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In the Field of Recreation and Tourism

Titled:

Tourists' and Community Perceptions on Sustainability of Umthayi Marula Festival in KwaZulu-Natal

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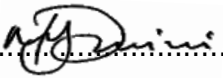
2021

DECLARATION

I (MJ Dlamini) declare that this research study dissertation titled: **Tourists' and Community Perceptions on Sustainability of Umthayi Marula Festival in KwaZulu-Natal**, except where specifically indicated to the contrary in the text, is my own work, both in conception and execution. All the sources that have been used or quoted have been duly acknowledged by means of complete references. The supervisor assisted and guided me in the whole process of producing this work.

By:

Mr Mmeli Joel Dlamini (Student)

..........

KwaDlangezwa, December 2021

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DEDICATION

I dedicate this work to my wife **Hlengiwe Prudence Dlamini** for her outstanding continuous emotional and material support. This dissertation is also dedicated to my kids, **Thuthuka** (12), **Senzelwe** (7), **Sethabile** (6) and **Senamile** (6). My reason for dedicating it to them is that I registered the course while they were still young. There are moments where I could not spend enough time with them as their dad as I was supposed to. This is to say I know I could not be available to them as much as they needed me, but what I spent my time on was for the betterment of us all, including the society.

ABSTRACT

Umthayi Marula Festival is a marula first-fruits-appreciation cultural event organised, planned and staged annually at Manguzi area of uMhlabuyalingana Local Municipality in the northern part of uMkhanyakude District, KwaZulu-Natal, South Africa. Festivals possess a potential to generate number of benefits for destinations, thus sustainability of cultural festivals in this modernising global society is important for future generations. The study therefore explored how environmental, economic and socio-cultural sustainability of Umthayi Marula Festival is perceived by tourists and community members, using the case of uMhlabuyalingana Local Municipality. The study used a convenience sampling method of the non-probability sampling design to select 385 respondents (tourists from different places) and local community members living in different regions of uMhlabuyalingana Local Municipality. A structured questionnaire survey was used to collect data from 78 tourists and 307 local residents as respondents who both attend Umthayi Marula Festival. Data analysis were done using IBM's Statistical Package for the Social Sciences (SPSS) version 27 software for statistical purposes. Descriptive statistics were used to generate frequency of respondent's profile (in percentages).

The results of the study reveal that Umthayi Marula Festival is perceived to be somewhat a sustainable event. In environmental, economic and socio-cultural sustainability of the festival, both tourists and community hold a perception that there are key areas that need attention for the festival to improve sustainability. This study validates the importance of environmental, economic, and socio-cultural sustainability on the success of the Umthayi Marula Festival and recommends that uMhlabuyalingana Local Municipality, in collaboration with Ezemvelo KZN Wildlife, Tembe Tribal Authority, and Tourism KwaZulu-Natal, continue to provide targeted Tourism Development and Event Management education to current and prospective tourism-related event planners. To event organisers, this study also recommends that marula trees be formally planted, dustbins be placed for recycling purposes, local artists be remunerated, Tembe people's core values be recorded for archival purposes and drug checking services be provided for the festival. By doing so, anyone who

wants to help sustain the Umthayi Marula Festival and manage a negative impact before, during, and after the festival will have an equal opportunity.

Key words: Umthayi Marula Festival; Sustainable development; Environmental sustainability; Economic sustainability; Socio-cultural sustainability; Festival

TABLE OF CONTENTS

Content	Page
DECLARATION	i
ACKNOWLEDGEMENTS	ii
DEDICATION	iii
ABSTRACT	iv
CHAPTER 1	1
ORIENTATION TO THE STUDY	1
1.1 INTRODUCTION	1
1.2 BACKGROUND OF THE STUDY AND RESEARCH GAP	4
1.3 PRELIMINARY LITERATURE REVIEW	5
1.3.1 Sustainability	6
1.3.2 Cultural Events and Festivals.....	7
1.3.3 Economic Element of Sustainability	7
1.3.4 Environmental Element of Sustainability	8
1.3.5 Social Element of Sustainability.....	9
1.4 RESEARCH STATEMENT OF THE PROBLEM.....	10
1.5 RESEARCH AIM AND OBJECTIVES.....	11
1.5.1 Research Aim	11
1.5.2 Research Objectives.....	11
1.6 RESEARCH QUESTION.....	12
1.6.1 Main Research Question	12
1.6.2 Subsidiary Research Questions	12
1.7 SIGNIFICANCE AND INTENDED CONTRIBUTION OF THE STUDY	12
1.8 CONCEPTUAL FRAMEWORKS	13
1.9 RESEARCH METHODOLOGY	14
1.10 PRESENTATION OF CHAPTERS	15
1.10.1 Chapter 1: Orientation to the Study	15
1.10.2 Chapter 2: Literature review	15
1.10.3 Chapter 3: Research Methodology	15
1.10.4 Chapter 4: Results and Discussion.....	16
1.10.5 Chapter 5: Conclusion and Recommendations	16
1.11 CONCLUSION	16
CHAPTER 2	17
LITERATURE REVIEW.....	17
2.1 INTRODUCTION	17
2.2 BRIEF HISTORY OF THE TEMBE PEOPLE	17

2.3 WHAT IS UMTHEYI?	20
2.3.1 Umthayi Marula Festival.....	20
2.3.1 Procedure and Process of Umthayi Marula Festival	22
2.4 SUSTAINABILITY.....	24
2.4.1 Social Pillar of Sustainability	27
2.4.2 Environmental Pillar of Sustainability	28
2.4.3 Economic Pillar of Sustainability	29
2.4.4 Sustainability in South Africa.....	29
2.5 COMMUNITY- BASED CULTURAL EVENTS AND FESTIVALS.....	31
2.4 SUSTAINABLE DEVELOPMENT (SD).....	36
2.4.1 The Systems Approach to Sustainable Development.....	38
2.5 SUSTAINABLE TOURISM (ST).....	39
2.5.1 Environmental Aspect of Sustainable Tourism.....	40
2.5.2 Social Aspect of Sustainable Tourism	41
2.5.3 Economic Aspect of Sustainable Tourism.....	41
2.6 SUSTAINABLE EVENTS	42
2.6.1 Environmental Sustainability of Events	43
2.6.2 Social Sustainability of Events	47
2.6.3 Economic Sustainability of Events	48
2.7 CONCLUSION	50
CHAPTER 3	51
RESEARCH METHODOLOGY	51
3.1 INTRODUCTION	51
3.2 RESEARCH SETTING (GEOGRAPHICAL AREA)	51
3.3 RESEARCH METHODS AND DESIGN.....	52
3.3.1 Survey Research Design	53
3.3.2 Qualitative and Quantitative Research Approach.....	53
3.4 TARGET POPULATION.....	54
3.5 RESEARCH SAMPLE AND SAMPLE SIZE	55
3.5.1 Research Sampling Technique.....	55
3.6 DATA COLLECTION TECHNIQUE AND INSTRUMENTS	56
3.6.1 Questionnaire Distribution and Approach	57
3.6.2 Questionnaire Design and Content	57
3.6.3 Questionnaire Structure and Constructs	58
3.7 DATA ANALYSIS.....	60
3.8 VALIDITY AND RELIABILITY.....	60
3.9 PILOT STUDY.....	61

3.10 ETHICAL CONSIDERATIONS.....	61
3.11 LIMITATIONS TO THE STUDY	62
3.12 CONCLUSION	63
CHAPTER 4	64
RESULTS AND DISCUSSION	64
4.1 INTRODUCTION	64
4.2 TOURISTS' DATA ANALYSIS AND INTERPRETATION.....	64
4.2.1 Tourists' Demographic Details	65
4.2.2 Tourists' Personal Understanding of Sustainability	67
4.2.3 Tourists' Perceptions on Environmental Sustainability of Umthayi Marula Festival.....	70
4.3 COMMUNITY DATA ANALYSIS AND INTERPRETATION	75
4.3.1 Community Demographic Details	75
4.3.2 Community's Personal Understanding of Sustainability Concept	79
4.3.3 Community's Perceptions on Environmental Sustainability of Umthayi Marula Festival	81
4.3.4 Community's Perceptions on Economic Sustainability of Umthayi Marula Festival.....	86
4.3.5 Community's Perceptions on Socio-cultural sustainability of Umthayi Marula Festival	90
4.4 CONCLUSION	93
CHAPTER 5	94
CONCLUSION AND RECOMMENDATIONS.....	94
5.1 INTRODUCTION	94
5.2 DISCUSSION AND CONCLUSIONS	94
5.2.1 Discussion Under Study Objectives – Tourists Population	95
5.2.2 Discussion Under Study Objectives – Community Population	97
5.2.3 Conclusions Under Study Objectives.....	102
5.3 RECOMMENDATIONS	105
5.4 CONCLUSION	106
6. REFERENCES	107
ANNEXURE A: Tourists questionnaire	136
ANNEXURE B: Local community questionnaire	138
ANNEXURE C: Ethical clearance.....	141
ANNEXURE D: Editor's note/letter	142
ANNEXURE E: Turnitin Report (Page 1 of 22)	143

CHAPTER 1

ORIENTATION TO THE STUDY

1.1 INTRODUCTION

Recently, festivals have become a key factor in moving the economy forward in developing countries including South Africa. Previous research on the subject of tourism-related festivals has noted a worldwide growth in occurrence of festivals (Luonila, Suoml & Lepistö, 2019), as at the time this document is being written. Perhaps, the main crux of this research project is the sustainability strategy and operational management of Umthayi Marula Festival and conservation of Marula tree for future generation. Recent evidence has suggested that cultural field is globally experiencing an increase in the supply of arts activities, and this field in turn influences growth of events and festivals (Luonila & Kinnunen, 2020).

A concept of festival has been debated among scholars, researchers, and practitioners in the early studies, but it remains a complicated exercise (Mair, 2019). Wiltshier and Clarke (2019) perceive festivals as occasions that celebrate a community's way of life, consider community involvement in the planning process and occur in certain space and time. It can be stated that local events (such as festivals) are not new, but they date back as early as the beginning of human interactions, but academic studies on the concept are still in their infancy stage (Newbold, Maughan, Jordan & Bianchini, 2015). In some parts of the world, festivals have become a significant fashionable trend (Lequeux-Dincă & Preda, 2018). According to Mxunyelwa and Tshetu (2018), festivals are promoted by tourism destinations to attract tourists as well as to enhance visitors' experience in local communities worldwide.

Survey studies conducted by Mxunyelwa and Tshetu (2018) have shown that festivals play a prominent role towards economic development in South Africa. Those studies advocate that community-based festivals are gradually becoming more popular (Yürük, Simsek & Akyol, 2017). Data from several studies have also suggested that generally, festivals enhance community pride, bring people together to share experiences, improve quality of life for local residents and provide sustainable form of

tourism demand during tourism low peak season (Yürük et al., 2017; Organ, Probert, Palmer & Koenig-Lewis, 2015; Page & Mayer, 2015; Jepson, & Clarke, 2013). The importance of tourism activities' sustainability is emphasised on the Marketing Tourism Growth Strategy for South Africa (TGS) (2008). It is stated that periods of growth in the tourism industry need to be followed by periods of consolidation and must be sustainable in the long run (TGS, 2008). In this study, this statement therefore sounds as a call for South Africans to ensure sustainability of all tourism activities that are organised within the country, including tourism-related festivals.

Meanwhile, this study examined the sustainability of the growing community-based tourism activity known as Umthayi Marula Festival. The festival takes place annually at eMfihlweni Royal Residence, UMhlabuyalingana Local Municipality, KwaZulu-Natal (KZN), South Africa (SA). The festival is cultural, and it is celebrated by 'Amathonga' (Tembe people) as a traditional activity, but it is now gradually drawing the attention of remarkable people (e.g. government officials from varied spheres, as well as tourists). The Tembe people residing in KZN, SA, migrated from Maputo in Mozambique (Elephant Coast [EC], 2009).

Notably, Umthayi Marula Festival is spearheaded by Inkosi Mabhudu Tembe II, King of the Tembe clan (amaThonga) and it appears on the KZN's events calendar. Inkosi Tembe I was the head of the other seven Tembe clan chiefs that were in Mozambique. According to the present Inkosi Tembe when interviewed by South African Broadcasting Corporation Television (SABC TV) on February 2017, Tembe people originated from Maputo, Mozambique. Some of the Tembe clan moved to South Africa in the mid-1800s before the border between South Africa and Mozambique was put in place in 1875. The Marula festivals of the Tembe clan are celebrated in all three countries namely Mozambique, Swaziland, and South Africa. Umthayi Marula Festival celebrated in South Africa is the most revived among the rest, and the largest in attendance. It is this growth that encouraged the researcher to be interested in studying how attendees perceive sustainability of the event.

The nature of the festival is described below. Umthayi Marula Festival as a cultural event has become a popular crowd-puller of visitors from within and beyond South

African borders (Mngoma, 2018). KZN, one of the nine SA provinces is known for its traditional festivals and the province has attained its uniqueness from local heritage displayed by her occupants (Ezeuduji & Nkosi, 2017). The event is one of the provincial traditional activities. KZN province consists of 11 district municipalities and one of these municipalities is UMkhanyakude District Municipality where Umthayi Marula Festival annually takes place in a local municipality called UMhlabuyalingana.

It is stated that King Tembe I (the first) established a good relationship with King Shaka in the 18th century, and at that time the Tembe people occupied the area that is presently known as Ingwavuma in Northern KZN (EC, 2009). The festival (Umthayi Marula Festival) has been celebrated by Tembe people long before their arrival in South Africa. According to Ngcongwane (2018), Umthayi Marula Festival started to be officially recognised by South African government in 2011; and the 11th Umthayi Marula Festival was celebrated in February 2021. Umthayi Marula Festival attendance is annually estimated to be above thirty-three thousand (Mngoma, 2018). This includes general attendees (community) and Very Important Persons (VIPs) (who are tourists and government officials).

This study contends that Umthayi Marula Festival needs to remain sustainable as a cultural heritage for Tembe people and now for the entire KZN province occupants and beyond. It has previously been observed that preservation of cultural heritage enhances environmental, social, cultural, and economic sustainability (Grazuleviciute-Vileniske, 2006). This study therefore was set to explore the sustainability of the growing community-based tourism festival well-known as Umthayi Marula Festival, a case from eMfihlweni Royal Palace, UMhlabuyalingana Local Municipality in KZN, SA. This chapter presents the study's background and research gap; research statement of the problem; research questions and research objectives. This chapter also introduces a preliminary literature review and the methodological approach. The chapter later discusses the significance and intended contribution of the study, proposed conceptual framework and it also shows the structure of this dissertation.

1.2 BACKGROUND OF THE STUDY AND RESEARCH GAP

Tourism is currently regarded as an engine for development (Enaifoghe & Adetiba, 2018). South Africa as a developing country consider tourism as one of the main contributors to the Gross Domestic Products (GDP). This study was conducted within iSimangaliso Wetland Park, which has been recognised as one of the 8 (eight) World Heritage Sites in South Africa. This area was chosen, on one hand, due to personal interest of the researcher whose origin is uMhlabuyalingana Local Municipality (MLM); and on the other hand, due to the tourism potential of this area in contributing towards the economy. According to Quinn (2009), festivals and events have flourished in recent decades and interest in understanding their significance in the tourism academy has risen accordingly. In support, there is also a smaller yet significant social sciences inspired tourism literature on festivals and events.

