effects can be used to create a memorable experience for the event visitors. Event planners need to be aware of risk management issues involved and the question of permits and license requirements. The fireworks display featured on the last day of uMkhosi Womhlanga can draw attention, develop excitement and maintain the interest of visitors (Goldblatt, 1997).

3.7.7 Other important event aspects

Staging an event is not centred only on the above-mentioned aspects of an event. There are other important aspects to consider depending on the nature and size of an event. These include the provision of accommodation, props, decoration, catering, a production schedule, the recording of the event, entertainment, transport, traffic management, parking, ablution facilities, safety and security, managing the environment, cleanup, flow charts, signage, event marketing and risk management

(Malouf, 1999; van der Wagen 2001; Allen, 2005; Tassiopoulos, 2005; Tum et al. 2006).

3.8 CONTINGENCY PLANS

Shone & Parry (2001: 274) define a contingency plan as “an alternative plan of action if problems occur in a given situation”. After conducting a risk assessment process and identifying the potential risks for the event, it is a wise decision for the event manager or event planner to put contingency plans in place. On the other hand, Tum, et al. (2006) point out that contingency plans must be set in motion should the pre-identified risk become a reality. These plans should be communicated to all individuals involved in the planning of the event so that should a situation arise where there are multi-crises, the event manager can delegate by giving the responsibility to another person to handle the looming risky situation before it gets out of hand and spoils the whole event.

O'Toole & Mikolaitis (2002) recommend that these plans should indicate the responsibility to be carried out, the chain of command and the procedure to be followed when dealing with the situations at hand. uMkhosi Womhlanga is no exception: anything can go wrong despite careful planning on the art of the planning team - bad weather, buses transporting the maidens not arriving on time, electricity blackouts, to mention but a few. All the “WHAT IF” situations need to be planned for and have contingency plans put in place (Allen et al., 2005).

3.9 POLICIES

The concept of “policy” relates to a planned or agreed upon course of action usually based on particular principles, for example, the government’s policies on education (Hall, 2000; Lubbe 2003). In relation to events tourism and development, Hall (2000) sees policy in relation to governmental processes, values and ideologies, the distribution of power, institutional frameworks, and decision- making processes.

Craythorne (1990: 59) avers that “Policies are concerned with events to take place in the future arising from or based on the events in the present or past”.

Goldblatt (1997) maintains that policies, procedures and practices are indispensable tools for producing and sustaining successful events. In this regard, Tassiopoulos (2005) defines policy as a set of statements which guide the decision-making process for similar situations. Fine-tuned policies and procedures guarantee the benefits for all stakeholders involved in an event. Firstly, the external stakeholders benefit by having a tool they can use to understand the organization as well as the decisions taken by the event team. Secondly, the internal stakeholders will have a clear set of guidelines on which to base their decisions. Alternatively, Goeldner & Ritchie (2009) define tourism policy, which may be events related, as a set of regulations, rules, guidelines, directives, and development/ promotion objectives and strategies that provide a framework within which the collective and individual decisions directly affecting tourism development and the daily activities within a destination are taken.

Lastly, the guests benefit, since these documents will outline the guidelines for handling life threatening situations that can endanger the event visitors. These policies are formulated at national and the provincial and local government level can only adapt these policies to the specific environments.

3.9.1 Different kinds of policies to be observed by event managers

According to Fennel (1999), all countries and tourism experts should endeavour to create tourism policy to guide their planning, management, and development of tourism events consistently throughout a region, and as a means by which to use resources in a wise and efficient manner. Furthermore, Fennel (1999) states that the sector most responsible for the impetus to create policy is government, in either a passive manner, such as in introducing legislation which is not intended to discriminate in favour of the tourism industry, or an active manner, where government takes action to discriminate in favour of tourism managerially, through

the creation of objectives and legislative support, and/or developmentally in the establishment and operation of tourism facilities and events. The context in which tourism policy is considered in this study is at local government level in providing the conceptual framework for the planning, coordination, development and management of tourism events in KwaZulu-Natal. The plethora of organizations and agencies involved in the provision of tourism events and services, and the planning, development or establishment, and management of these coordinating structures is also important. A policy document can be used in different ways within an organization. Torjman (2005) affirms that there are four different kinds of policies applicable to specific situations:

3.9.1.1 Substantive and administrative policy

The substantive policy focuses on all essential facets of community outreach governing proposed initiatives, legislation and practices. On the other hand, the administrative aspect of the policy emphasizes the administrative procedures to be implemented in relation to the collection of statistical data and evaluation of the initiatives in place. This kind of policy is mostly developed and implemented within an organization, be it government, agency or private authority related. Furthermore, policy in this regard gives advice and outlines action plans, value statements and the timeframe allocated for each event, programme or activity [<http://education.qld.gov.au/strategic/eppr/> (2010)]. This policy can be further classified as vertical and horizontal policy.

3.9.1.2 Vertical and horizontal policy

Vertical policy refers to the standard way of making policy decision, which is top to bottom. This kind of policy is developed within one organization and is translated and cascaded down to the other levels of the organization (Torjman 2005). For example, in South Africa, the national government develops and puts policies in place, which are expected to govern activities at the provincial and local government levels taking into account the specific conditions of those levels of government. The lower levels of government cannot completely change the policy as passed by

national government, but may only modify it to suit certain circumstances, environments and communities.

Horizontal policy, on the other hand, is developed by one or more organizations in charge and interested in the same cause or community work (Torjman, 2005). This policy exists within an organization or organizations at different levels of both government and non-governmental institutions (Peach, 2004). It is essential to understand that vertical and horizontal policy complement each other. Authors such as Fitzpatrick (2000), Marton (2000), Peters (2006) and Young (2008) have also echoed similar sentiments that vertical and horizontal policies present some challenges such as duplication and other implementation problems. If managed properly, vertical and horizontal policies can bring about improved efficiency, service delivery, accountability, responsibility and success to different events management initiatives. Furthermore, vertical and horizontal policies can be looked at in terms of reactive and proactive policy procedures.

Finally, it must be remembered that the role of policy, that is tourism events-related policy, is to provide high quality visitor experiences that are profitable to destination stakeholders, such as local communities, while ensuring that the culture and integrity of the destination is not compromised in terms of its environmental, social, and cultural ethos and reliability.

3.9.1.3 Reactive and proactive policy

Reactive policy refers to a policy which surfaces as a response to a particular challenge or crisis situation that requires attention (Torjman, 2005). Proactive policy is developed with the intention of prior planning and to prevent future situations that may arise. This advance planning policy enables organizations to provide effective and efficient service successfully. Proactive policy involves taking the initiative, planning for situations in advance instead of being caught off guard. Proactive policy promotes being in charge, being in control of events that happen, making

choices, taking relevant decisions beforehand and influencing matters to happen in a desired manner (Tassiopoulos, 2005).

3.9.1.4 Current and future policy

Lastly, policies can be further classified as current or future policies. The former refer to present and existing policies, and the latter focus on what is yet to come and unforeseen but anticipated situations. Current policy is also centred on the current realities surrounding the people involved. Future policy deals with future estimates, improvements projected and the sustainability of the project or event. The focus is on planning for future possibilities.

In the context of events management for staff personnel and volunteers, policy is used as a reference tool, whereas for the leaders of organizations, policy serves as a guide for future policy development. For the event planner or manager, policy is a guide used to implement the decision of management through a developed framework. Procedures and practices, on the other hand, are just vehicles for the implementation of a policy (Allen, 2005). The planning committee of uMkhosi Womhlanga must have a well developed policy in place informed by what is stipulated in national government policies and Acts. A proactive policy is essential in ensuring that all aspects of this huge event are planned for in advance. The policy is expected to serve as a guide and give direction on how to plan and organize different aspects of the event.

3.10 IMPERATIVE SUCCESS FACTORS FOR AN EVENT

Organizing a tourism event can be a very challenging task for the person or team responsible for its execution. Tassiopoulos (2005) has come up with some of the critical success factors that event planners need to take into consideration when planning an event. The factors are the following:

- (a) Setting up an appropriate structure that suits the nature and scale of the event;

- (b) Receiving support from the interested stakeholders in the area, for example, local authorities, local leadership, politicians, community and event sponsors;
- (c) Having an experienced, proactive and committed event organizer, backed up by an organized and able group of staff and volunteers;
- (d) Drawing up a well-balanced event programme with attractive, exciting activities; and
- (e) Having a unique décor which sets up the theme and enables the use of special effects to augment the experience of the attendees.

For the success of the uMkhosi Womhlanga event, all the above-mentioned factors are critical during the planning and management of the event. To ensure the success of the event monitoring and constant feedback is essential.

3.11 CONCLUSION

The planning and management of an event covers a wide range of aspects that must be carefully considered when hosting it. Successful events not only yield desired results for the organizers or planners, but also benefit other stakeholders within the sphere of influence where they are hosted. uMkhosi Womhlanga is an event that has the potential to do the same.

The various planning and management models that have been discussed above can be explored and used in the planning and management of uMkhosi Womhlanga with the aim of improving, fine-tuning and presenting a successful event of an international standard. Since uMkhosi Womhlanga is a cultural event, it is vital that the norms, values and practices of the Zulu culture relating to this event be preserved for future generations.

It is essential that the organizers of the event become aware of the different aspects of staging an event, including policies that govern the planning and management.

Lastly, the importance of having contingency plans, as well as carefully considering the success factors which can have positive or negative outcomes when hosting an event.

CHAPTER 4

PHYSICAL SETTING OF THE STUDY AREA KWAZULU-NATAL

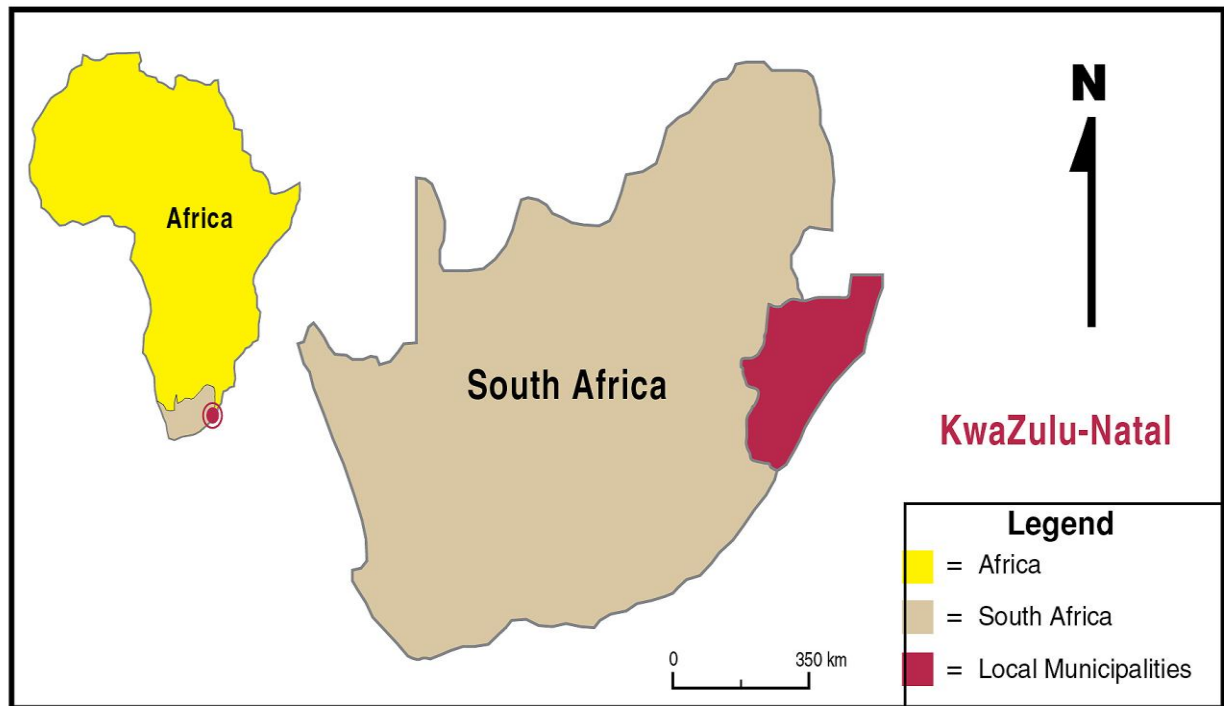
4.1 INTRODUCTION

It is important to observe and describe some of the spatial, temporal and physical settings of the study, associated with the places where uMkhosi Womhlanga is organized in KwaZulu-Natal. Furthermore, it is essential to clarify some aspects of the conceptual framework of this research study. In other words, the examination of factual realities relating to the study area is necessary, if for no other reason than to suggest the needed improvement in socio-spatial theory. Thus a careful blend of fact and theory is a prerequisite to effective spatial understanding of any area under investigation (Magi, 2010). In this regard, the researcher has found it necessary to include this chapter in this study, mainly for the purpose of linking theory to reality as well as giving the reader a clear perspective about where the research has been located. Accordingly, some expectations, which may or may not be raised by this study, will have to be met at the end of the investigation.

As was mentioned earlier, uMkhosi Womhlanga is a traditional event which takes place at eNyokeni Royal Residence in KwaNongoma and eMachobeni Royal Residence in Ngwavuma. The royal residences are all in KwaZulu-Natal, therefore it is imperative that the researcher describes the physical setting of the study area for the benefit of the reader. KwaZulu-Natal is one of nine provinces that make up South Africa, a country at the southern tip of Africa. The location of the study is in the south-eastern section of South Africa, along the Indian Ocean. On the inland side, it shares its borders with three countries, namely, Mozambique, Swaziland and Lesotho, as well as three South African provinces, namely, Mpumalanga, Free State and Eastern Cape.

This chapter therefore gives a brief history of KwaZulu-Natal highlighting elements such as climate, population, economics, infrastructure, cultural and heritage, the composition of the provincial government and the contribution of the Department of Arts and Culture (DAC), the Royal Household and Tourism KwaZulu-Natal (TKZN) to uMkhosi Womhlanga.

FIGURE 4.1 RELATIVE LOCATION OF THE STUDY AREA



[Source: <http://www.zulu.org.za>, (2009)]

KwaZulu-Natal province is popularly known as 'KZN'. It is the most preferred tourist destination due to its rich culture and favourable climate, especially along the east coast, owing to the warm Mozambique current. Apart from all this, KZN offers the "The Big Six" animals which include the "Big Five" from private game reserves, national parks, nature reserves and state-owned game reserves managed by Ezemvelo KwaZulu-Natal Wildlife. The sixth animal included in the tourists' package is the whale, which can be spotted in the Indian Ocean during whale watching season [<http://www.antbear.co.za/information/whale-tours-kzn.htm>] (2010)].

4.2 BRIEF HISTORY OF KWAZULU-NATAL

The history of KwaZulu-Natal dates back to the 17th Century as evidenced by the [<http://library.thinkquest.org/27209/History.htm> (2012)]. In November 1497 Vasco da Gama, a Portuguese explorer sailing to India, after a long journey at sea landed on the east coast of South Africa and named the place “Natalia” which later became known as “Natal” (Grootboom, 1999; Linden, 2010). The origins of the Zulu nation can be traced back to the era of Malandela, who had a son called Ntombela. Ntombela had two sons, Qwabe and Zulu. After Ntombela passed on Qwabe and Zulu quarrelled and went their separate ways, and that is how the Zulu nation evolved under the leadership of Zulu during the early 18th century [http://www.kznnorthhappenings.co.za/history_zulu_nation.htm (2010)]. When King Zulu died, he was succeeded by King Senzangakhona, who ruled the Zulu nation until his death in February 1840 [[http:// www. sahistory .org.za/people](http://www.sahistory.org.za/people) (2013)].

King Shaka took over and ruled during the early 19th century [<http://library.thinkquest.org/27209/History.htm>, (2012)]. Through his brilliant war and weapon tactics he conquered other tribes to form a bigger and stronger Zulu nation presently known as Isizwe SamaZulu (The Zulu Nation) [<http://www.south-africa-info.com/kwazulu-natal/history.htm> (2010)]. According to Linden (2010) the Zulu nation was strong and united until the death of Shaka in 1828. Clashes ensued between the Zulu nation during the reign of King Dingane in the 1830s [<http://library.thinkquest.org/27209/History.htm>, (2012)]. During the mid 1850s the British settlers brought Indians to Natal to work as sugarcane field workers. Afrikaners came to Natal during 1870s, Wasserman (2004). British settlers and Afrikaners fought over land and power to rule [<http://users.iafrica.com/a/au/aug/YEP/hist/htm>, (2010); <http://www.inabustours.com/kzn.pdf> (2012)].

According to Durham (2010) around the 1830s there was once a Republic of Natal, which stretched from the uThukela River up to uMzimvubu river in the south. The republic was under the “exchange rule” of the British settlers and Afrikaners. North of the uThukela River up to the borders of Mozambique and Swaziland, was the KwaZulu homeland under the leadership of the Zulu monarch. [<http://users.iafrica.com/a/au/aug/YEP/hist/htm>, (2010)]

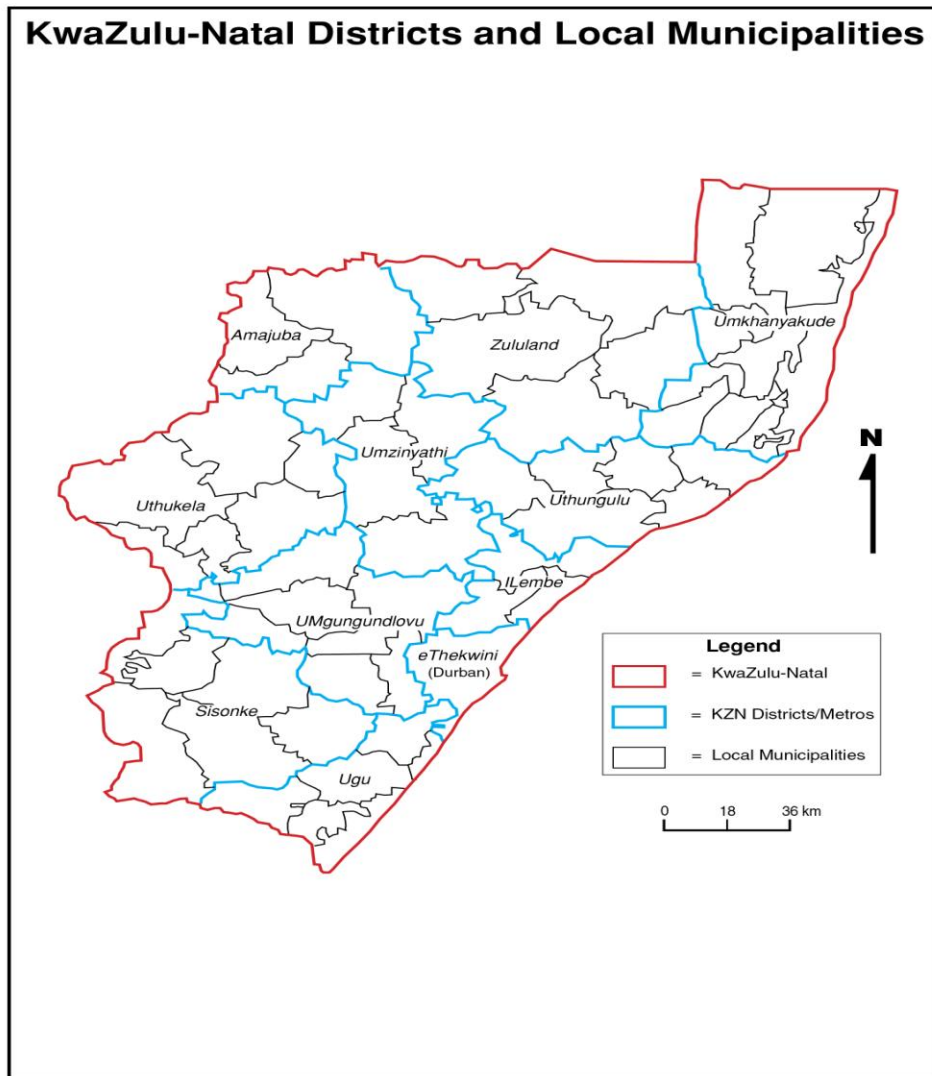
When South Africa became a democratic country in 1994, Natal, which was part of the Union of South Africa, and the KwaZulu homeland, a semi-autonomous area, were merged to form what is today known as the province of KwaZulu-Natal. In this period of history KwaZulu-Natal was the only province in South Africa that had both a king and a provincial government, with a prime minister at the head. The provincial government has the capacity to establish the laws and legal frameworks used in governing the province through various district municipalities.

Municipalities are expected to design and develop policies such as the Integrated Development Plan (IDP), the Integrated Development Framework (IDF), IEGs, the Integrated Management Plan (IMP), the Integrated Environmental Management Plan (IEMP), the Environmental Impact Assessment (EIA), and so on, which all have the objective of stimulating provincial development. These policies must be tailor-made to suit the situation of the particular municipality. They must be informed by and in line with the guidelines of the National Council of Provinces (NCOP).

4.3 SPATIAL ELEMENTS OF KWAZULU-NATAL

The Province of KwaZulu-Natal is divided into 11 districts, with about 50 local municipalities and one metropolitan municipality [<http://www.local.gov.za/KwaZulu-Natal/Pages/default.aspx> (2010)]. The capital city of the province is Pietermaritzburg. It was named after two famous Voortrekkers, Pieter Retief and Gerrit Maritz, during the early 20th century [<http://www.go2africa.com/south-africa/Pietermaritzburg> 2012)].

FIGURE 4.2 KWAZULU-NATAL DISTRICTS AND LOCAL MUNICIPALITIE



[Source: Botha V., University of Zululand, Reprographics Dept., 2013]

KwaZulu-Natal is very rich in terms of culture and other resources. It is the only province in South Africa that has two World Heritage Sites, namely the uKhahlamba Drakensberg Park and Isimangaliso Wetland Park. There are two mountainous areas, the Lebombo Mountains that run along the northern border and Drakensberg

Mountains that lie along the western border of KwaZulu-Natal. Lastly, the largest river that runs in the centre of the province is called uThukela River, which is responsible for providing water for local and outside metropolitan areas.

The province has diverse landscapes, namely, a lowland region along the coast, a central region on the Natal Midlands plateau, and the coastal region, which is climatically favourable during both, summer and winter. The favourable weather conditions and beautiful landscapes of KwaZulu-Natal contribute in attracting tourists. In addition to the scenery and climate of the province, uMkhosi Womhlanga as a cultural event attracts the special interest group of tourists. In turn, there will be positive benefits for cultural tourism, heritage tourism and the tourism industry at large.

4.3.1 Infrastructure

KwaZulu-Natal has a well established infrastructure that is continuously being improved and maintained from time to time in order to be on a par with world standards. According to [<http://www.kzntopbusiness.co.za/site/kzn-infrastructure> (2010)], the infrastructure includes, among other things roads, railways, telecommunications and cultural services.

There are programmes and initiatives in place that channel the development of infrastructure within the province. The Accelerated and Shared Growth Initiative for South Africa (AsgiSA) is aimed at reducing unemployment and poverty by 2014. Through AsgiSA, the Joint Initiative on Priority Skills Acquisition (Jipsa) was established to address and develop scarce skills, including tourism, that were needed in order to achieve AsgiSA's objectives. AsgiSA and Jipsa are national initiatives aimed at uplifting the economy of South Africa as a whole, [<http://www.info.gov.za/asgisa> (2010)].

The South African Expanded Public Works Programme (EPWP) is aimed at fast tracking infrastructure investment in both rural and urban settings, thus improving service delivery in the process. In KwaZulu-Natal, the Zibambele programme has

been recognized as the best applicable model of the EPWP programme. The Zibambele programme deals with the maintenance of rural provincial roads, thus providing employment to most rural communities. The Zibambele programme is one of the job creation initiatives in place after the national government call to alleviate poverty [<http://www.kzntopbusiness.co.za/site/kzn-infrastructure> (2010)]. Lastly, the Provincial Growth Fund (PGF) is an intervention aimed at improving development and growth within KwaZulu-Natal through capitalizing on existing provincial advantages such as tourism-based development projects [<http://www.kzntopbusiness.co.za/site/kzn-infrastructure> (2010)].

For KwaNongoma in particular, in May 2007, Tourism KwaZulu-Natal (TKZN) commissioned Haley-Sharpe Southern Africa (HSSA) to draw up a business plan for the Isibhubhu Tourism Project initially known as the Isibaya Tourism Project. The Isibaya Royal Zulu House Project as well as the Zulu King Cultural and Heritage Village is part of the 2004 Department of Environmental Affairs and Tourism (DEAT) Social Responsibility Programme (SRP) aimed at identifying the potential of tourism development initiatives in Zululand, (Haley-Sharpe, 2007).

The Isibhubhu project is a great initiative that will ensure tourism development and growth for the KwaNongoma area and the Zululand district. Local communities are expected to benefit from the provision of job opportunities as well as the platform available to display local cultures and attractions to both domestic and international tourists. The Isibhubhu project is geared towards improving and enhancing essential amenities required for hosting uMkhosi Womhlanga at eNyokeni Royal Residence in KwaNongoma (Haley-Sharpe, 2007). The establishment of these projects are not only expected to support uMkhosi Womhlanga, but to facilitate government assistance for the local Royal House Authorities as well as support the local community to participate in this main event and cultural heritage in general.

In another way, the tourism-related development initiative for the Nongoma area was the brainchild of the DEAT and TKZN, but His Majesty King Goodwill Zwelithini

kaBhekuzulu and the Ingonyama Trust are the custodians of the Isibhubhu project. The land, culture, tourism products, communities involved, and the oSuthu community in particular are the King's domain and the project is subject to his approval. What is of great importance in this research is that it seeks to establish the extent to which some of its objectives can be enhanced. Some of these objectives specifically include: whether local communities understand the meaning of celebrating uMkhosi Womhlanga; whether local communities participate adequately in the uMkhosi Womhlanga event; whether there are policies and planning procedures in place that govern the management of the event, and finally, whether they perceive uMkhosi Womhlanga as beneficial to them as a whole. The positive identification of these objectives would mean that uMkhosi Womhlanga is adequately supported by the government and royal house authorities for the benefit of the entire local communities in the study area. In this regard the Isibhubhu project is divided into two phases, and Phase 1 is further divided into two stages as shown in Table 4.1:

TABLE 4.1 THE DIFFERENT PHASES OF THE ISIBHUBHU PROJECT

PHASE 1		PHASE 2
Stage 1	Stage 2	
Deals with securing funding from DEAT and infrastructure development such as the access roads, event arena, parking areas, gatehouse, entrance landscaping, erecting the monument, fencing, electrical, water and plumbing installations as well as provision of a generator and reservoir for the cultural tourism experience.	Involves the installation of electrical, water and sewerage equipment, construction of events and cultural tourism experience buildings sewer reticulation, fire requirements, vehicles, marketing and pre-launch costs.	Deals with construction of the lodge buildings, furnishing, fitting electrical, water, fire equipment, sewer reticulation, lodge landscaping equipment and vehicles for the lodge.
Estimated development costs: R15 million	Estimated development costs: R38.8 million	Estimated development costs: R24.7 million

[Source: Haley-Sharpe, TKZN (2007) - Final Report, Business Plan for Isibhubhu Project].

4.3.2 Population

The province of KwaZulu-Natal has an estimated population of about 10 645 400 for the year 2010 [<http://www.statssa.gov.za/census01/html/default.asp>, (2010)]. During the 1996 census the population was 8 417 021 people and is recorded to have increased to 9 426 017 people for the 2001 census year [<http://www.statssa.gov.za/census01/html/default.asp>, (2010)]. KwaZulu-Natal is also known as the “Garden Province” of South Africa, has the second largest population share of 21.3% after Gauteng province with 22.4% [<http://www.embaixada-africadosul.pt> (2011)]. Understanding of population statistics and the growth trends of the targeted population segment will assist the organizers of uMkhosi Womhlanga in providing enough facilities and services that are required. Forecasting of the expected number of event attendees when planning the event logistics is crucial. Getz (1997) points out that trend extrapolation can be a useful tool for estimating the number of attendees. Tum (2006) emphasizes on the event organizers’ ability to design a capacity management plan.

KwaZulu-Natal has a diverse population group, of which the Black African group is the largest element at 86%. The Indian or Asian group is about 8.1%, the White population group makes up 4.4% and the smallest population group is the Coloured group at 1.4%. The most common spoken language is IsiZulu. KwaZulu-Natal is the third smallest and most densely populated province in South Africa (Dorrington, Bradshaw & Budlender, 2002), covering only about 94 361 square kilometres after Gauteng with 1.4% and Mpumalanga with 6.3% of the total area in South Africa [<http://www.southafrica.info/about/geography/provinces.htm> (2011)]. The province has a population density of 105 people per square kilometre.

For this research study on uMkhosi Womhlanga, the focus is not on the entire population of KwaZulu-Natal but on the female population only. This event is attended by females who are presumed to be “virgins”. Currently, there is no age

limit policy in place that stipulates the minimum and maximum ages of females that are expected to attend the event. For the purpose of this study the population figures of the following age groups have been selected as shown in Table 4.2 below:

TABLE 4.2 FEMALE POPULATION STATISTICS BASED ON AGE [2006]

AGE	FEMALES	
	Freq	Percentage
10 - 14	566 200	16.0%
15 - 19	536 100	15.2%
20 -24	504 800	14.4%
25 – 29	435 200	12.3%
30 – 34	382 800	10.8%
35 – 39	279 100	7.9%
40 – 44	248 300	7.3%
45 – 49	223 000	6.3%
50 – 54	183 000	5.3%
50 - 59	159 200	4.5%
TOTAL	3 517 700	100%

Source: Adapted from Statistics South Africa (2010)

According to SSA (2010) mid-year population estimates by age and gender, statistics indicate that the total number of women between the ages of 10 and 59 were about 3 517 700, yet only about 25 000 maidens attended the September 2006 Reed Dance ceremony. According to the figures in table 4.2 there were 2 042 300 females between the ages of 10 and 39 who could have attended uMkhosi Womhlanga. There were 1.2% of maidens who attended the event in 2006. This indicates that the majority of females expected to attend the event did not participate.

There are different factors that contribute to the figure of maidens that attend uMkhosi Womhlanga. Not all females between the ages of 10 and 39 were African and attending uMkhosi Womhlanga is not part of their culture. Even among African females, the majority did not attend owing to factors such as the influence of religion as well as civilization. In addition to these factors, the traditional belief that only

virgins are eligible to participate in the event is another obstacle which young females are faced with. What is shown in Table 4.3 below, in terms of the 2010 mid-year population estimates by age and gender, is the increased female population numbers, especially the age category between 15 to 19 years.

TABLE 4.3 FEMALE POPULATION STATISTICS BASED ON AGE [2010]

AGE	FEMALES		
	Freq	Percentage	Variance
10 - 14	589 400	15.1%	-1.0%
15 - 19	601 100	15.3%	0.1%
20 -24	559 100	14.2%	-0.2%
25 – 29	512 600	13.0%	-0.7%
30 – 34	429 800	10.9%	-0.1%
35 – 39	360 600	9.3	-1.3%
40 – 44	255 400	6.6%	0.5%
45 – 49	231 700	5.9%	0.4%
50 – 54	207 300	5.3%	0%
50 - 59	171 400	4.4%	0.2%
TOTAL	3 918 400	100%	

Source: Adapted from Statistics South Africa (2010)

Table 4.3 shows the 2010 mid-year population estimates in KwaZulu-Natal by age and gender. The total number of women between the ages of 10 and 59 was estimated to be 3 918 400 which is a slight increase on the 2006 female population estimate (SSA, 2010). uMkhosi Womhlanga in September 2010 was attended by about 48 000 maidens (Ndimande, 2010). The period difference between Table 4.2 and Table 4.3 is five years. Table 4.3 shows an increase in population which resulted in the large number of maidens who attended uMkhosi Womhlanga in 2010.

There were 2 262 200 females between the ages of 10 and 39 who could have attended uMkhosi Womhlanga. This increased the number of maidens who attended the event to 28.8% in 2010. The fact that not all young females were African and did not attend the event still remained as an influence. The increased number of

maidens who attend may not only be attributed to the increased population but to the popularity of uMkhosi Womhlanga among the youth.

Various factors have been found to contribute to the increase in the population of maidens and the attendance at uMkhosi Womhlanga. The steady increase in population is due to factors such as the increased female life expectancy at birth, decreased infant mortality and increased total fertility rates (SSA, 2010). The increase in the attendance at uMkhosi Womhlanga may be attributed to factors such as extensive marketing and advertising of the event, widespread awareness of the importance of the event and the active involvement of different stakeholders in providing support for the event (Ndimande, 2010).

4.3.3 Education

According to the Constitution of the Republic of South Africa (1996), Chapter Two, Bill of Rights under section 29 sub-section (1) states that “everyone has the right to basic education” (South African Government, 1996:15). In this case the word “everyone” refers to all South African citizens. In South Africa the National Education Department is divided into two. The Ministry of Basic Education is headed by the Hon. Angie Motshekga, and the Ministry of Higher Education and Training by the Hon. Dr. Blade Nzimande [<http://www.southafrica.info.htm>, (2011)]. Ndimande (2010) points out that the population of KwaZulu-Natal is dominated by females most of whom live in rural areas.

UMkhosi Womhlanga is a cultural event that is referred to in the school curriculum but not taught in detail. However the inclusion of the event in the school curriculum will instil traditional and cultural values among the youth that form the basis of the nation. Education plays a very important role in uMkhosi Womhlanga: of the matrons who accompany maidens, most are retired teachers and nurses. The matrons’ role is to educate the maidens about different aspects of uMkhosi Womhlanga i.e. the origins, practice and processes of the event. Furthermore, the

event can contribute towards the fight against the HIV/AIDS pandemic and other social ills that the nation is faced with.

The maidens who attend uMkhosi Womhlanga are still schooling and belong to one or other of the Education ministries. It is vital that the organizers of uMkhosi Womhlanga are aware of the National Education Department's events calendar and activities. Not taking these into consideration when planning for the event can result in serious repercussions, especially in terms of the non-attendance owing to clashing activities.

4.3.4 Climate

KwaZulu-Natal is regarded as being among the best holiday destinations in the world because of its climate which is tourists friendly all year round [[http:// www.sa-venues.com](http://www.sa-venues.com) (2011)]. Along the coast, the summers are hot with relatively warm winters. In both these seasons the warm Mozambique current provides a moderating effect on the temperature and climate of the area.

Inland, the climate is different altogether. In summer it is very hot, with temperatures soaring as high as 33°C and with not so cold with temperatures dropping as low as 18°C. Occasionally over the Drakensberg Mountains temperatures drop slightly below 0°C inducing snowfall that covers the mountains like a silky white blanket [www.fanagalo.co.za/tourism/index.htm (2011)]. Frost is not common, at times during the mid-winter months some deep inland valleys are enveloped by frost [www.tintasafaris.co.za (2011)]. More rain falls during summer than in winter, especially inland. Along the coast, summer or winter there is enough rain to ensure that drought is not as bad as it can be inland.

In the Zululand district, at Kwa-Nongoma, eNyokeni Royal Residence where maidens gather to celebrate uMkhosi Womhlanga, in September the weather is favourable for bathing in the Ntsonyane River early in the morning as tradition requires. The organizers provide tents and foam-sponges for maidens to sleep in.

There is usually no need for heating equipment as most cases days and nights are warm enough. Maidens provide themselves with blankets even though some do not use them.

4.3.5 Economic impact on event planning

Successful events, depending on their size and scale, can yield great economic returns for the organizers and host community. The event can be used as a stimulant for economic development in order to alleviate poverty within an area (Sookrajh, 2008). According to Lewu & Mavengahama (2010), Africans especially those from rural communities residing in the northern parts of KwaZulu-Natal, are mostly poverty stricken. Cultural events can have good or bad economic effects even though the main reason for their existence is “the celebration or confirmation of culture”, as is the case with the celebration of uMkhosi Womhlanga (Raj et al., 2009: 73). It is therefore essential to emphasize that the effective planning and management of cultural and heritage events, such as uMkhosi Womhlanga, has an important role to play in the provision of local employment, job creation and poverty alleviation within the study area.

4.3.6 Popular Cultural and Heritage events.

Culture and heritage are perceived as the backbone of any nation or country. KwaZulu-Natal has a very rich culture and heritage owing to its history (Mlaba, 2008). The dominant culture and heritage within KwaZulu-Natal, is that of the Zulu people who are very proud of it (Tourism KwaZulu-Natal, ca 2009). The main reason for the Zulu nation's pride in its cultural heritage is that the province is predominantly inhabited by the Zulu people. As a result most cultural and heritage activities are those of the Zulus. Most of the cultural events [Refer to Table 4.4] are gaining popularity and have turned into big events that attract event visitor from faraway places.

These annual calendar based events in KwaZulu-Natal are not only related to the Zulu Nation, but also include the English and Indian heritage systems

TABLE 4.4 CULTURAL AND HERITAGE EVENTS IN KWAZULU-NATAL

Month of the event	Event	Cultural/Heritage
January	▪ Remembrance of the Battle of Isandlwana	Heritage
February	▪ uMkhosi Wamaganu (Amarula Ceremony)	Cultural
March	▪ Human Rights Day	Heritage
April	▪ Freedom Day	Heritage
May	▪ Africa Day	Heritage
June	▪ uMkhosi KaNomkhubulwane (Zulu Goddess of Rain)	Cultural
July	▪ Moral Regeneration	Heritage
August	▪ uMkhosi Wesivivane (E/D)	Cultural
September	▪ uMkhosi Womhlanga ▪ Heritage Day (Braai Heritage)	Cultural Cultural/Heritage
October/November	▪ Diwali (Festival of Lights)	Cultural
December	▪ uMkhosi Wokweshwama (First Fruit Tasting Ceremony)	

[Source: Ndimande, Department of Arts and Culture, KwaZulu-Natal, (2011)].

These events do make a significant contribution not only towards the economy of the surrounding communities but to the economy of the province as a whole. What is shown in Table 4.4 are the most popular cultural and heritage events that are celebrated by many locals and visitors to the province of KwaZulu-Natal each and every year.

4.3.7 Tourism Routes in KwaZulu-Natal

The establishment of tourism routes in KwaZulu-Natal is an initiative aimed at promoting, packaging and marketing tourism products and attractions found in various destinations (Visser, 2004). Through tourism route development different attractions and activities, including events within a destination, are bundled together and sold as a package to consumers. Tourism route development is perceived as an effective way of tourism distribution and marketing [www.khanya-aicdd.org (2011)]. Accordingly, Visser further points out that a tourism route can be a few metres to thousands of kilometres long, accessed through different forms of transport. One of the advantages of establishing a tourism route is the establishment of a route forum made up of community members, who in turn will look after the route and its patrons.

KwaZulu-Natal has breathtaking scenic routes showcasing different attractions and tourism products. Some of these routes include:

- a) The Midlands Meander
- b) The Southern Explorer Route
- c) The Brew Route
- d) The Amble Route (further sub-divided into six routes)
- e) Route 617
- f) Zululand Birding Route
- g) Battlefields Route
- h) The 1000 Hills Experience
- i) The Rainbow Route
- j) Zululand Heritage Route, Route 66

For the purpose of this study, the Zululand Heritage Route, also known as Route 66, is regarded as the most essential for the understanding and stimulation of the event of uMkhosi Womhlanga. Route 66 is approximately 250 kilometres long, stretching from the east coast inland north of Zululand. On 12 September 2009 the event

climaxes at Fort Nonqgayi in eShowe [<http://www.melmoth.co.za> (2011)]. The route passes through undulating, scenic landscapes covered with a blanket of sugar cane fields along the coast, then with grass, thorn bushes and shrubs as one moves further inland.

The route not only spreads tourists or visitors evenly through to popular and not so popular attractions in Zululand, but also offers employment and business opportunities to the local communities. It starts on the N2 at Mthunzini, continues through Gingindlovu, eShowe, the eNkweleni valley, Melmoth, Ulundi and KwaNongoma and ends in uPhongolo. Along the key nodes of the route there are significant landmarks, tourism products and events. At KwaNongoma, in particular, one of the key events along Route 66 is the Royal Reed Dance (uMkhosi Womhlanga).

4.4 THE ROLE OF PROVINCIAL GOVERNMENT AND THE ROYAL HOUSEHOLD IN CULTURAL EVENTS

As stated earlier, the success of the present uMkhosi Womhlanga has been heavily reliant on the planning contributions of the provincial government and Royal Household. The provincial government and its related departments have been seen as non-commercial organizations with no intention of on making a profit, but aiming to facilitate the growth and improvement of tourism in its diverse forms. The diversity of government bodies that have a bearing on tourism planning and management exist at varying scales from national, through regional, down to local and play an important role in enhancing the growth of tourism (Swarbrooke, 1999). One aspect of tourism growth is vested in the ability of government through its agencies to market tourism (Mason & Mowforth, 1995). Since the role of government in regulating tourism is somewhat restricted, the Royal Household through its agencies plays the most important role in managing cultural and heritage tourism.

4.4.1 Provincial government and legislature composition

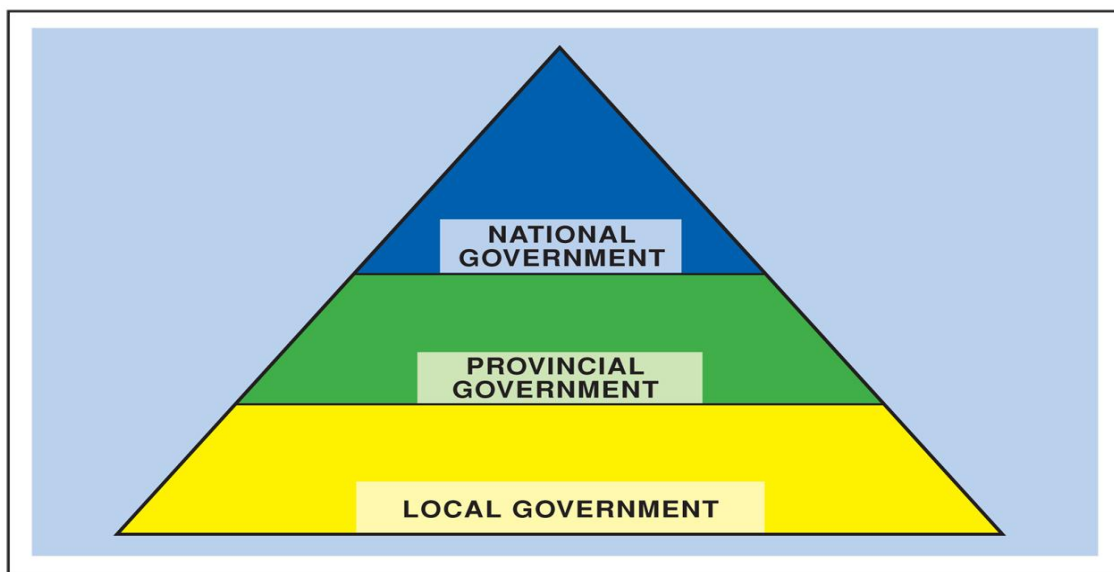
The KwaZulu-Natal provincial government and legislature is divided between two places. There are offices in Ulundi and in Pietermaritzburg. Initially, the provincial legislature offices were in Ulundi, hence it was the legislative capital, and the administrative wing of the province was in Pietermaritzburg, making it the administrative capital (Grootboom, 1999). Later the offices were relocated and changes were effected. The Ulundi offices now house the provinces Education Affairs unit, while the Pietermaritzburg offices house the Legislative Assembly and the Legislative Council (Foster, 1999). The members of the Legislative Council are nominated, while members of the Legislative Assembly are elected. Members of the provincial legislature represent various political parties that stand for elections within KwaZulu-Natal. The relocation from Ulundi to Pietermaritzburg did not adversely affect hosting and funding of uMkhosi Womhlanga.

Each party is given a number of seats in the provincial legislature according to the party's proportional representation based on recent election results (Grootboom, 1999). Normally the Premier is elected by the provincial legislature and is in charge and accountable for the operations of the province. The provincial legislature is responsible and accountable for an array of activities ranging from policy formulation to public participation. The composition of the legislature has an influence on the provision and implementation of cultural matters as stipulated by the national government. Cultural activities such as uMkhosi Womhlanga depend on the vision of the current provincial legislature in realizing the role and significance of the event in nation building.

In South Africa, there is a three-tier system of government of which the provincial government is the second, as is depicted in Figure 4.3. In this three-tier system the national government is the leading sector in initiating planning policy, and the provincial sector is responsible for promoting and executing some of these policies. At the provincial level, tourism adopts a co-competency approach to policies between national and provincial governments. The economic planning,

development and management of tourism as a human activity can be used by governments to achieve certain goals of economic growth such as restructuring, employment, and regional development through the provision of financial opportunities, incentives and promotional assistance. Within the socio-cultural tradition, the government uses tourism as means to promote growth and development in specific areas, such as those where the uMkhosi Womhlanga takes place.

FIGURE 4.3 THE SYSTEM OF GOVERNMENT IN SOUTH AFRICA



Source: Adapted from <http://www.kznded.gov.za/Portals/pdf> (2012).

South Africa is a democratic country, and its functions are based on the Constitution. The national government deals with the passing of laws, formulating policies and other provincial issues. The provincial government implements the policies and acts passed by the national government.

Provinces are given powers to adapt national laws to suit their environments but must be in line with the stipulations of the S.A. Constitution. Local governments provide services to the people guided by bylaws that are informed by the provincial and national administrations. uMkhosi Womhlanga is one of the cultural matters

that are referred to in Schedule 4 and 5 (South African Government, 1996:15). This gives the provincial Department of Arts and Culture the mandate to host a variety of heritage and cultural events or activities.

4.4.2 Contribution of the Department of Arts and Culture

The Department of Arts and Culture under the leadership of MEC Weziwe Thusi, is responsible for planning, organizing and hosting uMkhosi Womhlanga at the eNyokeni Royal Residence annually in September. In preparation for this event, a series of meetings is held with relevant stakeholders such as representatives from the local municipalities, community representatives, maidens' matrons, representatives from local educational institutions and members of the Royal House.

During these meetings, various committees tasked with different aspects of the event from the Department of Arts and Culture take turns and give reports on the planning progress of each committee. This enables the Department's planning team as a whole to have an idea of the progress achieved and the outstanding aspects that still require more attention in preparation for the event. The other relevant stakeholders present are given a chance to ask questions on aspects that require more clarity, and make suggestions where possible.

According to the Cultural Affairs (2010) strategy for uMkhosi Womhlanga ceremony for 2010 and beyond, the emphasis is on the need to improve the planning and hosting of the event in order to carry out the norms and standards as prescribed by government policies. The Department of Arts and Culture is responsible for providing financial support towards the staging of uMkhosi Womhlanga. It contributes 80% of the events budget annually, and the difference is provided by other relevant stakeholders.

UMkhosi Womhlanga has become a popular event over the years with a great potential as a tourist attraction, tourism development "tool" and economic contributor towards the economy of KwaZulu-Natal.

4.4.3 Contribution of the Royal Household

The province of KwaZulu-Natal is the only province in South Africa that is ruled by the King, His Majesty, King Goodwill Zwelithini kaBhekuzulu. iSilo Samabandla (meaning His Majesty, ruler of the Zulu kingdom, and a respectful way of saluting the King) as the head and leader of the Zulu nation possesses authority that in one sense supersedes that of all political parties within the province. His Majesty and the Royal Household have a responsibility to promote unity and peace, and ensure the stability of the Zulu nation. Furthermore, the King must promote the implementation of the S.A, Constitution and provincial laws, and instil the cultural values and customs of the Zulu nation. In doing this, the King and the Royal Household play a major role in supporting cultural events like uMkhosi Womhlanga that will enhance the livelihoods and unity of the Zulu nation (Mkhize, 2011).

4.4.4 Contribution of Tourism KwaZulu-Natal (TKZN)

Tourism KwaZulu-Natal is one of the contributors and stakeholders of uMkhosi Womhlanga. This organization is mainly responsible for marketing the event, both locally and internationally, where different marketing strategies are employed. A few months before the event, flyers, newspaper articles and radio broadcast slots are used to create awareness of the event among different stakeholders and all the people interested in the event.

For international tourists, Tourism KwaZulu-Natal uses marketing tools such as brochures, magazines and internet websites to promote uMkhosi Womhlanga, especially during September which is the Tourism and Heritage month. This creates awareness of the event within the international communities.

4.5 CONCLUSION

The main focus of this chapter was on the physical setting of the study area, looking at its geographical position in relation to the world. For the benefit of the reader it is

imperative that the researcher provides the spatial reality of the study area. Setting of the scene ensures indepth understanding of the environment in which the research has been conducted. The history of KwaZulu-Natal, its spatial division, infrastructure, development projects, population distribution, education system and climate were investigated and presented in detail. The justification for and relevance of the topics covered in this chapter were covered in relation to the study topic.

The economic impact on event planning, popular cultural and heritage events, tourism routes in KwaZulu-Natal, especially Route 66, the provincial government, the composition of the legislature and the contribution of stakeholders like the Royal Household, Tourism KwaZulu-Natal and the Department of Arts and Culture were discussed. The next chapter describes in detail the methodology that was used in conducting this research study.

CHAPTER 5

RESEARCH METHODOLOGY

5.1 INTRODUCTION

Walliman (2005) maintains that researchers, either budding or well seasoned, need to clearly understand the concept of research. It is therefore crucial to define the word “research” within the context of this study. Defining research is a complex process as there are different angles preferred in different disciplines. Burns, 1994 and Finn et al., 2000 define research as an organized process of inquiry that is pursued in order to discover a solution for a specific problem or situation.

Kerlinger (1986) points out that research is a controlled activity which revolves around the study of relationships within certain situations. Bulmer (1977) focuses on the development of a legitimate and consistent body of knowledge. Kumar (2005), mentions that different academic perspectives govern research differently, but ultimately the approach used by all is similar. Magi (2005) stresses that research is basically a tool that can be used to effect change. According to Buthelezi (2003), the methods, procedures and instruments used to collect data greatly influence the quality of research data. The validity and reliability of the analysed, interpreted data and conclusions drawn depend on the collected data.

For this research study careful selection of instruments, techniques and procedures was made in order to ensure that the conclusions, findings and the body of knowledge that are discovered through the research study are accurate, reliable and generalizable . This chapter, therefore, highlights the important characteristics of the research procedure and related research design that are used in this thesis. It is

therefore anticipated that the methodology adopted will afford us the necessary outcomes that have been put forward through the research objectives.

5.2 ESSENTIAL CHARACTERISTICS OF RESEARCH

Research studies are undertaken in order to investigate issues, relationships between variables or situations that will provide answers or enhance the existing body of knowledge. It is important that the researchers involved are aware of the essential research characteristics. According to Kumar (2005), the chosen research topic must be

- a) Controlled
- b) Rigorous
- c) Systematic
- d) Valid and verifiable
- e) Empirical
- f) Critical

Any research study that depicts and adheres to the above research characteristics ought to yield the desired results. It should also be mentioned that the cultural and heritage tourism perceptions about uMkhosi Womhlanga are not expected to be easy and straightforward because the views and perceptions of people about events are very irrational and variant from person to person. Some of the above characteristics of research are evident in this study.

5.3 RESEARCH DESIGN

According to Mouton (1996), a research design is “a set of guidelines and instructions to be followed in addressing the research problem”. In order for this research study to provide answers to the posed research questions, a research design was constructed to give guidance on how the research would be conducted, describing the strategy used that links with both the theoretical (Chapter 2) and Conceptual framework (Chapter 3) (Punch, 2005).

Magi (2010a) points out that in a research design, the researcher must clearly indicate who the research respondents are, how they will be selected, and, most importantly, where they will come from. The last item refers to the respondents' environment of operation. Similarly, Punch (2005) maintains that a researcher should ascertain to what extent the researcher will intervene or manipulate the research environment. When the researcher interferes with the natural state of the research environment, this will in turn manipulate and pollute the research findings, thus giving false conclusions and recommendations.

On the other hand, Bless & Higson-Smith (1995) believe that a research design is a logical plan put in place to test formulated hypotheses subjected to certain conditions. To further clarify the definition "research design", Rubin & Babbie (2001) treat the term as two separate sides of the coin. On the other side, the term refers to different valid research designs: for example, quantitative-descriptive, quasi-experimental and other designs that the researcher can choose from depending on the nature of the research question.

The definitions given by Magi (2010a) and Mouton (1996) were adopted for this research study since they all depict the elements of research design that are worthy of consideration in this study. The research design used for this study is expected to enable the researcher to make appropriate decisions about various elements of the research relating to the criteria for selecting respondents, and how data was collected, analysed and interpreted. For this research the respondents include maidens, matrons, officials from the Department of Arts and Culture, service providers and tourists. The selection of the sample for this study is further discussed under 5.3.4 in detail. The selected research design would in turn maximize the validity and reliability of the research outcomes, while also minimizing the potential for research errors.

According to Magi (2010a) there are various instances wherein the researcher's attention can be drawn to possible errors which can arise whilst the research is being conducted. In some instances the researcher is unable to design a sound research plan, owing to the selection of inappropriate methods and analytical procedures, choosing a very small sample size, manipulating the research design to suit the data collection plan in place, and lastly failing to conduct a pilot study before collecting data for the main research. In cases where these possible errors are occurring during the execution of the research, they can unfortunately lead to false findings and recommendations in the main study.

Accordingly, this research study has followed the qualitative and quantitative research study approaches which are based on the structured manner of this research investigation (Kumar, 2005). In this regard, the questionnaire and structured interview approach were adopted as a means to collect data from the respondents of the investigation. Research data was collected during uMkhosi Womhlanga, which proved to be over a very short time. In research, as pointed out by Dawson (2009), the time spent with the respondents when collecting data may be relatively short. Unlike in the qualitative research study process, the time spent collecting data from respondents is longer owing to the nature of the research methods used, such as unstructured interviews and observations. The latter were directly applied when observing and recording the proceedings of the uMkhosi Womhlanga in the study area.

The research method, population size, sample size, instrumentation, pilot study, collection of data, and the analysis and interpretation of data are further discussed in detail hereunder. Justifications of the chosen elements within the research study were provided in order to iron out any misconceptions that can possibly arise for the reader or any stakeholder with interest in this research study.

5.3.1 Research Method

According to Magi (2010a), the survey technique is suitable for research studies that deal with small or large populations and relative population samples. Magi (2010a) further points out that the survey method assists researchers in determining incidences, distribution and interrelationships among geographical and socio-economic variables. This research study involves human subjects or respondents, namely, maidens, matrons, officials, service providers and tourists. Since the research study deals with human beings, research ethical standards were observed and justifiably considered in the execution of this research investigation. Ethical considerations are discussed in Chapter 1, paragraph 1.10, at length.

For the purpose of this research study, the survey method was selected as the main data collecting operation for a number of reasons. Firstly, it was chosen because the research study falls within the recreation and tourism discipline. Magi (2010a) argues that the survey research technique is appropriate for recreation and tourism research topics since recreation and tourism are a people-oriented industry. Secondly, Magi (2010a) and Guthrie (2010) concur that this technique makes it possible to conduct a research study based on a larger population by selecting a sample representing the entire population in the study area. Through studying the sample, generalizations or inferences can be drawn about the demographics, perceptions and attitudes of the parent population.

Thirdly, the survey research technique is suitable for describing perceptions, attitudes and behavioural patterns of a large populations as is the case with the uMkhosi Womhlanga investigation, where 30 000 to 50 000 maidens gather at the King's residence to celebrate the event. Lastly, the survey research technique is taken as the most acceptable way of gathering data that deals with people's characteristics and behaviour patterns. In the field of recreation and tourism, the survey is the most preferred method.

5.3.2 Population Size

In research the word “population” does not refer only to a group of individuals found in a specific environment, but a complete set of cases from which a sample can be drawn (Welman et al., 2005). A population is defined as the total number of objects, people, groups, organizations and events which are of interest to social scientists, researchers or decision-makers involved in a research investigation (O’Leary, 2004; Walliman, 2005; Welman et al., 2005; Sturgis, 2008;). Through studying the sample drawn from the entire research population, the researcher can make generalisations and inferences pertinent to the entire population.

It is vital that valid and reliable inferences are drawn from a sample related or applicable to a larger population. This is not an easy task, though, as it can lead to a string of difficulties (Sturgis, 2008; Magi, 2005). Studying the whole population is not feasible owing to the high costs involved, hence a sample must be drawn and studied. For purposes of this study, the population size of the entire study area, KwaZulu-Natal, was estimated at 10 645 400 people in 2010 (SSA, 2010). This population estimate included all the young to elderly people, both males and females. It is of vital importance that the researcher clearly understands and delineates the “unit of analysis” for the research inquiry (O’Leary, 2004; Welman et al., 2005). This delineation suggests that the researcher must be able to identify and name the population from which the sample will be drawn.

5.3.3 Target Population

Welman et al., (2005: 53) explains population as “the full set of cases from which a sample is taken”. Since it is difficult to study the entire parent population, a sample of the population must be drawn. In order to draw an accurate, reliable and valid sample, it is essential for the researcher to name the targeted population that is of interest and suitable for the research inquiry. O’Leary (2004) states that naming a population assist the researcher to know and characterize the population appropriately.

For purposes of this research study, the target population was identified to include the following stakeholders:

- a) Maidens, that is, young women between the ages of 12 to 35, who are still (presumed to be) virgins and attend the uMkhosi Womhlanga from all the 11 districts within KwaZulu-Natal as indicated in Table 5.1 below. Maidens referred to above include only Africans, excluding all young women who do not attend uMkhosi Womhlanga for various reasons. Some young African women do not participate owing to their religious beliefs. Others do not want to associate themselves with traditional customs. White, Indian and Coloured young women are not totally excluded from the maidens' population, even though uMkhosi Womhlanga is not part of their culture.
- b) Matrons, adult women who accompany a group of maidens from each district.
- c) Officials from the Department of Arts and Culture; Tourism KwaZulu-Natal (TKZN) and the Royal Household.
- d) Service providers refer to all those people who are contracted to provide various services and equipment for hire which are required for staging uMkhosi Womhlanga successfully.
- e) Tourists, including both domestic and international visitors who attend uMkhosi Womhlanga at eNyokeni Royal Residence in KwaNongoma or eMachobeneni Royal Residence in Ngwavuma.

It should be noted that the categorization of the target population which was to be sampled into five clusters as indicated above under subtopic 5.3.3 did not entirely limit itself to the individuals listed in those clusters. It is for this reason that purposive and volunteer sampling was to be used. Some minor categories associated with those clusters were also included in the sample; for example, specially invited guest maidens from other population groups, some representatives

from the Swaziland Royal Household and officials from neighbouring local municipalities.

5.3.4 Sampling and sample size

Sampling is one of the key elements of the research design process. A researcher must clearly understand how the sample is drawn from the parent population and the appropriate sample size that would be representative (Finn et al., 2000). Sampling is defined by Kumar (2005) as the process of selecting a few units of a population from the main population. Furthermore, Finn et al., (2000) also agree with Kumar on the notion that sampling deals with the selection of the research respondents. Lastly, Henn et al., (2009) concur with Kumar (2005) and Welman et al., (2005), by defining sampling as “a sub-section of the population, chosen in a way that their characteristics reflect those of the group from which they are chosen”.

5.3.4.1 Sampling techniques used

The sampling technique selected and employed for this study is the non-probability sampling. Owing to the nature of uMkhosi Womhlanga, the non-probability sampling technique proved to be the most appropriate tool to be used because the subjects that make up the parent population could not be individually identified and studied, hence the non-probability sampling methods were employed.

According to Kumar (2005) and Welman et al., (2005), non-probability sampling is mostly used when the population under study cannot be easily identified or specified, or is unknown. Owing to the nature of this study and its population, it proved to be impossible for the researcher to individually identify or specify the study participants as there is no data base in place. The purposive and volunteer sampling types were chosen as the ideal sampling methods for this study (Patton, 2002). Purposive sampling is used when the researcher selects a sample from a population based on what the researcher intends to achieve, or her judgement of the participants' likelihood to give the desired information. Gwala (2000) maintains that

purposive sampling is used to obtain a required number of respondents from the whole population.

O’Leary (2004) defines volunteer sampling as a process of choosing a sample of the population by asking for volunteers. Indeed, the action of the matrons in selecting or identifying some of the maidens to respond to questionnaires could be regarded as pure volunteer sampling. Neuman (1997) points out that purposive sampling is ideal for special situations. To collect data, different marquees that house the maidens at night were visited where questionnaires were distributed to randomly picked maidens or those who volunteered, tourists were approached while seated in their marquees and service providers were approached at the points of service provision.

TABLE 5.1 AN ESTIMATED SAMPLING FRAME.

Rank	District Name (D)	Questionnaires distributed	Returned Questionnaires
1.	eThekwini	15	11
2.	uMgungundlovu	15	13
3.	uThungulu	15	11
4.	Zululand	30	25
5.	Ugu	15	04
6.	uThukela	15	10
7.	uMkhanyakude	20	09
8.	iLembe	15	08
9.	aMajuba	20	08
10.	uMzinyathi	10	03
11.	Sisonke	10	02
12.	Other	10	06
Sub-Total		190	110
	Service providers	15	07
	Tourists	15	10
	Officials	15	13
TOTAL		235	140

For departmental officials appointments were made, to schedule and secure interview sessions.

The lack of a list of all the participants under study prevented the researcher from designing a proper sampling frame, so an estimated sampling frame was designed.

5.3.4.2 Sample size

The sample size is a unit that must be determined. According to Finn et al., (2000), a sample should be smaller than the parent population. The scholars further maintain that a sample must be representative and unbiased so that it can provide reliable and repeatable results for different groups at the same time. For the purpose of this research study, the sample size was determined by using the table (Table 5.3) given below, which was developed by two experts, Krejcie & Morgan (1970: 607). The results in the table are obtained using the formula:

$$n = \frac{x^2NP(1 - P) + X^2P(1 - P)}{d^2 (N - 1)}$$

where the values represent the following:

n = the required sample size.

x^2 = is the table value of chi- square for one degree of freedom relative to the desired level of confidence which is 3,841 for a 0,95 level of confidence.

N = is the population size.

P = is the population proportion assumed to be 0.5, which is the magnitude yield for a possible required sample size.

d^2 = is the degree of accuracy as reflected by the number of errors to be tolerated with change in a sample proportion.

Table 5.3 shows that the estimated population of 30 000 maidens has an equivalent sample size of 379 respondents, and the estimated population of 40 for other

stakeholders (tourists, service providers and officials) has a comparable sample size of 36 as tabled by Krejcie & Morgan (1970), cited in Sarantakos (2005: 173). In other words, the size of respondents was estimated to be 379 for maidens and matrons, and 45 (rounded off to 40) for the other stakeholders (tourists, service providers and officials). However, only about 50% which is 190 was regarded as the most possible figure to achieve, even though the actual figures were slightly less than what was anticipated after the collection of data.

It must be noted that the stratified random sampling technique used to collect data among maidens and matrons resulted in the extraction of data from what may be regarded as a representative sample of the following stakeholders: the maidens, matrons, officials, service providers and tourists.

TABLE 5.2 SAMPLE SIZES FROM ESTIMATED TARGET POPULATION

N*	†S	N	S	N	S	N	S	N	S
20	19	210	136	420	201	1200	291	4500	354
40	36	220	140	440	205	1300	297	5000	357
60	52	230	144	460	210	1400	302	6000	361
80	66	240	148	480	214	1500	306	7000	364
100	80	250	152	500	217	1600	310	8000	367
120	92	260	115	550	226	1700	313	9000	368
130	97	270	159	600	234	1800	317	10000	370
140	103	280	162	650	242	1900	320	15000	375
150	108	290	165	700	248	2000	322	20000	377
160	113	300	169	750	254	2200	327	30000	379
170	118	320	175	800	260	2400	331	40000	380
180	123	340	181	850	265	2600	335	50000	381
190	132	360	186	900	269	2800	338	75000	382
200	127	380	191	950	274	3000	341	100000	384
		400	196	1000	278	3500	346	200000	+700
				1100	285	4000	351	300000	+1000
*N is the population;									
†S is sample size									

[Source: Krejcie & Morgan (1970: 607)]

It is worth pointing out that collecting data from the tourists was not an easy task, because they were only available on the day of the Reed Dance, some felt that the questionnaire was long, and they did not understand what was happening in a country they were not familiar with; as a result some questions were left unanswered.

For a researcher to master the sampling technique, he/she should be able to design a sampling frame, which is a list of all the cases in the study population (Finn, et al., 2000; Kumar, 2005). According to Finn et al., (2000) a sample size is usually determined by the level of human resource potential available to the researcher, and determining a sample size involves a number of pragmatic considerations, which include the following:

- (a) Consideration of the purpose of the data intended for collecting. If the purpose is to collect some descriptive information on, for example, some specific attitudes of visitors as a whole, then a relatively small sample will suffice.
- (b) The size is determined by the degree of precision and the level of confidence desired in the study, and precision in this case refers to the degree of error that can be tolerated. Level of confidence is the degree to which one can feel confident that the sample estimates approximate to the population parameters.
- (c) A sample size is influenced by the manner in which the researcher intends analysing data, whether it be presented in one unit or several units of the study area.

5.4 INSTRUMENTATION

Choosing the suitable data collection instruments is crucial and testing for every researcher (Miller & Brewer, 2003). For this research study two instruments for data collection were designed and used owing to the nature and purpose of the research

study (Magi, 2010a). The researcher decided to design questionnaires and conduct structured interviews with a few selected stakeholders as tools for collecting data.