With that in mind, tourism-related festivals have received increased attention within event tourism research, thus reflecting the important role of festivals, event tourism, and tourism in general as pertained to the economy of a country (Enaifoghe & Adetiba, 2018). Many studies have therefore been conducted on tourism-related festivals, and event tourism with the view of sustaining tourism spirit in sub-Saharan region (Sadd & Musikavanhu, 2018; Mngoma, 2018; Laing, 2018; Holmes & Mair, 2018). The topic of festivals and event tourism is well documented by research. Although, the literature on tourism-related festivals is expanding and embracing a number of different issues and approaches; however, little congruent knowledge has been developed, especially on sustainability of Umthayi Marula Festival as an event (Mngoma, 2018).

This study, using the case of uMhlabuyalingana Local Municipality (a rural municipality within uMkhanyakude district with significant tourism development) in KZN Province of SA, explored tourists' and community's perceptions on sustainability of Umthayi Marula Festival, and ways of promoting domestic tourism. Embarking on such investigation is believed to contribute to the much-needed regional knowledge of this phenomenon in sub-Saharan Africa. This may also help municipality decision makers in uMhlabuyalingana Local Municipality and beyond, as well as helping academics to be aware of the perceptions on sustainability of Umthayi Marula Festival.

Notably, Umthayi Marula Festival depends on amarula harvest to take place since the event is centred around beer made from the fruit. Amarula is a wild-grown plant that annually brings forth small yellow fruits from January to March without implementation of any agricultural practices. Amarula is encircled by innumerable traditions and has a significant role in Southern African heritage (Zietsma, 2019). The gist of Umthayi Marula Festival is when local Tembe women present Amarula beer (*utshwala bamaganu*) canisters to the Inkosi Tembe. According to tradition, Inkosi must be the first to taste the beer before all other attendees can feast. Before the event, no one is expected to make and drink the amarula beer. The event marks the beginning of the amarula beer drinking season. The amarula tree is a wild plant that grows naturally; hence the Tembe community compete with animals, especially goats, for the same fruits. Plants as well as wild animals still exist as a fundamental part of most rural communities' diet (UNEP, 2012).

1.3 PRELIMINARY LITERATURE REVIEW

A survey of literature shows that a very little has been done on tourists' and community's perceptions regarding sustainability of Umthayi Marula Festival in South African tourism industry. Studies on festivals and event tourism have been done in well-developed western countries such as United State of America (USA) and even in China (Özbilgin & Mellish, 2018). Studies and attention have been devoted to community-based cultural events; economic, social and environmental elements of sustainability; and events tourism in some other parts of the world; and no significant focus on the province of KZN. This study therefore explores tourists' and community's perceptions towards Umthayi Marula Festival in South Africa (SA) as a tourism-related festival, and it recommends ways of marketing and sustaining this festival using the case of UMhlabuyalingana Local Municipality in KZN.

Historically, festivals are reflected as integral part of societies' lives, which has brought people (individuals, families and communities) together by providing entertainment (Holmes & Mair, 2018). Previous published studies have mostly focused on festivals celebrated within a particular destination. It is argued that events' tourism research is still in a nascent stage (Laing, 2018). This is in line with the earlier study conducted by Dlomo and Ezeuduji (2020), which revealed that SA as a tourism destination has

attracted high volumes of international tourists, attracting a wider spectrum of domestic tourists, and enhancing community participation. In Umthayi Marula Festival, community participation still requires undivided attention. Felsenstein and Leischer (2003) assert that local festivals are used as catalyst for boosting regional economies and promoting tourism. Tourism-related festivals have been recognised as an additional means of enhancing the national and regional economy, therefore ensuring sustainability of resources such as Marula trees and Marula festival as an event is vital (Özbilgin & Mellish, 2018).

1.3.1 Sustainability

According to Lin and Zheng (2017), one of the 21st Century's pressing issues that needs attention and everyone's contribution is that of sustainability in general. One major theoretical issue that has dominated the field of tourism for many years concerns research topics on event tourism and addressing sustainability issues (Mair & Whitford, 2013). Anderson and Lundberg (2013) posit that tourism as an industry needs to minimize negative costs and maximize benefits regarding socio-cultural, economic, and environmental impacts on local communities. Moore (2012) emphasises that societies that practice financial management, act as stewards of their environmental resources and provide reliable economic base can be declared as sustainable communities. This study strongly argues that, an improvement of one's life (including the lives of the tourists and community members) experienced through the development of tourism products and services can also be enjoyed by residents, and that may be through festivals and cultural attractions (Zima, 2011). Additionally, previous research has revealed that attractive and successful destinations are usually a product of the role played by event tourism (Moore, 2012), because event visitors have capability to create a touristic and economic impact on the host community.

Anderson et al. (2013) affirm that festivals have been for decades a central theme within event studies. Furthermore, these scholars argue that recently, there has been greater interest in studying factors such as economic, social, cultural and environmental impacts of events and festivals. Cernat and Gourdon (2012) also state that tourism impact analysis must be conducted in a sustainable manner that considers economic, social, and environmental influence on tourism activities. Liu

(2018) points out that when direct and indirect effects of events are maintained, then sustainable events can be achieved. This study mainly explores sustainability of Umthayi Marula Festival through assessing tourists' and community perceptions. The viability and feasibility of the event was assessed in this study.

1.3.2 Cultural Events and Festivals

George (2014) states that festivals with a cultural theme have grown in popularity in the past few years in South Africa. This study contends that previously published studies on the effect of event tourism sustainability issues are not enough (Anderson, 2016). According to Turner and Kennell (2018), events management practitioners are not only faced with challenges of clients' satisfaction (including tourists), but also sustainability challenges such as financial sustainability, social value, as well as preservation and conservation of the environment.

Negruşa, Toader Rus and Cosma (2016) posit that utilisation of indigenous resources in a local area through events brings a positive economic impact for the local communities and this results in cultural events playing an important role to influence development. Since the Umthayi Marula Festival utilises indigenous resources such as marula tree (*amaganu*) fruits to make the festival possible. It is important to ascertain whether the festival is sustainable or not, so that findings can be used for future planning and necessary improvements. Telešienė and Dičmonaitė (2015) state that sustainability of cultural festival is a research and policy emerging theme. This study is however exploring tourists' and community perception regarding sustainability of Umthayi Marula Festival, and not specifically measuring which cultural festival within the study area that they prefer. Sustainability of cultural festivals means that such events are organised and hosted in a way that makes them bring positive and lasting effects to the local community and even to the larger population.

1.3.3 Economic Element of Sustainability

Mofidi, Alijanpour, Barani, Motamedi, Azadi and Van Passel (2018) perceive economic sustainability as a process of generating income while maintaining stability for society members, capital, and resources. The economic sustainability perceived by Mofidi, et al. (2018) suggest that accumulation of profit should not compromise people and

planet. In a follow-up study, Pires, Morato, Peixoto, Botero, Zuluaga and Figueroa (2017) found that stability of economy is achieved when sustainability of natural, social and human societies is not disturbed in the process of generating income.

It is noted that empirical changes in both the demand and supply for festivals have resulted in positive economic effects and sometimes those effects overshadow the festival's cultural message (Frey, 1994 as cited in Felsensetain & Leischer, 2003, p. 57). These authors indicate that it is difficult to assess the extent to which festivals contribute towards growth of local economy. It is further suggested that studies on events do not examine standards beyond multiplier impacts. In the same vein, Mngoma (2018) also mentions that Mr. Sihle Zikalala (the MEC for Economic Development, Tourism and Environmental Affairs) in his speech during the 2018 Umthayi Marula Festival stated that the festival contributes to tourism as one of the two most active economic sectors in the area, while the other remains agriculture. The broader representation of the literature review covering the actual variables is presented in chapter 2 of this study.

Furthermore, Mngoma (2018) suggests that Umthayi Marula Festival contributes to the local economy based on the fact that local accommodation establishments that host guests (event attendees) are fully booked a few days before, during and after the festival. The festival as one of the items that can be fitted into events calendar attests to what Getz and Page (2016) pointed out in their previous studies. According to Getz and Page (2016), events are rapidly becoming the main booster and reason for accommodation, attractions, transport and making ancillary services to be developed and utilised. Additionally, generation of income can be used for development and preservation of host communities, thus motivating local people to participate (Buaban, 2016).

1.3.4 Environmental Element of Sustainability

Angheluță, Păduraru and Diaconu (2017) present a notion that production, together with consumption of natural resources is supposed to be sustainable, and in case where it negatively affects future generations, it must be as little as possible. Parkes, Lettieri and Bogle (2016) opine that environmental sustainability standards and

guidelines were developed to be used by event organisers to ensure that events staging process is sustainable. Angheluță, et al. (2017) further state that measurement of tourism development includes economic benefit that is attained when tourists spend on products, services and experiences received from the host community; however, this should not be done at the expense of the environment protection.

Anderson et al. (2013) also indicate that studies conducted on the socio-cultural aspect turn to have more negative impacts for events as compared to the environmental element. Recent studies have shown that there is an increasing interest from scholars to investigate the scope and extent of environmental impacts within the field of events. Collins, Jones and Munday (2009) assert that environmental impacts of events cannot be easily measured quantitatively since they are complex and occur over extended periods. Edwards et al. (2016) emphasise that there are two methodologies that can be utilised to measure environmental impacts of events, and they are ecological footprints, and environmental input-output tables. Moreover, Dávid (2009) suggests that events bring social, economic, cultural and environmental impacts for the host community. Furthermore, the author points out that environmental impact of events (including festivals) results in the depletion of natural resources such as water, air, plants, animals and their habitats that cannot be easily renewed. It is therefore important to assess the environmental impact of the event in the area where Umthayi Marula Festival takes place for sustainability concerns. Bickford, Krans and Bickford (2016) similarly affirm that it is vital to consider the local people when conducting an environmental impact assessment.

1.3.5 Social Element of Sustainability

The principles of United Cities and Local Governments Committee on Culture stipulate that cultural diversity is the main heritage for humanity and its celebration can bring wealth, but should not violate universal law on human rights (UCLG-CC, 2004). Umthayi Marula Festival promotes culture and social cohesion (Mngoma, 2018). Accordingly, festivals can be transporters of either positive or negative social transformation to communities. It is better to measure both negative and positive social impacts of festivals on the local community since measuring them might assist in drawing conclusions about social sustainability (Sadd & Musikavanhu, 2018). Kirst-

Ashman (2013) also posits that the cost of visitors and interaction with host community needs to be worth the investment made. Consequently, the assessment of benefits attained by both the host community and visitors is vital. Importantly, any host community has a major role to play in the future direction of tourism and in achieving local sustainable development. Local people must also be encouraged to participate in tourism management and planning (Buaban, 2016).

1.4 RESEARCH STATEMENT OF THE PROBLEM

Leedy and Ormrod (2005) state that research problem is a starting point for any research and it is a unifying thread that runs throughout all the elements of research endeavour. This statement shows the fundamental significance of research statement of the problem. In recent years, there have been meetings and conferences where sustainability issues in relation to tourism were discussed (Hall, 2019). The main focus has always been on the usage of resources in a manner that does not compromise their future wellbeing since the definition of sustainable development is presented in the Bruntland Report as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (Brundtland, 1987, p. 292).

There are many initiatives developed to address the issue of sustainability, and they include the Action Plan for Sustainable Tourism, Sustainable Tourism Charter, and Sustainability in Tourism Development and Sustainable Development World Summit held in Johannesburg, South Africa in 2002 (Angheluță, Păduraru & Diaconu, 2017). There is an urgent call for sustainable tourism, sustainable events, and sustainable development in general. It has been mentioned earlier in this study that, the topic on the tourism-related festivals, event tourism and sustainability has been researched by different researchers (such as Zietsma, 2019; Angheluță et al., 2017) with no significant focus on the UMhlabuyalingana Local Municipality (ULM) - KwaZulu-Natal province of South Africa. ULM caters for a wide spectrum of tourists and travellers, and boasting of the presence of iSimangaliso Wetland Park (a World Heritage Site), and Mfolozi River and St Lucia Town. However, not many studies of this nature have been conducted in sub-Saharan Africa, especially in South Africa where domestic tourism is gaining much important ground.

Moreover, Umthayi Marula Festival lacks scholarly articles and publications that relates to sustainability of the event; hence there is a need to conduct this research to fill in the existing knowledge gap. Publications on this study have various potentials to contribute to the body of knowledge with regard to sustainability of cultural events for cultural tourism development. The lack of previously published papers or official reports on the event are parts of what prompted this investigation.

1.5 RESEARCH AIM AND OBJECTIVES

This section presents the aim and objectives as goals intended to be achieved through this study.

1.5.1 Research Aim

Growth, development and progress must strive to meet the needs of the present, while not compromising the ability for future generations to meet their own needs (Gouldner & Richie 2012). In that way, sustainable development is achieved. As the event in question is gaining growth and momentum, it is important to know whether it is sustainable or not. The aim of this study is stated below.

Aim: To ascertain how do tourists and community perceive sustainability of Umthayi Marula Festival at uMhlabuyalingana Local Municipality.

1.5.2 Research Objectives

- To assess how tourists perceive environmental element of sustainability for Umthayi Marula Festival within uMhlabuyalingana Local Municipality.
- To find out what are community's perceptions on the environmental sustainability of Umthayi Marula Festival within uMhlabuyalingana Local Municipality.
- To evaluate how participating community members perceive the economic sustainability of Umthayi Marula Festival at uMhlabuyalingana Local Municipality.
- To evaluate how participating community members perceive socio-cultural sustainability of Umthayi Marula Festival at uMhlabuyalingana Local Municipality.

1.6 RESEARCH QUESTION

This study was conducted with an idea of striving to answer the main research question. After the main research question, there are subsidiary research questions. Subsidiary research questions are helpful questions towards building up an answer to the main research question.

1.6.1 Main Research Question

How do tourists and community perceive the sustainability of Umthayi Marula Festival at uMhlabuyalingana Local Municipality?

1.6.2 Subsidiary Research Questions

- What are tourists' perceptions on environmental element of sustainability for Umthayi Marula Festival within uMhlabuyalingana Local Municipality?
- What are community's perceptions on the environmental sustainability of Umthayi Marula Festival within uMhlabuyalingana Local Municipality?
- How do participating community members perceive economic sustainability of Umthayi Marula Festival at uMhlabuyalingana Local Municipality?
- How does the community perceive socio-cultural sustainability of Umthayi Marula Festival at uMhlabuyalingana Local Municipality?

1.7 SIGNIFICANCE AND INTENDED CONTRIBUTION OF THE STUDY

Events associated with specific locations are known for generating a number of benefits like direct and indirect jobs, networking, and exposure for host communities (Hernández-Mogollón, de Oliveira Duarte & Folgado-Fernández, 2017). Umthayi Marula Festival is indeed connected and unique to its location; Telešienė and Dičmonaitė (2015) hold a view that municipalities need to act (e.g. on formation of policies that are in favour of sustainable events, create opportunities for sustainable businesses) towards promotion of cultural events' sustainability, to allow a long run for the economic progress. For this festival (Umthayi Marula Festival), the support from the local municipality and the involvement of Inkosi (the King) Tembe ensure the continuity and growth. Umthayi Marula Festival is sponsored by some KwaZulu-Natal Provincial Government departments and other bodies namely Economic Development, Tourism and Environmental Affairs (EDTEA); Agriculture and Rural

Development; Arts and Culture; Cooperative Governance and Traditional Affairs (COGTA); as well as Isimangaliso Wetland Park; and Tembe Traditional Council.

Findings of this study has potential to assist the local municipality officials to comprehend how the event's sustainability can be ensured in future. This is achievable through dissemination of results with all stakeholders involved in planning and managing the event. Informed future decisions with regard to improving sustainability of future festivals are a possibility resulting from study findings.

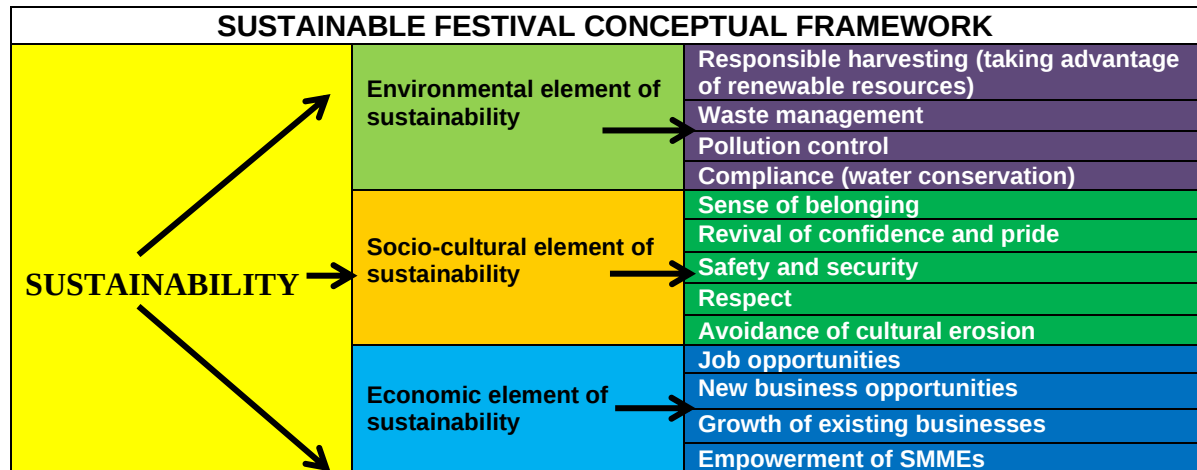
Again, the study's focus is on the tourists' and community's perceptions on sustainability of Umthayi Marula Festival in UMhlabuyalingana Local Municipality, KZN, SA. It is aimed at exploring tourists' and community's perceptions towards Umthayi Marula Festival in SA as a tourism-related festival, and recommending ways of marketing municipality as a domestic tourism destination. It also aimed at exploring how to sustain Umthayi Marula Festival as a tourism-related festival, using the case of UMhlabuyalingana Local Municipality in KZN, SA. This will help UMhlabuyalingana Local Municipality, Tourism KwaZulu-Natal decision makers, Tembe Traditional Council, academics to find out the perceptions of tourists and local community regarding the Umthayi Marula Festival, and how the festival can be sustained in the manner that benefits both local communities and the tourism industry in SA. The results of this study may also serve as a guideline or a roadmap for a new entrant into the tourism industry as festivals of this nature do not desire to collapse or reach a saturation point in the near future. Essentially, the Marula tree needs to be sustained for future generations and future use.

1.8 CONCEPTUAL FRAMEWORKS

According to Getz (2009b), to evaluate the value or worth and impact of a festival, Triple Bottom Line (TBL) model must be used with its three dimensions namely social (for study on socio-cultural issue), economic, and environmental possible goals. This study was guided by the three dimensions of sustainability termed "popular three-pillar model" as coined by Holden, Linnerud and Banister (2017). This made this study to focus on assessing economic, socio-cultural, and environmental sustainability of the

event (Umthayi Marula Festival). This approach made it possible for the study to holistically address sustainability of the festival.

Figure1.1: Sustainable event conceptual framework table



Source: Adapted from traditional sustainability TBL (Purvis, Mao & Robinson, 2019).

Sustainability of Umthayi Marula Festival was studied within the framework of sustainability TBL concept. The focus was on responsible harvesting (taking advantage of marula trees as renewable resources), waste management, pollution control and compliance in relation to water conservation with regard to environmental element of sustainability. The second element focused on socio-cultural aspect whereby the attention was put to a sense of belonging, revival of confidence and pride, safety and security, respect and avoidance of cultural erosion. The last element of sustainability studied was the economic aspect. The study focused on job opportunities, new business opportunities, growth of existing businesses and empowerment of Small, Medium, Micro Enterprises (SMMEs).

1.9 RESEARCH METHODOLOGY

In most cases, tourism research needs quantitative data for researchers to get the required information (Nkwanyana, Ezeudji & Nzama, 2016), hence, this study adopted a quantitative research approach. Quantitative approach allows researcher to generate statistical data and present it in frequencies, percentages and tables. Data was collected using survey with distribution of questionnaires to the respondents recruited for the study. Survey research is a frequently used mode of observation in the social sciences (Babbie & Mouton, 2017), and the constructs to be tested in this

study are better presented in quantifiable ways; hence this study was designed as a survey. Survey entails researchers selecting a sample of respondents and administering a standardised questionnaire to each person in the sample. This section provides an overview of the research methods and design employed in this dissertation (see Chapter 3).

1.10 PRESENTATION OF CHAPTERS

This research study has been organised in chapters with topics and subtopics, using a chronological order that is recognised by University of Zululand's Research Office and Quality Assurance. It is divided into five chapters containing coordinated flow of information with a purpose of making it user friendly for readers. The chapters are presented below.

1.10.1 Chapter 1: Orientation to the Study

The first chapter is introduction and background to the study. It introduces the reader to the whole research study, which has been divided into chapters. This chapter covers topics such as background of the study, research statement of the problem, research objectives, main research question and subsidiary research questions of the study, and a conclusion to the chapter.

1.10.2 Chapter 2: Literature review

Chapter 2 is the section where relevant literature in relation to the study is discussed. The chapter focuses on discussion of various findings and arguments made by researchers from their previous scholarly writings. The chapter focuses mostly on peer reviewed literature, however, some facts extracted from media coverage are also discussed due to the nature of the study. The study has a high media coverage ranging from newspapers to Television, and only relevant information from relevant media coverages are reviewed.

1.10.3 Chapter 3: Research Methodology

This chapter outlines the location where the study takes place and the methods that are used in conducting the study. The map showing geographical location of the study area is also provided. Research design and methods of data collection with reasons

for choosing them are outlined in this chapter. The chapter also outlines how data will be analysed. There is also a conclusion at the end of the chapter indicating the summary of earlier discussions of the chapter.

1.10.4 Chapter 4: Results and Discussion

Chapter 4 is composed of diagrams, graphs, tables and their labels. This is the chapter where all collected data is analysed, presented and discussed. Furthermore, discussion of findings obtained from survey questionnaires and literature. The focus of this chapter is not only on analysing data, but also on interpreting it to agree or disagree with what other writers have drawn as conclusions for their studies or even give new information.

1.10.5 Chapter 5: Conclusion and Recommendations

This chapter discusses the conclusion and recommendations in an informative manner. The chapter summarises all the findings in relation to the questions and objectives of the study. The chapter also focuses on making conclusions based on what collected data presents. Furthermore, the researcher presents some recommendations which are in a form of suggestions to those that are specifically addressed by the study.

1.11 CONCLUSION

This section introduced research questions, aim and objectives to clarify the direction this study intended to take. An overview of literature was presented as preliminary literature review in this chapter. Diedering and Kwiatkowski (2015) posit that benefits of host regions from events are monetary, but also in a form of civic pride for residents; therefore, corresponding massive investment is needed. Ensuring sustainability of the event using triple bottom line imperatives is one of the greatest investment that can be made to keep the event alive for many generations to come and still enjoy the same. Umthayi Marula Festival is an event can benefit future generations in terms of socio-economic gain, but that depends on how sustainable the event is. This study has a potential to examine existence of needed sustainability, and suggest some relevant recommendations for the benefit of the research site, and the entire KZN as a tourist destination. The following chapter focuses on discussing sustainability literature.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

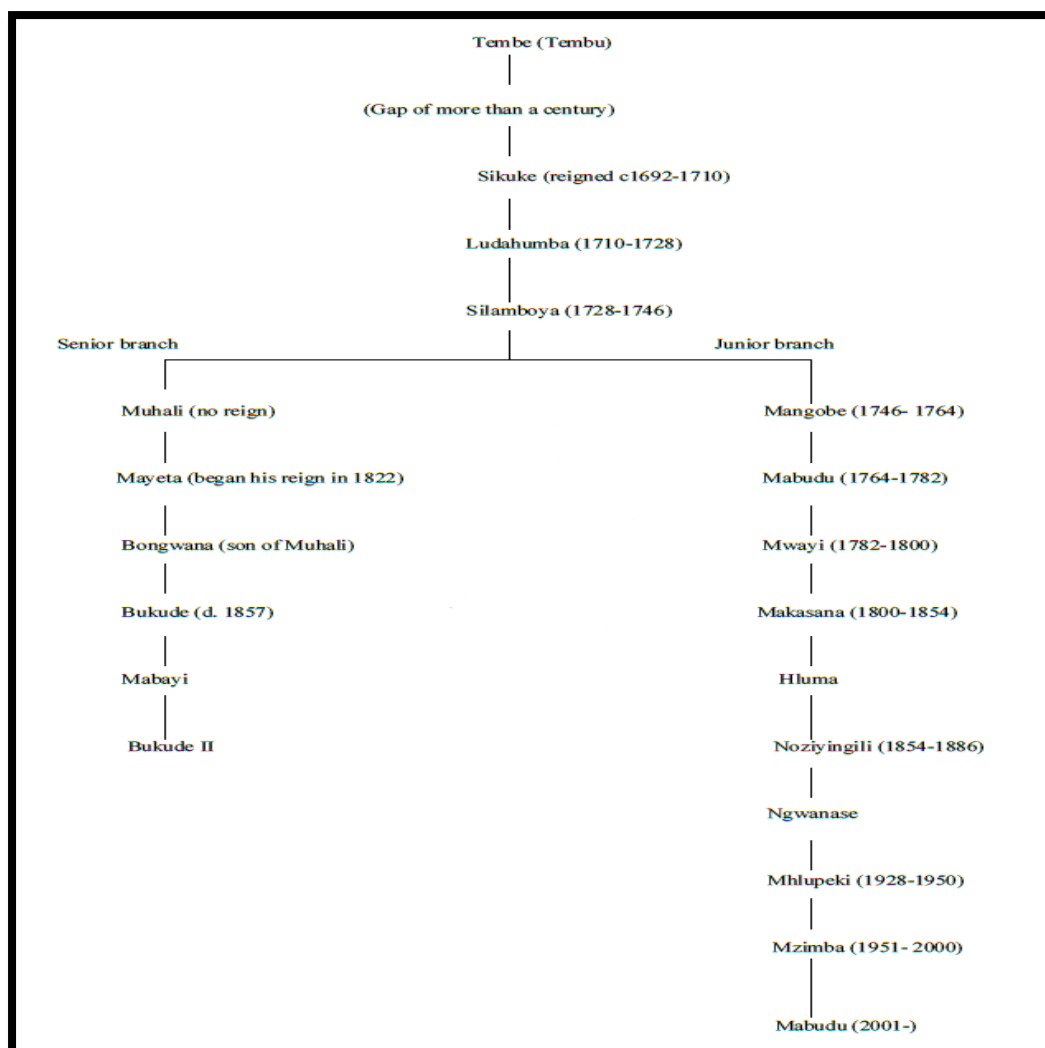
This section of the study presents scholarly arguments and existing ideas on the brief history of Tembe people; Umthayi Marula Festival (origins, meaning and procedure); community-based cultural events and festivals; sustainability such as sustainable tourism, sustainable development, sustainable events, environmental sustainability of events, social sustainability of events, and economic sustainability of events. The reviewed literature have a potential to compare sustainability of the festival that is in this study with events of the same nature in other parts of the world. This assisted in comparing results of previous studies with findings of this study. Recommendations presented at the end are a product of combination literature with study results.

2.2 BRIEF HISTORY OF THE TEMBE PEOPLE

According to Khumalo (2013), Tembe people originated from Central Africa, and moved to the Southern part of Africa where they established themselves between Mabhudu River and Mtembe River. Umthayi Marula Festival's (2017) website holds a view that the establishment of Tembe Kingdom emanated from migration of Tembe people from Karanga (Zimbabwe), in the South-East of Africa. It is clarified by UMF (2017) that after a long journey, the Tembe people settled in Delegoa Bay in 1554 and their kingdom gained strength in the 18th century after establishing a powerful relationship with King Shaka Zulu of King Senzangakhona. Scholars agree that Mabhudu River known today as Pongola River in South Africa is the same river called Maputo River after entering the borders of Mozambique (EC, 2009; Khumalo, 2013). This river was named after the great King of Tembe people, Mabhudu the first. It is interesting to note that the present King is named after the first King (*Mabhudu*) of the Tembe clan. Holgate (2009) records that Inkosi Israel Mabhudu Tembe (the current King) stated that officials of the British government were unable to spell the name of his great-grand-father, Mabhudu; instead of writing 'Mabhudu land' in reference to the 'Land of Mabhudu', they wrote 'Maputaland'. It is likely that African names are pronounced or written in a grammatically incorrect manner; even in Figure 2.1 below, Kloppers (2003) wrote the word "Mabudu" in reference to 'Mabhudu'.

EC (2009) and Briggs (2008) give an account that Maputaland was divided when a border between South Africa and Mozambique was established in 1875. This land division done at the expense of Maputaland people was instructed by French President, Patrice de MacMahon to settle a land dispute that was between the Portuguese and British settlers (EC, 2009). After insertion of that border, which has been called “a line that cut arbitrarily through the heart of Mabhudu-Tembe territory” (Briggs, 2008, p.40), one part of Maputaland fell into the area colonised by the Portuguese settlers and the other part on the land colonised by the British settlers. This divided the Maputaland into Northern land (Mozambique side) and Southern land (South Africa side). Depicted below is the genealogical presentation of Tembe monarchy:

Figure 2.1: Tembe monarchy genealogy



Source: Kloppers (2003)

Khumalo (2013) asserts that after the death of Inkosi Noziyingili, the Portuguese started to demand payment of taxes from natives of Tembe. Ngwanase, the son of Noziyingili was still young when Inkosi Noziyingili passed on (Khumalo, 2013; Briggs, 2008). His Mother Zimbili (wife of Noziyingili and daughter of Swaziland King Sobhuza) who served as Ngwanase's regent escaped with the young boy and few people of amaThonga Kingdom sought to find refuge in Zululand from the British settlers who had already established themselves in the Natal Colony (Khumalo, 2013; Briggs, 2008). Upon arrival, they went to the British court that was situated at KwaNongoma (one of the local towns) in Zululand to seek refuge (Khumalo, 2013).

Mr. Foxton, who was in charge of the British court allocated Zimbili (the regent) and her people on the coastal land between Mkuze River and Mozambique border, which later became Thongaland (otherwise known as KwaNgwanase or Ingwavuma) (Khumalo, 2013; Briggs, 2008). Moreover, Ngwanase ascended the throne in 1886 and reigned until 1928 (Briggs, 2008; Kloppers, 2003). According to Khumalo (2013), Ngwanase is the most renowned chief of Tembe people who grew and strengthened 'uMbuso wabaThonga' (Thonga Kingdom) as from 1887.