5.4.1 Questionnaires

According to O'Leary et al., (2003) when designing questionnaires it is vital that researchers clearly understand their purpose, which should be informed by the objectives and hypotheses of the research study. For the purpose of this study, when designing questionnaires the objectives of the study were taken into consideration, Furthermore, a simple language was used to so as to cater for the different respondents' education levels. Careful consideration was given to the design of the questions. Emphasis was placed on the clarity of questions. Leading, double-barrelled and hypothetical questions were avoided at all costs. Possible answers to all the questions with multiple responses were included. Questionnaires were divided into four categories to cater for different groups of respondents, namely:

- a) Questionnaire for maidens and matrons.
- b) Questionnaire for service providers.
- c) Questionnaire for tourists.
- d) Questionnaire for officials

Questionnaires had both closed-end and open-ended questions. Closed-end questions provided respondents with classified possible answers that were later easily analysed and interpreted by the researcher (Kumar, 2005). Open-ended questions on the other hand, gave respondents' enough room to express themselves and to provide in-depth information, yet they were challenging for the researcher to analyse and interpret owing to the wide range of reasons, perceptions and opinions of the respondents (Magi 2010a). Furthermore, closed-end questions were pre-coded, while open-ended questions were post-coded because respondents gave various responses to these questions.

Each questionnaire was divided into different sections starting with the demographic characteristics of respondents. The other sections of the questionnaires were divided according to the relevant variables and data required in order to achieve the objectives of the study. The designed questions were precoded in order to use a computer-based analysis (Magi 2010a). All the questionnaires included Likert Scale statements which were aimed at ascertaining the attitudes of the respondents pertaining to the planning and management of uMkhosi Womhlanga.

5.4.2 Structured Interviews

According to Gillham (2000), an interview is conducted with the purpose of gathering information and insight on issues related to the research study topic. It is a tool used to collect data during a conversation between an interviewer and an interviewee (Simmons, 2008). It is important to clarify that out of the 15 officials identified only two were interviewed, person to person. For the other 13 officials questionnaires were administered owing to the difficulty of securing interview appointments within from the stakeholders' busy schedules. Furthermore, during the interview sessions a tape recorder was used to record the conversation and notes were taken.

5.5 ETHICAL CONSIDERATIONS

When conducting a research study it is vital that the researcher must consider research ethics and abide by its code in order to avoid unnecessary complications which may occur thereafter (Mugenda et al 1999).

The following considerations were followed:

- a) The intention to conduct the research was made and discussed with an official from the Department of Arts and Culture as primary stakeholders of the event.
- b) Verbal consent was sought from the respondents who participate in the research.

- c) A transmittal letter, as indicated in APPENDIX-C, was used to introduce and explain the purpose of the interview during interview sessions.
- d) With all the recorded interviews, permission to record was first sought from the interviewees.

5.6 PILOT STUDY

After the questionnaires were constructed and agreed upon with the promoter, a pilot study was conducted to test the instruments in order to ascertain the clarity of questions and the responses they will yield from the respondents. Mwandla (2002) emphasizes that a pilot study is conducted in order to test whether the designed questions will solicit the desired and intended response data. He further points out that the questions asked should be consistent in terms of expression and meaning.

Different groups were chosen to respond to the different questionnaires. Five maidens and four community members from eSikhaleni were given the questionnaire for maidens and matrons. Mr Mhlongo, the site manager for uMkhosi Womhlanga, responded to the officials' questionnaire. Mr Gwala, from eSikhaleni, responded to the service providers' questionnaire. A woman from Mpumalanga was asked to respond to the tourists' questionnaire.

The results of the pilot study indicated that the instruments' statements would yield the desired and reliable data when administered to the sampled respondents. No changes had to be made.

5.7 COLLECTION OF DATA

Primary data was collected through structured interviews and secondary data from various literature sources that depict uMkhosi Womhlanga. The researcher took a decision to collect data during uMkhosi Womhlanga celebrations since all the maidens from the eleven districts within KwaZulu-Natal were gathered either at

ENyokeni Royal Palace in KwaNongoma or Machobeni Royal Palace in Ngwavuma. The population distribution for maidens as depicted in Table 5.1 was used as a guide when collecting data from the different marquees that housed the maidens for the night during their stay while attending uMkhosi Womhlanga.

The procedure that the researcher adopted was first to locate the matrons that accompany maidens in a particular selected marquee, make an introduction and request permission to administer the questionnaires to the maidens. Even though this was time-consuming, it was worth it. The self-administered questionnaire was meant to guarantee that all the questionnaires given out were all returned since they were collected soon after completion. The researcher soon discovered that this was not the case. As shown in Table 5.2, matrons assisted with identifying the maidens to respond to the questionnaires as it proved to be difficult for the researcher to get the maidens to cooperate. Volunteers were asked to participate in the research.

Challenges that were encountered by the researcher during data collection included the following:

- a) During the introduction and request for permission to administer questionnaires to the maidens, some matrons were reluctant to allow the maidens to participate, citing nasty experiences that they had encountered with researchers previously.
- b) Maidens were unwilling to participate when approached by the researcher: they wanted to be given permission by their matrons first.
- c) Even when approached by the matrons, some maidens blankly refused to be part of the survey, and they were not forced to take part.
- d) Some maidens struggled to understand the questions asked in the questionnaires, since they were English, and they asked that it be interpreted and explained in IsiZulu. The researcher and the research assistant then assisted the respondents.

- e) Some maidens did not want to reveal that they did not understand the questions, especially when their counterparts were not struggling with them and opted to give responses that did not tally at the end.
- f) Some maidens, especially those who volunteered to participate in the survey, expected some form of benefits. Fortunately enough, owing to a previous research experience, the researcher had anticipated this challenge, and maidens were given pens to respond to the questionnaires. After completing the questionnaires, maidens were told to keep the pens and return only the questionnaires. Since most of them were still attending school, this was a perfect benefit for them.

The strength of primary data cannot be underestimated, but it should be complemented by secondary data. In general it is important to regard the collection of data as indicative of what Brynard & Hanekom (2006) refer to as secondary data collection, which is somewhat similar to a comparative literature survey. These authors also believe that a comparative literature survey seems to be the most popular research method. As for this particular study, a number of information sources related to uMkhosi Womhlanga were consulted and used to improve the information related to the questionnaire. Some of the information was gathered from departmental and Royal House officials, as well as from individuals associated with management of the Reed Dance.

5.8 ANALYSIS AND INTERPRETATION OF DATA

Collecting and analysing data does not make sense without thorough interpretation (Oliver, 2010). Magi (2010a) confirms that without interpretation, the analysis of data cannot provide answers to the research question. He further states that interpretation of data can be done in two ways. In the first instance, it is where researchers draw inferences and meanings from the data within the research study. Data is analysed and interpreted at the same time: at times it is presented within the same chapter, depending on the researcher's preference.

Collected data were analysed using the Statistical Package for the Social Sciences (SPSS). Mhlongo (2011) maintains that data analysis should be structured in a manner that suits the objectives of the study. In the light of using computer-based analysis, questionnaires were coded. According to Magi (2010a) the use of alpha-numeric codes enables the researcher to translate respondents' verbal responses into numbers that can be captured and analysed by using an appropriate computer data analysis programme. Closed-end questions were precoded during the designing of the questionnaires, but, open-ended questions were post-coded since respondents gave different responses that required different coding and categorizing (O'Leary, 2004; Kumar, 2005; Magi, 2010a).

For the researcher to be able to draw statistically valid conclusions and recommendations, descriptive statistics were used. According to Welman et al., (2005), descriptive statistics deal with descriptions and summary of the data gathered from analysing different variables, which is called multivariate analysis. Tables, histograms, bar graphs and pie charts were constructed to present analysed data in a simple graphical form. Furthermore, to establish and describe relationships between variables that can influence each other, correlations and cross-tabulations were done. Perceptions and attitudes of respondents were analysed and interpreted.

According to Mouton (1996), inferential statistics deal with making accurate assumptions about the perceptions and attitudes on a particular topic of the population being studied. Researchers are able to analyse and interpret data and draw statistical conclusions that can be represented graphically (Welman et al., 2005). Magi (2010a) emphasizes that at this stage of a research project, a researcher must remain as objective as possible since it is very easy to become biased and manipulate data in order to obtain the desired results, which may not be a true reflection of the data collected in the field.

On the other hand, researchers can compare result and draw inferences based on the theoretical framework and other related research results in order to gain a deeper and broader meaning of the research data (Magi, 2010a). For this option, the analysis, interpretation and conclusions are presented in different chapters.

5.9 CONCLUSION

In this chapter, the research methods used in the collection, analysis and interpretation of data for the research study on the planning and management of uMkhosi Womhlanga were presented.

The researcher looked at the essential research characteristics and defined at length the research design. Under research design, the research method, population size, population target, sampling, sample size, research instruments used, pilot study, data collection, analysis, interpretation of data and ethical considerations used were discussed.

Furthermore, the researcher explained and justified the selection of research methods employed.

CHAPTER 6

ANALYSIS AND INTERPRETATION OF DATA

6.1 INTRODUCTION

Research is undertaken in order to provide scientifically proven answers to questions at hand, or fill in knowledge gaps that exist. Researchers like Bailey (1982) and Magi (2010) agree that the analysis of data does not provide all the answers to research questions, but it is the interpretation thereof that clearly outlines the achievement of objectives and gives answers to research questions. This chapter deals with the analysis and interpretation of data that was collected from different groups of respondents within KwaZulu-Natal who have an interest and participate actively in uMkhosi Womhlanga.

According to Magi (2010), there are various ways in which interpretation of results can be achieved in research. The first option is where the analysis and interpretation can be combined in a single chapter, the meanings of respondents' data are given and inferences made. The second option is where analysis of data is done separately from the interpretation. The researcher interprets data, makes inferences and then relates the findings to the theory earlier explored as well as other relevant research study findings.

For the purpose of this research study, the first option was chosen. Respondents' data was presented, analysed and interpreted while drawing inferences based on the data and related theory. Respondents' demographic characteristics were individually analysed and represented in a table form, bar graphs and pie charts. Furthermore, respondents' data was analysed, cross-tabulated and presented in

table form. Responses to open ended questions were not represented graphically; instead general discussions were given. In order to give more direction and clarity to this chapter, the objectives and research questions are restated below.

6.2 RESTATEMENT OF THE OBJECTIVES AND RESEARCH QUESTIONS

Before the analysis, interpretation and presentation of data, it is imperative that the researcher restates the objectives and research questions of the study. The aim of this section is to remind the reader of what the study seeks to achieve. The formulated objectives and research questions were as follows:

Objective One: To find out whether stakeholders involved understand the fundamental meaning of celebrating uMkhosi Womhlanga as a traditional and ceremonial event.

Research question One: Do stakeholders involved understand the fundamental meaning of celebrating uMkhosi Womhlanga as a traditional and ceremonial event?

Objective Two: To establish the extent to which stakeholders involved participate in the uMkhosi Womhlanga event.

Research question Two: Do stakeholders involved participate adequately in the uMkhosi Womhlanga?

Objective Three: To find out whether there are policies and procedures in place that govern the planning and management of the event.

Research question Three: Are there any policies and procedures in place, that govern the planning and management of the event?

Objective Four: To identify the existing planning and management processes that are followed in ensuring the success of the uMkhosi Womhlanga event.

Research question Four: Are there any existing planning and management processes that are followed in ensuring the success of the uMkhosi Womhlanga event?

Objective Five: To reveal whether stakeholders involved perceive the uMkhosi Womhlanga event as beneficial to them as individuals and as a whole.

Research question Five: Do all stakeholders involved perceive uMkhosi Womhlanga as a beneficial event?

Objective Six: To indicate the extent to which the uMkhosi Womhlanga is perceived as a tourist attraction in the study area.

Research question Six: Is uMkhosi Womhlanga perceived as a tourist attraction in the study area?

Objective Seven: To propose a strategic management model that can be used as a blueprint towards improving the planning and management processes of the uMkhosi Womhlanga event.

Research question Seven: Is there any existing strategic management model that can be used as a blueprint towards improving the planning and management processes of the uMkhosi Womhlanga event?

The analysis and interpretation of data enabled the researcher to determine the extent to which the set objectives and research questions were answered or not.

6.3 ANALYSIS OF RESEARCH DATA

To make the responses of the selected respondents more meaningful and understandable, various statistical and graphical techniques were used. The analysis of data was represented in four categories, namely

- a) Maidens and matrons.

- b) Tourists
- c) Service providers
- d) Officials (Department of Arts and Culture)

6.3.1 Analysis and interpretation of demographic details of all respondents

In this section the demographic details of all the different categories of respondents were presented, analysed and interpreted.

6.3.1.1 Maidens and matrons.

The demographic details of maidens and matrons were analysed, presented and interpreted in the form of tables and graphs. The demographic information paints a picture of the type of respondents that participated in the study, and represents the whole population of maidens and matrons.

Table 6.1 depicts the socio-economic demographic variables such as gender, marital status, age of respondents, level of education, employment and level of income. This table indicates that only female respondents participated in the celebration of uMkhosi Womhlanga. It is part of the Zulu tradition that only females participate in uMkhosi Womhlanga (Bentley, 2008). Males are not expected to take part in any activity, but can only attend as spectators during the event. For the marital status of respondents, the table shows that 98% of respondents indicated that they were single, and only 2% of respondents indicated that they were married. This percentage includes maidens as well as matrons who are accompanying the young women.

The reason for such a low percentage of married respondents is that matrons accompanying maidens from their *izigodi* village wards are married (Ndimande, 2010).

Table 6.1 THE SOCIO-ECONOMIC DEMOGRAPHIC DETAILS OF MAIDENS AND MATRONS

Socio-economic demographics of respondents		Frequency	Percentage (%)
Gender	Females	110	100
TOTAL		110	100
Marital Status	Single	34	38
	Married	34	38
	Widowed	14	15
	Divorced	08	09
TOTAL		110	100
Age	Less than 15	11	10
	15 - 19	74	67
	20 - 24	19	17
	25 - 29	2	2
	30 - 34	1	1
	35 - 39	1	1
	39 and above	2	2
TOTAL		110	100
Level of Education	Illiterate	09	8
	Below Grade 12	67	61
	Grade 12	21	19
	Tertiary education	13	12
TOTAL		110	100
Employment	Private sector	03	03
	Government	03	03
	Self-employed	03	03
	Unemployed	18	16
	Students	76	69
TOTAL		110	100
Income Level	100 - 5000	103	94
	5 001 – 10 000	04	04
	10 001 – 20 000	01	0.9
	20 001 – 30 000	01	0.9
	30 000 – 40 000	-	-
	40 001 – 50 000	-	-
	50 001 and over	-	-
TOTAL		110	100

For the age distribution of respondents, about 10% of respondents indicated that they were less than 15 years of age. The findings indicate that as the age categories increase the fewer the number of respondents who attend uMkhosi

Womhlanga. The largest category (67%) that attended uMkhosi Womhlanga is between the ages of 15 and 19. The following age category that attended uMkhosi Womhlanga, at 17%, is the age group between 20 and 24. Between the ages of 25 and 29, there were only 2% of respondents who attended the event. The age categories between 30 and 34 as well as 35 and 39 have 1% respondents each, which indicates that when the age category increases, the number of maidens who attend uMkhosi Womhlanga decreases drastically. There are numerous reasons for the decrease in the number of maidens that participate in the event.

Reasons include the fact that young maidens still take pride in celebrating their purity. Attending uMkhosi Womhlanga indicates to their peers, parents and communities that they are still pure. Other maidens attend in order to showcase that they have the potency to withstand the pressures of being young women. Another possible reason for the decrease in number for maidens who attend uMkhosi Womhlanga is that maidens within the 25 to 29 age groups are in tertiary institutions and have succumbed to the pressures and challenges of life, hence they no longer qualify to attend uMkhosi Womhlanga.

The reason for a radical decrease is that, between the ages of 30 and 34 a young woman is expected to have been married or be about to get married. Most young women in this age category may have surrendered to the challenges that life has thrown in their paths, such as losing their virginity, and are no longer eligible to take part in uMkhosi Womhlanga. Another possible reason is that older maidens are longer subjected to peer-pressure, but take their own decisions to attend the event. Only 2% of respondents were aged 39 and above, which is equal to the 2% of respondents who indicated that they are married. According to the Zulu tradition, married women do not carry and present the reed to the King. They can only accompany young maidens as their caretakers or matrons.

About 8% of respondents indicated that they were illiterate, which means that they did not have any formal education. The majority of respondents, 61%, indicated that

they were learners who were still in school doing grades below Grade 12. About 19% of respondents indicated that they were in Grade 12. Only 12% of respondents indicated that they either possessed a tertiary education or were still studying in institutions of higher learning.

This implies that the majority of respondents are still part of the schoolgoing phases. The team that is responsible for planning uMkhosi Womhlanga must therefore ensure that the event does not interfere or coincide with major educational activities such as examinations in order to avoid instances where respondents have to make a choice between attending school activities or uMkhosi Womhlanga. Furthermore, the majority of respondents are young, and it is assumed that they are virgins, hence still eligible to attend uMkhosi Womhlanga.

Table 6.1 reflects the employment of respondents. The majority of respondents (69%) were students and 16% were unemployed. Students and unemployed respondents cannot afford to pay all the expenses of attending uMkhosi Womhlanga. This means that the financial support has to be provided by parents and the organizers of uMkhosi Womhlanga. The parents have to provide transport or money for transport when maidens are unable to use the provincial transport. The organizers of uMkhosi Womhlanga, on the other hand, have to provide transport, facilities and services needed while maidens are attending the event. About 3% of respondents indicated that they were employed in the private sector, 3% of respondents were employed in the government sector, and 3% of respondents were self employed.

This means only 9% of respondents were able to bear the cost of attending uMkhosi Womhlanga. It is evident that the majority of the respondents need assistance from the organizers of the event to be able to attend. uMkhosi Womhlanga is predominantly attended by Black maidens. However, in the past events there were times when maidens from other racial groups, including Coloureds, Indians and Whites, have occasionally participated in the event.

The findings of the study indicate that 98% of respondents are Blacks with only 1% Indian and 1% Coloured. The observation was that uMkhosi Womhlanga is popular among Blacks as the event deals with the celebration of the Zulu culture. The presence of Indian and Coloured maidens indicated that the event is open to maidens from different cultures as long as they are willing to respect and conform to the stipulations and practices of the Zulu culture in terms of how to celebrate uMkhosi Womhlanga. Van Veuren (2004) points out that lack of awareness of heritage rights and legislation can easily lead to the exploitation of culture. uMkhosi Womhlanga is a unique cultural event that is bound to attract maidens from different cultures. The empirical data revealed that there were respondents who were part of uMkhosi Womhlanga who came from other provinces in South Africa and six of them agreed to take part in this research as respondents. Table 6.2 shows the distribution and number of respondents according to the districts they came from.

TABLE 6.2 DISTRICT AREAS OF RESPONDENTS

District	Frequency	Percentage
uMkhanyakude	09	08
Zululand	25	23
aMajuba	08	07
uThungulu	11	10
iLembe	08	07
uThukela	10	09
uMgungundlovu	13	12
eThekwini	11	10
Sisonke	02	02
uGu	04	04
uMzinyathi	03	03
Other	06	05
TOTAL	110	100

N=110

There were 8% of respondents from uMkhanyakude District, Zululand District with 23% of respondents, aMajuba District with 7% of respondents, uThungulu District with 10% of respondents, iLembe District with 7% of respondents, uThukela District with 9% of respondents, uMgungundlovu District with 12% of respondents, eThekweni District with 10% of respondents, uMzinyathi District with 3%, Sisonke District with 2% of respondents, uGu District with 4% of respondents and respondents from other provinces were 5%. There are different reasons that determine the number of respondents from each district, such as:

- a) Availability of transport. Other districts are located far way from the host district, Zululand, thus respondents rely on the availability of transport in order to attend uMkhosi Womhlanga. At times the number of respondents prepared to attend the event is restricted by the number of vehicles available to transport them.
- b) Willingness of respondents to attend the event.
- c) Location and size of each district. There are districts that are larger than others with a number of municipalities; hence there are more respondents willing to attend the event than the means of transport and resources available.

6.3.1.2 *Tourists'*

uMkhosi Womhlanga has become a popular attraction among tourists, especially international visitors who visit South Africa and KwaZulu-Natal in September. The event is part of the packaged tours offered by Zululand Eco-Adventures to tourists [<http://www.zululandeco-adventures.com> 2012].

Table 6.3 depicts the socio-economic demographic variables for tourists such as gender, marital status, age of respondents, level of education, employment and level of income. The demographic details of tourists were presented, analysed and interpreted as follows:

Table 6.3 THE SOCIO-ECONOMIC DEMOGRAPHIC DETAILS OF TOURISTS

Socio-economic demographics of respondents		Frequency	Percentage (%)
Gender	Females	03	30
	Males	07	70
TOTAL		10	100
Marital Status	Single	07	70
	Married	01	10
	Widowed	02	20
	Divorced	-	-
TOTAL		10	100
	15 - 19	-	-
	20 - 24	01	10
	25 - 29	01	12
	30 - 34	03	33
	35 - 39	03	30
	39 and above	02	15
TOTAL		10	100
Race of Respondents	Black	08	80
	Coloured	02	20
TOTAL		10	100
Level of Education	Illiterate	-	-
	Below Grade 12	01	10
	Grade 12	02	20
	Tertiary education	07	70
TOTAL		10	100
Employment	Private sector	01	10
	Government	04	40
	Self-employed	03	30
	Unemployed	01	10
	Students	01	10
TOTAL		10	100
Income Level	100 - 5000	02	20
	5 001 – 10 000	02	20
	10 001 – 20 000	03	30
	20 001 – 30 000	-	-
	30 001 – 40 000	-	-
	40 001 – 50 000	02	20
	50 001 and over	01	10
TOTAL		10	100

The respondents were asked to indicate their gender. The researcher's observations and the findings of the study during uMkhosi Womhlanga over the years indicate that the event is mostly attended by males. Besides the fact that

opposites attract, males attend the event to appreciate the flowers of the nation, enjoy the colourful display of the maidens' attire, traditional singing and dancing. The analysis of the data for tourists confirmed that 70% of respondents were males and only 30 were females, although the event is mainly for females.

The respondents were asked to disclose their ages in order to ascertain the age groups interested in attending uMkhosi Womhlanga. The findings revealed that there were no respondents between the ages of 15 and 19 who participated in the research study. Only 10% of respondents indicated that they were between 20 and 24. About 12% indicated that they were between 25 and 29. The majority of respondents (33%) indicated that they were between 30 and 34. About 30% were between 35 and 39. For the age group above 39 there were only 15% of respondents. This implies that uMkhosi Womhlanga as an event is popular among males between the ages of 30 and 34.

Respondents were asked to indicate their marital status. About 70% respondents indicated that they were single. Widowed respondents were 20% and only 10% of respondents disclosed that they were married. It is interesting to note that there were no divorced respondents. The event is mostly attended by single men. The reason for this may be the fact that men at this stage are still looking for life partners and uMkhosi Womhlanga is potentially a place to meet a future wife.

The tourists that participated in the research were asked to indicate their race. About 80% of respondents indicated that they were Black and 20% declared that they were Coloured. There were no respondents who indicated that they were Indian or White. This does not imply that uMkhosi Womhlanga is attended only by Black and Coloured people. There were White, Indian and even Chinese people that attending the event.

The challenge the researcher encountered during the collection of data was that some respondents, especially Whites and Indians, refused to complete the

questionnaire for various reasons that they cited. They indicated that the place was not convenient for filling a questionnaire, and they feared they would miss out on other activities taking place while concentrating on answering the questionnaire. Other respondents took the questionnaires, promised to return them did not despite several follow-up attempts by the researcher.

There were tourists who could not complete the questionnaire owing to the language barrier. These tourists indicated that they were enjoying the experience and hoped to come back again. In particular, Dr Friedel Scheneider and his wife Hannelore have become regular tourists during uMkhosi Womhlanga. A book about their expeditions to Africa, featuring their uMkhosi Womhlanga experience with pictures, was presented to His Majesty the King. The researcher had the honour of receiving a copy of the book, which unfortunately is written in Dutch.

For the level of education, 70% of respondents indicated that they had tertiary education, and 20% had Grade 12. Only 10% of respondents indicated that their education level was below Grade 12. Respondents were asked to indicate the districts where they came from. About 50% were from eThekweni District, and 20% came from places outside KwaZulu-Natal such as Mpumalanga, Gauteng, Eastern Cape and even Swaziland to name but a few. 10% of respondents were from the following districts, uMgungundlovu, uThukela and uThungulu. uMkhosi Womhlanga attracts both domestic and international tourists to KwaNongoma in September. The event is gaining popularity every year, so it is essential that the planning and management are done meticulously in order to realize its full potential.

Respondents were asked to disclose their employment details. The majority (40%) indicated that they were employees of the government, 10% declared that they were unemployed, 10% were in the private sector, 30% indicated that they were self-employed, and 10% were students. Respondents were asked to disclose their income levels.

Twenty percent of respondents indicated that they earned between R 100 and R 5 000 per month, 20% earned between R 5 001 and R10 000 per month, 30% indicated that they earned between R 10 001 and R 20 000 per month, and 20% disclosed that they earned 40 001 to 50 000 per month. Only 10% of respondents said they earn more than R 50 000 per month. There were no respondents who participated in the research study who earn between 20 001 to 30 000 and 30 001 to 40 000. The findings imply that the respondents could afford to pay the expenses that one incurs as a tourist.

This implies that the majority of the respondents (tourists) who attend uMkhosi Womhlanga can afford to be present at the event. Tourists who attend the event contribute significantly to the economy of KwaNongoma. While attending the event, they spend money on various activities and services offered at the destination. The local communities within the Zululand district benefit directly as well as indirectly from the spin-offs of the event.

6.3.1.3 Service providers'

For uMkhosi Womhlanga to take place, different service providers are contracted to render various services that are essential to the success of the event. Table 6.4 depicts the socio-economic demographic variables for tourists such as gender, marital status, age of respondents, level of education and employment. These demographic details were presented, analysed and interpreted as follows:

Respondents were required to disclose their marital status. Seventy-nine percent of respondents indicated that they were married with families that they were responsible to maintain financially. About 21% declared that they were single and working hard to fulfil their dreams as established business people. There were no respondents who indicated that they were widowed or divorced

Table 6.4 THE SOCIO-ECONOMIC DEMOGRAPHIC DETAILS OF SERVICE PROVIDERS

Socio-economic demographics of respondents		Frequency	Percentage (%)
Gender	Females	03	43
	Males	04	57
TOTAL		07	100
Marital Status	Single	02	21
	Married	05	79
	Widowed	-	-
	Divorced	-	-
TOTAL		07	100
Age	20 - 24	01	14
	25 - 29	01	14
	30 - 34	-	-
	35 - 39	03	43
	39 and above	02	29
TOTAL		07	100
Level of Education	Illiterate	-	-
	Below Grade 12	4	57
	Grade 12	-	-
	Tertiary education	03	43
TOTAL		07	100
Employment	Private sector	01	10
	Government	02	30
	Self-employed	04	60
	Unemployed	-	-
	Students	-	-
TOTAL		07	100

Service providers were asked to disclose their gender. Forty-three percent of respondents indicated that they were female, while 57% were male. This indicates that the majority of service providers during the event are males. This is due to the nature and type of services that are provided such as tents for accommodation, transport, security and catering, to mention but a few. Another reason for male respondents' majority is that most of the services rendered are thought to be more suitable for males than females, for example, pitching a tent and driving.

Respondents were asked to disclose their ages. Forty-three percent of respondents were between the ages of 35 and 39. About 29% of respondents indicated that they were above 39 years of age. Respondents that were between 20 to 24 and 25 to 29

constituted 14% each. There were no respondents between 30 and 34. Findings indicated that most service providers are between ages of 35 and 39. At this age group most people know what they want and are more business-minded.

Forty-three percent of respondents indicated that they had passed the tertiary level of education. Only 57% indicated that their education level was below Grade 12, but that does not disadvantage most of the service providers that are contracted at a provincial level to provide such crucial services at a large scale event like uMkhosi Womhlanga. There were no respondents who indicated that they were illiterate or in possession of a Grade 12 certificate.

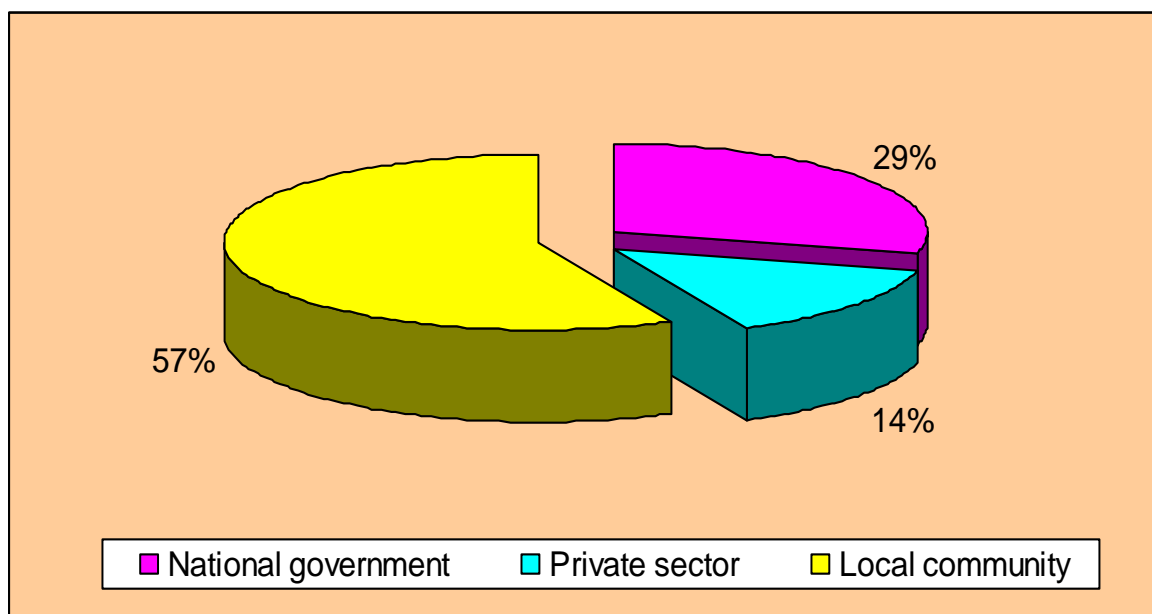
Respondents were required to indicate their employment details. The majority of respondents (60%) indicated that they were self-employed, and were owners of companies that were contracted to render various services such as catering during uMkhosi Womhlanga. About 30% of respondents disclosed that they were employed by government. It is important to mention that government employees that can be contracted as service providers during uMkhosi Womhlanga and any other event must first obtain permission from the heads of their respective departments. Failure to seek permission to provide the service is deemed a criminal act or fraud. Only 10% of respondents indicated that they were from the private sector. These respondents were rendering services such as providing safety and security. There were no respondents who indicated that they were unemployed, students or employed in the private sector. It is interesting to point out that not all the respondents disclosed their income levels.

Respondents were asked to indicate the place of employment they came from. The majority of respondents (57%) came from the local community. This implies that benefits for the event accrue for the local community members involved in uMkhosi Womhlanga. About 29% of respondents disclosed that they were serving under the national government. This implies that they were not benefiting directly from uMkhosi

Womhlanga, but indirectly through their employment by the national government. About 14% of respondents declared that they were from the private sector.

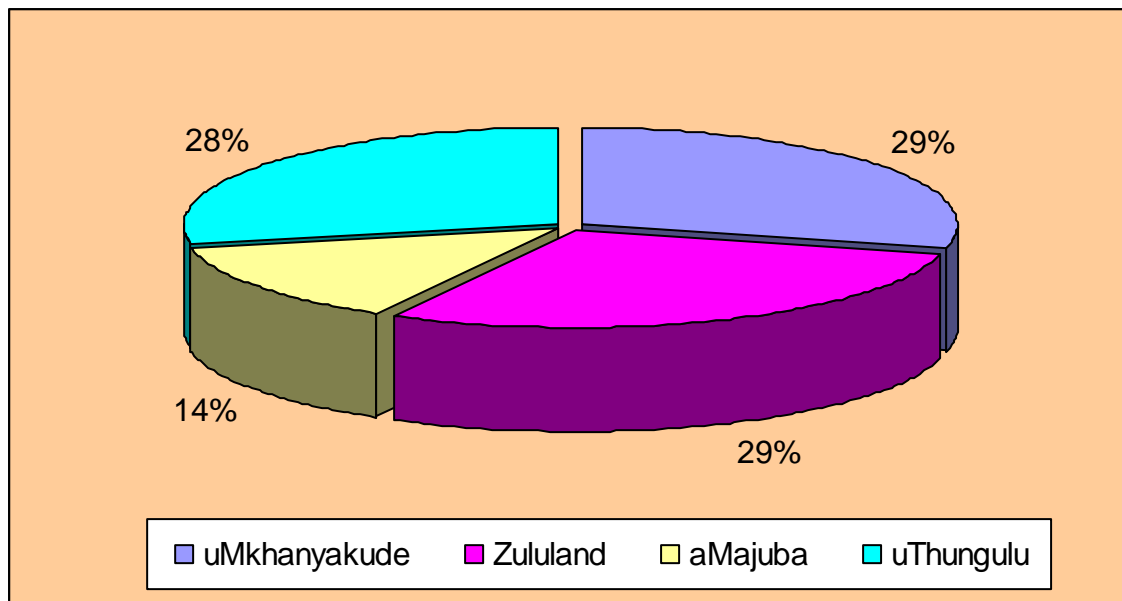
The large percentage of service providers coming from the local community indicates that the uMkhosi Womhlanga is mostly supported by people from the surrounding areas. This also indicates that the focus is on developing and benefiting local services rather than people from outside the district.