In addition, Briggs (2008) and Kloppers (2003) indicate that after 'chief' Ngwanase, Mhlupheki took the throne to reign over 'uMbuso wabaThonga' from 1928 until 1950. Chief Mhlupheki gave birth to 'Inkosi' Mzimba (praised as "Guga Mzimba Sala Nhliziyo", but loosely translated as 'grow old and stay young at heart') who reigned from 1951 to 2000 (Kloppers, 2003). It was in 2001 that 'Inkosi' Israel Mabhudu Tembe took over the throne after his father 'Inkosi' Mzimba (Kloppers, 2003). Importantly, 'Inkosi' Israel Mabhudu Tembe II is known for reviving culture by restoring traditions and customs of amaThonga Nation (Tembe, 2017). In addition, 'Inkosi' Tembe rules over the Tembe people (clan) who occupy the northern part of KwaZulu-Natal, Swaziland, and Mozambique (Thwala, 2020; Zincume, 2018; Tembe, 2012). Umthayi Marula Festival therefore remains the most remarkable traditional activity revived by Inkosi Mabhudu Tembe.

2.3 WHAT IS UMTHAYI?

The word '*Umthayi*' is used in the vocabulary of Nguni and Tsonga communities who both descended from African South-East Bantu Zone (Mcetywa, 1991; Hanisi, 2006; Doke, Malcolm, Sikakana & Vilakazi, 2008). The word refers to the ceremony/festival where home brewed beer contributed by local residents from different local village homesteads is enjoyed in celebration of first fruits (Mcetywa, 1991). The primary purpose of having such a festival is to appreciate '*uMvelinqangi*' (The Ancient of Days) for keeping plants safe and alive until harvest time (Mcetywa, 1991; Hanisi, 2006). Today, Umthayi is generally known as the first fruits ceremony celebrated by '*amaThonga*' or '*Tembe-Thonga*' (Tembe People) of Maputaland in February each year (Adcock, 2014). The Umthayi that is celebrated by Tembe people today is known as Umthayi Marula Festival (UMF, 2017). According to Ndudula (2019), Umthayi Marula Festival is locally called '*umkhosi wamaganu*', meaning (Marula celebration). The festival can also be referred to as '*umkhosi womthayi*' (Thingz Afrikan [TA], 2017).

2.3.1 Umthayi Marula Festival

Umthayi Marula Festival is a marula first-fruits-appreciation cultural event, organised, planned, and staged annually at Manguzi area within uMhlabuyalingana Local Municipality in the northern part of uMkhanyakude District, KwaZulu-Natal, Republic of South Africa (Moodly, 2019; Ramasami, 2019; SABC, 2019; UMF, 2017). The ceremony is one of many indigenous cultural expressions of amaThonga. AmaThonga people are a Thonga sub-group also known as Tembe-Thonga who predominantly lives in the North-Eastern part of KwaZulu-Natal, as well as in Mozambique and Swaziland (Adcock, 2014). Moreover, Umthayi Marula Festival is culturally celebrated at Emfihlweni Royal Residence of amaThonga, headed by Inkosi (King) Israel Mabhudu Tembe (Briedenhann, 2020; Thwala, 2020; Ndudula, 2019).

'AmaThonga' celebrates this event using Marula indigenous fruit to make Marula beer (Moodly, 2019). Similarly, Zietsman (2019) stated that the marula is used in countless African traditions, especially in Southern Africa. Marula tree is an indigenous plant which grows and bears fruits that indigenous communities use for various human benefits (Moodly, 2019). Indigenous foods contribute to local community progress and play an important role in improving community-based tourism (Giampiccoli & Kalis,

2012). Umthayi Marula Festival as an event maintains its furtherance from a continuous existence of indigenous Marula fruits. Briedenhann (2020) reports that attending Umthayi Marula Festival is free of charge, open to the public, and that proceedings are very informative in terms of culture and Thonga traditions. Local culture in a form of food, crafts and arts also becomes a tourist attraction with a potential to deliver numerous community benefits (Giampiccoli & Kalis, 2012).

Notably, Umthayi Marula Festival participants from forty-eight (48) 'izigodi' (villages) of kaTembe (kwaNgwanase) community present their barrels of 'ubuganu' (marula beer) at the palace (Briedenhann, 2020; Ramasami, 2019; Moodly, 2019). 'Ubuganu' is a word used by Maputaland locals, to describe an alcoholic beverage produced from marula juice (Adcock, 2014). During the festival, a demonstration of how ubuganu is traditionally prepared becomes one of the attractive activities, then the beer is presented to Inkosi to take the very first sip, and this is followed by singing, traditional dance and an enthusiastic feast for attendees to enjoy (Briedenhann, 2020; KZN EDTEA, 2020; UMF, 2017; Makwakwa, 2017). According to Moodly (2019), during the festival, the air around the event venue becomes filled with a very strong irresistible smell of marula that may be unfamiliar to the new visitors.

Zincume (2018) reports that the festival has been remarked by a government official as an international event. The Tembe Traditional Council (TTC) together with local residents annually hold this event, spearheaded by Inkosi Israel Mabhudu Tembe to show that they still uphold a strong belief in their cultural norms and customs (Tembe, 2012). Thwala (2020) asserts that Umthayi Marula Festival occurs under the theme 'prosperity through heritage', thus striving to ensure that local residents benefit healthy and prosperous life from their cultural traditions. The main purpose of the festival is to revere marula produce harvested from indigenous marula fruit trees and to unite different Thonga cultures across South Africa, Mozambique and Swaziland (Briedenhann, 2020; SABC, 2019).

Furthermore, the festival socially contributes toward achieving maintenance and promotion of unity, preservation of dignity, continuation of 'Ubuntu-botho' (humility) and respect amongst Tembe society (Tembe, 2012). The event is suspected to have

existed for more than two hundred years (Ndudula, 2019). Inkosi Israel Mabhudu Tembe has also defined the festival as Tembe-Thonga tribe identity and a tool used to sustain the economy, tourism, agriculture and strengthening sharing of ideas with neighbouring countries, such as Swaziland and Mozambique (SABC, 2019).

The festival is also a community-based tourism engine, since it is known for contributing to the hospitality sector and adding to cultural orientation of Kwangwanase area. Meanwhile, community-based tourism has been used internationally as poverty reduction facilitation tool and to develop emerging economies (Giampiccoli & Kalis, 2012). While on one hand local residents attend the event to celebrate culture and sell their marula products; on the other hand, many tourists attend the festival with an intention to discover history, learn about culture and experience the traditions of Tembe community (Ramasami, 2019; Moodly, 2019).

The government of the Republic of South Africa (RSA) through media platforms once expressed that Umthayi Marula Festival is supported by the provincial tourism department due to the contribution it makes to the travel, tourism and hospitality industry (SABC, 2019). Government officials have also confirmed the festival to be a progressive contributor to local economy through remarkable positive impact it has on tourism establishments (Briedenhann, 2020; Mngoma, 2018) and in agricultural initiatives (SABC, 2019). It is for the reasons mentioned supra that the RSA government through various structures (departments) recognise and sponsor the festival. The RSA government also supports the event annually. Based on 2019 Umthayi Marula Festival event programme, some government structures that are keen to sponsoring the event are Economic Development, Tourism and Environmental Affairs; KwaZulu-Natal Provincial Government; Agriculture and Rural Development (KZN); Tourism KwaZulu-Natal; Arts and Culture; and Corporate Governance and Traditional Affairs. Other structures that are also supporting the event are Isimangaliso Wetland Park and Tembe Traditional Council (Nene, 2019).

2.3.1 Procedure and Process of Umthayi Marula Festival

It has been highlighted that the use of the word 'Umthayi' in African context refers to 'bringing and sharing' of alcoholic beverage made from indigenous produce with an

aim of celebrating first fruit harvest (Mcetywa, 1991). This practice can only take place as per customary procedures in order to show respect to the king and in keeping the culture genuine. Umthayi Marula Festival, also known as 'umkhosi womthayi' or 'umkhosi wamaganu' takes its course by following habitual procedures of occurrence (TA, 2017; Ndudula, 2019).

Noticeably, KwaNgwanase local residents from forty-eight (48) 'izigodi' (sub-wards) bring along marula beer brewed from their respective localities in different size containers to the royal residence (Ndudula, 2019; Tembe, 2012). The official ceremony will thereafter take place outside the palace premises. According to UMF (2017), 'amabutho' (warriors) accompany the king from his palace to 'esigcawini' (open space prepared for the festival) where the event usually takes place. 'Amabutho' together with 'inkosi' additionally entertain the audience by hitting shields with sticks and perform 'mock' battles as in full war cry-march on their departure from the palace until they enter into 'esigcawini' (UMF, 2017). The traditional beer is brought by groups of 'omama besizwe' (women of the nation) from surrounding villages (SABC, 2019). Thereafter, women present the beer to the king in a spectacular spectacle as they dressed in their traditional attire (SABC, 2019; Moodly, 2019). The highlight of the event is when women come into the arena in a procession, and clad in matching traditional wrappers as per 'izigodi', then balancing beer canister on their heads, while singing and dancing. The beer is brought from the palace as a ritual to 'esigcawini', and is presented to the King on stage to take the first sip before festivities begin. After the King has taken the first drink, then other members of the royal family and 'Inkosi's' significant guests will taste or drink 'ubuganu' before everyone begins feasting (Tembe, 2012).

In the process of bringing the beverage to 'esigcawini', women perform musical entertainment and dance. When the formal drinking ritual has been performed at the event, then the communities are free to brew fermented or unfermented marula juice and enjoy in their homes (Tembe, 2012). Moreover, performances from different local poets, musical groups, traditional dancers, and speeches from prominent dignitaries take place after Inkosi have graced the ceremony by drinking the beer first (UMF, 2017).

Meanwhile, 'Inkosi' is the last speaker on the event programme to address his people, the tribe of amaThonga. In African local communities, Inkosi is one of the three traditionally respected African indigenous knowledge holders; and the other two are 'izinyanga' (traditional medical practitioners), and 'izangoma' (spiritual healers) (Govender, Mudaly & James, 2016). 'Inkosi's' address is taken seriously and usually address varied socio-economic, cultural, and political issues such as 'ubuntu-botho' (humility); importance of unity; sustainable use of natural resources; nature conservation; living in peace; local socio-economic development; principles of good governance, moral regeneration; observation and preservation of culture (Tembe, 2012). At the end of Inkosi's speech, the feast involving traditional music, traditional food and marula beer drinking will then commence.

2.4 SUSTAINABILITY

Mensah and Casadevall (2019, quoting Basiago, 1999) state that sustainability refers to the literal elongation of maintenance capacity for a particular process, entity, or outcome. According to Larsen and Jensen (2019), the concept and practice of sustainability is derived from the Brundtland Report, which defines factors (social, economic, and environmental) of ensuring lasting economic feasibility while keeping environmental balance and practicing socially responsible activities. As proposed by Purvis, Mao and Robinson (2018), in this study, the term 'sustainability' is used interchangeably with 'sustainable development'. Sustainability is scholarly viewed as capacity to improve and sustain environmental, economic, and social systems for the development of human beings (Mensah & Casadevall, 2019; Mensah & Enu-Kwesi, 2018; Tjarve & Zemīte, 2016).

Based on definitions provided supra, sustainability is therefore observed as a product of human efforts to achieve elongation of economy, society/culture, and environment wellbeing. It is for this reason that global plans concerning tourism and events (festivals) need to prioritise sustainable development by recommending that the design and development of national strategies address social, economic, and environmental aspects of sustainability (Allen, Metternicht & Wiedmann, 2018). This must include the designing and planning of festivals in South Africa. Conceptual

framework of this study was therefore constructed through exploring the concept of sustainability.

Sustainability presents the idea that when humanity engage in development that satisfies current needs (Purvis et al., 2018), it must be ensured that the ability to gratify the needs of forthcoming generations is not compromised. The literature review (both national and international) has shown that a commonly used definition for sustainability or sustainable development is the one presented by World Commission on Environment and Development's (WCED) report titled "*Our Common Future*" (Janker & Mann, 2020). This report developed by Brundtland Commission is also known as the Brundtland Report of 1987 (as cited in Arowoshegbe, Emmanuel & Gina, 2018; Larsen & Jensen, 2019). The definition presented on the report states that sustainable development is the type of development that "meets the needs and aspirations of the present generation without compromising the ability of future generations to meet their own needs" (Brundtland, 1987, p. 43).

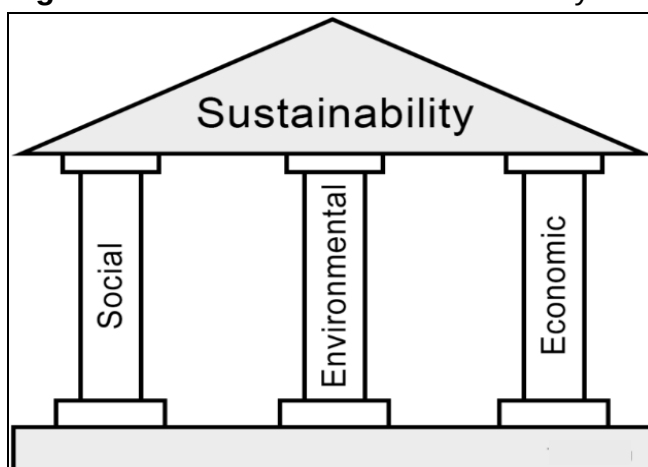
Studies indicate that Triple Bottom Line (TBL) imperatives and sustainability are two related terms that are used interchangeably by scholars such as Arowoshegbe et al. (2018), and Tseng, Lim, Wong, Chen and Zhan (2018). In the same vein, sustainability three-pillar conception known as TBL is a much convenient approach in reviewing sustainability literature (Purvis, et al., 2018; Tseng, Lim, Wong, Chen & Zhan, 2018). TBL is a concept first coined by John Elkington, and first appeared on literature in 1997, Arowoshegbe et al. (2018) mention that Elkington defined triple bottom line in term of profit, people and planet (Alhaddi, 2015). TBL therefore advocates for or represent economic (Profit), socio-cultural (People) and environmental or ecological (Planet) components of sustainability. TBL is also referred to as three-dimensional distinct but with interconnected pillars (Mensah & Casadevall, 2019). Similarly, the three dimensions of sustainability are also referred to as "popular three-pillar model" (Holden, Linnerud & Banister, 2017; Boyer, Peterson, Arora & Caldwell, 2016).

Meanwhile, the interconnected pillars of sustainability that encompass social, economic, and ecological factors have been identified or labelled by scholars using different key words (Purvis, et al., 2018). These pillars are labelled as sustainability 'perspectives' (Arushanyan, Ekener & Moberg, 2017). They are also identified as

sustainability 'dimensions' (Gross-Golacka, Kusterka-Jefmańska & Jefmański, 2020; Kristensen & Mosgaard, 2019; Death, 2011). Some scholars prefer to call them 'components' of sustainability (Gross-Golacka, et al., 2020; Zijp, Heijungs, Van der Voet, Van de Meent, Huijbregts, Hollander & Posthuma, 2015). These components of sustainability are also regarded as 'aspects' of sustainability (Giassona, Pinheiro de Lima, Gouvea da Costa, Oliveira & Barreto de Oliveira, 2019). In addition, some authors call these aspects 'lines' of sustainability, such as Alhaddi (2015). This study therefore refers to these pillars of sustainability using the above presented terms interchangeably.

Sustainability can be used from 'Triple Bottom Line' approach as an instrument to measure the effects of business activities on the environment, social equity, and economy (Arowoshegbe, et al., 2018). TBL is a tool through which companies may report their use of resources and waste management, and doing so has been confirmed as making businesses to be transparent and accountable to the society (Arowoshegbe, et al., 2018). It is the environmental pillar of sustainability that assists companies to pay attention to natural resources and encompass corporate environmental activities (Kim, 2018). TBL is therefore an ecological and societal agreement between businesses and the community (Arowoshegbe et al., 2018). It is argued that historically, sustainability arose from different schools of thought; and as a result, the three pillars of sustainability's thorough theoretical description has not yet been found (Purvis, et al., 2018).

Figure 2.2: Three Pillars of Sustainability



(Source: https://www.thwink.org/sustain/glossary/images/ThreePillars_ArchitecturalSimple_Large.png)

Figure 2.2 depicts three pillars (Social, Environmental & Economic) being equally used to support sustainability. The three-competing pillars, that is: environmental, social and economic serve as fundamental instruments of balancing sustainability (Boyer, Peterson, Arora & Caldwell, 2016). The diagram displays that sustainable society can be achieved through meeting three conditions in a well-balanced approach (Alhaddi, 2015). It is scholarly argued that a society needs to ensure that “its rate of use of renewable resources should not exceed the rates of regeneration; its rate of use of non-renewable resources should not exceed the rate at which sustainable renewable substitutes are developed; and its rate of pollution from emissions should not exceed the assimilative capacity of the environment” (Elkington, 1997, p. 55). It is therefore not the rate at which the economy is growing or the amount of wealth being amassed that determines sustainable development, but it is realised from implementation of a fair equitable distribution of income, wealth, and access to cultural facilities; protection and restoration of instinctive ecosystems; stabilisation and broadening of economic base; and advancement of economic, social as well as environmental sustainability.

Furthermore, scholars have agreed that the notion of sustainability has existed for many years in tourism, but it only arose in recent years as events-related concept and it has attained popularity and yet not maturity (Chirieleison & Scrucca, 2017; Tay, Chan, Vogt & Mohamed, 2016; Lim, 2016; Franzoni, 2015). Recently, the focus of tourism companies and destinations has been fixed on introducing numerous sustainable initiatives of natural resource conservation, local nature preservation, cultural authenticity protection, and achieving socio-economic benefits (Han, et al., 2019). The idea is that the forthcoming generations should inherit the same benefits of life or even of greater quality than the present generation (Wanamaker, 2018).

2.4.1 Social Pillar of Sustainability

Promotion of society betterment is a concept upon which social sustainability is based (Wanamaker, 2018). When properly managed, the social pillar of sustainability plays a prominent role in poverty alleviation. It is through social sustainability that focus is put on the link between environmental destruction and social conditions such as poverty (Farazmand, 2016). Cultural identity, participation, equity, empowerment, accessibility and institutional stability notions are reflected by social sustainability

(Mensah & Casadevall, 2019). Festivals as part of events are connected to social fundamentals of human beings such as sense of identity, sense of belonging, social inclusion, and cultural values (Raj & Musgrave, 2009). Recently, festivals (and special events) have increasingly gained appreciation for being a local development tool that produces intangible benefits such as improved social cohesion, creation of positive reputation, and sense of pride for host communities (Chirieleison & Scrucca, 2017; Arnegger & Herz, 2016).

2.4.2 Environmental Pillar of Sustainability

The environmental pillar of sustainability ensures that natural systems remain resilient and productive to support human life and development (Mensah & Casadevall, 2019). This calls for policymaking that inspires positive growth and promotes a balance within ecological systems (Wanamaker, 2018). Due to planet's limits to maintain equilibrium, rapidity at which natural resources are harvested need not to supersede the present regeneration rate and the same applies with carbon emission versus its assimilation (Mensah & Casadevall, 2019; Amerta et al., 2018). The environmental element of sustainability was examined for Umthayi Marula Festival with an aim of evaluating this aspect in relation to the event. This pillar emphasise proper management of renewable resources to compensate for human impacts on the natural environment (Wanamaker, 2018). The known renewable resources for UMF are marula trees from which marula fruits are harvested. Local residents do harvest marula fruits from naturally growing marula trees, and such act poses a threat or may endanger marula tree. Mitchell and Diamant (2015) state that human beings are identified as disturbing agents of nature who turn harmonies of nature into discord wherever they arrive. There is a greater need to avoid unnecessary disturbances of environment that cause harm to nature; hence this affects ecosystem life continuity (Wanamaker, 2018).

When the environmental element of sustainability is overlooked, this may create life-threatening challenges for humans and animals. Climate change is experienced globally, and it is manifesting through global warming that causes lessening of ice levels, sea levels rising, cumulative acidification of the oceans as well as the increase of greenhouse gases concentrations (Mensah & Casadevall, 2019; Du & Kang, 2016). According to Akadiri, Bekun, Elham and Akadiri (2019), there has been a remarkable

rise of global warming in the last decade (2010 – 2020). Achieving environmental sustainability therefore demands that all societies participate in managing ecosystems in a manner that will accommodate emerging realities (Campagnolo, Carraro, Eboli, Farnia, Parrado & Pierfederici, 2018). Decision-making process also needs to always consider a discussion about how proposed results or outcomes have an impact on the environment (Wanamaker, 2018). This is also crucial for the events sector. Events may also bring negative environmental impacts causing pollution and compromised air quality. Much attention is paid to the issue of event sustainability primarily to avoid negative environmental impacts that might be caused by events (such as festivals) (Chirieleison & Scrucca, 2017).

2.4.3 Economic Pillar of Sustainability

Recently, scholars have remarked that economic sustainability is about creation of economic value from projects and decisions while considering other components of sustainability by implementing most equitable and fiscally sound decisions (Zhai & Chang, 2019; Wanamaker, 2018). It has been noted that an economy runs through the process of production, distribution and consumption. According to Cao (2017), guiding and evaluation framework for these activities compromise fundamental values, which then bring challenges (such as waste produced in the process) for the society and the environment. Feasibility of a growing uncontrolled consumption remains questionable to scholars (Mensah & Casadevall, 2019). Mensah and Casadevall (2019) argue that production system must not compromise future needs in the process of meeting current levels of consumption. Wanamaker (2018) warns that true sustainability is only promoted by the act of nursing economic aspect as a non-stand-alone component, but with consideration of socio-cultural and environmental aspects. Sustainability is therefore understood as economic growth-centred development is a necessity for all developing nations (such as South Africa) (Purvis et al., 2018).

2.4.4 Sustainability in South Africa

South Africa is estimated to have more than fifty million people, and the country possesses a much-improved institutional infrastructure, a market economy, and a solid democratic constitution (Swilling, Musango & Wakeford, 2016). The constitution clearly stipulates that all citizens have a right to adequate food and water and that

government must ensure fulfilment of these rights (SIDSSA, 2020). South Africa has eleven widely-used official languages, and isiZulu and Xhosa are mostly used (Alexander, 2018). Tshipala, Coetzee and Potgieter (2014) posit that demographic factors such as level of education have an influence when it comes to understanding of sustainability. Generally in South Africa, scholarly publications on sustainability are in English, and thereby giving English speaking people and literate individuals edges to understand the phenomenon better than the illiterates, and others who understand other official languages. Local residents' perceptions about environmental, socio-cultural and economic sustainability have been studied in other parts of the world (Lee & Jan, 2019). This study did the same with Umthayi Marula Festival.

Swilling, Musango and Wakeford (2016) opine that greening the economy is a concept that has internationally gained attention, and has received an increasing prominence in South African policy debates. The concept, 'greening' incorporates all economic opportunities emanating from actions of promoting sustainability, improve social equity, and meaningfully reduce harm to the ecosystems (Swilling, Musango & Wakeford, 2016). In the South African context, green economy refers to a sustainable development route that is based on economic growth while ensuring social and natural environment protection (United Nations Environment Programme [UNEP], 2013).

Essentially, South Africa's vision on sustainable development presented in the May 2010 Summit Report reflected three main important dimensions that a country aspires to sustainably achieve, and they are economic prosperity, meeting people's fundamental human needs, and managing limited ecologies for both present and generations to come (UNEP, 2013). This South African vision as concerned sustainable development agrees with Larsen and Jensen's (2019) view that sustainable development is an integrated strategy to elevate people's wellbeing while causing no harm to the environment. South Africa has set economic strategies driven by purpose of delivering creation of employment opportunities and sustainable inclusive growth (Sustainable Infrastructure Development Symposium South Africa [SIDSSA], 2020).

In Africa, South Africa holds the worst track record on degradation of the environment (Akadiri, Bekun & Sarkodie, 2019). Most of South Africa's economy is produced with the use of energy sector and the process of energy production is a major contributor to environmental degradation (Akadiri, Bekun & Sarkodie, 2019). The South African Department of Environmental Affairs produced the 'Event Greening Guidelines' document as a generic resource that addresses greening principles and objectives for green events practices (Department of Environmental Affairs [DEA], 2011). The Event Greening Guide document was used before, during, and after 17th Conference of Parties (COP17); and it was circulated to all event organisers in the country to implement (DEA, 2011). It is also remarkable that South Africa as a state has displayed its commitment towards the 2030 Sustainable Development Goals (SDGs) by introducing Sustainable Infrastructure Development Symposium operating through Investment and Infrastructure Office (IIO) of the Presidency (SIDSSA, 2020).

2.5 COMMUNITY- BASED CULTURAL EVENTS AND FESTIVALS

Previous research revealed that sustainable development has a potential of being brought forward by the tourism sector in rural areas (Jacobs, Du Preez & Fairer-Wessels, 2020). Most developing countries (such as India and South Africa) have identified potential in their natural resources which can be used for tourism development (Yanes, Zielinski, Cano & Kim, 2019), compared to the well-developed countries like the United State of America (USA). Importantly, rural tourism at the time this research was conducted is gradually receiving attention from researchers due to its regeneration and socio-economic development (Ibanescu, Stoleriu, Munteanu & Iatu, 2018). Despite that, an action to sustain the development that stems from tourism activities has not yet received enough research attention, especially in rural areas which are regarded as sensitive localities where rural tourism has occurred for some decades (Ibanescu et al., 2018; Laing, 2018).

Noticeably, the economic, environmental, and socio-cultural components of event tourism or festival are influencers of tourism attraction and can cause international tourists to prefer visiting particular countries instead of others (Mitra, 2020). When tourists travel as spectators or to perform other activities in foreign countries, they engage on international tourism (Park, Musa, Moghavvemi, Thirumoorthi, Taha,

Mohtar & Sarker, 2019). This research advocates that the culture or cultural activities are part of tourist pull factors (Said & Maryono, 2018; Antara & Prameswari, 2018). Globally, cultural tourism is identified as a significant social contributor to the country's economy (Lee & Jan, 2019; Han, Weber, Bastiaansen, Mitas & Lub, 2019; Ibanescu et al., 2018). As earlier mentioned above, in developing countries (including South Africa), a "just destination" is achieved through allowing and encouraging destination residents to participate in the process of tourism development (Saufi, O'Brien & Wilkins, 2014).

Moreover, community-based cultural events (and festivals) are identified as a component of Community-Based Tourism (CBT). In most countries (either developed or developing), CBT has been identified as the type of tourism that possesses an ability to increase local economies (Dodds, Ali & Galaski, 2018; Lee, 2013). CBT also have a potential to alleviation poverty and to make a way through which local communities can be financially empowered. Literature review has revealed that events in a form of cultural festivals are increasingly taking place around the world (Jepson, & Clarke, 2013). In support, community-based tourism is used by traditional communities such as rural communities to elevate their economic statuses (Lee & Jan, 2019). This study hereby strongly argues that host communities must gain measurable benefits from CBT activities and those benefits need to reflect triple bottom-line (economic, social, and environmental) imperatives (Dodds, Ali & Galaski, 2018).

Some recent studies have also revealed that virtual travel is growing across the globe (El-Manstrly, Ali & Steedman, 2020). This implies that the Internet, through social media platforms serves as a domain where events are made available for international audiences to consume. Social media communication opportunities are equally available and effective more than those of organisationally maintained sites (Lovejoy & Saxton, 2012). Social media is also more effective than an in person attendee at the event who is tied to a specific location/venue. Despite the fourth industrial revolution (4IR) technology advancement, some tourists still prefer to witness live events because of the need to escape daily environments (Kruger, Saayman & Hull, 2019). It is through community-based tourism that local products and services are directly sold

to tourists (Lee & Jan, 2019). This plays an effective role in poverty alleviation as jobs that are different from local traditional livelihood (Lee & Jan, 2019; Hall, 2019).

In other countries such as the USA and Great Britain, tourism is associated with national strategies for poverty alleviation (Hall, 2019), and governments are increasingly using festivals to draw investments, create employment opportunities and stimulate tourism for particular destinations (Holmes & Mair, 2018). Some benefits that emanate from community-based tourism have been found capable of assisting host communities in sustaining local businesses, which could reciprocally be used to enhance culture and conservation of surrounding natural resources (Eom & Han, 2019). According to Lee and Jan (2019), community-based tourism destinations do not remain the same, but change and develop over time. Having that in mind, members of host communities are the key stakeholders of local tourism development; and as a result, locals' perceptions are very significant in determining whether the development will be successful or not (Long, Perdue & Allen, 1990; Lee & Jan, 2019).

Moreover, success from community-based tourism activity can be achieved when local residents have a sense of ownership, fully involved in the operations, and are the main beneficiaries (Ngo, Hales & Lohmann, 2018). It is assumed that a well-developed CBT possesses a potential to improve the quality of life, alleviate poverty amongst residents, and empower local economies (Dodds, Ali & Galaski, 2018). Jepson and Clarke (2014), in reference to views expressed by the Department of Culture, Arts and Leisure (2007) assert that community festivals are events developed from within a particular community, promoting community identity, allowing participation or involvement of local people and occurs within a defined period of time. The existing body of research on tourism-related festivals suggests that, festivals have recently been identified as one of the activities that represents local cultural tourism products (Dodds, Ali & Galaski, 2018; Du Cros & McKercher, 2020).

Du Cros and McKercher (2020) and Dodds, Ali and Galaski, (2018) argue that profitable community-based tourism events and festivals are those that have positive impacts for local residents, while not compromising environment wellbeing. Community benefits emanating from CBT may manifest in a form of developed

infrastructure, which may include parks, recreational attractions, roads, and cultural attractions (Lee & Jan, 2019). Such positive benefits need to be sustained, because when not, local residents may change their attitudes towards tourism developments from positive to negative attitude (Woo, Uysal & Sirgy, 2018). The level of tourism development may also determine the change in resident's perceptions of community-based tourism (Hunt & Stronza, 2014; Lundberg, 2015). Noticeably, research on both negative and positive impacts of festivals to host communities has concurrently grown with the increase of events' (festivals) popularity (Small, 2007).

The negative impacts of tourism include unfair distribution of tourism revenue, growth in the cost of living, low-salary jobs, degradation of cultural resources, overcrowding of residential areas, crime, deprivation of natural resources and lesser degree of empowerment (Alam & Paramati, 2016; Davidson & Sahli, 2015; Bowers, 2016; Hatipoglu, Alvarez & Ertuna, 2016). This study suggests that negative impacts of CBT development may discourage local people. Some other studies have also indicated that sustainability of CBT growth can only be guaranteed if negative impacts are reduced as much as possible (Lee & Jan, 2019; Gogonea, Baltălungă, Nedelcu & Dumitrescu, 2017).