FIGURE 6.1 PLACE OF EMPLOYMENT OF RESPONDENTS



Respondents were asked to indicate districts where they came from. Districts with 29% of respondents respectively were uMkhanyakude and Zululand. About 28% of respondents indicated that they came from uThungulu district. Only 14% disclosed that they were coming from aMajuba district. This implies that there is a fair distribution of contract among service providers procured to render different services during uMkhosi Womhlanga.

FIGURE 6.2 DISTRIBUTION OF RESPONDENTS PER DISTRICT



The findings of the study revealed that it is not only the local communities in KwaNongoma that benefit economically from the event but the province of KwaZulu-Natal as well as the country as a whole.

6.3.1.4 Officials

About 13 officials from different departments who are stakeholders in uMkhosi Womhlanga were requested to participate in this study. It was a challenge to obtain data from the officials. Most questionnaires were not returned on time owing to the officials' busy schedules. Appointments made with officials were sometimes not honoured.

Table 6.5 depicts the socio-economic demographic variables for officials such as gender, marital status, age of respondents, level of education, employment and income of respondents. The demographic details of officials were presented, analysed and interpreted as follows:

Table 6.5 THE SOCIO-ECONOMIC DEMOGRAPHIC DETAILS OF OFFICIALS

Socio-economic demographics of respondents		Frequency	Percentage (%)
Gender	Females	07	54
	Males	06	46
TOTAL		13	100
Marital Status	Single	05	38
	Married	05	38
	Widowed	02	15
	Divorced	01	09
TOTAL		13	100
Age	20 - 24	-	-
	25 - 29	-	-
	30 - 34	01	08
	35 - 39	-	-
	39 and above	12	92
TOTAL		13	100
Level of Education	Below Grade 12	04	31
	Grade 12	04	31
	Tertiary education	05	38
TOTAL		13	100
Employment	Private sector	02	16
	Government	06	48
	Self-employed	05	38
TOTAL		13	100
Income Level	100 - 5000	04	31
	5 001 – 10 000	03	23
	10 001 – 20 000	02	15
	20 001 – 30 000	02	15
	30 001 – 40 000	-	-
	40 001 – 50 000	01	08
	50 001 and over	01	08
TOTAL		13	100

54% were females and 46% were males participating in this research study. The majority of respondents (76%) were single and married respectively. There were no respondents who indicated that they were divorced or widowed. The sample size of the officials consisted of 8% of respondents between the ages of 30 to 34 and 92% of respondents who indicated that they were above 39 years of age. All the respondents were Blacks. This does not imply that officials consist only of Blacks, but it means that they are predominantly black people. For the level of education, the largest group of respondents (38%) possessed a tertiary education, 38% were

government employees. The income bracket with the biggest group of respondents was R5 001 to R10 000 a month. Thirty-one percents of respondents indicated that they were in possession of Grade 12, and another 31% were below Grade 12.

The largest group of officials (48 %) indicated that they were employees of the provincial government, while 16% indicated that they were employed in the private sector. Only 38% of respondents indicated that they were self-employed. The majority of respondents indicated that the provincial government is responsible for funding, planning and management of uMkhosi Womhlanga. The reason for this is that the provincial government is carrying out the mandate that is given by schedule 4 and 5 of the Constitution of the Republic of South Africa.

After the analysis and interpretation of demographic details for all four different categories of respondents, the following section presents the responses, perceptions and opinions of all respondents on uMkhosi Womhlanga in order to address the different objectives and research questions that guide the study as restated under paragraph 6.2.

6.3.2 Understanding of the fundamental meaning of celebrating uMkhosi Womhlanga as a traditional and ceremonial event.

The first objective of this study, as indicated in paragraph 6.2, is to find out whether stakeholders involved in the event understand the meaning of celebrating uMkhosi Womhlanga as a traditional and ceremonial event. The responses and perceptions of the different categories of respondents were analysed and interpreted and justification for the drawn conclusions was given.

Data was presented in a table form, bar graphs and pie charts. Findings of the research revealed that the first objective has been achieved as indicated in Table 6.6.

TABLE 6.6 UNDERSTANDING THE MEANING OF CELEBRATING UMKHOSI WOMHLANGA

Statement & respondents' responses		Maidens & Matrons		Tourists	
		Freq	%	Freq	%
Understanding the meaning of celebrating uMkhosi Womhlanga	Yes	86	78	02	20
	No	11	10	07	70
	Not sure	13	12	01	10
TOTAL		110	100	10	100

The researcher formulated **Objective One** in order to ascertain the level of understanding of meaning for celebrating uMkhosi Womhlanga as a traditional and ceremonial event. Respondents indicated different sources from which they have gained knowledge about the event. The majority of respondents were aware of the history behind uMkhosi Womhlanga. The DoE curriculum does not cover the history of the event in depth.

However, the respondents indicated that despite the fact that they were not well acquainted with the history of the event, they are in full support of uMkhosi Womhlanga as a traditional event. The respondents pointed out that their knowledge about the event was gathered from various sources such as their families, peers, media and even the King's speech. Based on the outcome of the objective above, the researcher has concluded that **Research question One** is answered positively.

6.3.2.1 Maidens' and matrons' responses

In order to find out whether the maidens and matrons understand the meaning behind celebrating uMkhosi Womhlanga, a number of questions and statements were asked. The questions and statements pertaining to knowledge about the history of uMkhosi Womhlanga, understanding its purpose, and the meaning of celebrating the event were formulated. Maidens and matrons were asked about their knowledge of the history of uMkhosi Womhlanga as it was assumed that it formed the basis of their understanding.

Respondents were asked how knowledgeable they were about the history of uMkhosi Womhlanga. The majority of respondents (57%) pointed out that they were not aware of the history of the event. About 31% indicated that they knew about the history. Only 12% said they were not sure of their knowledge concerning the event.

Figure 6.3 KNOWLEDGE OF THE HISTORY OF UMKHOSI WOMHLANGA

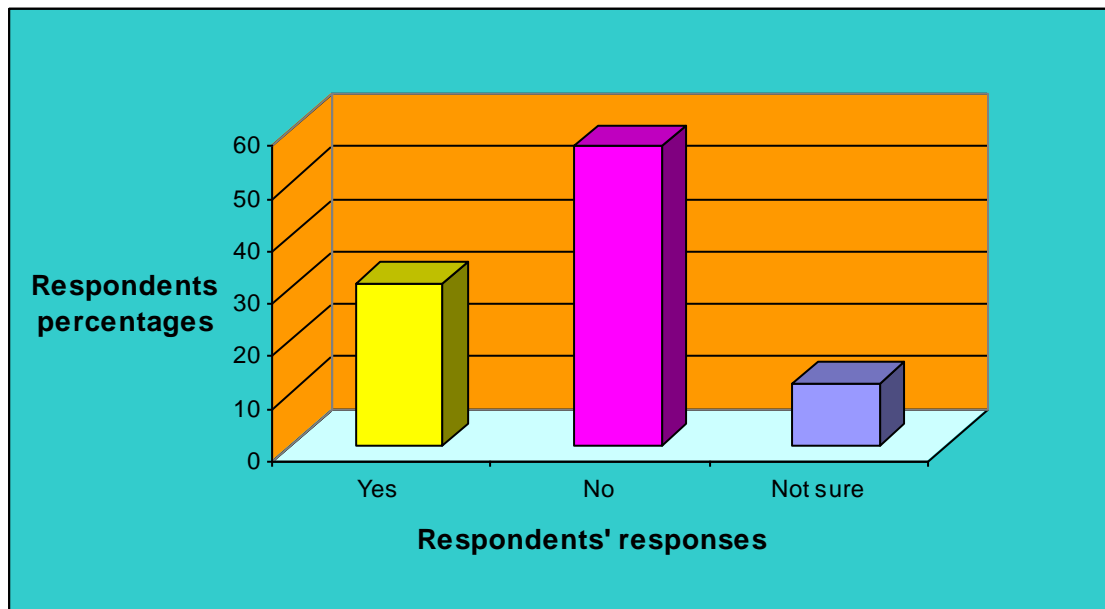


Figure 6.3 clearly depicts that the majority of the respondents do not know the history of uMkhosi Womhlanga. This reveals that there is an urgent need for the event planners to ensure that respondents are equipped with knowledge of the history. This can be achieved through different strategies such as the King's speech, timeslots over the radio or television, articles in newspapers and magazines, and the uMkhosi Womhlanga booklet, all of which the respondents will have access to, as well as encouraging families to impart this knowledge through storytelling.

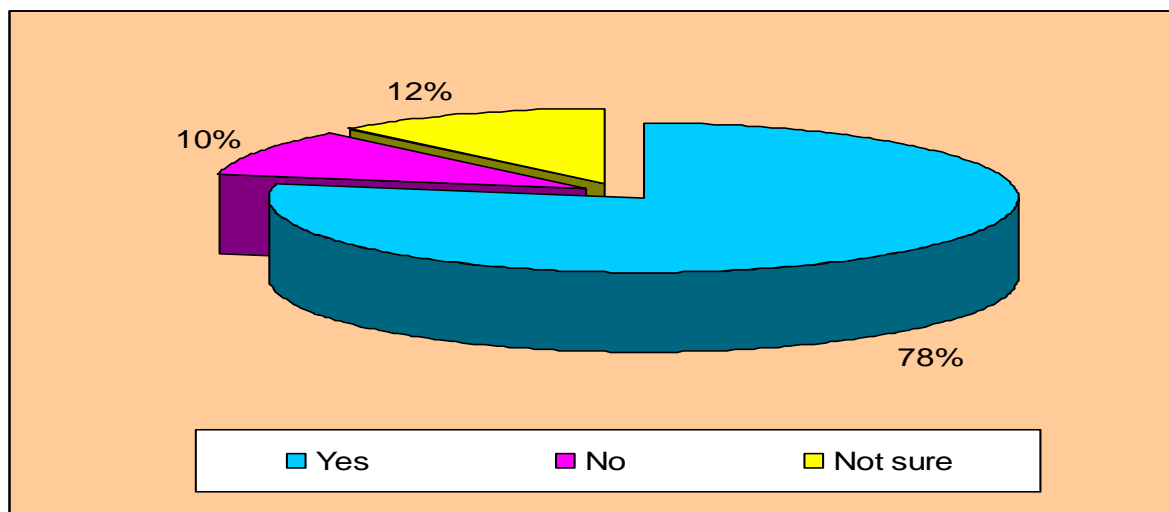
Table 6.7 represents the respondents' perceptions of the purpose of uMkhosi Womhlanga.

TABLE 6.7 THE PURPOSE OF CELEBRATING UMKHOSI WOMHLANGA

Purpose of celebrating	Percentage of respondents
a) To instil cultural traditions and customs among young people.	64
a) To celebrate the preparation of maidens for womanhood.	25
b) To generate money for the host community	08
c) To create publicity for the host community.	03
TOTAL	100

N=110

The majority of respondents (64%) believed that the purpose of the event is to instil cultural traditions and customs among young people. Only 25% of respondents thought that the event is aimed at celebrating the preparation of maidens for womanhood. It was for these reasons that His Majesty, King Goodwill Zwelithini kaBhekuzulu, revived the event in 1984 after it was banned during the colonial era in South Africa (Bentley, 2008). Only 8% of respondents indicated that the purpose of the event was for income generation by the host community, and 3% thought the purpose of the event was to create publicity for the host community, which is true, as uMkhosi Womhlanga attracts events attendees from all corners of the world.

FIGURE 6.4 UNDERSTANDING OF THE MEANING OF CELEBRATING UMKHOSI WOMHLANGA

Respondents were asked about their understanding of the meaning of celebrating uMkhosi Womhlanga. The majority of respondents (78%) pointed out that they understood why the event is celebrated. Ten percent indicated that they did not understand the meaning of celebrating the event. Only 12% of respondents were not sure of their understanding thereof.

This means that the majority of respondents who attend uMkhosi Womhlanga do so because they understand the meaning of celebrating the event. Respondents identify with the traditional practices and values that form the basis of the event. The respondents who said they did not understand the meaning of celebrating uMkhosi Womhlanga attend without fully understanding the reason why the event exists. It is possible that factors like peer, parents and community pressure push the young maidens to attend the event.

TABLE 6.8 MAIDENS' AND MATRONS' VIEWS ON THE MEANING OF CELEBRATING UMKHOSI WOMHLANGA

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
Stakeholders do not understand the purpose of uMkhosi Womhlanga.	3	16	16	22	14
The has a negative attitude towards uMkhosi Womhlanga	13	15	20	23	29
UMkhosi Womhlanga is a necessary cultural heritage event which has to be maintained.	71	24	3	1	1

N=110

It is interesting to note that 19% of respondents believed that the stakeholders do not fully understand the purpose of celebrating the event. The biggest group of respondents (36%) strongly disagreed/disagreed that the stakeholders do not understand the purpose of understanding the event. About 16% of respondents decided to remain neutral. This indicates that the stakeholders are not well acquainted with the purpose of celebrating the event, yet they are in support of uMkhosi Womhlanga. In a nutshell, there is a need for programmes to be offered before, during and after that will educate respondents about uMkhosi Womhlanga.

The majority of respondents (52%) strongly disagreed/disagreed that the stakeholders have a negative attitude towards uMkhosi Womhlanga, yet 28% of respondents strongly agreed/agreed that the stakeholders have a negative attitude towards the event. About 20% of respondents did not want to specify whether they agreed or disagreed with the statement, and opted to remain neutral. The majority of respondents (95%) strongly agreed/agreed that the event is a necessary cultural heritage event which must be maintained as uMkhosi Womhlanga plays a very important role in instilling cultural tradition and values among the young people. This means that the event is very important to the nation, hence it has become more popular over the years. Therefore the planning and management must be carefully done in order to ensure the sustainability of uMkhosi Womhlanga.

6.3.2.2 *Tourists' responses*

Both domestic and international tourists are attracted to uMkhosi Womhlanga in large numbers. To ascertain the levels of understanding in tourists on the meaning of celebrating uMkhosi Womhlanga, different statements and questions were asked.

TABLE 6.9 TOURISTS' VIEWS ON UNDERSTANDING THE MEANING OF CELEBRATING UMKHOSI WOMHLANGA

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
The stakeholders do understand the purpose of uMkhosi Womhlanga.	40	30	13	10	07
The stakeholders have a negative attitude towards uMkhosi Womhlanga	-	-	7	03	90
Tourists understand the meaning of celebrating uMkhosi Womhlanga.	40	13	14	30	03
Tourists understand the purpose of celebrating uMkhosi Womhlanga.	40	15	15	20	10

N=07

The majority of respondents (70%) believed that the stakeholders do understand the purpose of celebrating uMkhosi Womhlanga. About 93% of respondents strongly disagreed/disagreed with the statement that the stakeholders have a negative

attitude towards the event. This proves that the majority of respondents were satisfied with the manner in which the event is presented to the event attendees or tourists. The ball is in the court of the event organisers who have to address the concerns of the attendees and ensure that they include educational programmes that are aimed at informing people about the event.

About 55% of respondents strongly agreed/agreed with the statement that tourists understand the purpose of celebrating uMkhosi Womhlanga. About 53% of respondents supported the statement that tourists understand the meaning of celebrating the event. This means tourists do have a major interest in the event.

Furthermore, tourists were asked about their understanding of the celebration and history of uMkhosi Womhlanga. The majority of respondents (70%) indicated that they lack understanding of why the event is celebrated and 80% of respondents indicated that they understand the history of uMkhosi Womhlanga. It is therefore imperative that the organizers of the event address this gap in order to complete the respondents' unique experience of the event.

6.3.3 Establishing the extent to which stakeholders involved participate in the uMkhosi Womhlanga event.

Objective Two of this study intended to establish the extent to which stakeholders participate in uMkhosi Womhlanga. The majority of the respondents indicated that they participate in the event for various reasons. The findings of the study revealed that stakeholders fully participate in and support the hosting of uMkhosi Womhlanga. Therefore, **Research question Two** asked if stakeholders involved do participate adequately in Womhlanga. This question was answered based on the Objective Two discussions above.

Various groups of respondents were asked questions in order to ascertain their level of participation in uMkhosi Womhlanga. Questions relating to participation and

attendance patterns of the respondents were asked, and the responses of various stakeholders are presented below:

6.3.3.1 *Maidens' and matrons' responses*

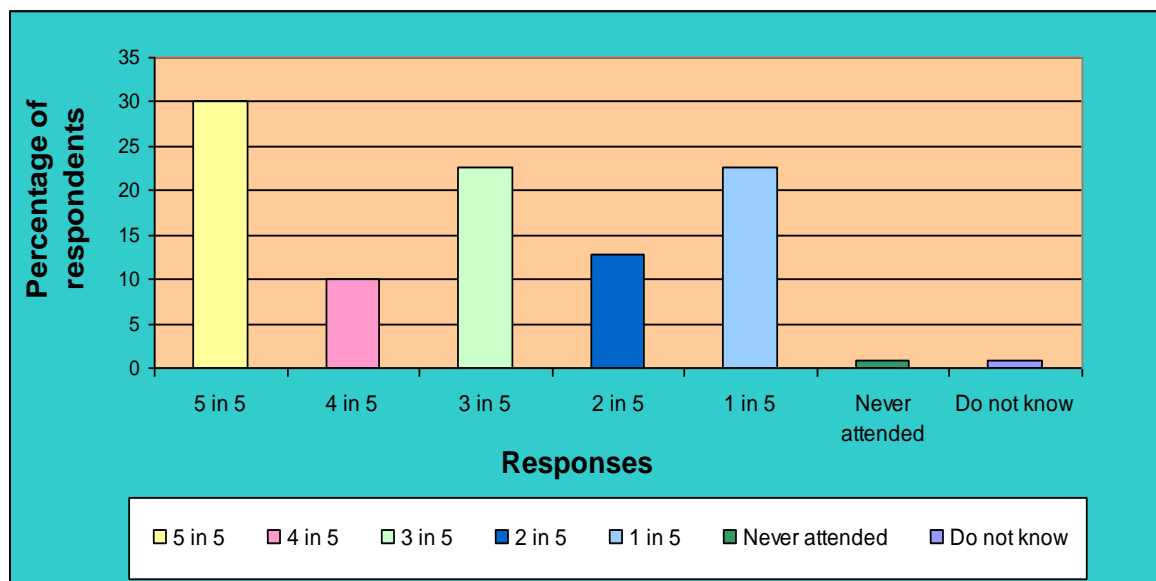
Maidens and matrons participate in the event in order to celebrate their culture and their purity as the flowers of the nation. They were asked questions relating to their attendance, and their reasons for, and interest in attending uMkhosi Womhlanga. Figure 6.5 reflects the attendance patterns of maidens and matrons. Respondents were asked about how often they had attended uMkhosi Womhlanga over a period of five years. 30% of the respondents indicated that they had attended the event five times in five years.

About 10% of respondents had attended four times in five years while 22% of respondent indicated that they had attended three times in five years. 14% of respondents had attended only twice in five years. 22% of respondents indicated that they had attended once in five years. Only 01% of respondents had never attended the event before, and 1% indicated that they did not know if they had. It is not possible that a respondent does not know how many times she has attended uMkhosi Womhlanga previously.

The researcher has concluded that the respondents gave this answer because they did not understand the question, and did not listen to the translation of the question when it was given. Another reason could be that respondents were ignorant of the aim behind the study. At times respondents did not refuse to take part in responding to the questionnaire, but intentionally provided incorrect or irrelevant responses that would spoil the question. Other respondents opted not to give any response to a question, and just left a blank space, especially for open-ended questions. To overcome this challenge, these questionnaires were discarded since they were invalid before the data was analysed.

Respondents were asked to declare their interest in attending other traditional events and further mention the kinds of traditional events they had attended. The majority of respondents (89%) indicated that they were indeed interested in attending other traditional events. Only 9% of respondents indicated that they were not interested in attending traditional events, while 3% of respondents indicated that they were not sure.

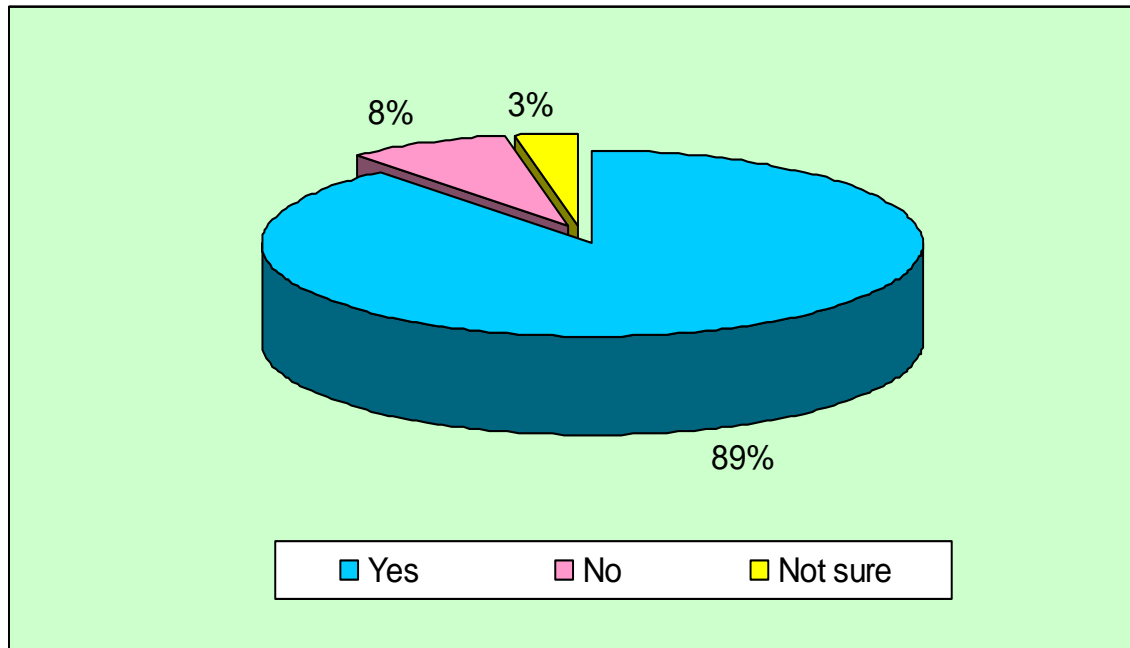
FIGURE 6.5 ATTENDANCE OF UMKHOSI WOMHLANGA BY MAIDENS AND MATRONS



Respondents listed a number of other traditional events that they had attended. The most popular event with 60% of respondents was the virgins' camp, also known as *mzombeyana*. At these virgins' camps maidens are groomed and prepared for womanhood, also through virginity testing which is conducted by the matrons. Maidens who pass the test are given certificates as proof that their purity is still intact, and a white dot is placed on a maiden's forehead in preparation for the coming uMkhosi Womhlanga in September. The second most popular event was *uMkhosi kaShaka* (Heritage Day), with 15% of respondents, followed by 12% of respondents who indicated that they attend *umkhehlo*. About 8% of respondents

indicated that they had attended *umemulo*. The least popular traditional event attended by maidens, with 5% of respondents was *ingoma*

FIGURE 6.6 RESPONDENTS' INTEREST IN ATTENDING OTHER TRADITIONAL EVENTS

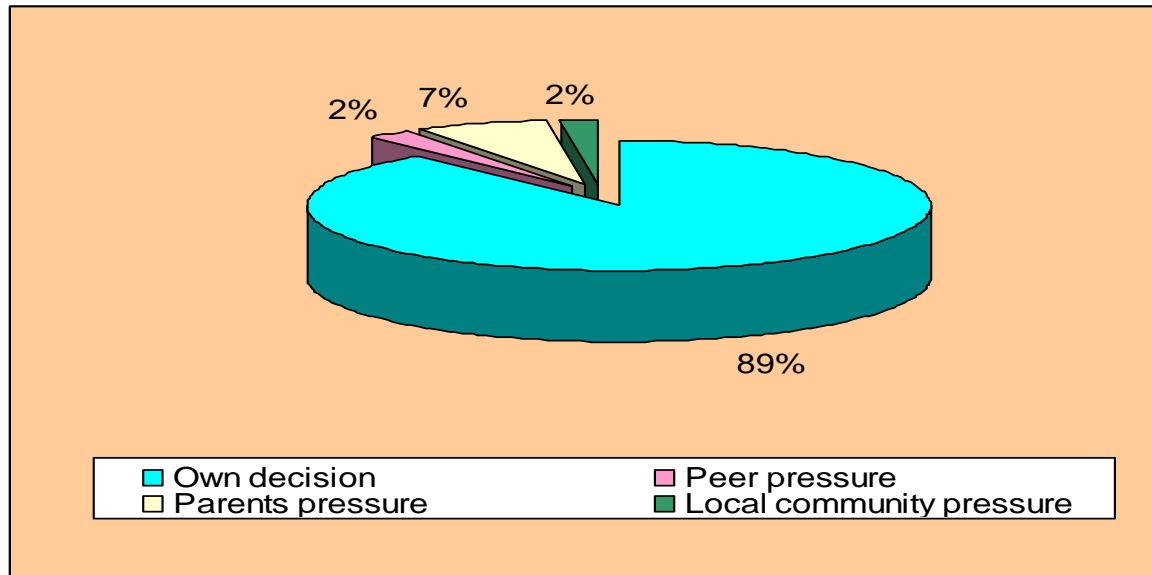


The respondents were asked to indicate reasons that make them attend uMkhosi Womhlanga. Four (4) responses were given for respondents to choose from. The majority of respondents (89%) pointed out that they willingly participate. It is the respondents' own decision and choice to attend the event without any external force. About 7% of respondents declared that they attended uMkhosi Womhlanga under their parents' pressure, which indicates that they were forced. According to Ndimande (2011), some parents force their daughters to attend uMkhosi Womhlanga knowing that this will force the maiden to remain a virgin, thus avoiding teenage pregnancy and bad behaviour.

At times this strategy works for parents, where the maiden is subjected to virginity testing and is not exposed to acts that will lead to teenage pregnancy. At times the strategy does not work, when it is alleged that some maidens pay a bribe in order to

be confirmed as virgins during virginity testing. The researcher cannot confirm these allegations as they were not part of the research.

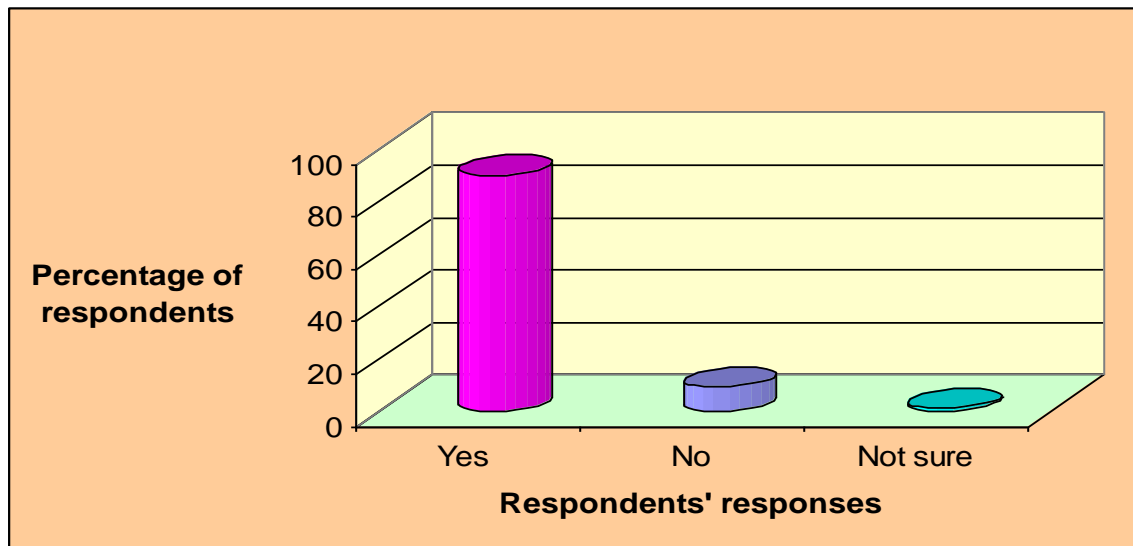
FIGURE 6.7 REASONS FOR ATTENDING UMKHOSI WOMHLANGA



For both peer and local community pressure, there were 2% of respondents respectively. This implies that the respondents only attended uMkhosi Womhlanga under pressure exerted either by the maidens' peers or by the local community. In other parts of KwaZulu-Natal especially those who still reside within tribal authorities, the maidens are expected to attend the event. In fact, it is a must that they participate in uMkhosi Womhlanga.

Respondents were asked whether they participated in virginity testing as depicted in Figure 6.8. The majority of respondents 90% disclosed that they did participate in virginity testing as it is part of the tradition that maidens go through in order to participate in uMkhosi Womhlanga with pride. According to tradition, only maidens who are virgins are supposed to participate in the event. The South African Children's Act prohibits girls under the age of 16 from undergoing virginity testing (Khumalo, 2007). This Act was not well received by maidens or parents since it goes against traditional norms.

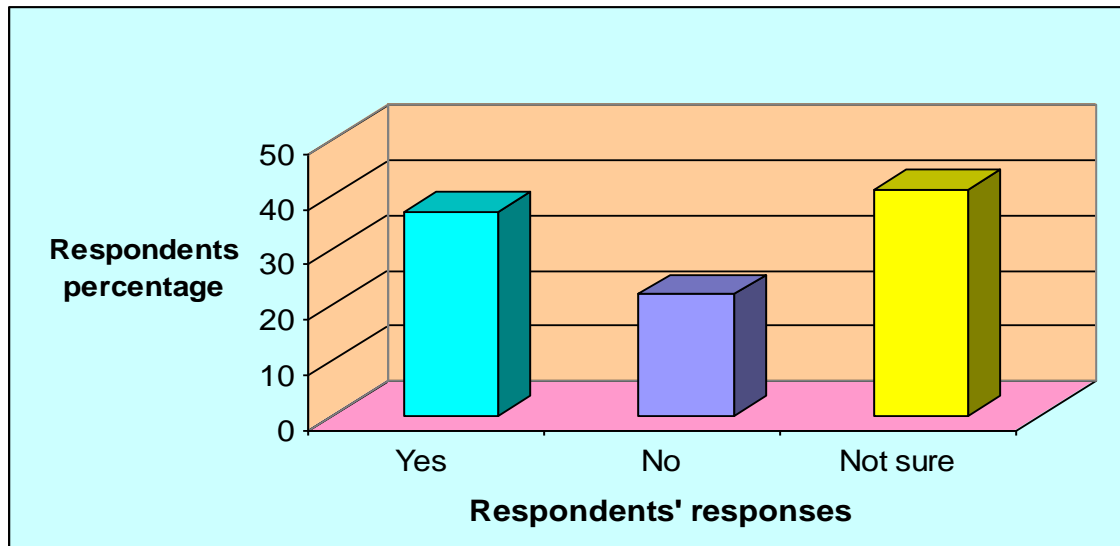
FIGURE 6.8 PARTICIPATING IN VIRGINITY TESTING



Only 9% of respondents indicated that they did not participate in virginity testing yet they attended uMkhosi Womhlanga. Only one percent (01%) of respondents indicated that they were not sure whether they participated or not in virginity testing. Again this is not possible. The responses given were a deliberate attempt to invalidate the questionnaire. Therefore the researcher has concluded that the respondents gave this response despite the translation of the question into isiZulu, the language which most of the respondents preferred.

Respondents were asked to give their opinion on whether they thought all maidens that attend uMkhosi Womhlanga are virgins or not. About 37% of respondents believe that all maidens who attend the event are virgins since it is part of tradition and a prerequisite for attending uMkhosi Womhlanga. It is interesting to note that 22% of respondents indicated that they did not believe that all the maidens that attended the event were virgins. It is possible that the respondents were not virgins themselves, or they knew of respondents who were participants in the event, yet were no longer virgins.

FIGURE 6.9 RESPONDENTS' INSIGHT INTO WHETHER MAIDENS WHO ATTEND UMKHOSI WOMHLANGA ARE VIRGINS OR NOT.