According to Shakeela and Weaver (2018), community perceptions about CBT always lean towards the positive side when more local residents are engaged in local tourism development activities. In other words, developing community-based tourism brings various economic benefits (Lee & Jan, 2019), but it may also negatively affect natural resources, and happiness of host communities if sustainable development has been ignored during the planning process (Lee & Jan, 2019). The planning process for tourism development needs to be growth-oriented (prioritise growth), community-based (empower local community), and ensure sustainable tourism development (Amerta, 2017). In a study by Shakeela and Weaver (2018) on attitudes as well as perceptions of host communities on local tourism impacts, it was indicated that local residents and tourism have hesitant relationships. This comes as a result of denied involvement and participation; and in other words; when local residents are ignored in the process of tourism development, they turn to disassociate themselves with local tourism activities.

Furthermore, community-based tourism involves diverse factors such as local entertainment, culture, environment, products, superstructures (such as recreational facilities and businesses) and accommodation (Eom & Han, 2019). It has previously been observed that the key benefit is sharing of culture, community participation as well as profit (Eom & Han, 2019; Mayaka, Croy & Cox, 2018). Similarly, findings from Wondirad and Ewnetu's (2019) study has identified community participation as a key factor that is instrumental to inducing sustainable tourism development. The local residents display a positive attitude towards visitors' presence when they are involved in local tourism planning and development process. This kind of attitude may lead to tourists developing a sense of belonging to a destination, and this has been noted in South African cities such as Cape Town. The relationship between CBT performance and tourists spreading a positive word-of-mouth about a destination is moderated by tourists' sense of belonging to a CBT destination (Han, Eom, Al-Ansi, Ryu & Kim, 2019).

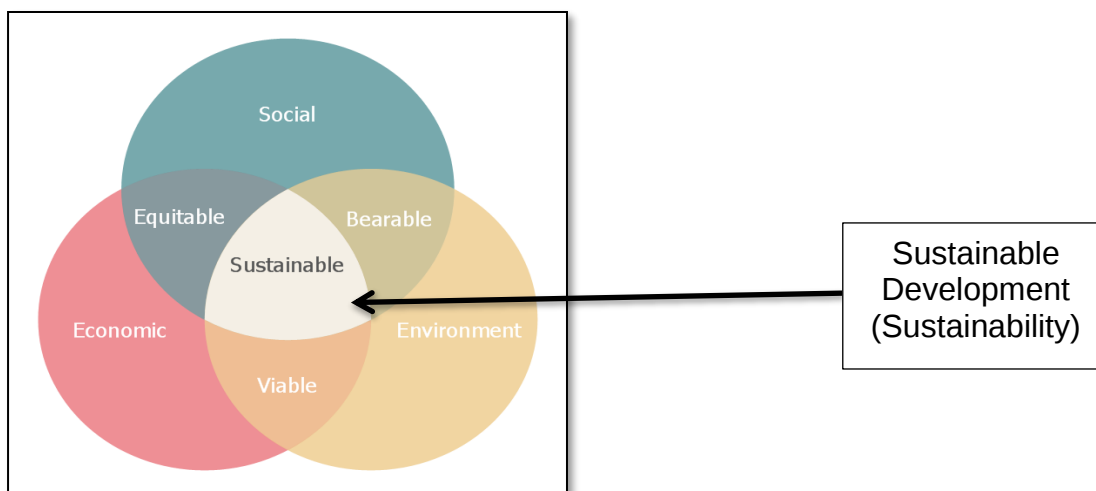
In developing countries such as South Africa, socio-economic development is likely to be achieved when community participation in tourism is genuine (Wondirad & Ewnetu, 2019; Curcija, Breakey & Driml, 2019). The level of tourism development and seasonality in SA may therefore influence community participation (Ariti, van Vliet & Verburg, 2018; Kebete & Wondirad, 2019). Some studies have indicated that previous experiences gathered by the residents may also serve as factors that determine participation of local residents (Rasoolimanesh, Jaafar & Tangit, 2017), as this is a case in SA and any other country in the world. Importantly, CBT improves sustainable tourism at a local level, and it has been identified as a carrier of both financial and non-financial benefits for host communities (Han, et al., 2019). In summary, Abukhalifeh and Wondirad (2019) mention CBT as a tourism development sub-division with a primary aim of strengthening local residents' participation in tourism, especially where tourism mainstream has been overlooked. CBT also attempts to promote community control above tourism development to ensure residents' improved wellbeing (Abukhalifeh & Wondirad, 2019). Umthayi Marula Festival is in a position to provide economic needs of local community where it is being observed as a CBT activity.

2.4 SUSTAINABLE DEVELOPMENT (SD)

Purvis et al. (2018) posit that the phrase 'sustainable development' (SD) appeared for the first time (World Conservation Strategy) in an article titled *Living Resource Conservation for Sustainable Development* in 1980, and after this first recorded appearance, the concept of SD has gained admiration and reputation in theory and has evolved over the years (Mensah & Casadevall, 2019). The SD concept is a significant factor for different industries in decision-making (Krstić, Petrović & Stanišić, 2015). For instance, Kealy (2019) refers to it as a decision-making ideology based on Bruntland Report of 1987, thus presenting a conception that encompasses environmental, social and economic dimensions of sustainability as a point of departure when making present resolutions.

Mensah and Casadevall (2019) view SD as a solid principle to guide human behaviour towards survival on a finite planet. Other scholars agree that the sole purpose of SD is to achieve economic growth and social progress while maintaining environmental equilibrium (Gossling-Goldsmiths, 2018; Zhai & Chang, 2019). It is for this reason that a major focus of tourism academics, destination marketers and policy makers has recently been shifted to sustainable development (Hall, 2019). Achieving sustainability is conceptualised using Venn diagram that shows three aspects of SD in a form of three overlapping or intersecting circles. (Purvis et al., 2018; Millar, McLaughlin & Börger, 2018).

Figure 2.3: Sustainable Development Venn Diagram



Source: <https://conceptdraw.com/a2058c3/preview>

The Venn diagram above has been widely used in academic literature, online, in business literature, and on policy documentation (Purvis, et al., 2018). The diagram shows sustainable development being constructed with the use of three constituent parts namely economic, social, and environment. It therefore presents sustainable development in an arrangement of three dimensions namely economic, environmental, and social (Kim, 2018). Holden, Linnerud, Banister, Schwanitz and Wierling (2017) also argue that economic aspect must be replaced with 'satisfying human needs', social aspect with 'ensuring social equity' and environment aspect with 'respecting environmental limits'.

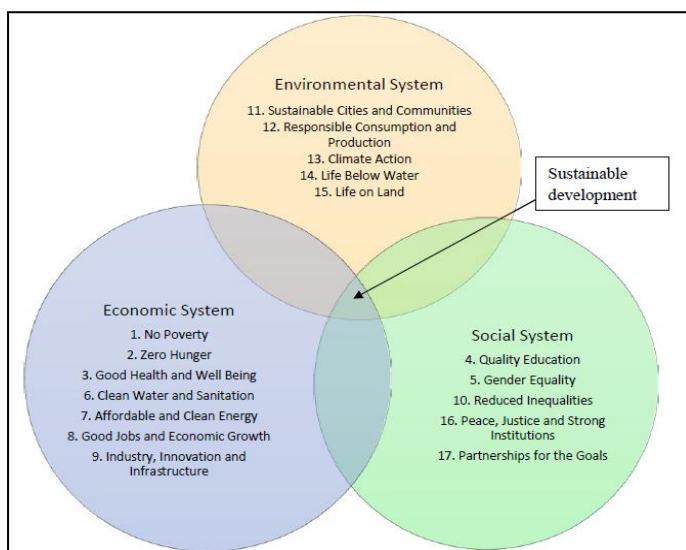
Meanwhile, universal determination of achieving SD has been exhibited through preparation of Sustainable Development Goals (SDGs) designed by the United Nations General Assembly and presented as a list of seventeen (17) global goals (Millar et al., 2018). These goals were developed based on a fact that the human population is continually increasing while natural resources and their availability to humans is limited (Mensah & Casadevall, 2019). SDGs are projected to be achieved by 2030. SDGs 2030 are also an invitation directed to humanity, advocating for planet protection, poverty eradication and assurance of people's wellbeing (Taylor, 2016; Saner, Yiu & Nguyen, 2019). Scholars have agreed that there are 169 concrete targets formulated to support the 17 SDGs (Biermann, Kanie & EKim, 2017; Holden, Linnerud & Banister, 2017). In addition, 303 indicators were also set to identify possible progress (Hák, Janoušková & Moldan, 2016). It is through the SDGs that humanity would have a new basic understanding of planet Earth (Saner et al., 2019).

As summarised by Mensah and others, the primary purpose of the 17 SDGs is to achieve some objectives such as to end hunger and poverty, ensuring life full of healthy; make access to basic needs to be universally possible; upkeep the creation of development opportunities; encourage the development of innovation and strong infrastructure, creating societies and cities that can produce and utilise (consume) sustainably; globally lessen inequality, especially that a gender based inequality; maintain environmental dignity by contending climate change and defending the ecosystems and encourage unity of different social representatives to create peaceful environment warrant responsible production and consumption (Mensah & Casadevall, 2019).

2.4.1 The Systems Approach to Sustainable Development

The systems approach concept was first introduced by Doctor Edward Barbier in 1987 with a focus on development (Barbier & Burgess, 2017). Sustainable development has been quoted as a “multidimensional process that involves major changes in social structures, attitudes, and institutions, as well as economic growth, reduction of inequality, and eradication of absolute poverty” (Mensah & Casadevall, 2019, p.4). Barbier (1987) states that development is dynamic in nature and suggested that it needs to be pursued using economic, social and ecological systems because of its constant change. It was then proposed that a crucial unceasing assessment of cost and benefits needs to be analytically approached by viewing the process of development as an interaction between three systems namely biological (environmental), economic, and the social (socio-cultural) systems (Barbier, 1987).

Figure 2.4: 17 Sustainable Development Goals



Source: (Barbier & Burgess, 2017, p.8).

Each system possesses a set of human-centred goals. The Environmental System part contains genetic diversity, resilience, natural productivity goals; while the Economic System is about satisfying basic needs (reducing poverty), equity-enhancing, increasing useful goods and services goals; and the Social System deals with cultural diversity, institutional sustainability, social justice and participation goals (Barbier, 1987).

2.5 SUSTAINABLE TOURISM (ST)

The tourism industry's engagement towards ensuring sustainability can be traced back to late 80's after the Brundtland report where sustainable tourism journey emerged (Higgins-Desbiolles, 2018). This gave birth to the Sustainable Tourism Development (STD) concept. The World Tourism Organisation's (WTO) definition of STD shows that it is the type of tourism that attends to the needs of current visitors and destinations while safeguarding and strengthening future opportunities (WTO, 2001). ST has been defined as "tourism which is in a form that can maintain its viability within an area for an indefinite period of time" (Butler, 1999, p. 36). Over the years, the United Nations World Tourism Organisation (UNWTO) also describes ST as a type of tourism that is fully accountable for its present and future environmental, social, and economic impacts by addressing visitors' needs, the industry, destination communities and the environment (UNWTO, 2011). Boluk, Cavaliere and Higgins-Desbiolles (2019) assert that sustainable tourism's progress is inhibited by scarcity of correct actions that need to be considered after conducting research.

Additionally, Read (2018) opines that 'sustainable tourism' is the same as 'responsible tourism'. Recently, ST has been defined as the type of travel that strives for destination betterment, and achievable when the planning of tourism industry, behaviour of both local residents and travellers adheres to ST goals (Read, 2018). In literature, ST is viewed as all forms of tourism that are well-matched with sustainable development (Liu, 2003). The main purpose of ST is to meet three main objectives. These objectives are short and long term elevation of the standard of living for host communities; nourishing the needs of visitors in their numbers; and conserving the ecosystems to achieve aims mentioned supra (Cater, 1993).

ST is similarly identified by practicing and advocating for the following characteristics/

- (a) Reduction of natural resources overuse,
- (b) Usage of sustainable socio-cultural, natural and economic resources,
- (c) Involvement of local residents when developing tourist attractions and accommodation,
- (d) Provision of economic benefits to local people,
- (e) Maintenance of biodiversity,
- (f) Avoidance of natural environment damage,
- (g) Guarding natural resources for forthcoming generations,
- (h) Coordination of tourism object development with relevant stakeholders,
- (i) Empowering local

communities with skills and professionalism, (j) Provision of effective, efficient and accurate information, (k) Integration of planning in a holistic way, and (l) Undertake responsible marketing (Amerta et al., 2018).

There is a visible prominent role played by tourism industry in maintaining sustainable development in rural areas, and studies conducted reflect a positive economic and socio-cultural impacts (Ibanescu et al., 2018; Laing, 2018). There are studies that also reflected negative impacts but presented inconclusive results on the role of tourism in maintaining sustainable development in rural areas (Ibanescu et al., 2018; Laing, 2018). Based on literature, it can be concluded that globally, the tourism industry regards sustainable tourism as most significant topic for discussion (Han et al., 2019).

2.5.1 Environmental Aspect of Sustainable Tourism

World Wide Fund South Africa (WWFSA) holds a vision to create equitable and sustainable future for both humans and the environment (WWFSA, 2018). The amount of plastics manufactured during the initial eighteen years of the twenty first century far exceeded the number of those produced in the entire twentieth century (WWFSA, 2018). Tourists should therefore avoid taking plastic bags from shops because the lesser the plastics in use, the lesser the demand to produce them (Read, 2018). Observably, plastic causes harm to animals (pets, farm livestock, wildlife animals and marine animals) and pollute the environment (WWFSA, 2018) despite that protection of wild life is an important aspect of sustainable tourism (Read, 2018). In addition, feeding of animals in game reserves needs to be avoided since it encourages animals to come closer to the road, thus endangering lives or instilling aggressive towards people due to food demanding behaviour emanating from the habit of being fed (Read, 2018).

Internationally, South Africa ranks the 30th driest country due to uneven rainfall, thus water has been declared a state's hot commodity (WWFSA, 2018). Tourism industry needs to develop practical initiatives of using water without jeopardising quality and availability of this precious, valuable, but scarce resource (Folgado-Fernández, Di-Clemente, Mogollón & Campón-Cerro, 2018). In terms of tourism-water relationship, the industry needs to develop an approach through which it will prevent and reverse

high water consumption and pollution it has done (Grössling, Hall & Scott, 2015). Key sustainability challenges worldwide includes change in climate, pollution, loosing biodiversity, lack of food security, spreading of disease and water shortages (Liu et al., 2015).

The value of water in relation to tourism has a potential of creating new strategies for encouraging commercial innovation, environmental sustainability, and social wellbeing (Folgado-Fernández, Di-Clemente, Mogollón & Campón-Cerro, 2018). The tourism industry has done less research in relation to sustainable water management (Grössling, Hall & Scott, 2015). Water also provides numerous opportunities for tourist attractions and recreational activities such as hot springs, beach tourism and many others that need to be sustainably managed (Folgado-Fernández, Di-Clemente, Mogollón & Campón-Cerro, 2018).

2.5.2 Social Aspect of Sustainable Tourism

The Social System aspect of ST presents an idea that culture and local customs of a visited destination should remain preserved; meaning that local residents must not be treated as tourist attractions (Amerta et al., 2018; Read, 2018). When tourism stakeholders maintain socio-cultural, economic, and environmental sustainability of the community (that counts as basic capital for tourism), ST becomes realistic (Amerta et al., 2018). At no point should visitors make local residents feel valueless or inferior (Read, 2018). CBT is therefore regarded as a significant form of ST (Han et al., 2019). Tourists also need to understand and respect local customs (Read, 2018). The primary aim of CBT is to develop the local economy, however, community values need to remain a priority (Han et al., 2019). Additionally, tourists should never take photograph of homes or local people at a destination without consent (Read, 2018).