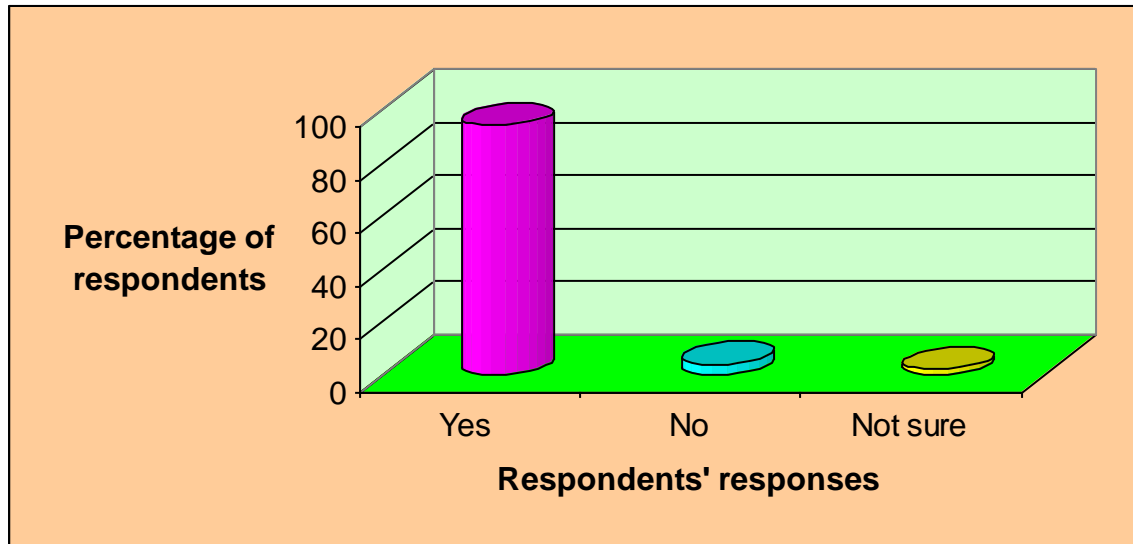


Forty-one percent (41%) of respondents did not want to commit themselves on this question, and said they were not. Possible reasons for the respondents' responses are similar to the ones mentioned above. Whether it is true or not that all maidens that participate in uMkhosi Womhlanga are virgins, the researcher concludes that this is a research question on its own.

The answers to this question cannot be obtained since it is not covered by the scope of this research. The researcher will in future research papers to investigate and ascertain the importance of maidens' virginity when attending uMkhosi Womhlanga.

Respondents were asked to give their perceptions about the participation in the event and the prevention of the spread of HIV/AIDS. About 94% of respondents believe attending the event plays a big role in preventing the spread of HIV/AIDS. The spread of HIV/AIDS which mostly happens when there is an exchange of bodily fluids, can be prevented or minimized through participating in uMkhosi Womhlanga.

FIGURE 6.10 PARTICIPATING IN UMKHOSI WOMHLANGA CAN PREVENT THE SPREAD OF HIV/AIDS



For the event maidens are encouraged to keep their virginity which they only achieve when they abstain from sexual activity.

Respondents were asked to give their perceptions about participation in the event and the prevention of the spread of HIV/AIDS. Ninety-four percent of respondents believe attending the event plays a big role in preventing the spread of HIV/AIDS. Since uMkhosi Womhlanga is for women, the impact of the event in curbing the spread of HIV/AIDS is limited. Hence after this was realized this fact a traditional event that mainly targets men was revived. It is called uMkhosi Wokweshwama (First Fruit Ceremony).

The respondents were given statements pertaining to their participation in uMkhosi Womhlanga. As shown in Table 6.10, the majority of respondents (58%) strongly agreed/agreed that they are faced with financial constraints when participating in the event. There were 95% of respondents who believed that uMkhosi Womhlanga plays an important role in promoting and instilling good behaviour among young people, especially women, encourages abstaining from engaging in sexual activities

and brings high self esteem among the young girls. This means that through the successful hosting of the event, the nation can also learn valuable life lessons.

TABLE 6.10 MAIDENS' AND MATRONS' UNDERSTANDING ON PARTICIPATION IN UMKHOSI WOMHLANGA

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
Financial difficulties hinder the local communities from participating in uMkhosi Womhlanga.	35	23	21	12	9
UMkhosi Womhlanga plays an important role in encouraging good behaviour among the youth.	85	12	2	1	-
UMkhosi Womhlanga encourages the youth to abstain from sexual activities.	79	13	2	2	4
UMkhosi Womhlanga brings high self-esteem to young girls in general.	79	15	4	-	2

N=110

6.3.3.2 Tourists' responses

Tourists were given statements in order to establish their understanding on participation in uMkhosi Womhlanga.

Table 6.11 depicts that there were 70% of respondents who felt that tourists are not well catered for during uMkhosi Womhlanga. This means that there is need for addressing the concerns and challenges raised by respondents which they encounter during the event.

Respondents were asked if they felt that tourists are catered for during the event. Fifty percent (50%) of respondents strongly disagreed to the statement and 40% of respondents disagreed. Only 10% of respondents were neutral.

TABLE 6.11 TOURISTS UNDERSTANDING ON PARTICIPATION IN UMKHOSI WOMHLANGA

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
Tourists are well catered for at this event.	-	1	29	37	33
UMkhosi Womhlanga plays an important role in encouraging good behaviour among the youth.	10	84	-	2	4
UMkhosi Womhlanga encourages the youth to abstain from sexual activities.	8	32	55	5	-
UMkhosi Womhlanga brings high self-esteem to young girls in general.	82	16	2	-	-

N=10

There were no respondents who indicated that they agree or strongly agree. This reveals that the organizers of the event need to take this concern into consideration when planning the event. Event attendees, visitors or tourists are an important part of the event triangle and vital to the success of uMkhosi Womhlanga (Tassiopolous, 2005).

When the respondents were asked to give their perceptions on the statement assuming that uMkhosi Womhlanga encourages the youth to abstain from sexual activities, the majority of respondents (55%) did not want to commit themselves, indicating that they were neutral. This means that respondents did not want to draw conclusions without concrete evidence or facts to justify their choices. The easy way out was to remain neutral. The majority of respondents, 82% and 94% respectively, strongly agreed/agreed with the statement that uMkhosi Womhlanga boosts the young girls' self-esteem and encourages good behaviour.

Furthermore, tourists were asked questions in order for the researcher to ascertain their interest levels in participating in and attending traditional events. The majority of respondents (90%) confirmed that they have an interest in attending traditional events, and 70%, know and understand what event tourism is about. As a result they consider themselves as 100% event tourists. The majority of respondents

(90%) did not want to commit themselves when asked if they believed that all maidens who attend the event were virgins, (90%) indicating that they were not sure. Only 10% of respondents declared that they think all maidens who attend the event are virgins. About 80% of respondents believed that taking part in the event can significantly prevent the spread of HIV/AIDS, especially among the youth.

6.3.3.3 Service providers' responses

To ascertain the service providers' understanding on participation in uMkhosi Womhlanga, statements were given to respondents as reflected in Table 6.12. The majority of respondents (57%) strongly agreed, and 43% agreed that uMkhosi Womhlanga is successfully hosted each year, hence the numbers of people participating increases every time.

TABLE 6.12 SERVICE PROVIDERS UNDERSTANDING ON PARTICIPATION IN UMKHOSI WOMHLANGA

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
The success (participation) of uMkhosi Womhlanga is increasing each year.	57	43	-	-	-
Financial difficulties hinder the local communities from participating in uMkhosi Womhlanga.	-	42	42	16	-
UMkhosi Womhlanga plays an important role in encouraging good behaviour among the youth.	42	57	-	-	-
UMkhosi Womhlanga encourages the youth to abstain from sexual activities.	40	60	-	-	-
All maidens participating in uMkhosi Womhlanga are virgins.	-	-	29	43	28
All maidens participating in uMkhosi Womhlanga undergo virginity testing.	-	-	57	43	-

N=07

About 42% of respondents agreed that local communities encounter financial difficulties when attending uMkhosi Womhlanga which results in some participants failing to be part of the event. It is interesting to note that with 100% of respondents there was unanimous agreement on the role of uMkhosi Womhlanga in boosting the young girls' self-esteem, promoting good behaviour and encouraging the youth to

abstain from engaging in sexual activities. However, the majority of respondents commented on the challenges they encountered when dealing with the event participants, especially maidens. The majority of respondents (71%) disagreed/strongly disagreed with the statement that all maidens participating in uMkhosi Womhlanga are virgins. According to the Zulu tradition, only virgins are expected to take part in the event. It is interesting to note that the majority of respondents opted to remain neutral when asked if they believed that all maidens undergo virginity testing before attending uMkhosi Womhlanga.

6.3.3.4 Officials' responses

To ascertain the understanding of officials on the participation in uMkhosi Womhlanga, respondents were asked to respond to a number of statements given.

TABLE 6.13 OFFICIALS' UNDERSTANDING ON PARTICIPATION IN UMKHOSI WOMHLANGA

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
The success (participation) of uMkhosi Womhlanga is increasing each year.	92	-	-	08	-
Financial difficulties hinder the local communities from participating in uMkhosi Womhlanga.	-	100	-	-	-
UMkhosi Womhlanga plays an important role in encouraging good behaviour among the youth.	08	92	-	-	-
UMkhosi Womhlanga encourages the youth to abstain from sexual activities.	08	92	-	-	-
UMkhosi Womhlanga brings high self-esteem to young girls in general.	08	92	-	-	-
All maidens participating in uMkhosi Womhlanga are virgins.	38	-	62	-	-
All maidens participating in uMkhosi Womhlanga undergo virginity testing.	38	-	62	-	-

N=13

The majority of respondents (92%) strongly agreed that the participation levels in uMkhosi Womhlanga increase each year. About 100% of respondents were in support of the statement that local communities are faced with financial difficulties

which at times hinder participation in uMkhosi Womhlanga. The majority of respondents agreed that the event plays a major role in encouraging good behaviour among young people, promoting abstinence from sexual activities and bringing high self esteem for young girls. Participating in the event has a positive impact in the lives of people and can contribute to the fight against all social ills that the Zulu nation is faced with.

When respondents were asked to give their perceptions about whether all maidens who attend the event are virgins or not, and whether all maidens undergo virginity testing, they did not want to commit themselves and opted to remain neutral. When asked about the standard at which the event is planned the majority of respondents (61%) decided to remain neutral. The reason could be that the maidens were careful of what they were saying in case the research had ulterior motives, despite the fact that the motive behind the study was initially explained.

UMkhosi Womhlanga also inculcates, cultural traditions and practices among the youth. The different stakeholders participate in order to enjoy a unique cultural experience, which they are so proud to be part of. Attendees are fascinated by the unique cultural practices of the event. The majority of respondents realize the role of uMkhosi Womhlanga as a cultural factor in preventing or minimizing the spread of HIV/AIDS disease.

The findings of the research study indicated that stakeholders involved, especially maidens and matrons, do participate and support uMkhosi Womhlanga. Through the event there are social and economic benefits that the local communities yield (Goldblatt, 1997). The positive impacts of the event on the livelihoods of the local communities enhance their levels of participation as depicted in Table 6.6. UMkhosi Womhlanga is one of the popular cultural events that attract people from different corners of the world. Stakeholders who attend the event as vendors enjoy the economic contribution and benefits they derive from the event.

6.3.4 Policies and procedures that govern uMkhosi Womhlanga

Objective Three was formulated with the aim of finding out whether there are policies and procedures in place that govern the planning and management of the event. Before conducting the research in the field, the researcher was under the impression that there are such policies and procedures.

In the field, it was discovered that policies and procedures that govern uMkhosi Womhlanga are applied differently. The study has revealed that on the side of government there are policies that promote the protection and preservation of the culture and heritage of different people in South Africa. These policies, such as the Constitution of the Republic of South Africa, schedule 4 and 5, the PFMA guidelines promote and give the organizers the mandate to host uMkhosi Womhlanga. However, these policies are not specific to uMkhosi Womhlanga, but applicable to all cultural and heritage events.

The Department of Arts and Culture (DAC) officials pointed out that there are no specific policies and procedures that guide the planning and management of uMkhosi Womhlanga. Nevertheless, the policies and practices that guide the operations of the department are applicable to all the activities they are tasked with. The majority of respondents, including maidens, matrons, tourists and other guests pointed out that they were aware that there are policies and procedures in place which govern the event, even though these could not be specified.

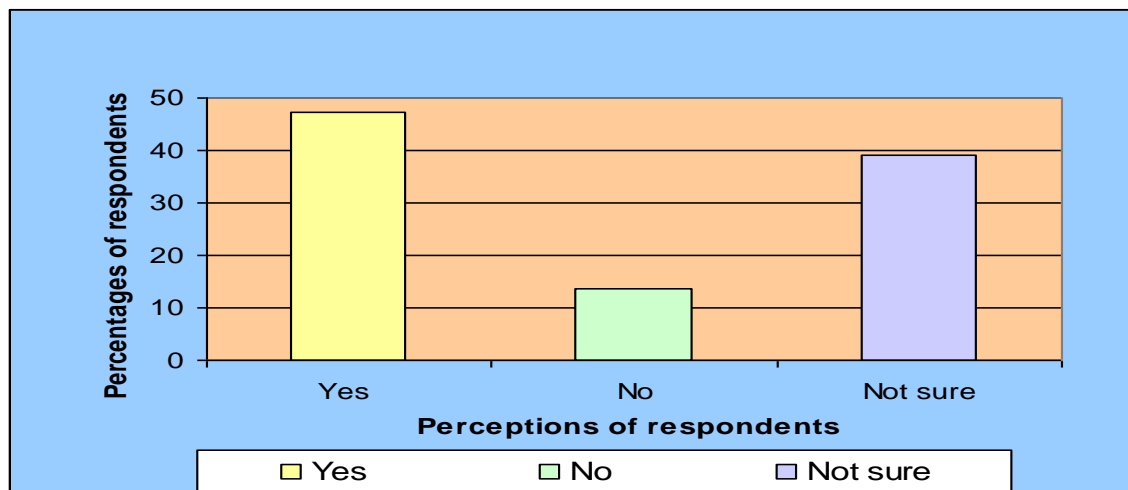
Indeed the findings revealed that there are no specific policies that govern the planning and management of uMkhosi Womhlanga, but only general policies applicable to different cultural and heritage activities. The event organizers of uMkhosi Womhlanga follow the existing planning and management processes to ensure success of the event. Therefore this research questions was not supported. Different groups of respondents were asked questions that will give more insight.

6.3.4.1 Maidens' and matrons' responses

Maidens and matrons were asked questions to ascertain their understanding of existing policies and procedures that govern the planning and management of uMkhosi Womhlanga. Figure 6.12 reflects the maidens' and matrons' perceptions on policy implementation of uMkhosi Womhlanga.

About 47% of respondents indicated that they were aware of the implementation of policies and procedures that guide uMkhosi Womhlanga. However, the respondents were unable to specify these policies and procedures. It was pointed out that hosting of the event yearly indicates that there are policies in place. There were 17% of respondents who indicated that they were not aware of the existence or the implementation of these policies and procedures. Only 39% of respondents indicated that they were not sure of the existence or the implementation of such policies and procedures.

FIGURE 6.11 MAIDENS' AND MATRONS' PERCEPTIONS ON POLICY IMPLEMENTATION OF POLICIES GOVERNING THE PLANNING AND MANAGEMENT OF UMKHOSI WOMHLANGA



According to the literature investigated there is a need to put in place policies and procedures that will govern an event in order to ensure consistency in the provision of the service. Furthermore, the respondents gave their perceptions about

government policies that support uMkhosi Womhlanga. Respondents were asked to give their opinions or awareness of any policies that have been formulated for the management of uMkhosi Womhlanga. About 45% of respondents pointed out that they were aware of policies that governed uMkhosi Womhlanga. 17% of respondents indicated that they were not aware of such policies, while 38% of respondents indicated that they were not sure of any policies that guided the management of uMkhosi Womhlanga.

This implies that there are policies that govern the management of uMkhosi Womhlanga. Some respondents did not have access to these policies as they were unable to specify them, but they were aware that these policies exist. On the other hand, there were respondents who indicated they were not aware of such policies.

TABLE 6.14 MAIDENS' AND MATRONS' PERCEPTIONS OF POLICIES IN SUPPORT OF UMKHOSI WOMHLANGA

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
The event of uMkhosi Womhlanga is supported by government policies.	42	32	18	5	3

N=110

Respondents were given a statement about the government policies that support uMkhosi Womhlanga. About 74% of respondents strongly believed that uMkhosi Womhlanga is supported by government policies even though they were not aware of the specific policies as reflected in Table 6.14. Concerning the organization and execution of uMkhosi Womhlanga, the majority of respondents, 75% and 71% respectively strongly disagreed that the event was hosted successfully.

6.3.4.2 Tourists' responses

Tourists were asked questions and given statements to respond to in order to ascertain their awareness of policies that govern uMkhosi Womhlanga. As reflected

in Table 6.15, tourists were expected to indicate their responses by yes, no or not sure to the statements given.

TABLE 6.15 TOURISTS RESPONSES ON AWARENESS OF POLICIES THAT GOVERN UMKHOSI WOMHLANGA

Statement / Question	Yes	No	Not sure
1. Awareness of policies governing the management of uMkhosi Womhlanga		90	10

N=10

Respondents were asked about their awareness of existing policies that govern the planning and management of uMkhosi Womhlanga. The majority of respondents (90%) indicated that they were not aware of such policies. Ten percent of respondents said they were not sure of the existence of these policies.

There were no respondents who indicated that they were aware of any management policies for uMkhosi Womhlanga. This indicates that tourists do not have any knowledge of policies that are in place for the planning and management of uMkhosi Womhlanga, even the ones that relate to how tourists must conduct themselves whilst at the event destination.

6.3.5 Identifying the existing planning and management processes of uMkhosi Womhlanga

Objective Four aimed at identifying the existing planning and management processes that are followed to ensure the success of uMkhosi Womhlanga. It was discovered in the field that there are planning and management processes followed by the event planners to ensure that hosting of uMkhosi Womhlanga is a success. The majority of respondents pointed out that there are indicators which show that a lot of time is spent on planning and managing uMkhosi Womhlanga. However, the organization of the event is not well executed.

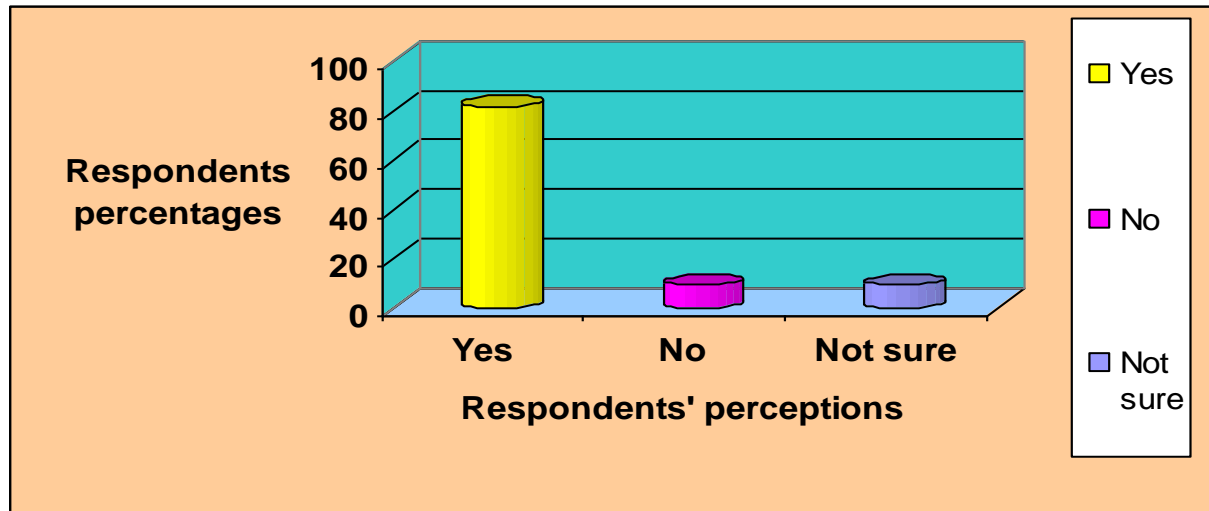
The DAC officials highlighted that the event is gaining popularity, and the number of event attendees increases each year. There are challenges that the event organizers are faced with when planning and managing uMkhosi Womhlanga, such as the budget as well as people and organizations that are against the practices of the event. Regardless of the challenges that the organizers are faced with, the success trends of the uMkhosi Womhlanga show that there is improvement in the attendance, planning and management of the event. The strategy on the Reed Dance ceremony for 2010 and beyond is aimed at turning around the planning and management of uMkhosi Womhlanga to ensure success as well as minimizing the challenges. **Research question Four** was a quest to establish if there are any existing planning and management processes that are followed to ensure the success of uMkhosi Womhlanga.

Based on the findings on the existing planning and management processes as well as the strategies put in place for the hosting of uMkhosi Womhlanga, the researcher believes that the above research question was answered. Different stakeholders were requested to respond to questions and statements pertaining to the planning and management processes of the event. Their responses are presented below.

6.3.5.1 *Maidens' and matrons' responses*

In order to establish the maidens' and matrons' perceptions on the planning and management processes that govern uMkhosi Womhlanga a number of questions and statements were given. Figure 6.12 reflects the respondents' perceptions on the amount of planning that goes towards organizing uMkhosi Womhlanga. The majority of respondents (82%) indicated that they believed there was a lot of time required for planning uMkhosi Womhlanga by the event planners involved. About 9% of respondents pointed out that they believed there was no amount of planning that went into the organizing of uMkhosi Womhlanga, while 9% indicated that they were not sure if there was any amount of planning that went into the planning of uMkhosi Womhlanga.

FIGURE 6.12 PERCEPTIONS ON THE AMOUNT OF PLANNING IN ORGANIZING UMKHOSI WOMHLANGA



Respondents provided different reasons for concluding that the organizers of uMkhosi Womhlanga invest a lot of time in planning the event. The Table 6.16 below shows the list of facilities provided by respondents as proof that a lot of time is required to plan and organize uMkhosi Womhlanga.

Table 6.16 reflects the different activities given by the respondents that indicate the amount of planning required by event planners for organizing the event. About 35% of respondents indicated that the provision of food and accommodation was the most important activity, while 31% emphasized the provision of tight safety and security, for the protection of all the attendees of the event. The format used for serving food requires maidens to stand in queues to collect food from different food stations.

Maidens are also provided with foam mattresses that they have to share at times. Once a maiden has collected her food in a polystyrene package she goes to a table where one of her fingers will be marked on the base of the nail with ink to indicate that the maiden has had her meal, so it is not easy to join the line again for a second or third helping.

TABLE 6.16 ACTIVITIES THAT FORM PART OF PLANNING FOR UMKHOSI WOMHLANGA

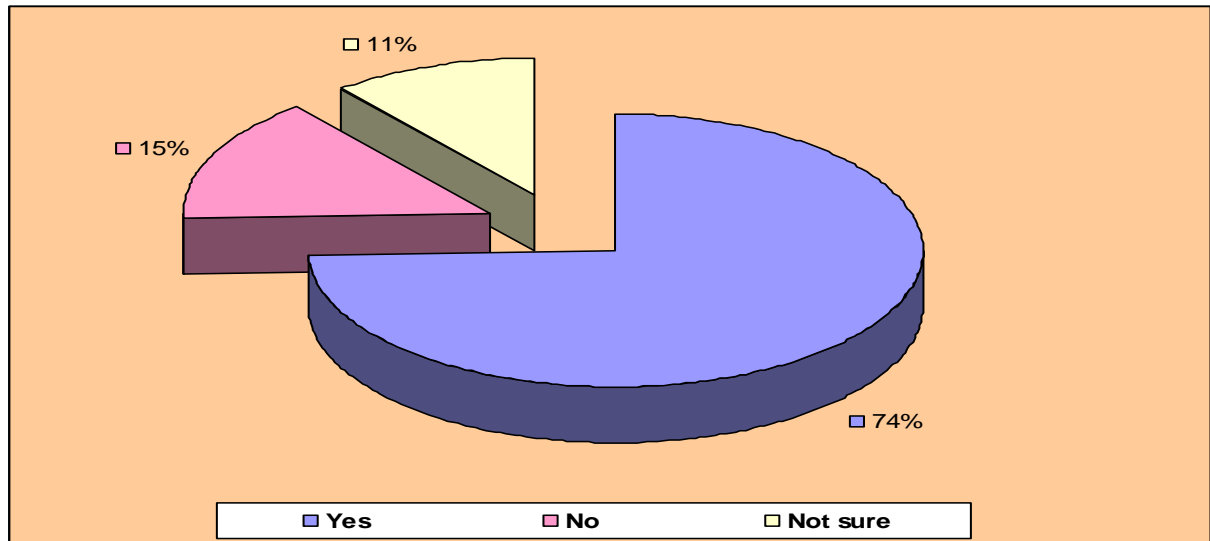
Respondents' reasons	Percentage of respondents
a) Provision of food and accommodation	35
b) Provision of safety and security	31
c) Provision of transport	16
d) Advertising the event over the media on time	8
e) Provision of the essential amenities such as water, lighting, etc	7
f) Not sure owing to being unfamiliar with the event	3
TOTAL	100

N=110

Provision of free transport was brought up by 16% of respondents. For other districts the transport was not enough forcing some maidens to use public hired transport. Only 8% of respondents indicated that the event should be publicized over the media in time, especially on uKhozi FM. There should be airtime slots solely devoted to interviews and talks about uMkhosi Womhlanga. About 7% of respondents mentioned that another indicator of good planning was the provision of other essential facilities such as water for drinking and bathing, and lighting especially at night. The availability of the programmes of the days' activities and the presence of sponsors and high-profile VIPs indicate the amount of planning that went into planning uMkhosi Womhlanga.

Maidens and matrons were asked to give their perceptions about the management of uMkhosi Womhlanga. The majority of respondents (74%) mentioned that uMkhosi Womhlanga was well managed. Fifteen percent (15%) indicated that they believed that the event was not well managed, while only 11% indicated that they were not sure if uMkhosi Womhlanga was well managed.

FIGURE 6.13 PERCEPTIONS ON THE MANAGEMENT OF UMKHOSI WOMHLANGA



Respondents gave different reasons in support of the conclusions drawn about the management of uMkhosi Womhlanga. The reasons given by respondents are tabled in 6.17. About 43% of respondents pointed out that the event was managed at a very high standard. Fifteen percent (15%) talked about the improvements that were related to the planning and management of uMkhosi Womhlanga, such as the provision of transport, enough reeds for all the maidens, the safety of and security for the maidens, especially at night. For catering it was mentioned that food was provided in such a way that all maidens were marked with ink on different fingers during meals to deter those who would come for second or third helpings. The researcher believes that this is a good technique to control the rationing of food to the maidens.

Concerning accommodation, maidens indicated that they were provided with tents and foam mattresses which gave some comfort as compared to sleeping on the ground as they used to in the past. Another improvement was the introduction of wristbands that bore the maiden's name and her matron's contact number for easy identification.

TABLE 6.17 REASONS ON THE MANAGEMENT OF UMKHOSI WOMHLANGA

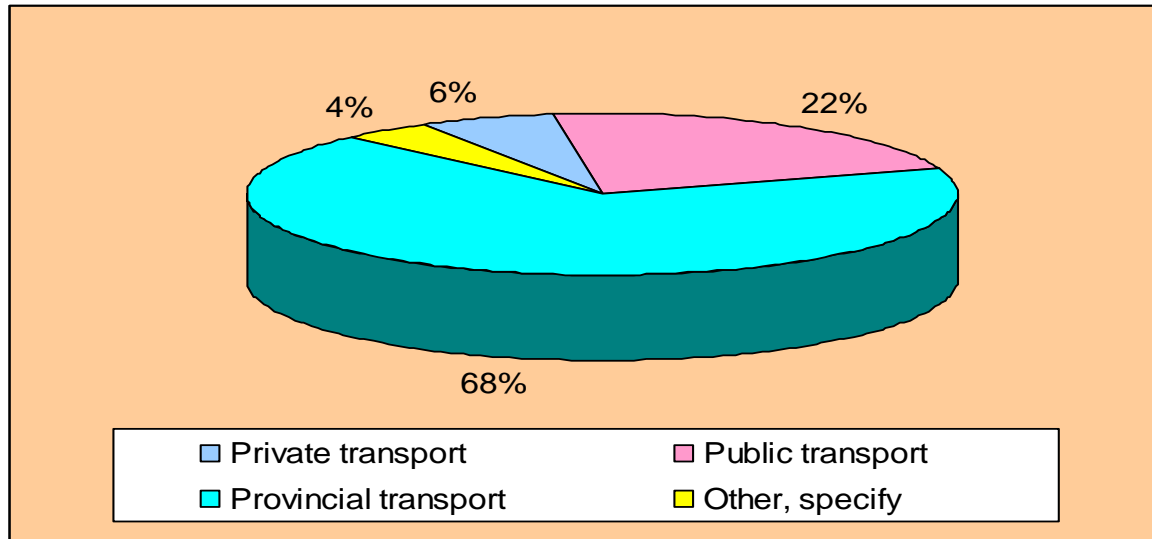
Respondents' reasons	Percentage of respondents
a) The event is well managed and all facilities needed are provided at a very high standard	43
b) The event is not well managed due to bad incidents, chaos when collecting the reed	19
c) There are improvements as compared to the past years.	15
d) Lack of time management resulting to delays	12
e) No response given to the question	11
TOTAL	100

N=110

Only 19% of respondents believed that the event was not well managed and gave reasons for their claims. Insufficient provision of free transport was mentioned, as some maidens end up using transport that they had to pay for. Respondents mentioned that there was still chaos when collecting the reed resulting in some maidens getting injured or the reeds broken. At times there were bad incidents owing to lack of safety and security. About 12% of the respondents commented on remarked about lack of time management resulting in serious delays. There were no responses from 11% of respondents.

Respondents were asked about their perceptions on the implementation of policies that governed the management of uMkhosi Womhlanga. Respondents were asked about the mode of transport they used to get to the event venue. Only 68% of respondents indicated that they used buses that were provided by the Department of Arts and Culture (DAC) in KwaZulu-Natal to collect respondents from different districts within the province. The buses dispatched by the DAC took the respondents to the event and back for free.

FIGURE 6.14 MODE OF TRANSPORT TO UMKHOSI WOMHLANGA



About 22% of respondents indicated that they used public transport for which they had to pay in order to get to the event and back. Only 6% of respondents used private transport to get to the event. About 4% of respondents indicated that there were other means that they used to get to the event and back, such as walking a very long distance and hitch-hiking on the road.

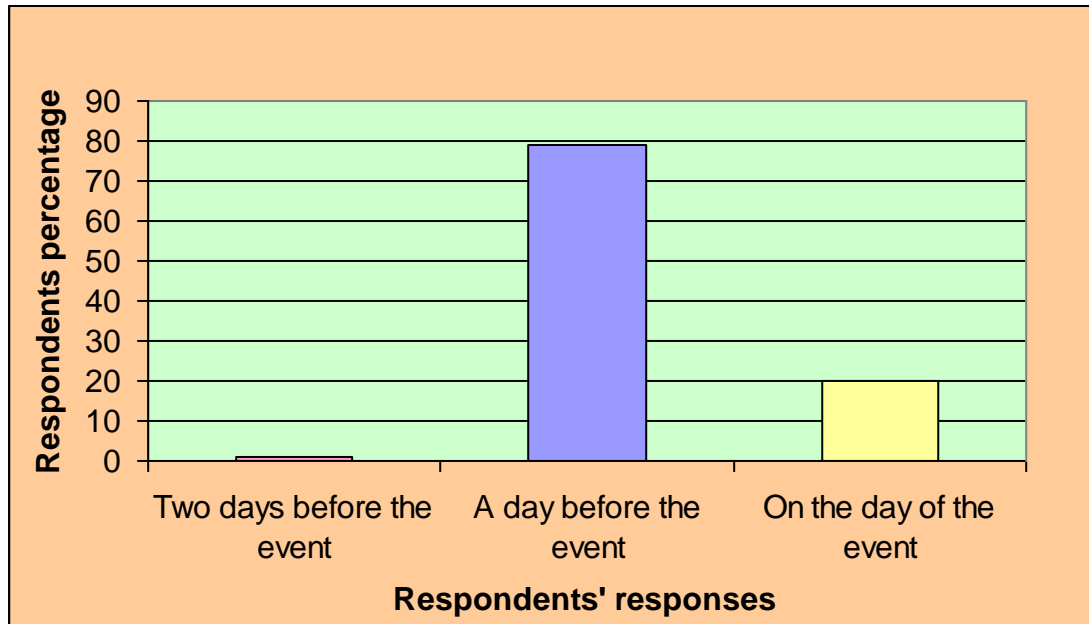
Respondents were asked to state when they arrived at the King's palace before the event. Three responses were given to respondents to choose from. The majority of respondents (79%) indicated that they arrived a day before the event, which was on Friday afternoon. Friday was when most of the buses provided by the DAC arrived.

There are rules and regulations that the bus drivers have to adhere to such as:

- a) For safety and security, the buses are expected to arrive at the palace in the afternoon, not late at night, to avoid possible accidents. The DAC ensures that all transport service providers that have been contracted take their buses to the nearest Road Traffic Inspectorate (RTI) for a roadworthy test and clearance.

- b) The carrying capacity of the buses must be observed as stipulated by the KwaZulu-Natal Department of Transport.

FIGURE 6.15 DAY OF ARRIVAL AT THE PALACE FOR UMKHOSI WOMHLANGA

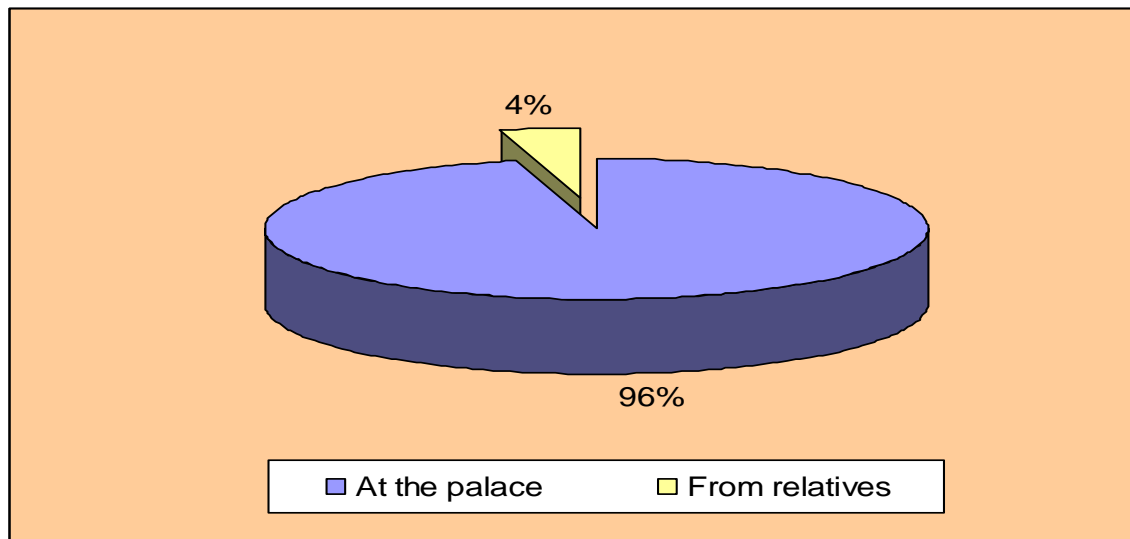


Twenty percent of respondents arrived on the day of the event, usually in the early hours of the morning before the procession to the palace began. Some local respondents preferred to arrive on the day of the event to avoid the problems related to the shortage of accommodation and food at the event. Only 1% of respondents indicated that they arrived two days before the event.

This was not possible as respondents are not allowed to arrive days before the event since the installation of needed facilities and services is done at this time. Respondents are allowed to arrive at the palace until Friday afternoon. Therefore the researcher concluded that the respondent who gave this response deliberately gave a false response, or she did not fully understand what the question was about.

Respondents were asked to indicate the type of accommodation used during the event.

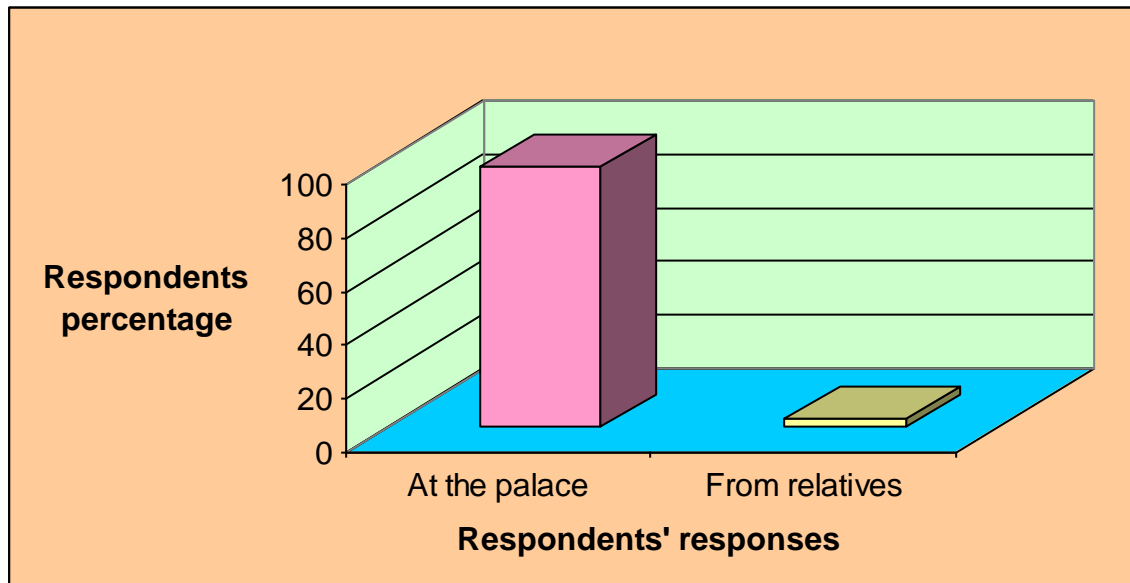
FIGURE 6.16 TYPE OF ACCOMMODATION USED FOR UMKHOSI WOMHLANGA



For accommodation during uMkhosi Womhlanga, 96% of respondents slept in the marquees that were provided at the palace. Only 4% indicated that they were accommodated by relatives. There were no respondents who declared that they used booked accommodation during uMkhosi Womhlanga.

Respondents were asked about their source of food while attending uMkhosi Womhlanga. As depicted in Figure 6.17, the majority of the respondents (97%) indicated that they got food at the palace. During uMkhosi Womhlanga, all event attendees are provided with food according to the different classes present. The different class categories include VIPs (members of the royal family, senior government officials, chiefs, *amakhosi* with their entourage, and businessmen), guests and officials, tourists, members of the community, matrons and maidens. Food is served in different places within the site and to ensure that people are served at their designated points lanyards are used for identification.

FIGURE 6.17 SOURCE OF FOOD DURING UMKHOSI WOMHLANGA



The lanyards (cords worn around the neck to display a name tag or identification card) are not given to all classes. They are given to the VIPs, guests, tourists and officials. Matrons and maidens are given wristbands which are colour coded according to the district of origin. Only 3% of respondents confirmed that food was provided by their relatives. There were no respondents who indicated that they received food from booked accommodation during uMkhosi Womhlanga. Provision of food during the event involves crucial logistics such as food supply, storage, preparation and disposal of waste.

During uMkhosi Womhlanga a number of caterers are outsourced to provide food for different classes, hence the preparation, handling and presentation of food is not done the same way. This means that different menus are prepared and served during the event. There is a special menu for His Majesty the King. The menu is prepared by the Royal House chef and it is designed and approved by the King. It is interesting to note that during lunch, the King, sits at the main table with other members of the royal family, but is served from a different menu. Other members of the royal family are served at the main table from a menu that is similar to that of the

VIPs, guests and officials. A catering company is outsourced to provide food for the dignitaries in a big white marquee.

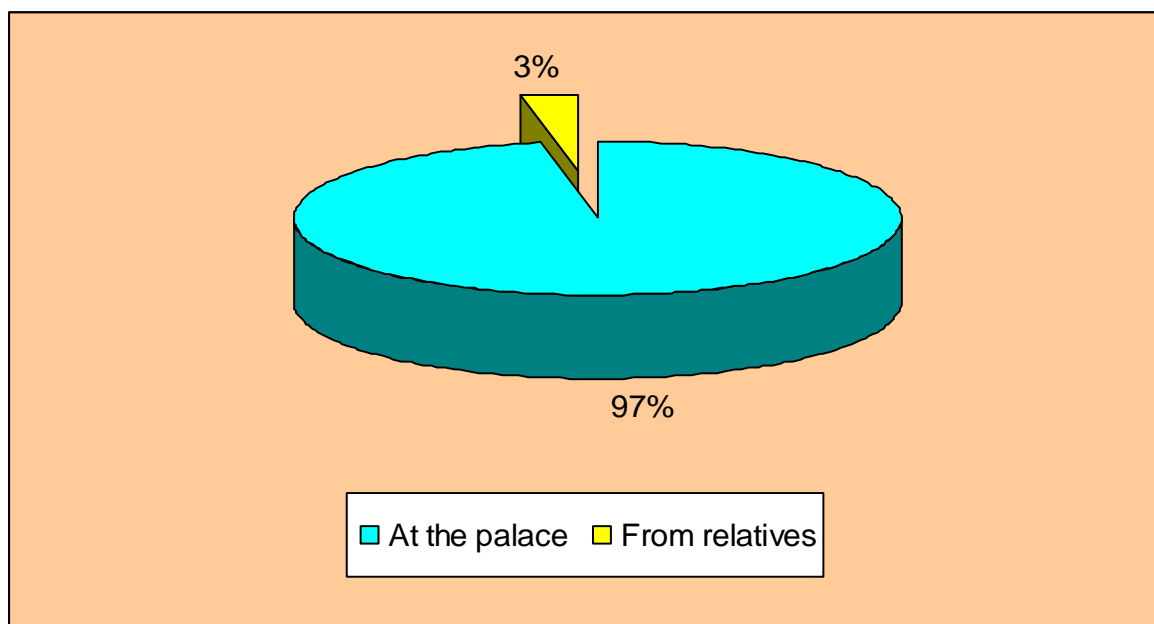
A number of caterers are responsible for preparing food for the maidens and matrons throughout the entire event. These caterers prepare and serve about seven meals during this time. Different caterers take turns in preparing and serving meals at the maidens' court. One of the tents within the maidens' court is allocated as a temporary kitchen, where all the cooking takes place. Even though there are several caterers cooking a meal the menu must be the same for all. The cooking ingredients for each meal are provided by the committee responsible for groceries' procurement and supply. Food for the community members is prepared and served at the palace by other caterers.

The supply, storage and handling of food becomes a major consideration for a large scale event like uMkhosi Womhlanga. Allen et al., (2008) point out that there are health, safety and security by-laws that need to be observed to ensure a non-hazardous and successful event. Food must be kept in a clean and safe area, and a cold room should be used for perishable food products. During uMkhosi Womhlanga another source of food is the vendors, who are community members. Vendors sell a variety of products that are essential for the event attendees, such as food, drinks, beads and toiletries, to name but a few. Vendors erect temporary structures that are used as shops.

According to Conway (2009), there are local rules and regulations that govern food stalls, provision of food, storage and disposal of waste food at an event that are stipulated by the local authorities. Malouf (1999) and Conway (2009) state that there are permits, certificates and letters of agreement that event managers must obtain from the local authorities that spell the rules and restrictions for hosting a large public event like uMkhosi Womhlanga.

Respondents were asked to indicate their sources of water for drinking and bathing during the event. About 97% of respondents disclosed that for drinking and bathing they used water from the taps provided on site. Only 3% of respondents indicated that they used water provided at the relatives' place for drinking and bathing. According to tradition maidens are supposed to bathe at the river early in the morning on the day of the event. Owing to factors such as drought, there is no running water in the Ntsonyane River to enable maidens to bathe. For health reasons it is not recommended that maidens bathe in small, stagnant pools. Hence the organizers of the event provide a temporary shower area for maidens and matrons at the tent site.

FIGURE 6.18 SOURCE OF WATER DURING UMKHOSI WOMHLANGA



The provision of ablution facilities at the event is a serious concern. The shower area is not paved and does not have a proper drainage system. This results in the formation of mud as the maidens take turns to shower in the morning and evening. According to Allen (2008) for a large community event like uMkhosi Womhlanga the formula to calculate the number of toilets to be provided is 1 toilet = 150 individuals.

TABLE 6.18 MAIDENS AND MATRONS PERCEPTIONS ON THE PLANNING OF UMKHOSI WOMHLANGA

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
UMkhosi Womhlanga is a necessary cultural heritage event which has to be maintained.	71	24	03	01	01
The planning of uMkhosi Womhlanga as an event is well executed.	04	10	15	28	43
The event of uMkhosi Womhlanga is a well organised ceremony or activity.	04	08	13	33	42
The venue where uMkhosi Womhlanga is located is very good for the event.	45	27	11	6	11
September (season) is the most favourable time to host the event.	69	12	09	05	05

N=110

The majority of respondents 95% strongly agreed/agreed that the event is a necessary cultural heritage event which must be maintained as uMkhosi Womhlanga plays a very important role in instilling cultural tradition and values among the young people. This means that the event is very important to the nation hence it has become more popular over the years. Therefore the planning and management must be carefully done in order to ensure the sustainability of uMkhosi Womhlanga

About 71% of respondents strongly disagreed/disagreed to the statement that uMkhosi Womhlanga is a well organized ceremony or activity. The majority of respondents supported the venue 72% and the season 81% during which the event is held. Concerning the organisation and execution of uMkhosi Womhlanga, the majority of respondents (75%) strongly disagreed/disagreed that the event is hosted successfully due to a number of factors that contributed to the drawn conclusions.

6.3.5.2 Tourists' responses

Tourists were given statements and asked questions that were meant to enable the researcher to find out the tourists' perceptions on the planning and management of the event. The findings reveal that the majority of respondents believe that there is

time invested in organizing the event, but it is not well managed. This means that the respondents are not satisfied with how the event is hosted. It is crucial that the event attendees get satisfaction, enjoy the unique experience and spectacle of the event.

TABLE 6.19 TOURISTS' PERCEPTIONS ON THE PLANNING OF UMKHOSI WOMHLANGA

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
UMkhosi Womhlanga is a necessary cultural heritage event which has to be maintained.	70	20	-	06	04
The planning of uMkhosi Womhlanga as an event is well executed.	20	05	05	20	50
The event of uMkhosi Womhlanga is a well organized ceremony or activity.	10	20	10	15	45
The tourists have a positive perception of the ceremony of uMkhosi Womhlanga.	61	18	09	09	03

N=10

Respondents were given statements to find out about how they perceived the planning and management of uMkhosi Womhlanga. A variety of responses was given to respondents to choose from. These included the following: strongly agreed, agreed, neutral, disagreed and strongly disagreed. Based on the statement on maintaining uMkhosi Womhlanga as a cultural heritage event, the majority of respondents (90%) indicated that they strongly agreed/ agreed with the statement. This means that the respondents supported the idea of hosting the event. The success of any event depends on the attendance of event attendees or visitors. It is imperative that the organizers of the event consider the issues of concern raised by the respondents during this research study.

The majority of respondents (70%) strongly disagreed/disagreed with the statement that uMkhosi Womhlanga is a well executed ceremony. Different reasons were given as the basis of reaching this conclusion. Respondents mentioned lack of signage: at times they found themselves seated where they were not supposed to be seated.

Without lanyards they were unable to access other places within the site since the security personnel would not allow anyone to pass without a lanyard. It is interesting to note that 60% of respondents strongly disagreed/disagreed with the statement that assumed that uMkhosi Womhlanga was a well organized event. 10% of respondents remained neutral and 30% strongly agreed/ agreed with the statement.

This clearly indicates that the event is organized but there is still much more room for improvement provided the event planners are willing to take into consideration and address the concerns raised by the respondents who participated in this research study.

6.3.5.3 *Service providers' responses*

Service providers were given statements and questions to respond to. The aim of the researcher was to find out about the perceptions of service providers towards the planning and management processes of uMkhosi Womhlanga. Table 6.20 depicts the perceptions of service providers on the planning and management of uMkhosi Womhlanga.

The majority of respondents (57%) strongly disagreed/disagreed that uMkhosi Womhlanga was a well planned and managed event. However, 43% strongly agreed/agreed that uMkhosi Womhlanga was a well planned and managed event. Judging from the narrow difference between the respondents' opinions, it became apparent that there is still room for improvement in the hosting of the event provided the organizers seriously consider the challenges and issues raised.

About 85% of respondents strongly disagreed/disagreed with the statement assuming uMkhosi Womhlanga is a well organized ceremony, and believed that the stakeholders have a negative attitude towards the event. The majority of respondents indicated that they experienced problems while attending the event: lack of facilities and services such as transport, water, food, safety and security were

mentioned. This implies that the respondents realize the pivotal role played by the event in uplifting and putting KwaNongoma on the map for the world to see.

TABLE 6.20 SERVICE PROVIDERS' PERCEPTIONS ON PLANNING AND MANAGEMENT OF UMKHOSI WOMHLANGA

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
UMkhosi Womhlanga is a well planned and managed event.	42	1	-	14	43
The event of uMkhosi Womhlanga is effectively marketed.	14	14	-	-	71
The planning of uMkhosi Womhlanga as an event is well executed.			29	57	14
The event of uMkhosi Womhlanga is a well organized ceremony or activity.	-	-	14	85	-
The standard of planning and management uMkhosi Womhlanga is very high.	-	-	42	57	-
The stakeholders has a negative attitude towards uMkhosi Womhlanga	-	-	14	71	14

N=07

The onus is on the organizers of uMkhosi Womhlanga to ensure that the event is planned and managed properly in order to keep up with international standards.

The researcher decided to cross-tabulate two variables in order to ascertain the respondents' perceptions on uMkhosi Womhlanga. The statements were on the community's attitude towards uMkhosi Womhlanga and respondents' responses according to district municipalities. The researcher found out that respondents had different perceptions about uMkhosi Womhlanga.

This meant that respondents from 5 district municipalities strongly agreed/agreed with the statement. The majority of respondents from 6 district municipalities strongly disagreed/ disagreed with the statement. It became apparent that the proximity of the districts did not have much influence on the results since the five districts that strongly agreed/agreed are located along the coast and further inland. All these district municipalities share borders and form a belt from uMkhanyakude in the

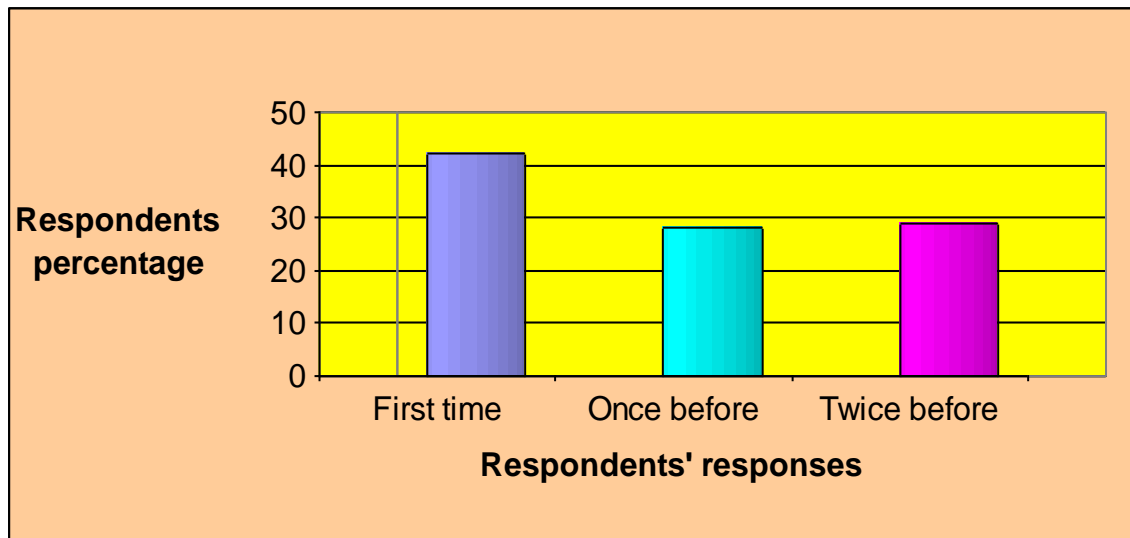
north-east of KZN to uThukela inland. The influence of culture may be responsible for the perceptions of respondents from the different district municipalities. The respondents' attitude can have an impact on the participation in uMkhosi Womhlanga. About 86% of respondents strongly agreed/agreed that uMkhosi Womhlanga has great tourism potential as an event which can be maximized through stringent and meticulous planning as well as management. This will result in socio-economic and environmental benefits.

Hosting the event in KwaNongoma and eMachobeni will bring across the cultural element of uMkhosi Womhlanga as opposed to the use of modern facilities like the International Convention Centre (ICC) in Durban. The royal residences invoke national pride and reinforce the ritualistic part of the event among the participants (Tassiopoulos, 2010). It is clear that uMkhosi Womhlanga is a cultural heritage event that is close to the heart of the Zulu nation and other people who have an interest in the celebration of traditional ceremonies. To find out about the perceptions of service providers contracted during uMkhosi Womhlanga, a number of questions and statements were given to the respondents in the form of a questionnaire.

Respondents were asked to indicate the number of times they had rendered services during uMkhosi Womhlanga. As indicated in Figure 6.19, forty-two percent of respondents indicated that it was the first time they had been subcontracted to render services during the event. Only 29% disclosed that they had been subcontracted twice before. Twenty-eight percent of respondents declared that they had provided services only once before during uMkhosi Womhlanga.

There were no respondents who indicated that they had rendered their services three times, four times or more. This indicates that the office that is responsible for the procurement of required services adheres to the regulations as prescribed by the Public Finance Management Act (PFMA) of 1999 and the Municipal Finance Management Act (MFMA) no 56 of 2003 (National Treasury, 2003).

**FIGURE 6.19 NUMBER OF TIMES AS A SERVICE PROVIDER DURING
UMKHOSI WOMHLANGA**

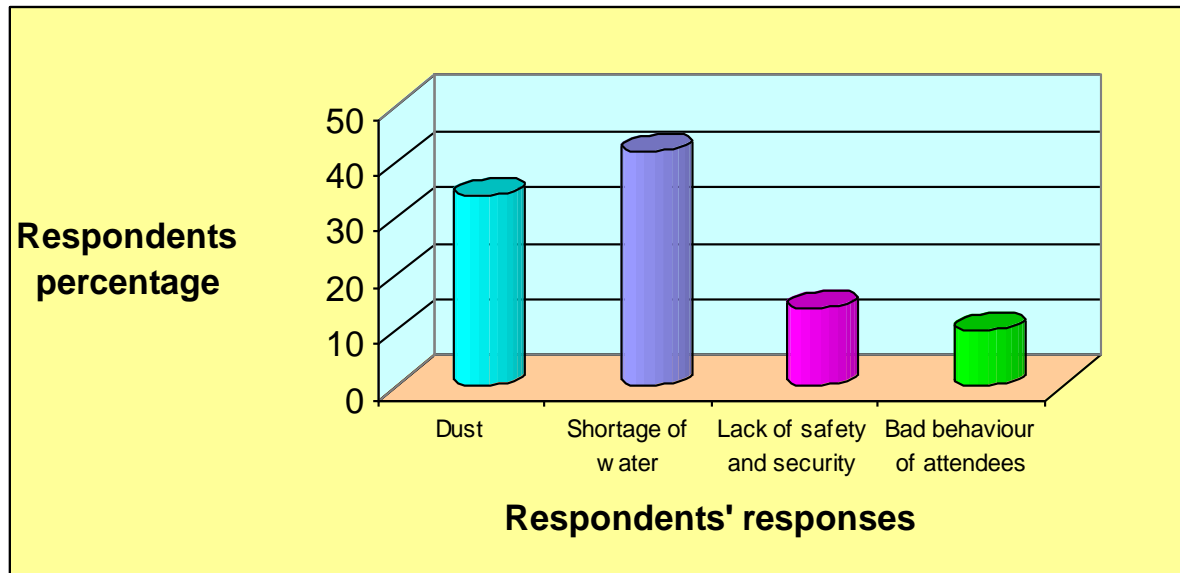


The PFMA and MFMA Acts are aimed at controlling financial management such as the budgets and expenditure of local government offices and municipalities. The PFMA and MFMA Acts are in place to assist municipalities to realize their full capacity for service delivery to the communities, especially the previously disadvantaged communities. The PFMA and MFMA Acts ensure the commitment, transparency and accountability of government officials in spending public finances in a proper manner.

The procurement office prefers to subcontract seasoned providers with a record of excellent service, especially for services and facilities that are meant for the King, senior government officials and VIP guests. Up-coming service providers are subcontracted to render other essential services such as catering for maidens. Quality service, company registration, cleanliness and promptness are important parts of the criteria used to select service providers to subcontract. A computer programme is used to rotate the section of service providers from the data base.

Respondents were asked about the challenges they encounter while providing services during the event.

FIGURE 6.20 CHALLENGES ENCOUNTERED BY SERVICE PROVIDERS



About 42% of respondents indicated that the major challenge they are faced with during the event is the shortage of water, which is a crucial resources to their provision of service. About 34% of respondents pointed out that dust on site, especially when the weather condition is windy and dry, is a serious challenge. Ensuring hygienic standards when serving food becomes impossible. The site becomes a health hazard. When it rains there is mud everywhere, and the site becomes slippery and very dangerous. Another serious challenge raised by 14% of the respondents was the lack of safety and security. In the kitchen area there were fire extinguishers provided, but there was a lack of training on how to use the tools for service providers. There is a possibility of fire breaking out since the temporary kitchen is a tent and caterers use gas stoves to cook.

About 2% of respondents indicated that bad behaviour of attendees, especially maidens, was a challenge. Since maidens are away from the people they know, they become rude, steal, fail to listen and become very chaotic. Other challenges that

were indicated included the bad condition of the access road to the palace, shortage of ingredients, or being given ingredients late, thus compromising service delivery. This means the planners of the event need to address these challenges to ensure excellent service provision.

Respondents were given a number of statements to respond to in order to establish their perceptions about uMkhosi Womhlanga. The majority of respondents (70%) strongly agreed/agreed that uMkhosi Womhlanga is well planned and managed to a certain extent but through the interaction with service providers, the researcher gathered that there is a strong feeling that careful planning and management is still required. This will ensure that service provision is offered at a very high level to guarantee the success of the event and enhance the event attendees' experience.

Only 30% of respondents strongly disagreed/disagreed that uMkhosi Womhlanga is well executed and organized. This means that respondents acknowledged the planning and management that goes towards hosting the event, but there are concerns that still need to be addressed by the organizers.

6.3.5.4 Officials' responses

Officials were asked questions and given statements to respond to in order to establish their perceptions on the planning and management of uMkhosi Womhlanga.

As shown in Table 6.21 the majority of respondents (69%) pointed out that the planning for the event begins a year in advance, whereas 31% mentioned that the actual planning of the event logistics and procurement processes begins six months before the event. This indicates that owing to the nature and size of the event there is limited time allocated for planning (Malouf, 1999). The majority of respondents indicated that there is policy in place that governs the event passed at the national government level (77%). There are limitations imposed on the hosting of uMkhosi

Womhlanga such as the Children's Act, which banned virginity testing of girls younger than 16 years of age (Khumalo, 2008).

TABLE 6.21 OFFICIALS ON PLANNING AND MANAGEMENT OF UMKHOSI WOMHLANGA

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
UMkhosi Womhlanga is a well planned and managed event	38	54	-	-	08
UMkhosi Womhlanga is effectively marketed.	08	85	-	-	07
The planning of uMkhosi Womhlanga is well executed.	-	84	-	16	-
UMkhosi Womhlanga is a well organised ceremony or activity.	08	85	-	-	07
The standard of planning and management of uMkhosi Womhlanga is very high.	08	31	61	-	-
The stakeholders have a negative attitude towards uMkhosi Womhlanga	08	31	-	-	61
It is a good idea to get the Royal House to continue to organize uMkhosi Womhlanga.	08	92	-	-	-

N=13

Ndimande (2011) pointed out that the provincial government is responsible for marketing the event in partnership with organizations such as Tourism KwaZulu-Natal. The majority of respondents (92%) agreed that there are planning and management tools in place that guide the hosting of uMkhosi Womhlanga. As planning tools, respondents mentioned a series of plenary meetings held before the event, the formation of task teams and subcommittees, strategy for hosting the Reed Dance. Management tools that were highlighted by the majority of respondents included the matrons' committee, indemnity/consent forms, the project plan, duty schedules, observation of all traditional practices and protocol.

All respondents (100%) agreed that there is a need to conduct an Environmental Impact Assessment (EIA) before the event each year, in order to assess the

possible impact on the site environment, and check on water quality in the Ntsonyane River. Through the EIA, the organizers can make informed decisions about protection of human health, provision of safety, identifying possible impacts and ensuring optimal use of available resources [http://www.unep.ch/etu/publications/EIA_ovrhds/top01.pdf (2012)]. Event organizers can come up with measures that will be put in place in trying to avoid possible negative impacts or minimizing impacts that cannot be avoided. It is clear from the respondents' responses that the planning and management of uMkhosi Womhlanga has improved as compared to the past years, but there is still room for more improvements.

Respondents were given statements in order to ascertain their perceptions about uMkhosi Womhlanga. The majority of respondents agreed to most of the statements. It is interesting to note that the majority of respondents (61%) felt that the local communities did not have a negative attitude towards the event. This is supported by the increasing participation of local communities.

6.3.6 Revealing of whether stakeholders involved benefit from uMkhosi Womhlanga

The study also aimed at establishing the perceptions of respondents towards the benefits that the stakeholders stand to gain from uMkhosi Womhlanga. **Objective Five** intended to reveal whether the stakeholders perceived uMkhosi Womhlanga as a beneficial event. The findings of the study revealed that the majority of the respondents were aware of the benefits that uMkhosi Womhlanga yields for the different stakeholders. It was pointed out that the event benefits not only the stakeholders involved and the local communities, but the whole of KwaZulu-Natal and South Africa in general. Therefore, **Research question Five** was answered positively.

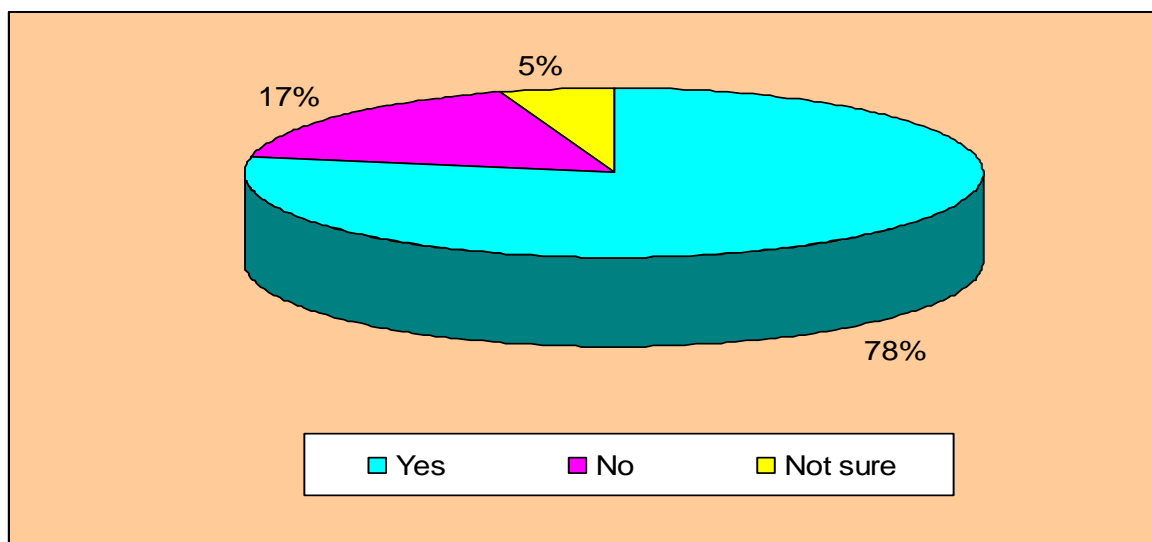
Different stakeholders were asked questions and statements relating to whether the stakeholders involved benefit or not from uMkhosi Womhlanga. Their responses are presented below:

6.3.6.1 Maidens' and matrons' responses

From the maidens and matrons category, the majority of respondents (78%) believed that the local community benefits from the event. Only 17% of respondents said no to the statement. It was indicated that benefits accrue for the local community in various ways such as the following:

- a) Through selling different products during the event
- b) Providing accommodation
- c) Providing transport
- d) Providing catering services

FIGURE 6.21 MAIDENS' AND MATRONS' PERCEPTIONS ON THE BENEFITS FOR THE LOCAL COMMUNITIES FROM UMKHOSI WOMHLANGA



The local community needs to be encouraged and empowered to maximize the benefits they can receive from uMkhosi Womhlanga instead of competing as vendors who sell more or less the same product to the same market. About 5% of

respondents indicated that they were not sure if there are any benefits that accrue to the local community from uMkhosi Womhlanga.

6.3.6.2 Service providers' responses

To establish the service providers' perceptions on whether the local communities benefit from uMkhosi Womhlanga, a number of questions and statements were given to tourists.