2.5.3 Economic Aspect of Sustainable Tourism

Tourism has influence on the economy, and the economic impact of tourism affects all industries that founded their functioning on travel, such as airlines, restaurants, hotels, cruise, trains, national parks, roadside businesses and attractions (Fulton, 2018; Amerta et al., 2018). Tourists must choose locally-owned over foreign-owned accommodation and buy locally produced products because that maintains

destination uniqueness and grows local economy (Read, 2018). Tourists need to avoid bringing stuff from their countries with an aim of assisting those who are in need because it affects local businesses (Read, 2018). Elimination of tourism negative impacts therefore produces long-term successful sustainable tourism development (Gogonea et al., 2017) as festivals and events are a good activity that promotes buying of local products and services.

2.6 SUSTAINABLE EVENTS

An international institute holds a view that sustainable events (festivals) are designed, planned, and undertaken with efforts to at least accumulate minimum environmental and social negative impacts while attaining positive outcomes (such as profit, experience) for the attendees and local community (The International Centre [TIC], 2018). This means the significance of events (festivals) is not only limited to the potential to serve as tourist attractions and strategic economic tools, but also to serve as reasons for improving the environment, which in turn leads to betterment of local residents' wellbeing (Wise & Harris, 2017). This is in line with the argument of the TIC (2018) stating that sustainable events are a product of planners who consider social justice principles in event planning, execution, and review (TIC, 2018). Event managers therefore need to set event management strategies to suit sustainable event management style. Essentially, McKinley (2019) points out that sustainable event management is about minding socio-cultural and ecological aspects while planning an event.

Planet, people and profit are a reason to strive for sustainability of events (TIC, 2018). The possibility to achieve sustainable events partially depends on event design, planning, and human behaviour when it comes to implementation. The balance emphasised by literature above (with regard to aspects of sustainable events) advocates that economic benefit (profit) generated from hosting events must not promote inconsideration of socio-cultural (people) and environmental (planet) sustainability aspects' well-being.

TIC (2018) proposed six steps to be used by event planners to achieve sustainable events. These steps are to (a) set sustainability related objectives for an event, (b) set

a structure (committee) responsible for implementation, (c) start environmental initiatives very early, (d) use only service/product providers who comply with sustainability goals, (e) Make all event stakeholders aware of sustainability plans, and (f) create an accountability programme that will make it possible to recognise compliance and identify non-compliance (TIC, 2018).

International Organization for Standardization (IOS) guides event planners on how to comprehend and control events' (including festivals) environmental, social, and economic impacts (McKinley, 2018). This makes the information to be readily available for festival planners to organise sustainable events. While IOS has adopted event sustainability management system; McKinley (2018) asserts that event sustainability management system help organisers to focus on significant event sustainability issues such as social justice and environmental justice.

Specifically, environmental justice encourages prevention and minimisation of water pollution, local air pollution, waste production, carbon emissions, and any impact on the natural environment during the event, while social justice focus on preventing congestion, noise, ergonomics injustice, inaccessibility, violation of indigenous rights, exclusivity, unethical and unfair business practices (McKinley, 2018). The Sustainability System aspects need to be observed at all times when events are planned and staged. It is of great significance that key stakeholders participate when sustainability indicators are being developed for tourism activities. Farinha, Oliveira, Silva, Lança, Pinheiro and Miguel (2019) argue that an amount/number needs to be stipulated when developing sustainability indicators. Event sustainability indicators should therefore be based on the TBL, as it has been revealed in the reviewed literature that sustainability depends of three pillars namely Environment (planet), Economy (profit), and Society (people).

2.6.1 Environmental Sustainability of Events

Gogonea et al. (2017) state that when the impact and trends of tourism put pressure on the caring capacity of ecological support, undesirable effects transpire for both visitor's objectives and landscape in general. When festivals are staged as part of CBT development, there should be a ground preparation such as investigation of

biophysical conditions together with managerial implications for future tourism development (Lee & Jan, 2019).

Tools and concepts to create sustainable events have recently been developed for tourism stakeholders and event organisers' usage (Wise & Harris, 2017). The RSA introduced a South African National Greening Framework to encourage event greening in the country (Department of Environmental Affairs [DEA], 2019). In a study by Zhao and Wise (2019), the concept 'green' is applied in reference to social stability, suitability, and sustainability of the local community. The South African Department of Environment, Forestry and Fisheries define event greening as "the process of incorporating socially and environmentally responsible decision making into the planning, organisation and implementation of, and participation in, an event irrespective of scale" (Greening COP17, 2011, p. 1).

Previous studies have shown that the focus is on "greening" when it comes to event sustainability, and that organisers who consider the theme of greening usually stand a positive chance when bidding to host events (Wang, Wang & Wang, 2019). Some scholars have also agreed that the concept 'event greening' can be used interchangeable with 'sustainable event management', and both concepts mean to plan and stage an event in consideration of environmental effects (Guizzardi, Mariani & Prayag, 2017; Li & Liu, 2020). This means when events are planned, managed, and staged in consideration of promoting local environment wellbeing or having low environmental impact, green events are achieved (Zhao & Wise, 2019; Li & Liu, 2020; Guizzardi, Mariani & Girish, 2017).

During the World Summit on Sustainable Development (WSSD) held in Johannesburg in 2002, RSA received a remarkable experience in greening events (Death, 2011). In particular, two mega events, the FIFA World Cup 2010 and COP17 popularised the concept and practice of events sustainability in the RSA.. Notably, scholars have argued that sustainability assessments for stadiums that were built for FIFA World Cup 2010 strongly reflected the triple bottom line of environmental, economic, and social aspects of sustainability (Death, 2011). South Africa was put in a position to present event greening objectives to be used when planning events since from the planning of

COP17 conference (Greening COP17, 2011). These objectives are enhancement and protection of biodiversity; offsetting and mitigation of carbon; management and minimisation of waste; conservation of water; achieving sustainable tourism; attaining sustainable procurement; practicing sustainable transportation; communications and marketing; local economic development and social cohesion; monitoring and evaluation; and leaving a positive legacy (DEA, 2019; Death, 2011).

Meanwhile, waste remains a global crisis, but population growth, mixed with socio-economic development in developing countries contributes to waste accumulation (Turner, Williams & Kemp, 2016); and a rapid growth of waste composition emanates from changes in human lifestyles and standard of living (Rafiee, Gordi, Lu, Miyata, Shabani, Mortezaazadeh & Hoseini, 2018). This has negative effects on the environment and human health (Rafiee et al., 2018). Waste management has been therefore considered by different studies as a point of focus when studying principles of sustainability to achieve green events (Zhao & Wise, 2019; Jones, 2017). There is a dire need to improve peoples' understanding of environmental sustainability and events. This relationship stems from the fact that the events industry generates high carbon footprint and also consume more energy and other resources (Getz & Page, 2016; Laing, 2018; Mair & Popely, 2018; Li & Liu, 2020).

Importantly, sustainable events should practice responsible waste management, recycling, and sanitation. Though it is a practical greening activity with great positive impact on environmental footprint, recycling is not an always easy custom to implement during events (Greening COP17, 2011). Concepts such as recycling, reuse, and recovery are used to emphasise the priority of waste reduction on solid waste management hierarchy (Rafiee et al., 2018). It is recommended to do recycling with the use of 'separation at source', through a provision of a multi-bin system, so that the public may directly dispose different types of waste, such as paper, tin, plastic and glass on specific bins (Greening COP17, 2011).

Festivals and other events are the main cause of solid waste accumulation (Martinho, Gomes, Ramos, Santos, Gonçalves, Fonseca & Pires, 2018), and COP17 event greening guidelines has emphasised that events need to actively lessen the volume

of waste accumulated before and during the event. Moreover, waste separation tools and guidelines should be provided for proper recycling purposes (Greening COP17, 2011). TIC (2018) argues that during an event (including festivals), waste bins and recycling stations should be placed for easy accessibility to all event attendees and be clearly labelled.

As festivals usually host a large number of people; events (such as festivals) that accommodate a huge number of attendees must therefore put waste management matters very high on their agenda (Laing & Frost, 2010). Environmentally sustainable events ensure protection and enhancement of biodiversity. Owners of event venues, organisers, participants, and sub-contractors can play a prominent role in ensuring protection of country's natural resources (DEA, 2019). Similarly, environmentally sustainable events advocate for water conservation. Conserving water on festivals may include the usage of grey water to flush toilets or just using composting toilets (Laing & Frost, 2010). Sustainable tourism is also achievable when tourists mind water usage by doing small things such as reusing hotel linen/towels and use only one glass of water when cleaning teeth (Read, 2018). Accommodation tourism establishments also need to report water conservation plans or practices (McKinley, 2018), and always prevent inefficient plumbing that may cause leakages. Tourism managers and festival organisers should encourage festival participants and contractors to implement principles of water conservation (DEA, 2019).

Laing and Frost (2010) recommend that the use of car-pooling or shuttle buses be encouraged for events (or festivals) located where public transport is not well serviced. This needs to be practiced because environmentally sustainable events (festivals) minimise pollution by advocating for carbon mitigation and offsetting (DEA, 2019). Event Sustainability Report of 2011 emphasise implementation of sustainable transport, which encourages event attendees to use common transport purposely to reduce air pollution that can be caused by using many vehicles (DEA, 2011).

Additionally, usage of ventilation for natural light or using renewable energy sources for power where events are hosted inside buildings is encouraged. Environmentally sustainable events also apply sustainable procurement. TIC (2018) advocates for creation of green procurement policy usable when event materials are being sourced.

The event procurement policy guide organisers to use suppliers who conform to the environmental commitment (DEA, 2019). The policy also encourages the use of local suppliers in order to reduce environment harming emissions emanating from long distance carbon causing transportation (Read, 2018). Green procurement also includes purchasing event related products in bulk, choosing to buy easily recyclable or reusable products and avoiding materials that are hazardous or where there is no other option, proper handling of hazardous material must be ensured. Relatedly, growth and performance of economic activities can be hampered by measures, despite that were initiated to achieve long run environmental sustainability (Akadiri, Bekun, Elham & Akadiri, 2019; Akadiri, Bekun & Sarkodie, 2019). This study suggests that festival organisers must always advocate for environmental sustainability, which secures natural resources for future generations.

2.6.2 Social Sustainability of Events

Wise and Harris (2017) highlight that national and provincial governments (including South Africa) use events to brand destinations. This means destination image is likely to serve as a pulling factor for visitors. According to Lopes (2011), a destination with stronger brand image stands a good chance to be selected when tourists make decisions about potential places to visit. One of the ways in which tourists can experience and understand culture of a destination is to attend host community events (such as festivals, celebrations or ceremonies) and sample their food and beverages (Tourism KwaZulu-Natal [TKZN], 2020). Star, Rolfe and Brown (2020) believe that local economic development has been brought forward by food tourism events in rural areas. Food festivals are also likely to play an important role in branding destinations (Lee & Arcodia, 2011). Umthayi Marula Festival as a cultural event falls under food-themed festivals since it has been branded with amarula fruit produce. Festivals that are food-themed play a prominent role in enhancing competitiveness of a destination (Yang, Wong, Tan & Wu, 2020).

Social impact of events refers to changes brought by events to community's quality of life, behaviour, lifestyle, various structures and to individuals or groups' value systems (Taks, 2013). When tourists are attracted by a local food-themed festival, they are likely to bring positive economic impact to the local area. Studies conducted on food

festivals had mainly focused on event scape factors and reactions such as the quality of service, loyalty, and satisfaction intentions (Yang, Wong, Tan & Wu, 2020; Stone, Soulard, Migacz & Wolf, 2018; Lee, Sung, Suh & Zhao, 2017). The sustainability issue is less addressed in relation to events, especially the social aspect of it which is an important aspect towards prevention of negative social impacts. Negative impacts of an event include mass tourism (destination overcrowding and rise in vehicular traffic in rural area), effects upon family value systems, and a rise in crime rate (Rasoolimanesh et al., 2018).

With regard to green events attendees, it cannot be ensured that tourists are environmentally aware since studies reveal that not all visitors participate in greening activities (Laing & Frost, 2010). This might negatively affect all efforts towards making events green. The involvement of local residents in any tourism activity is important towards achieving development, conservation of the environment, destination marketing and protection of local resources (Rasoolimanesh et al., 2018). Moreover, social sustainability of an event depends on community involvement and participation.

Events are socially sustainable when their existence produces community empowerment. Community independence in terms of training, capacity building and empowerment is much needed (Dodds, Ali & Galaski, 2018). Events management organisation needs to develop own workshop facilitators since dependence on external agencies to train and empower staff members even when customers are scarce might negatively affect financial viability of investment in training (Dodds et al., 2018). Implementation of a triple bottom line approach should be used to promote social cohesion and host community benefits, and this needs to be a priority for event organisers (Greening COP17, 2011).

2.6.3 Economic Sustainability of Events

Events possess a potential to generate number of benefits for destinations (Hernández-Mogollóna, Duarteb & Folgado-Fernándezc, 2017). A study by Raj and Musgrave (2009) revealed that local authorities consider economic sustainable development useful in strengthening cultural heritage and in drawing tourists when applied on community-based festivals. Furthermore, Raj and Musgrave (2009) assert

that it is through economic sustainability of events that local authorities meet basic needs of the residents, and improve community cohesion. Economic profit is a tangible aspect of benefits of the events, unlike benefits such as integration of community, felt good factor or civic pride that are categorised as social factors (Kwiatkowski, Diedering & Oklevik, 2018; Kwiatkowski & Oklevik, 2017).

Kwiatkowski and Oklevik (2017) agree with Diedering, and Kwiatkowski (2015) as regards the issue that globally, hosting of events (including festivals) based on the desire for positive economic benefits is a driving motive. Furthermore, these authors affirm that the economic impact of festivals can be measured in terms of the attendees' expenditure. A positive change regarding the development of local communities has been witnessed due to festivals' and events' economic sustainability (Raj & Musgrave, 2009). Scholarly evidence presented above reveals that positive economic change means influx of new money for the local area (host community) or generation of new revenue for local businesses and residents.

Attractiveness of a destination and potential for new revenue generation can be brought in by events such (as festivals) (Wise & Harris, 2017). A proven record on economic benefit of events contributes in deciding whether certain destinations should participate in bidding to host remarkable events (Kwiatkowski & Oklevik, 2017). Not much is known of the amount an event attendee spends, which then makes it difficult to predict new revenue to be generated by host communities prior to event (Kwiatkowski, 2016). For community-based festivals, generation of new money influx depends upon the composition of event attendees (Kwiatkowski & Oklevik, 2017). New money influx is likely to be generated when more attendees are coming from outside local or hosting community. In addition, localised small-scale events or festivals are likely to make economic benefits remain within the host communities (Kwiatkowski, Diedering & Oklevik, 2018). To estimate economic impact of an event, one needs to be able to differentiate between individual spending caused by an event and the one that would have taken place without event occurrence (Kwiatkowski, 2016). Local festivals as CBT activities need to be developed sustainably in order to generate income by attracting event tourists.