TABLE 6.22 SERVICE PROVIDERS' PERCEPTIONS ON WHETHER THE LOCAL COMMUNITIES BENEFIT FROM UMKHOSI WOMHLANGA.

Statement	Strongl y Agreed	Agreed	Neutral	Disagre ed	Strongl y Disagre ed
The event yields tourism related benefits for local communities.	100	-	-	-	-

N=07

The majority of the respondents (100%) strongly agreed that through uMkhosi Womhlanga there are benefits that accrue for the local communities. Their conclusions were based on the fact that there are different services and products that the community renders such as accommodation, transport, food and other essential products during the event in exchange for money.

6.3.6.3 Officials' responses

To ascertain whether officials believed that uMkhosi Womhlanga accrues any benefits for the local communities they were given the following statement to respond to as reflected in Table 6.22.

TABLE 6.23 OFFICIALS' PERCEPTIONS ON WHETHER THE LOCAL COMMUNITIES BENEFIT FROM UMKHOSI WOMHLANGA

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
The event yields tourism-related benefits for local communities.	08	92	-	-	-

N=13

About 8% of respondents strongly agreed that there were benefits that the local communities received during the event. The majority of respondents (92%) agreed that the local community does benefit from the event. It is interesting to note that there were no respondents who strongly disagreed/disagreed, or opted to remain neutral when asked to respond to the above statement.

6.3.7 The extent to which uMkhosi Womhlanga is perceived as a tourist attraction

Objective Six was formulated in order to indicate the extent to which uMkhosi Womhlanga is perceived as a tourist attraction in the study area. It was discovered that the majority of respondents believed that uMkhosi Womhlanga has great potential as a tourist attraction. However, for this great potential to be completely realized the planning and presentation of the event must be improved. The group of respondents who were tourists indicated that uMkhosi Womhlanga has great potential as a tourist attraction. However, the general perception was that tourists are not well catered for during the event. Based on the findings of the study, **Research question Six** intended to find out if respondents perceived uMkhosi Womhlanga as a popular tourist attraction. Based on the discussion under 6.3.7 the researcher believes that the above research question was answered positively.

The sixth objective of the study was meant to indicate the extent to which uMkhosi Womhlanga is perceived as a tourist attraction. Different groups of respondents were given statements and asked questions to find out their perceptions of uMkhosi Womhlanga as a tourist attraction.

6.3.7.1 Maidens' and matrons' responses

Maidens and matrons were asked to give their opinions on the perception of uMkhosi Womhlanga as a tourist attraction. The respondents' responses were analysed and interpreted in Table 6.24.

TABLE 6.24 MATRONS' AND MAIDENS' PERCEPTIONS ON UMKHOSI WOMHLANGA AS A TOURIST ATTRACTION

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
UMkhosi Womhlanga has great tourism potential as an event.	49	37	8	5	1
The tourists have a positive perception of the ceremony of uMkhosi Womhlanga.	61	18	9	9	3
UMkhosi Womhlanga is only a good tourism marketing event and nothing more.	15	17	18	24	26

N=110

About 86% of respondents strongly agreed/agreed that uMkhosi Womhlanga has great tourism potential as an event which can be maximized through stringent and meticulous planning as well as management. This will result in positive socio-economic benefits as well as environmental benefits. However, 8% of respondents remained neutral and only 6% of respondents strongly disagreed and disagreed with the statement given. This indicates that most respondents are aware of the tourism potential that the event destination possesses. The majority of respondents (79%) strongly agreed/agreed that tourists have a positive attitude towards uMkhosi Womhlanga. However, 12% of respondents strongly disagreed/disagreed with the statement. Only 9% of respondents decided to remain neutral.

6.3.7.2 Tourists' responses

To establish the tourists' perceptions on whether the local communities benefit from uMkhosi Womhlanga as an event, a number of questions and statements were given to tourists.

TABLE 6.25 PERCEPTIONS OF TOURISTS

Statement / Question	Yes	No	Not sure
1. Knowledge of event tourism	70	30	-
2. Are you an event tourist?	100	-	-

N=10

The majority of respondents (70%) indicated that they know and understand what event tourism is about. However, 30% pointed out that they lack knowledge of what event tourism is about. All the tourists (100%) who participated during the study indicated that they consider themselves as event tourists.

Furthermore, tourists were given statements in order to find out about their perceptions about uMkhosi Womhlanga as a tourist attraction. Table 6.26 depicts the statements and the tourists' responses.

All respondents (100%) strongly disagreed/disagreed that uMkhosi Womhlanga is strategically used to attract tourists. Respondents indicated that the event is not hosted as part of the tourism marketing plan. Instead it is a cultural event hosted to celebrate the preparation of young women for womanhood. Through the process of hosting the event tourism is marketed.

TABLE 6.26 TOURISTS' PERCEPTIONS ON UMKHOSI WOMHLANGA AS A TOURIST ATTRACTION

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
UMkhosi Womhlanga is only a good tourism marketing event and nothing more.	-	-	-	86	14
UMkhosi Womhlanga has great tourism potential as an event.	65	24	09	-	02

N=10

The majority of respondents (89%) strongly agreed/agreed that uMkhosi Womhlanga has great tourism potential. This means that the event can play a major role in the development of the host destination, and can contribute significantly towards

resolving social challenges experienced by the surrounding communities such as poverty and unemployment.

6.3.7.3 Service providers' responses

Service providers were given statements to respond to in order to ascertain how they perceive uMkhosi Womhlanga as a tourist attraction as reflected in Table 6.27.

TABLE 6.27 SERVICE PROVIDERS' PERCEPTIONS ON UMKHOSI WOMHLANGA AS A TOURIST ATTRACTION

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
UMkhosi Womhlanga is only a good tourism marketing event and nothing more.	01	04	26	33	36
UMkhosi Womhlanga has great tourism potential as an event.	57	42	01	-	-

N=13

The majority of respondents (69%) strongly disagreed/disagreed with the statement that uMkhosi Womhlanga is only used as a marketing event. About 99% of respondents strongly agreed/agreed that uMkhosi Womhlanga as an event has great tourism potential. Only 1% of respondents decided to remain neutral.

6.3.7.4 Officials' responses

Officials were given statements in order to find out how they perceive uMkhosi Womhlanga as a tourist attraction. The responses are reflected in Table 6.28.

The majority of respondents (99%) strongly agreed/agreed that uMkhosi Womhlanga has great tourism potential. Only 1% decided to remain neutral. About 77% disagreed with the statement assuming that uMkhosi Womhlanga is only a tourism marketing event. Respondents believed that the event has more to offer than just being a tourism marketing tool.

TABLE 6.28 OFFICIALS' PERCEPTIONS ON UMKHOSI WOMHLANGA AS A TOURIST ATTRACTION

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
UMkhosi Womhlanga has great tourism potential as an event.	57	42	01	-	-
UMkhosi Womhlanga is only a good tourism marketing event and nothing more.	01	04	26	33	36

N=13

About 26% of respondents opted to remain neutral and 5% of respondents strongly agreed/agreed with the statement. It is clear judging from the different respondents' responses that the planning and management of uMkhosi Womhlanga has improved as compared to the past years, but there is still room for more improvements.

6.4 CONCLUDING COMMENTS ON OBJECTIVES AND RESEARCH QUESTIONS OF THE STUDY

Guthrie (2010) views research as the collection, analysis and interpretation of data aimed at solving a problem or giving proven answers to different research questions. The researcher integrated the findings of the different categories of respondents in an attempt to draw conclusive comments on whether the objectives and research questions formulated earlier in Chapter One were answered or not.

A discussion that justifies the outcome for each objective and research question in relation to the findings from the field has been given under paragraph 6.3.above.

6.5 CONCLUSION

The focus of this chapter was on the presentation, analysis and interpretation of data collected in the field from different groups of respondents, namely:

- a) Maidens and communities
- b) Tourists
- c) Service providers and
- d) Officials (DAC, Royal Household and TKZN)

The responses of the respondents were statistically analysed using a computerized programme, SPSS. This enabled the researcher to summarize and present data in graphical form. This chapter painted a full picture and revealed the perceptions of the respondents regarding the different aspects and logistics of uMkhosi Womhlanga. Through the discussion of the findings it is hoped that in future the planning and management of uMkhosi Womhlanga will be enhanced. In turn this will ensure the success and sustainability of the event.

In the next chapter a valuable contribution to the future planning and management of uMkhosi Womhlanga is made by the researcher. An event planning and management model is proposed. The model focuses on the critical elements of an event that must be considered by the organizers to ensure future improvements, quality provision of facilities and services, and a valuable experience for the event attendees.

CHAPTER SEVEN

IMPLICATIONS AND PRESENTATION OF A MODEL FOR PLANNING AND MANAGEMENT OF EVENTS

7.1 INTRODUCTION

This chapter revisits the objectives and the focus of the study for the interest of the reader. The key theoretical bases of the study are related to the findings in order to outline the relationship and verify the outcomes. Furthermore, the outcomes of the study are summarized. As stated in previous chapters, the researcher intended to propose a model for the planning and management of events in general, including uMkhosi Womhlanga. The aim of the proposed model is to contribute towards the planning and management of future events, especially for uMkhosi Womhlanga.

Finally, the research limitations and weaknesses experienced throughout this research study will be highlighted (Magi, 2010).

7.2 Summarized outcomes of the study

Guthrie (2010) views research as the collection, analysis and interpretation of data aimed at solving a problem or give proven answers to different research questions. After the analysis, interpretation and presentation of data, it is imperative that the researcher revisit the objectives and research questions of this investigation to ascertain whether the objectives were achieved and the research questions answered. A discussion that justifies the outcome for each objective and research question will follow.

Findings of the research (Figure 6.9) revealed that the first objective has been achieved.

Objective One: To find out whether stakeholders involved understand the fundamental meaning of celebrating uMkhosi Womhlanga as a traditional and ceremonial event.

The majority of the respondents pointed out that they understood the meaning of celebrating uMkhosi Womhlanga. Respondents indicated different sources from which they gained knowledge about the event. The majority of respondents were not aware of the history behind uMkhosi Womhlanga, even though the DoE curriculum covers the history of the event as part of the cultural and heritage events topic.

However, the respondents indicated that despite the fact that they were not fully aware of all the history behind uMkhosi Womhlanga, they were in full support of the traditional event. The respondents pointed out that their knowledge about the event was gathered from various sources such as their families, peers, media and even the King's speech.

Based on the outcome of the above objective, the researcher has concluded that the following research question was answered.

Research question One: Do stakeholders involved understand the fundamental meaning of celebrating uMkhosi Womhlanga as a traditional and ceremonial event?

During the course of this research study, it was discovered that the second objective of this study has been realized.

Objective Two: Establish the extent to which the stakeholders involved participate in uMkhosi Womhlanga.

The majority of the respondents in all categories indicated that they participate in the event for various reasons. Firstly, the maidens and matrons participate in the event to celebrate their culture and their purity as the flowers of the nation. Secondly, service providers attend the event to enjoy the economic contribution and benefits they derive from the event.

Thirdly, officials pointed out that uMkhosi Womhlanga inculcates and instils cultural traditions and practices among the youth. Fourthly, tourists participate in order to enjoy the unique cultural experience, which they are so proud to be part of. Lastly, the majority of respondents realize the role of uMkhosi Womhlanga as a cultural event in preventing or minimizing the spread of HIV/AIDS.

The findings of the research study indicated that stakeholders participate and support uMkhosi Womhlanga. Through the event there are social and economic benefits as confirmed by the stakeholders involved (Goldblatt, 1997). The positive impacts of the event on the livelihoods of the local communities enhance their levels of participation as depicted in Table 6.4. uMkhosi Womhlanga is one of the popular cultural events that attract people from different corners of the world. Attendees are fascinated by the unique cultural practices of the event.

The findings of the study revealed that the stakeholders involved fully participate and support the hosting of uMkhosi Womhlanga. In Chapter One, the researcher asked the following research question which has been answered.

Research question Two: Do stakeholders involved participate adequately in uMkhosi Womhlanga?

The study sought to establish the existence of policies and procedures that guide the planning and management of uMkhosi Womhlanga. Before conducting the research in the field the researcher was under the impression that there are policies and procedures that govern the planning and management of the event. Hence the following objective was formulated:

Objective Three: To find out whether there are policies and procedures which govern the planning and management of the event.

In the field, it was discovered that there are policies and procedures applicable to the provision of cultural and heritage events. The study has revealed that for government there are policies that promote the protection and preservation of the culture and heritage of different people in South Africa. These policies such as the Constitution of South Africa, schedules 5 and 6, and the PFMA guidelines promote and give the organizers the mandate to host uMkhosi Womhlanga. However, these policies are not specific to uMkhosi Womhlanga, but applicable to all cultural and heritage events.

The DAC officials pointed out that there are no specific policies and procedures that guide the planning and management of uMkhosi Womhlanga. Nevertheless, the policies and practices that guide the operations of the Department are applicable to all the activities they are tasked with. The majority of respondents, including maidens, matrons, tourists and other guests, pointed out that they assumed there were policies and procedures which govern the event even though these could not be specified.

A research question was formulated that sought to establish that the inadequate policies and procedures that govern the planning and management of the event are inadequate.

Research question Three: That the inadequate policies and procedures, that govern the planning and management of the event are inadequate.

The findings revealed that there are no specific policies that govern the planning and management of uMkhosi Womhlanga, but only general policies applicable to different cultural and heritage activities. The event organizers of uMkhosi Womhlanga follow the existing planning and management processes to ensure success of the event. Therefore this research question is rejected.

The research also aimed at identifying the existing planning and management processes that are applied in order to ensure the success of the event. To achieve this goal the researcher formulated the following objective:

Objective Four: To identify the existing planning and management processes which are followed in ensuring the success of the uMkhosi Womhlanga event.

It was discovered in the field that there are planning and management processes followed by the event planners in ensuring that the hosting of uMkhosi Womhlanga is a success. The majority of respondents pointed out that there are indicators which show that a lot of time is spent on planning and managing uMkhosi Womhlanga. However, the organization of the event is not well executed.

The DAC officials highlighted that the event is gaining popularity, and the number of event attendees increases each year. There are challenges that the event organizers are faced with when planning and managing uMkhosi Womhlanga, such as the budget, as well as people and organizations that are against the practices of the event. Regardless, however, of the challenges that the organizers are faced with, the success trends of the uMkhosi Womhlanga indicate that there is improvement. The strategy on the Reed Dance ceremony for 2010 and beyond is

aimed at turning around the planning and management of uMkhosi Womhlanga to ensure success as well as minimizing the challenges.

Research question Four: Are there any existing planning and management processes that are followed in ensuring the success of the uMkhosi Womhlanga event that are not very beneficial.

On the field, the researcher discovered that there are existing planning and management processes as well as strategies in place for the hosting of uMkhosi Womhlanga. The study also aimed at establishing the perceptions of respondents in relation to the benefits are gained from uMkhosi Womhlanga. Hence the following objective was formulated:

Objective Five: To reveal whether the stakeholders involved perceive the uMkhosi Womhlanga as a beneficial event.

The findings of the study revealed that the majority of the respondents were aware of the benefits that uMkhosi Womhlanga yields for the stakeholders involved. It was pointed out that the event not only benefits the local communities but the whole of KwaZulu-Natal, and South Africa in general. Therefore the following research question was positively answered.

Research question Five: Do all stakeholders involved perceive uMkhosi Womhlanga as a beneficial event?

The research aimed at indicating the extent to which uMkhosi Womhlanga is perceived as a tourist attraction.

Objective Six: To indicate the extent to which the uMkhosi Womhlanga event is perceived as a tourist attraction in the study area.

It was discovered that the majority of respondents believed that uMkhosi Womhlanga has great potential as a tourist attraction. However, for this great potential to be completely realized the planning and presentation of the event must be improved. The majority of respondents who were tourists indicated that uMkhosi Womhlanga has great potential as a tourist attraction. However, the general perception was that tourists are not well catered for during the event in terms of needs and services such as parking, catering, special seating and name tags.

Research question Six: Is uMkhosi Womhlanga perceived as a tourist attraction?

Based on the findings of the study, the above research question, intended to find out whether stakeholders involved perceive uMkhosi Womhlanga as a popular tourist attraction, was positively answered.

Finally, the researcher through this study, aimed at proposing a strategic management model that can be used as a blueprint towards improving the planning and management processes of the uMkhosi Womhlanga event. In the field it was discovered that there is no existing model used when planning and managing uMkhosi Womhlanga. Therefore an event planning and management model has been proposed, presented and explained below.

7.3 Emerging modelling elements

Based on the findings drawn from the data collected in the field it became clear that there is a need for an event planning and management model which will guide

organizers of the event. The model incorporates different key elements of the event that organizers may overlook while planning and managing uMkhosi Womhlanga.

From the analysis and interpretation of data, it became clear that the respondents value and support the hosting of uMkhosi Womhlanga. The majority of respondents perceive uMkhosi Womhlanga as a tourist attraction that has great potential for contributing positively to the livelihoods of local communities. Furthermore, the majority of respondents indicated that they are aware of the benefits that the event yields for the local communities, the KZN province and South Africa. Elements of event planning and management that are of concern that emerged during the course of the study from different stakeholders of the event includes the following:

- a) Insufficient budget.
- b) Designing an accurate system to count patrons during the event.
- c) Not enough transport.
- d) Proper venue for catering.
- e) Supply, storage and handling of food.
- f) Safety and security at night.
- g) Inadequate accommodation (tents and mattresses)
- h) Very long queues for food.
- i) Lack of waste management.
- j) Inadequate provision for tourists' needs and services.
- k) Lack of time management.
- l) Lack of signage around the event venue.
- m) Lack of access to other parts of the event venue without proper identification.
- n) Lack of safety and security.
- o) Failure to ensure hygiene and health standards relating to food provision.
- p) Bad weather conditions.
- q) Lack of training on how to use safety gadgets in case of an emergency.
- r) Inadequate provision of ablution facilities.

All the above concerns, among others, about the planning and management of uMkhosi Womhlanga were raised by different stakeholders involved in the event. The researcher believes that if the concerns can be addressed, the hosting of uMkhosi Womhlanga will be improved and the full potential of the event as a tourism enterprise will be realized while preserving the cultural event.

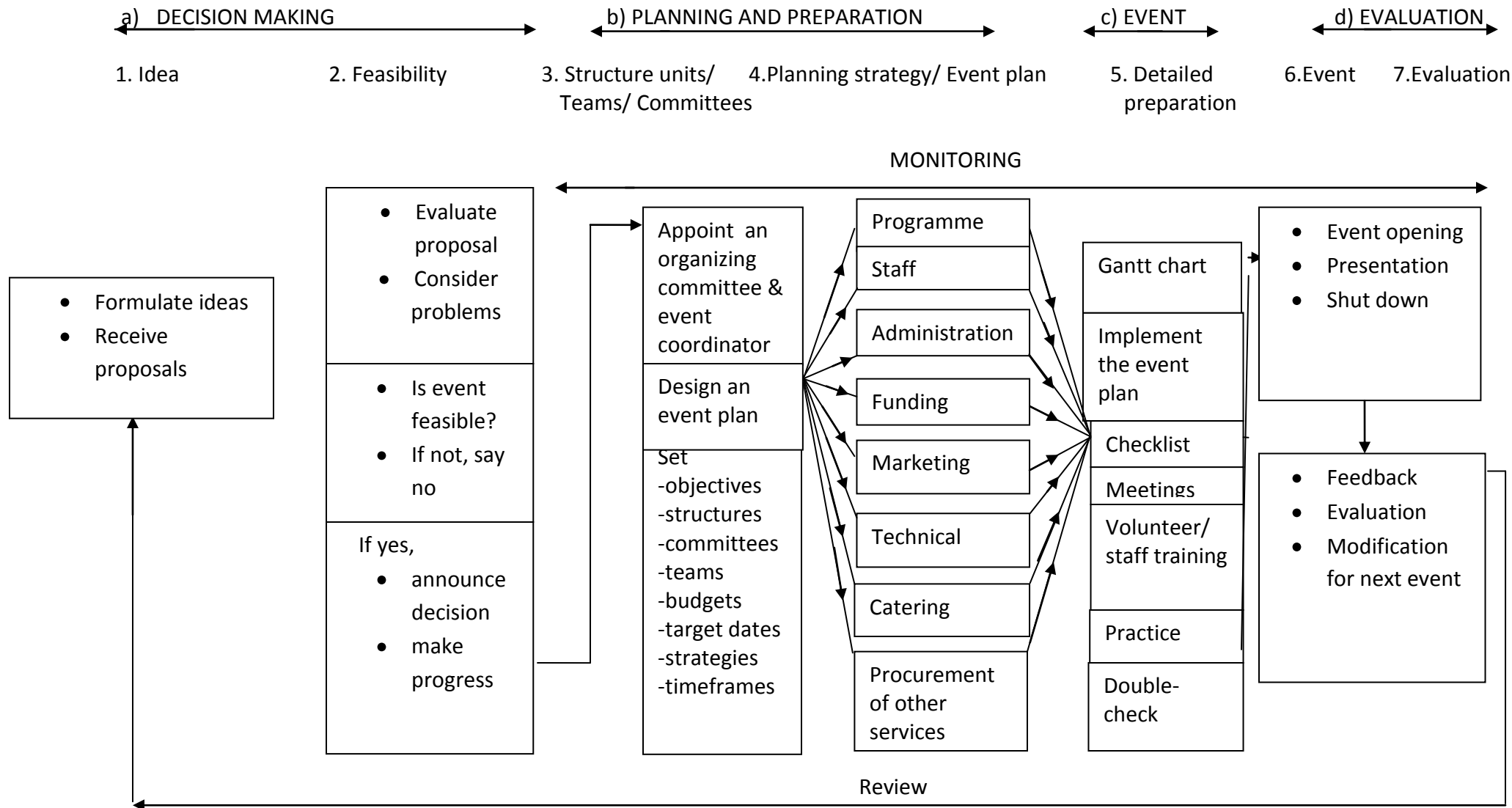
It is the responsibility of the event organizers and all stakeholders involved to ensure that these areas of concern are dealt with so as to maximise the enjoyment of this unique cultural event, uMkhosi Womhlanga.

7.4 Presentation of the conceived model

With the proposed event planning and management model, the researcher is hoping that it will serve as a guide for the future planning and management of uMkhosi Womhlanga as well as other events. The model is not meant to be specific to the planning and management of uMkhosi Womhlanga only, but generic and applicable to the planning and management of other events. Findings in the field and from different stakeholders involved, such as DAC officials, the Royal Household and TKZN clearly indicate that there is no specific model which serves as a guide for planning and managing uMkhosi Womhlanga.

Using a model when planning an event not only provides guidance but also control and direction on what must be done. The proposed model will also ensure that the event organizers have a structured event plan and can formulate a Gantt chart to be followed in order to ensure the success and realization of the full potential of this unique cultural event. Furthermore, the model will be easy to adapt to suit the nature, type, environment and scale of the specific event. In the case of uMkhosi Womhlanga, the event plan can be drawn specifically to suit the nature of the event.

Figure 7.1 Event planning and management model



Source: Adapted from Torkildsen (2005)

The event planning and management model in figure 7.1 is a generic model that can be adapted to the situation and needs of a specific event. The model has four main stages, namely:

- a) Decision making
- b) Planning and preparation
- c) Event
- d) Evaluation

Across all four main stages, there are seven steps to be followed which lead to the success of the event in question when executed properly. Failure to adhere to the steps of the model may result in an unsuccessful event. The advantage of the model is that it is flexible and can be adapted to suit any specific event. All the stages are very important and cannot be omitted, not unless the specific event requires so. The seven steps are as follows:

- 1. Idea
- 2. Feasibility
- 3. Structure units/ teams/ committees
- 4. Planning strategy/ event plan
- 5. Detailed planning
- 6. Event
- 7. Evaluation

During the first step, 'idea', it is vital to ascertain whether it is a good idea or bad idea to host the event. A number of questions must be answered honestly in order to reach a decision to proceed to the next stage, discard or revise the idea of the event. In the case of uMkhosi Womhlanga, this stage was dealt with when His Majesty the King decided to revive the event in 1994. The idea stage is more important for an event that is hosted for the first time as well as an event that has been reviewed and new ideas brought in.

Feasibility is the second step. This is when the event idea is evaluated in order to establish whether it is viable or not. When event proposals have been submitted, they must be evaluated and possible challenges considered. After careful evaluation of proposals and giving answers to questions relating to the feasibility of the event idea, a decision to proceed with the event or discard the idea must be reached.

If the answer is negative, it is advisable to discard the idea or revise it completely. When the answer is positive, all angles of the event idea have been weighed and still the answer is yes, a decision to proceed to the next stage is proper. In all the following steps, a monitoring mechanism must be put in place to ensure that all the tasks planned are carried out properly and effectively. Resources available must be used efficiently.

During the third step, structure units/teams/committees, which is part of the planning and preparation stage, it is important to put together units/teams or committees that share a common vision about the event idea, most importantly, people who have an interest in and are committed to the event idea. At this stage it is vital to appoint an event coordinator, someone who will be in charge of the event, and accountable, to be the overall decision maker. This individual must provide all resources needed by other teams or units and give support and “push” to different individuals in order to get things done in a proper manner.

Again during the third stage it is vital that an event plan suitable for the specific event is designed. The set objectives must be clear and in line with the purpose of the event. Objectives set must be SMART as explained under topic 3.2.1 (d). At this stage a Gantt chart can be designed showing tasks to be performed, the person responsible and the timeframe allocated for the task. Individuals, units or committees must understand the tasks to be carried out, and how and when they must be performed. The Gantt chart can be colour coded to show tasks at a

glance as well as those that are overlapping. A well designed event plan is a key to the success of the event.

Having an outstanding event plan on paper does not guarantee the success of the event. It is the responsibility of the event coordinator and all other stakeholders involved to roll out the event plan and execute it, as intended. A well thought out event plan for uMkhosi Womhlanga will include all the logistics of the event, from monitoring the matrons' and maidens' activities across KZN during the early months of the year, to securing funding and marketing the event well in advance. Closer to the event, all the logistics, procurement of facilities and services must be dealt with.

To ensure that all the finer details of the event are considered, a detailed checklist must be designed. During the unit/team/committee meetings all the items to be included in the final composite checklist must be raised. It is advisable that regular meetings be held with different units/teams or committees. The checklist must be double checked thoroughly by different people, if possible, to ensure that there are no mistakes. It is essential that the proceedings of these meetings must be recorded and shared with the rest of the stakeholders to avoid duplication of tasks. Open and transparent communication from all angles is a "must". Owing to the nature of an event such as uMkhosi Womhlanga, practising and rehearsals is done a few months before the event during the maidens' and matrons' activities in their districts. By the time maidens and matrons arrive on Friday or during the early hours of Saturday morning, they are already for the arena.

It is the responsibility of the event coordinator to double check and ensure that everything is in place for the event. In case something goes wrong, the event coordinator, unit, team or committee responsible must not be found wanting but must have a contingency plan up their sleeve. The event coordinator should not be responsible for specific tasks, especially on the day of the event. He or she

must be an all rounder, overseeing everything. He or she must be everywhere all the time during the event to ensure that the event goes according to plan. With technology this is possible.

On the day of the event, in the case of uMkhosi Womhlanga from Friday until Sunday, the event must be presented in a manner that will enhance the experience of all those present. It must be unique and memorable, different from any other held in the past without changing the process and procedures of the event. When the event is over, there must be an evaluation meeting by all stakeholders.

This “post-mortem” of the event will assist in interrogating what went right and how that can be improved in future, find out what went wrong and how it can be corrected or avoided in future. During this last step, the organizers are able to get valuable feedback which is essential for the planning and management of the next event.

7.5 Conclusion

The aim in this chapter was to summarize the whole research study for the reader by reflecting on the objectives and research questions that were set in the initial chapter. The objectives and research questions were looked at in relation to the findings in the field in order to draw conclusions. Furthermore, the emerging modelling elements were outlined as discovered during fieldwork.

Finally, the proposed events planning and management model was presented, which is aimed at improving the planning and management of uMkhosi Womhlanga in future. This proposed model is not specific to uMkhosi Womhlanga, but can be applicable to other events.

CHAPTER EIGHT

SUMMARY, RECOMMENDATIONS AND CONCLUSION

8.1 INTRODUCTION

The aim of this chapter is to summarize this research study, make some recommendations and draw conclusions based on the work that has been done. What was initially put forth as part of the statement of the problem in Chapter One was the need for professional planning and management of events such as uMkhosi Womhlanga, which has become a world wide trend in order to guarantee the success of hosting events.

The researcher would like to make specific recommendations for the planning and management of uMkhosi Womhlanga. It is hoped that consideration of the suggested recommendations by different stakeholders will lead to positive improvements when planning and managing uMkhosi Womhlanga in future. Finally, the researcher will draw conclusions based on the theoretical framework reviewed and findings in the field. The analysis and interpretation of data gives a clear picture of the perceptions of different stakeholders on the planning and management of uMkhosi Womhlanga.

8.2 Summary of the study

This study sought to establish the understanding of the meaning of celebrating uMkhosi Womhlanga as a ceremonial event, the extent to which different stakeholders involved participate in the event, ascertain the existence of policies and procedures that govern the event. The study further looked at the

implementation of planning and management processes, and how stakeholders perceive the event as beneficial as well as a tourist attraction within the study area.

Based on the literature reviewed and findings in the field, it is evident that the planning and management of events like uMkhosi Womhlanga require professional, stringent organization in order to be successful and yield benefits for different stakeholders involved. There is a need for a tailor-made event plan that will guide the planning, management and presentation of uMkhosi Womhlanga.

This unique cultural event has a great potential as a tourist attraction that can pull different tourists from all corners of the world. It needs to be planned and managed in a manner that will enhance the experience of the people present. The event must have a “you really missed out effect” to those who were not present and get to hear about it by word of mouth.

8.3 Postscript of each chapter

This section of the thesis reflects on the eight chapters:

Chapter One, the orientation to the study gave the focus and painted a picture of the study. The chapter was meant to introduce and inform the reader what the research study is all about, hence there is the background to the study and statement of the problem. The study area was delimited both spatially and conceptually to ensure clarity for the reader.

Objectives and research questions were designed to give focus to the study. Operational terms used were defined to avoid any possible ambiguity, misunderstanding and contradiction of the meaning of concepts. Furthermore, the significance of the study and ethical considerations were highlighted.

Chapter Two was on the theoretical framework of ceremonial events, tourism and practices. In this chapter the researcher did not only look at the process and practices of uMkhosi Womhlanga, but also wrote about similar unique cultural events that take place in two other African countries, Swaziland and Zambia. There are very few research documents that have been published about the processes and practices of uMkhosi Womhlanga in particular. This research study even though that was not part of the initial idea, has put together information regarding the preparations, practices and presentation of the event. This part of the thesis addresses the gap that exists where there is a lack of published and research material specifically on uMkhosi Womhlanga. It is meant to educate while arousing interest in the reader to have first hand experience of such cultural events.

Chapter Three looked at the conceptual framework which gives the reader a full understanding of event planning and management models that give focus and guidance to the hosting of successful events. Furthermore, the conceptual framework chapter looked at the various existing planning and management models which can be applied in the case of uMkhosi Womhlanga, thus improving the planning and management of the event to yield better results, ensure preservation of culture while enhancing the presentation of this unique cultural event. Factors that affect the planning process, event planning approaches and critical success factors were highlighted.

Chapter Four outlined the spatial and temporal setting of the study for the reader, painting a mind picture of KwaZulu-Natal's location, brief history, infrastructure, climate, education system and population. Finally, the chapter highlighted the role and contribution of different key stakeholders involved in the planning and management of uMkhosi Womhlanga.

Chapter Five dealt with the methodology of the study. In this chapter the researcher outlined and rolled out for the reader the research design applied. The process of data collection in the field and the instruments used to analyse and interpret data were explained.

Chapter Six focused on the analysis and interpretation of data. The objectives and research questions were restated for the benefit of the reader and later related to the findings of the study. The analysis of respondents' responses was presented in the form of tables and graphs to give a clear picture of their perceptions and reasons. Some variables were cross-tabulated to show their relationship.

Chapter Seven was about the implications of the study and the presentation of the proposed model. In this chapter the researcher revisited the set objectives and research questions. The link was made between the objectives, research questions and the study findings. Modelling elements that emerged from the findings were highlighted. The proposed model on event planning and management that can be applicable even for uMkhosi Womhlanga was described.

The final chapter, **Chapter Eight**, dealt with the summary, recommendations and conclusion. The researcher summed up the research topic and drawing conclusions, made recommendations before writing the chapter conclusion.

8.4 Recommendations

The findings clearly indicate that uMkhosi Womhlanga is hosted annually, but there are improvements that must be considered in order for the event to be professionally planned and managed. If the planning and management of uMkhosi Womhlanga can be improved the researcher believes that it will have a

positive effect on the manner in which the event is coordinated, thus enhancing the experience of all the people involved.

The recommendations of the study are put forward as follows:

a) Designing an event plan: An event plan will serve as a reference indicating what needs to be done, when, and who is responsible for completing the task. The event plan in the form of a Gantt chart will reflect even the timeframe allocated for each task. It can be colour coded to indicate overlapping tasks and avoid duplication. The event coordinator can provide the event plan to all stakeholders involved. Finally, the event coordinator can also use the Gantt chart as a monitoring tool. This chart will assist the event coordinator to follow up on the task to be performed and keep track of the planning and management progress as indicated in Chapter 7, Figure 7.1.

b) Secure sponsors: In order to be able to have a sufficient budget to fund uMkhosi Womhlanga, the organizing team explores different ideas of sourcing funding from different people/organizations. Funding can be provided in the form of cash or in kind (where funding is in the form of materials, not hard cash). The following could be done to source funding:

- i) Secure funding from other government departments.
- ii) Source people with skills, expertise and knowledge from different government departments that are essential for uMkhosi Womhlanga such as security, disaster management, fire fighting, etc.
- iii) Secure funding from the private sector.
- iv) Raise funds through hosting events like concerts and festivals.

c) Improve marketing of the event: Tourism KwaZulu-Natal is responsible for marketing the event both locally and internationally. Extensive marketing of the event all year round, especially abroad, will increase peoples' awareness of the event and attract more tourists. The focus should not only be on international tourists but on domestic tourists as well. Programmes to encourage people to attend uMkhosi Womhlanga like Short Left, which is meant to encourage domestic tourists to visit around South Africa, should be encouraged.

d) Improve the provision of facilities and services: This requires serious consideration as the provision of facilities and services is essential for the success of uMkhosi Womhlanga. The following facilities and services need attention:

- i) Provision of **enough transport** to take maidens and matrons to uMkhosi Womhlanga. This has huge financial implications as pointed out by most officials, and the ever-increasing numbers of maidens and matrons make it impossible to provide enough transport for everyone. The researcher believes that if a proper system to ascertain the numbers of maidens and matrons willing to attend uMkhosi Womhlanga in a particular year can be put in place this will solve most of the challenges faced by the organizing committee.

Issuing indemnity forms to be signed by parents and returned to the DAC within a set time-frame in the early months of the year could be a good start. The returned forms will then be used to prepare colour-coded wristbands according to the different districts that will be issued to maidens upon arrival at the palace. Lists compiled from the returned indemnity forms can be used to issue the wristbands.

Furthermore, the wristbands can be bar-coded or have an electronic chip that will count maidens as they pass through a sensor or sensors that will be strategically positioned to count the maidens. This idea can be applied even for other visitors who will be given bar-coded lanyards, which can be easily scanned. In turn this will solve the dilemma of not accurately knowing how many people attend uMkhosi Womhlanga. This is not easy to achieve since this is a public cultural event but it is not impossible.

- ii) **Resurfacing and widening the road** might not be easy to address immediately since this will cost a lot of money. Collaboration with the Department of Transport and the Zululand District Municipality – Public Works office might bear good fruit. There is a dire need for the road leading to eNyokeni Palace to be resurfaced with tar and widened. This will ease the traffic jam during uMkhosi Womhlanga and make the road easier to drive on than in its the present state, where there are so many narrow curves, potholes and animals on the road to look out for.
- iii) On the event site **enough parking bays for cars and buses** must be identified and demarcated as such.
- iv) **Enough sleeping tents for maidens and matrons** must be provided to avoid a situation where some maidens and matrons use buses for accommodation for the entire weekend. This does allow enough rest for people who are to perform for two days in a row. Enough mattresses for maidens and matrons must be provided to avoid a situation where some are forced to sleep on the ground for the duration of their stay.

Another long-term idea, which might have huge financial implications, is to build a permanent structure that will accommodate maidens and matrons. This structure can be in a

form of traditional dormitories. It will not only be used by maidens and matrons during uMkhosi Womhlanga but can accommodate visitors to the palace during other events. Building this permanent structure will prevent any disaster that is waiting to happen should there be a windy storm as nearly happened in 2011.

- v) **Enough water taps, shower bays and toilets** must be provided at the event site. For maidens and matrons these facilities are not adequately provided, resulting in unnecessary delays and health hazards. In the accommodation area there are long queues for the shower bays and toilets. Accurately estimating the number of maidens and matrons beforehand can solve this challenge.

Access to taps is not a challenge only for maidens and matrons but for other visitors as well, except the VIPs who are provided for.

- vi) The ink system for **food rationing** is a good idea but results in long queues, and at times food gets finished before other maidens and matrons are able to obtain it. This results in other maidens and matrons resorting to bringing their own food which at times gets spoilt owing to the hot weather and no proper food storage. This on its own is a health hazard and can lead to food poisoning.
- vii) Provision of **food for visitors** who are not considered VIPs (those given lanyards that allow them to proceed to the marquee for lunch) is another food challenge. Colour-coded lanyards can be a solution, and if there is a category of people not catered for they must be informed in order to avoid raising their hopes of being served with food. The food challenge is a serious concern and needs to be addressed.
- viii) **Building stalls:** vendors who sell food during the event do so under very unhygienic and unhealthy conditions. Building stalls can be a solution and introducing a system of permits to vendors can

also be of help. Vendors will have to buy permits in order to occupy a stall for the duration of the event.

- e) **Lack of signs** at points that some visitors are not allowed to go beyond, for example, entering the Palace, is another concern. Proper signage and warnings, if required, must be provided in order to avoid confusion and embarrassment of patrons.
- f) **Lack of education, respect and observation of protocol** is another serious concern. Maidens, matrons and other patrons of uMkhosi Womhlanga are not fully aware of the purpose and objectives of hosting the event. There is a need for educational programmes about uMkhosi Womhlanga and other aspects of life in general for maidens and matrons. These can be offered and made compulsory in the evening. It will solve the problem of maidens who want to wander around even outside the accommodation area, exposing themselves to danger.

Even for other visitors there is a lack education about the uMkhosi Womhlanga and how one should conduct himself or herself while at the Palace. The dress code especially for international tourists, is a challenge, when females attend the event wearing pants and men wear hats. This is not proper in Zulu culture, thus patrons must be made aware beforehand. This challenge can be addressed during marketing of the event where a brochure with do's and don'ts can be made available. Even in print media and radio slots these can be emphasized.

- g) For service providers **the kitchen area** must be made conducive for storing and handling food. Hygiene and health standards must be a priority. It was indicated that service providers are given a tent as the kitchen, yet they use gas stoves for cooking. There are fire extinguishers provided, but some service providers lack training in how to use these

essential gadgets. Other service providers pointed out that they were given ingredients late which then resulted in to poor service delivery and serving of meals. Another challenge raised was that of dust when it is windy and slippery mud when it is raining. Planting grass on the event site would be a solution.

- h) Improve safety and security.** This is a serious concern especially at night. During the day there is enough visibility of the SAP's and traffic officers' presence which make patrons feel safe. The problem is at night when there are few members of the security company who must ensure safety and security around the event venue, especially the accommodation area. At night maidens become unruly and the security personnel is unable to control them. The solution could be to design a schedule to distribute to members of the SAP, during the day and at night. Another option would be to obtain the services of the army to ensure safety and security.
- i) Improve time management.** The provision of a programme with time slots raises expectations of keeping time, hence people get disappointed when the programme is not covered as promised. Some are forced to leave without experiencing the beauty of the event. There are number of factors that result in failure to keep time, such as the chaos in the morning at the accommodation arena, the stampede at oSuthu when maidens collect the reeds, the march to the Palace and queues for food, to mention but a few. All these factors result in unnecessary delays thus impacting badly on time management.
- j) Future research.** The researcher foresee a need for further research in this field which will contribute valuable and informative knowledge base which can be essential for effective decision making in future, hence the

researcher intends to pursue a study on the socio economic impacts of uMkhosi Womhlanga for the stakeholders involved.

8.5 Conclusion

The aim of this chapter was to summarize the research study for the benefit of the reader, reflect on the eight different chapters and look at what each chapter was all about. Based on the findings, the researcher suggested recommendations that should be addressed in order to improve the planning and management of uMkhosi Womhlanga in future.

This has been a very long journey but it was worth travelling.

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APPENDIX A

QUESTIONNAIRE **[To Maidens and matrons]**

THE PLANNING AND MANAGEMENT OF UMKHOSI WOMHLANGA (REED DANCE) AS A TOURISM ENTERPRISE IN KWAZULU-NATAL: POLICIES, PRACTICES AND PERCEPTIONS.

Please read and answer the following questions by putting a tick [✓] in the box provided. All information provided will be treated with utmost confidentiality.

SECTION A: DEMOGRAPHIC CHARACTERISTICS

1. GENDER

Female	1	
Male	2	

2. AGE

Less than 15	1	
15 – 19	2	
20 – 24	3	
25 – 29	4	
30 – 34	5	
35 – 39	6	
Above 39	7	

3. MARITAL STATUS

Single	1	
Married	2	
Widowed	3	
Divorced	4	

4. RACE

Blacks	1	
Indians	2	
Whites	3	
Coloureds	4	

5. LEVEL OF EDUCATION

Illiterate	1	
Below Grade 12	2	
Grade 12	3	
Tertiary education	4	

6. DISTRICT [You Stay In or Come From]

uMkhanyakude	1	
Zululand	2	
aMajuba	3	
uMzinyathi	4	
uThungulu	5	
iLembe	6	

uThukela	7	
uMgungundlovu	8	
eThekwini	9	
Sisonke	10	
uGu	11	
Other, specify _____	12	

7. EMPLOYMENT

Private sector	1	
Government	2	
Self-employed	3	
Unemployed	4	
Student	5	

8. INCOME LEVEL [Per Month]

R100-R5000	1	
R5001-R10000	2	
R10001-R20000	3	
R20001-R40000	4	
R40001-R50000	5	
R50001- Over	6	

SECTION B: POLICIES, PLANNING AND MANAGEMENT

9. Are you aware of any policies that have been formulated for the management of Umkhosi Womhlanga?

Yes	1	
No	2	
Not Sure	3	

10. What do you think of these policies? Are they well implemented?

Yes	1	
No	2	
Not Sure	3	

11. Give reasons for your

answer:_____

12. Do you think there is any amount of planning that goes into organizing Umkhosi Womhlanga?

Yes	1	
No	2	
Not Sure	3	

13. Give reasons for your

answer:_____

14. Do you think Umkhosi Womhlanga is well managed?

Yes	1	
No	2	
Not Sure	3	

15. Give reasons for your

answer:_____

16. How often have you attended UMkhosi Womhlanga in the last Five Years?

5 times in 5 years	1	
4 times in 5 years	2	
3 times in 5 years	3	
2 times in 5 years	4	

Once in 5 years	5	
Half the time in 1 year	6	
Have never attended	7	
Do not know	8	

SECTION C: PEOPLE'S PERCEPTIONS

17. Are you interested in attending traditional events?

Yes	1	
No	2	
Not Sure	3	

18. If yes, what other traditional and ceremonial events have you attended?

a) _____

b) _____

c) _____

19. Do you understand the meaning of celebrating this event?

Yes	1	
No	2	
Not Sure	3	

20. If yes, explain

21. What do you think is the purpose of celebrating this event?

1. To celebrate the preparation of womanhood for maidens.	1	
2. To generate money for the host community.	2	
3. To create publicity for the host community.	3	
4. To instil cultural traditions and customs among young people.	4	
5. Other, specify	5	

22. Do you know the history of uMkhosi Womhlanga?

Yes	1	
No	2	
Not Sure	3	

23. If yes, how did you learn about it?

Consider the statements given below on a Five-Point Likert Scale and tick [✓] the appropriate response you subscribe to:

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
UMkhosi Womhlanga is a necessary cultural heritage event which has to be maintained.					
The event of uMkhosi Womhlanga is supported by government policies.					
The planning of uMkhosi Womhlanga as an event is well executed.					
The event of uMkhosi Womhlanga is a well organized ceremony or activity.					
The local community does not understand the purpose of uMkhosi Womhlanga.					
The local community has a negative attitude towards uMkhosi Womhlanga					
The tourists have a positive perception of the ceremony of uMkhosi Womhlanga.					
Financial difficulties hinder the local communities from participating in uMkhosi Womhlanga.					
UMkhosi Womhlanga plays an important role in encouraging good behaviour among the youth.					
UMkhosi Womhlanga encourages the youth to abstain from sexual activities.					
UMkhosi Womhlanga brings high self-esteem to young girls in general.					
The venue where is located is very good for the event.					
UMkhosi Womhlanga is only a good tourism marketing event and nothing more.					
UMkhosi Womhlanga has great tourism potential as an event.					
It is a good idea to get the Royal House to continue to organize uMkhosi Womhlanga.					
September (season) is the most favourable time to host the event.					

SECTION D: PARTICIPATION PATTERNS/LEVELS, PRACTICES & BENEFITS FOR LOCAL COMMUNITIES.

24. Do you know about event tourism?

Yes	1	
No	2	
Not Sure	3	

25. If yes, what does it mean to you?

26. How often do you attend uMkhosi Womhlanga?

Every year	1	
Once in two years	2	
Once in three years	3	
Rarely	4	

27. Why do you attend uMkhosi Womhlanga?

Own decision	1	
Peer pressure	2	
Parents' pressure	3	
Local community pressure	4	

28. How do know about uMkhosi Womhlanga each year?

Radio	1	
Television	2	
Newspapers	3	
Word of mouth (local community)	4	

29. How do you travel to uMkhosi Womhlanga?

Private transport	1	
Public transport	2	
Provincial transport	3	
Other, specify _____	4	

30. When do you usually arrive at the palace for the event?

Two days before the event	1	
A day before the event	2	
On the day of the event	3	

31. Where do you get accommodation (sleep) at the event?

At the palace (tents provided)	1	
From relatives	2	
Booked accommodation	3	

32. Where do you get food at the event?

At the palace	1	
From relatives	2	
Booked accommodation	3	

33. Where do you get water (bathing and drinking) at the event?

At the palace	1	
From relatives	2	
Booked accommodation	3	

34. Do you participate in virginity testing?

Yes	1	
No	2	

If yes, why_____

If no, why_____

35. Do you think all maidens who attend uMkhosi Womhlanga are virgins?

Yes	1	
No	2	
Not sure	3	

36. Do you believe that participating in uMkhosi Womhlanga can help in preventing the spread of HIV/AIDS disease?

Yes	1	
No	2	
Not sure	3	

37. Do you think that the local communities benefit from the event?

Yes	1	
No	2	
Not sure	3	

If yes, explain how _____

38. Kindly give any suggestions or improvements pertaining to the planning of the event.

Thank you for your cooperation

APPENDIX B

QUESTIONNAIRE **[Tourists]**

THE PLANNING AND MANAGEMENT OF UMKHOSI WOMHLANGA (REED DANCE) AS A TOURISM ENTERPRISE IN KWAZULU-NATAL: POLICIES, PRACTICES AND PERCEPTIONS.

Please read and answer the following questions by putting a tick [✓] in the box provided. All information provided will be treated with utmost confidentiality.

SECTION A: DEMOGRAPHIC CHARACTERISTICS

1. GENDER

Female	1	
Male	2	

2. AGE

Less than 15	1	
15 – 19	2	
20 – 24	3	
25 – 29	4	
30 – 34	5	
35 – 39	6	
Above 39	7	

3. MARITAL STATUS

Single	1	
Married	2	
Widowed	3	
Divorced	4	

4. RACE

Blacks	1	
Indians	2	
Whites	3	
Coloureds	4	

5. LEVEL OF EDUCATION

Illiterate	1	
Below Grade 12	2	
Grade 12	3	
Tertiary education	4	

6. DISTRICT [You Stay In or Come From]

uMkhanyakude	1	
Zululand	2	
aMajuba	3	
uMzinyathi	4	
uThungulu	5	
iLembe	6	

uThukela	7	
uMgungundlovu	8	
eThekwini	9	
Sisonke	10	
uGu	11	
Other, specify	12	

7. EMPLOYMENT

Private sector	1	
Government	2	
Self-employed	3	
Unemployed	4	
Student	5	

8. INCOME LEVEL [Per Month]

R100-R5000	1	
R5001-R10000	2	
R10001-R20000	3	
R20001-R40000	4	
R40001-R50000	5	
R50001- Over	6	

9. PLACE OF ORIGIN

Urban	1	
Semi-urban	2	
Rural	3	
Other, specify	4	

SECTION B: POLICIES, PLANNING AND MANAGEMENT

10. Are you aware of any policies that have been formulated for the management of Umkhosi Womhlanga?

Yes	1	
No	2	
Not Sure	3	

11. Do you think that there is any amount of planning that goes into organizing uMkhosi Womhlanga?

Yes	1	
No	2	
Not Sure	3	

12. Give reasons for your answer:

13. Do you think uMkhosi Womhlanga is well managed?

Yes	1	
No	2	
Not Sure	3	

14. Give reasons for your answer:

15. How often have you attended uMkhosi Womhlanga in the last Five Years?

5 times in 5 years	1	
4 times in 5 years	2	
3 times in 5 years	3	
2 times in 5 years	4	

Once in 5 years	5	
Half the time in 1 year	6	
Have never attended	7	
Do not know	8	

SECTION C: PEOPLE'S PERCEPTIONS

16. Are you interested in attending traditional events?

Yes	1	
No	2	
Not Sure	3	

17. If yes, what other traditional and ceremonial events have you attended?

a) _____

b) _____

c) _____

18. Do you understand the meaning of celebrating this event?

Yes	1	
No	2	
Not Sure	3	

19. If yes, explain

20. What do you think is the purpose of celebrating this event?

1. To celebrate the preparation of womanhood for maidens.	1	
2. To generate money for the host community.	2	
3. To create publicity for the host community.	3	
4. To instil cultural traditions and customs among young people.	4	
5. Other, specify	5	

21. Do you know the history of uMkhosi Womhlanga?

Yes	1	
No	2	
Not Sure	3	

22. If yes, how did you learn about it?

23. Consider the statements given below on a Five-Point Likert Scale and tick [✓] the appropriate response you subscribe to:

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
UMkhosi Womhlanga is a necessary cultural heritage event which has to be maintained.					
The planning of uMkhosi Womhlanga as an event is well executed.					
The event of uMkhosi Womhlanga is a well organized ceremony or activity.					
The local community understands the purpose of uMkhosi Womhlanga.					
The local community has a negative attitude towards uMkhosi Womhlanga					
Tourists understand the meaning of celebrating uMkhosi Womhlanga.					
Tourists understand the purpose of celebrating uMkhosi Womhlanga.					
The tourists have a positive perception of the ceremony of uMkhosi Womhlanga.					
Tourists are well catered for at this event.					
UMkhosi Womhlanga plays an important role in encouraging good behaviour among the youth.					
UMkhosi Womhlanga encourages the youth to abstain from sexual activities.					
UMkhosi Womhlanga brings high self-esteem among the young girls in general.					
The venue where uMkhosi Womhlanga is located is very good for the event.					

UMkhosi Womhlanga is only a good tourism marketing event and nothing more.					
UMkhosi Womhlanga has a great tourism potential as an event.					
It is a good idea to get the Royal House to continue to organize uMkhosi Womhlanga.					
September (season) is the most favourable time to host the event.					

SECTION D: PARTICIPATION PATTERNS/LEVELS, PRACTICES & BENEFITS FOR TOURISTS.

24. Do you know about event tourism?

Yes	1	
No	2	
Not Sure	3	

25. If yes, what does it mean to you?

26. Can you classify yourself as an event tourist?

Yes	1	
No	2	
Not Sure	3	

27. How often do you attend uMkhosi Womhlanga?

Every year	1	
Once in two years	2	
Once in three years	3	
Rarely	4	

28. Why do you attend uMkhosi Womhlanga?

Own decision	1	
Business related reason	2	
Cultural experience	3	
Other, specify	4	

29. How do know about uMkhosi Womhlanga each year?

Radio	1	
Television	2	
Newspapers	3	
Word of mouth (local community)	4	

30. How do you travel to uMkhosi Womhlanga?

Private transport	1	
Public transport	2	
Provincial transport	3	
Other, specify	4	

31. When do you usually arrive at the palace for the event?

Two days before the event	1	
A day before the event	2	
On the day of the event	3	

32. Where do you get accommodation (sleep) at the event?

At the palace (tents provided)	1	
From relatives	2	
Booked accommodation	3	

33. Where do you get food at the event?

At the palace	1	
From relatives	2	
Booked accommodation	3	

34. Where do you get water (bathing and drinking) at the event?

At the palace	1	
From relatives	2	
Booked accommodation	3	

35. Do you think all maidens who attend uMkhosi Womhlanga are virgins?

Yes	1	
No	2	
Not sure	3	

36. Do you believe that participating in uMkhosi Womhlanga can help in preventing the spread of HIV/AIDS disease?

Yes	1	
No	2	
Not sure	3	

37. Do you think that the local communities benefit from the event?

Yes	1	
No	2	
Not sure	3	

If yes, explain how

38. Kindly give any suggestions or improvements pertaining to the planning of the event.

Thank you for your cooperation!

APPENDIX C

QUESTIONNAIRE **[Service Providers]**

THE PLANNING AND MANAGEMENT OF UMKHOSI WOMHLANGA (REED DANCE) AS A TOURISM ENTERPRISE IN KWAZULU-NATAL: POLICIES, PRACTICES AND PERCEPTIONS

Please read and answer the following questions by putting a tick [✓] in the box provided. All information provided will be treated with utmost confidentiality.

SECTION A: DEMOGRAPHIC DETAILS.

1. GENDER

Female	1	
Male	2	

2. AGE

Less than 15	1	
15 – 19	2	
20 – 24	3	
25 – 29	4	
30 – 34	5	
35 – 39	6	
Above 39	7	

3. MARITAL STATUS

Single	1	
Married	2	
Widowed	3	
Divorced	4	

4. RACE

Blacks	1	
Indians	2	
Whites	3	
Coloureds	4	

5. DISTRICT [You Stay In or Come From]

uMkhanyakude	1	
Zululand	2	
aMajuba	3	
uMzinyathi	4	
uThungulu	5	
iLembe	6	

uThukela	7	
uMgungundlovu	8	
eThekwini	9	
Sisonke	10	
uGu	11	
Other, specify _____	12	

6. LEVEL OF EDUCATION

Illiterate	1	
Below Grade 12	2	
Grade 12	3	
Tertiary education Specify _____ _____	4	

7. EMPLOYMENT

Private sector	1	
Government	2	
Self-employed	3	
Unemployed	4	
Student	5	

8. INCOME LEVEL [Per Month]

R100-R5000	1	
R5001-R10000	2	
R10001-R20000	3	
R20001-R40000	4	
R40001-R50000	5	
R50001- Over	6	

9. PLACE OF ORIGIN

Urban	1	
Semi-urban	2	
Rural	3	
Other, specify _____	4	

SECTION B: POLICIES, PLANNING AND MANAGEMENT.

10. What is the name of the department/ company you work for?

National government	1	
Provincial government	2	
Private sector (business)	3	
Local community	4	
Royal house	5	
Other, specify	6	

11. What type of service do you provide?

12. Are you a registered and accredited service provider?

Yes	1	
No	2	
Not Sure	3	

13. How many times have you provided this service at this event?

First time	1	
Once	2	
Twice	3	
Three times	4	
Four times	5	
More than four times (specify no.) _____	6	

14. Are you satisfied with the site where the service is provided?

Yes	1	
No	2	

If not satisfied, give a reason and suggest a location _____

15. What challenges are you faced with on site?

Dust	1	
Shortage of water	2	
Shortage of electricity	3	
Lack of safety and security	4	
Bad behaviour of attendees (maidens, visitors, local comm.)	5	
Other specify_____	6	

Specify

16. Does your company benefit from this event?

Yes	1	
No	2	
Not Sure	3	

If yes, specify

17. Do you think the event contributes to the tourism industry?

Yes	1	
No	2	
Not Sure	3	

18. If yes, to what extent and level do you think it contributes?

National level	1	
Provincial level	2	
Local level	3	
Other, specify	4	

19. Who is responsible for funding this event?

National government	1	
Provincial government	2	
Private sector (business)	3	
Local community	4	
Royal house	5	
Other, specify	6	

20. Who is responsible for planning and managing the event?

National government	1	
Provincial government	2	
Private sector (business)	3	
Local community	4	
Royal house	5	
Other, specify	6	

21. Who do you think is responsible for marketing the event?

National government	1	
Provincial government	2	
Private sector (business)	3	
Local community	4	
Royal house	5	
Other, specify	6	

22. Is there a policy in place that governs the planning and management of the event?

Yes	1	
No	2	
Not Sure	3	

If yes, specify

23. Does the policy have any limitations on any elements of events logistics, e.g procurement procedures?

Yes	1	
No	2	
Not Sure	3	

If yes, specify

24. Is the policy implemented effectively for uMkhosi Womhlanga?

Yes	1	
No	2	
Not Sure	3	

25. Does the policy control the media and photographers at this event?

Yes	1	
No	2	
Not Sure	3	

If yes, specify

26. Is there any form of support that you require for this event?

Yes	1	
No	2	
Not Sure	3	

If yes, specify

27. The supply/service that you provide, is it able to meet the demands of an event of this size?

Yes	1	
No	2	
Not Sure	3	

If yes, specify how

If no, specify why

28. Consider the statements given below on a Five-Point Likert Scale and tick [✓] the appropriate response you subscribe to:

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
UMkhosi Womhlanga is a well planned and managed event					
The event of uMkhosi Womhlanga is effectively marketed.					
The planning of uMkhosi Womhlanga as an event is well executed.					
The event of uMkhosi Womhlanga is a well organized ceremony or activity.					
The standard of planning and management uMkhosi Womhlanga is very high.					
The local community has a negative attitude towards uMkhosi Womhlanga					
The local community does benefit from uMkhosi Womhlanga.					

The success (participation) of uMkhosi Womhlanga is increasing each year.					
Financial difficulties hinder the local communities from participating in uMkhosi Womhlanga.					
UMkhosi Womhlanga plays an important role in encouraging good behaviour among the youth.					
UMkhosi Womhlanga encourages the youth to abstain from sexual activities.					
UMkhosi Womhlanga brings high self-esteem to young girls in general.					
The venue where uMkhosi Womhlanga is located is very good for the event.					
UMkhosi Womhlanga is only a good tourism marketing event and nothing more.					
UMkhosi Womhlanga has great tourism potential as an event.					
It is a good idea to get the Royal House to continue to organize uMkhosi Womhlanga.					
The event yields tourism related benefits for local communities.					
All maidens participating in uMkhosi Womhlanga are virgins.					
All maidens participating in uMkhosi Womhlanga undergo virginity testing.					

Thank you for your cooperation!

APPENDIX D

QUESTIONNAIRE

[Officials]

THE PLANNING AND MANAGEMENT OF UMKHOSI WOMHLANGA (REED DANCE) AS A TOURISM ENTERPRISE IN KWAZULU-NATAL: POLICIES, PRACTICES AND PERCEPTIONS

Please read and answer the following questions by putting a tick [✓] in the box provided. All information provided will be treated with utmost confidentiality.

SECTION A: DEMOGRAPHIC DETAILS.

1. GENDER

Female	1	
Male	2	

2. AGE

Less than 15	1	
15 – 19	2	
20 – 24	3	
25 – 29	4	
30 – 34	5	
35 – 39	6	
Above 39	7	

3. MARITAL STATUS

Single	1	
Married	2	
Widowed	3	
Divorced	4	

4. RACE

Blacks	1	
Indians	2	
Whites	3	
Coloureds	4	

5. DISTRICT [You Stay In or Come From]

uMkhanyakude	1	
Zululand	2	
aMajuba	3	
uMzinyathi	4	
uThungulu	5	
iLembe	6	

uThukela	7	
uMgungundlovu	8	
eThekwini	9	
Sisonke	10	
uGu	11	
Other, specify _____	12	

6. LEVEL OF EDUCATION

Illiterate	1	
Below Grade 12	2	
Grade 12	3	
Tertiary education Specify _____ _____	4	

7. EMPLOYMENT

Private sector	1	
Government	2	
Self-employed	3	
Unemployed	4	
Student	5	

8. INCOME LEVEL [Per Month]

R100-R5000	1	
R5001-R10000	2	
R10001-R20000	3	
R20001-R40000	4	
R40001-R50000	5	
R50001- Over	6	

9. PLACE OF ORIGIN

Urban	1	
Semi-urban	2	
Rural	3	
Other, specify _____	4	

SECTION B: POLICIES, PLANNING AND MANAGEMENT.

10. What is the name of the department/ company you work for?

National government	1	
Provincial government	2	
Private sector (business)	3	
Local community	4	
Royal house	5	
Other, specify	6	

11. What is the position that you hold in the organization or event organizing?

12. Are you part of the team that coordinates uMkhosi Womhlanga?

Yes	1	
No	2	
Not Sure	3	

13. What is the role that you play within this team?

14. Who is responsible for funding this event?

National government	1	
Provincial government	2	
Private sector (business)	3	
Local community	4	
Royal house	5	
Other, specify	6	

15. Who is responsible for planning and managing the event?

National government	1	
Provincial government	2	
Private sector (business)	3	
Local community	4	
Royal house	5	
Other, specify	6	

16. When does the planning of the event begin each year?

A year in advance	1	
Six months in advance	2	
Three months in advance	3	
A month in advance	4	
A week before the event	5	

17. Is there a particular style or tool of planning that is used for this event?

Yes	1	
No	2	
Not Sure	3	

If yes, specify

18. Who is responsible for marketing the event?

National government	1	
Provincial government	2	
Private sector (business)	3	
Local community	4	
Royal house	5	
Other, specify	6	

19. Is there policy in place that governs the planning and management of the event?

Yes	1	
No	2	
Not Sure	3	

If yes, specify

20. Does the policy have any limitations on any elements of events logistics?

Yes	1	
No	2	
Not Sure	3	

If yes, specify

21. Is the policy implemented effectively for uMkhosi Womhlanga?

Yes	1	
No	2	
Not Sure	3	

22. Does the policy control the media and photographers at this event?

Yes	1	
No	2	
Not Sure	3	

If yes, specify

23. Is there a particular style or tool of management that is used for this event?

Yes	1	
No	2	
Not Sure	3	

If yes, specify

24. Is there a need to conduct an environmental impact assessment (EIA) before the event each year?

Yes	1	
No	2	
Not Sure	3	

If yes, specify

25. Consider the statements given below on a Five-Point Likert Scale and tick [✓] the appropriate response you subscribe to:

Statement	Strongly Agreed	Agreed	Neutral	Disagreed	Strongly Disagreed
UMkhosi Womhlanga is a well planned and managed event					
The event of uMkhosi Womhlanga is effectively marketed.					
The planning of uMkhosi Womhlanga as an event is well executed.					
The event of uMkhosi Womhlanga is a well organized ceremony or activity.					
The standard of planning and management of uMkhosi Womhlanga is very high.					
The local community has a negative attitude towards uMkhosi Womhlanga					
The local community benefits from uMkhosi Womhlanga.					
The success (participation) of uMkhosi Womhlanga is increasing each year.					
Financial difficulties hinder the local communities from participating in uMkhosi Womhlanga.					

UMkhosi Womhlanga plays an important role in encouraging good behaviour among the youth.					
UMkhosi Womhlanga encourages the youth to abstain from sexual activities.					
UMkhosi Womhlanga brings high self-esteem to young girls in general.					
The venue where uMkhosi Womhlanga is located is very good for the event.					
UMkhosi Womhlanga is only a good tourism marketing event and nothing more.					
UMkhosi Womhlanga has great tourism potential as an event.					
It is a good idea to get the Royal House to continue to organize uMkhosi Womhlanga.					
The event yields tourism related benefits for local communities.					
All maidens participating in uMkhosi Womhlanga are virgins.					
All maidens participating in uMkhosi Womhlanga undergo virginity testing.					

Thank you for your cooperation!

University of Zululand
DEPT. RECREATION & TOURISM



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Ref:

02 September, 2010

TO WHOM IT MAY CONCERN

Dear Sir /Madam

RE: REQUEST TO UNDERTAKE RESEARCH: MS G.S. NKOSI: [19960065]

The above-named student is a part-time postgraduate at the Doctoral level, within the Department of Recreation and Tourism at the University of Zululand. The postgraduate doctoral programme requires that she undertakes field research as a partial requirement for the degree in question.


The research project has to culminate into a thesis, which has to indicate that she can do independent research as well as introduce new knowledge into the field of Recreation and Tourism. The actual title of the research is:

The Planning and Management of Ceremonial Events in KwaZulu-Natal: The Case of Umkhosi Womhlanga (Reed Dance)

The Department of Recreation and Tourism would like to appeal to you and your organisation to assist the postgraduate student with any help she might require to complete the above-mentioned project. It is hoped that your contribution to the student's studies will indirectly make a meaningful contribution to the recreation and tourism industry.

Your assistance in this regard will be highly appreciated.

Yours faithfully



PROF. L. M. MAGI
Professor Emeritus & Research Fellow.
Department of Recreation and Tourism
University of Zululand