2.7 CONCLUSION

This section of this study reviewed different academic debates, views, arguments and perceptions about sustainability as presented on global context. It also focused on different aspects of sustainability and sustainable development. The focus has been on pillars of sustainability which provide a reflective frame useful for assessing sustainability of Umthayi Marula Festival. The festival has been studied from different sources of information and that has led to a comprehensive review of what the event is about, and therefore made assessing its sustainability achievable.

CHAPTER 3

RESEARCH METHODOLOGY

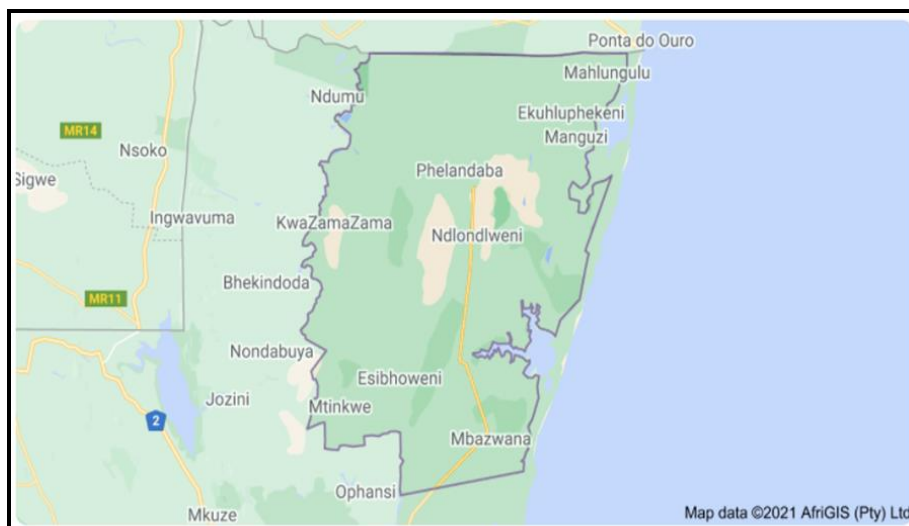
3.1 INTRODUCTION

This chapter describes the geographical area or setting where the study was conducted and study design. Doing this involves explanation of the research methods used and the population sample amongst others. Ragin and Keenan (2021) define *research methods* as techniques used by researchers to search for facts, to revise or prove theories, and even advance plans of action based on results. Chawla and Sondhi (2011) define research methodology as the description of approaches and processes to attain the relevant information needed for a study. This chapter also discusses the justification of the research design, methods of data collection as well as how collected data was analysed. The instrument used to collect the data, including methods implemented to maintain validity and reliability of the instrument are also described in this chapter.

3.2 RESEARCH SETTING (GEOGRAPHICAL AREA)

The geographical location of this study is represented by a map to paint a visible picture for the physical setting of the study area (see Figure 3.1 below).

Figure 3.1: The map of uMhlabuyalingana Local Municipality



Source: AfriGIS (Pty) Ltd. (2021) <https://www.google.com/maps/@-27.5089248,32.2765917,9z>

The map displays an area of UMhlabuyalingana Local Municipality, located within iSimangaliso Wetland Park. This park is recognised as one of the 08 (eight) World

Heritage Sites found in South Africa. The location of the Wetland Park is in the Northern part of KwaZulu-Natal (KZN) province. KZN is characterised by its rich heritage and cultural history, and it attains its uniqueness from the prevailing spirit of 'Ubuntu' (humanity to others), isiZulu language, culture, and local heritage displayed by her proudly occupants (Ezeuduji & Nkosi, 2017). This province is also known for its traditional festivals such as Reed Dance (uMkhosi woMhlanga), Women's Annual Gathering (uMkhosi wesivivane), Rain Queen (uMkhosi kaNomkhubulwane), First Fruits Celebration (uMkhosi wokweshwama) and Shaka's Day (uMkhosi weLembe) celebrated by isiZulu speaking people. These popular events attract many visitors annually. Umthayi Marula Festival has become a popular cultural event that pulls thousands of people from within and beyond South African borders (Mngoma, 2018).

3.3 RESEARCH METHODS AND DESIGN

Ragin and Keenan (2021) define research methods as techniques used by researchers to conduct studies through following systematic processes. This study adopted a definition coined by Bacon-Shone (2015), where research methods are defined as systematic and logical process of analysing a phenomenon, and formulated to accumulate dependable knowledge. Research methodology is similarly defined as a plan used to identify respondents, collect and analyse data (Wellman & Kruger, 2001; Magi, 2009). This process involves description of how information was collected for reaching conclusions concerning the research problem.

In social sciences, research can be conducted using qualitative, quantitative or mixed-methods (Mohajan, 2020; Dawadi, Shrestha, & Giri, 2021). A mixed-methods approach considers a research methodology or research design that applies different procedures of inquiry regarding the collection and interpretation of data extracted from many sources in one study (Dawadi, Shrestha, & Giri, 2021).

On one hand, Dulock (1993) defines research design as a blueprint specifically created to respond to research questions and address a research problem. On the other hand, research design is defined by scholars such as Bairagi and Munot (2019), as a plan intended to ensure completeness of a study design. Furthermore, these two

authors state that research design focuses on aspects such as study type, approaches of collecting data, experimental designs, as well as data samples' statistical approaches. This study considered survey research as a suitable design to collect data.

3.3.1 Survey Research Design

Babbie and Mouton (2017) considers survey research a commonly utilised mode for observation in the social sciences; hence this study was designed as a survey due to the fact that the constructs to be tested in this study are better presented in a quantifiable manner. Similarly, a survey entails researchers selecting a sample of respondents and administering a standardised questionnaire to each individual in the sample. Surveys then generate numerical data that can be used to generate statistics on how respondents perceive the world (Groves, Fowler, Couper, Lepkowski, Singer, & Tourangeau, 2009). In addition, a survey design reflects post-positivist philosophical assumptions. For example, determinism suggests that examining the relationships between and among variables is central to answering questions through survey (Creswell, 2009). In this research, the independent and dependent variables were used to define the scope of the study, and both of these variables were not explicitly controlled by the researcher. The focal point of survey design as in this study is to generalise findings from a sample to a population so that inferences can be made about some characteristic, attitude, or behaviour of the population (Babbie & Mouton, 2017).

3.3.2 Qualitative and Quantitative Research Approach

Aspers and Corte (2019) characterise qualitative research as the type of research that uses a naturalistic (subjects are studied within their natural scenery) approach in relation to its subject matter, and it is interpretative (attempts to make sense out of what subjects express) in nature as well as being multimethod (involves collection of variety of empirical materials) in focus. Qualitative research focuses on determining the fundamental motives or causes of comportments, using interviews and open-ended questions to collect such data (Kothari, 2004).

Quantitative research is defined as a research approach that intends to accumulate detailed numerical data that is mathematically (statistically) analysed, and this approach gives an analysis of the questions: how, how much, how many, who, what, where and when (Mohajan, 2020). Quantitative research objectively measures the attitudes of a precise audience in response to a specific research objective (Yilmaz, 2013). This type of research is based on measurement of amount or quantity (Kothari, 2004). This means in quantitative research, data is typically acquired and analysed in a numerical method (Goertz & Mahoney, 2012). Recent and old literature has shown that existing questions regarding relationships between measurable variables (that seek to predict, explain or control a phenomenon) can be addressed using quantitative research (Mohajan, 2020; Leedy, 2005).

Despite the strengths and weaknesses presented above regarding research approaches, this study adopted the survey research method of observation and quantitative approach. This implies that a quantitative research approach was followed. In most cases, tourism research requires quantitative data for researchers to get the information (Ezeuduji & Mbane, 2017). Meanwhile, in this study, a large number of respondents, and a structured questionnaire were employed to form the sample survey. The quantitative approach also allows the researcher to generate statistical data and present it in frequencies, percentages and tables (Queirós, Faria & Almeida, 2017).

3.4 TARGET POPULATION

The target population is defined as the entire collection of entities (persons) from whom a sample can be drawn for research purposes (McLeod, 2019). The target population for this study therefore consisted of community members aged 18 years and above, and usually or have attended or participated in Umthayi Marula Festival. Tourists who attended the event were also asked filter questions to determine whether it was their first time or whether they visited on a regular basis. The target population from which a research sample was drawn consisted of community members and tourists.

3.5 RESEARCH SAMPLE AND SAMPLE SIZE

A sample in research refers to respondents or participants (representative subset) who take part in the investigation, but representing the entire target population (Turner, 2020; McLeod, 2019). For this study, a sample is defined as elements selected with the intention of finding out about perceptions of the total population from which they are taken - the sample to be investigated consisted of tourists and members of the local community who attended the Umthayi Marula Festival. According to Veal (2011), it is costly and impossible to collect data from the entire target population, therefore a sample must be selected. In this study, a total of 102 questionnaires were distributed to the tourists, however the researcher analysed 78 questionnaires that were fully completed. This means that 24 questionnaires were spoiled and could not be analysed. Again, a total of 400 questionnaires were distributed to the local community members, however the researcher analysed 307 questionnaires that were fully completed. A total of 93 questionnaires returned by community members were spoiled. Altogether, a sample size of 385 respondents was used in this study, and this may be considered large enough to reach conclusions on the research objectives.

A convenient sample of 385 respondents was selected from the two groups of the population namely tourists and local community members who attended the Umthayi Marula Festival. Therefore, the sample included 78 tourists and 307 local community members. A convenient sample consists of respondents or subjects included in the study because they happen to be in the right place at the right time and easily accessible. This study advocates that sometimes, it is appropriate to select a sample on the basis of knowledge of a population, its elements, and the purpose of the study (Babbie & Mouton, 2017). It is important for a researcher to also define the sampling technique to be employed when conducting the research. The sampling technique adopted for this study is therefore explained in the following section.

3.5.1 Research Sampling Technique

According to Showkat and Parveen (2017), sampling generally refers to selection of subsets representative for a defined population, so that study findings can be generalised for the target population. Veal (2011) emphasises that the selected sample should be representative of the total population to avoid biasness. Social

research is often conducted in a situation that do not permit the kind of probability samples used in large-scale social survey (Babbie & Mouton, 2017). There are two types of sampling procedures (probability and non-probability) with probability sampling yielding probability samples in which each respondent's likelihood of selection is guaranteed (Veal, 2011). The type of sampling used in this study was non-probability sampling as the research population was unknown (Veal, 2011; Babbie & Mouton, 2017). In this case, the researcher did not have sufficient information about the population to undertake probability sampling. Creswell (2009) argues that in the non-probability sampling (such as convenience sampling), respondents are chosen based on their convenience and availability.

Convenience sampling (related to purposive sampling), also known as accidental sampling, is regarded to be a type of non-probability sampling where members of the target population that meet certain practical criteria, such as easy accessibility, geographical proximity, availability at a given time (Kothari, 2004), or have the willingness to participate are included for the purpose of the research (Chawla & Sondhi, 2011). In convenience sampling, subjects who are readily accessible or available to the researcher are selected (Babbie & Mouton, 2017). Convenience sampling was employed since respondents were surveyed at different points within the event site (especially tourists), and the community members were also surveyed in different regions of uMhlababuyalinga Local Municipality. Tourists (both domestic and international) made up 78 respondents since this category addresses only one objective and subsidiary research question. Since there are no previously published papers or reports that a researcher is aware of, there are no statistics that can be used pertaining the number of tourists who attend the event.

3.6 DATA COLLECTION TECHNIQUE AND INSTRUMENTS

The selected data collection technique involved four different procedures. The first procedure was a short briefing with the respondents with the aim of developing a contextual understanding of the study before the distribution of all questionnaires. The second procedure was to distribute the questionnaire to all the participants who could read and write for themselves. The third procedure involved the researcher having to read the questions and indicate respondents' opinions on the questionnaire when they

could not read and write. For the fourth procedure, the questionnaire was made available in both English, and isiZulu (the indigenous language peculiar to KZN and one of the national languages in RSA) languages to ensure that questions were understood.

3.6.1 Questionnaire Distribution and Approach

In some of the places where the study was conducted, especially with the local community members, the researcher along with the local community members had an agreement that the questionnaires would be dropped and later be collected (weekly and at times after two weeks). This agreement was easy to achieve since the researcher also resides within the local municipality. In other places, the researcher distributed the questionnaires and waited for their completion, or even assisted the respondents whenever they were confused. After the questionnaires were returned, they were immediately evaluated for quality purposes and only the fully completed questionnaires were used.

3.6.2 Questionnaire Design and Content

The questionnaire administered for this study was aligned with the aforementioned research objectives. Questionnaires with both close-ended and open-ended questions were used to collect data. Close-ended questions are easy and quick to answer and also they allow the researcher to perform statistical analysis on the responses. Bhat (2019) posits that open-ended questions allow respondents to express their feelings, opinions and understanding of the topic. Likewise, Defruyt, Wylleman, Torregrossa, Schipper-van Veldhoven, Debois, CeciĆ Erpič, and De Brandt (2019) states that questionnaires set less pressure on respondents when emailed, presented online, or mailed-in; and they are good for speedy results. For this study, the primary data was collected through self-administered questionnaires distributed by the researcher to the respondents. The variables in the questionnaire emanated from various literature to increase reliability and validity of the study results. Most of the questions were set as ranked variables within the seven research dimensions.

In quantitative research, data collection is designed in a standardised way, which means “all participants in a study may be surveyed under the same circumstances

and in the same way,” (Flick, 2015: 9). Respondents’ perceptions are better analysed in a quantifiable method. As a result, a standardised questionnaire variables consisted of close-ended questions in a form of matrix questions, and thereby respondents’ time.

Furthermore, questionnaire variables included respondents’ demographic details (categorical variables), perceptions of environmental elements of sustainability, perceptions of socio-cultural elements of sustainability (all ordinal variables were set on a 5- point Likert scale ranging from 1 – strongly disagree, to 5 – strongly agree). The ordinal variables originate from the literature and they are relevant to this study (see Table 3.1). Authors of literature presented from mentioned table further explain that this collection of data can be done with the use of questionnaires consisting of numerically rated items. Local Community Questionnaire was structured as follows (see Table 3.1 and Table 3.2):

Table 3.1: Local community questionnaire structure

SECTION	VARIABLES	SOURCE
Section 1	Demographic details	
Section 2	The concept of sustainability (in general)	(Janker & Mann, 2020; Larsen & Jensen, 2019; Mensah & Casadevall, 2019)
Section 3	Environmental element of sustainability (for the Festival)	(Akadiri, et.al, 2019; Mensah & Casadevall, 2019; Campagnolo, et.al, 2018; Folgado-Fernández, et.al, 2018; Du & Kang, 2016)
Section 4	Economic element of sustainability (for the Festival)	(Mensah & Casadevall, 2019; Purvis et al., 2018)
Section 5	Socio-cultural element of sustainability (for the Festival)	(Chirieleison & Scrucca, 2017; Arnegger & Herz, 2016)

Source: By the researcher (2021)

3.6.3 Questionnaire Structure and Constructs

Roopa and Rani (2012) state that in social sciences, questionnaires are frequently used to obtain data from respondents. Both authors further explain that questionnaires

can be structured or unstructured. On one hand, a structured questionnaire contains predetermined, concrete, and fixed questions (i.e. it provides a respondent with a limited number of responses to choose from); while on the other hand, the unstructured questionnaires allow a respondent to respond using own words. This study adopted structured questionnaire to maximise a chance of getting specific questions with specific answers. The questionnaire is shown below.

Table 3.2: Local questionnaire rationale

SECTIONS	CONTENT	EXPLANATION	REASON
Section 1	Demographic details	These are classifiable characteristics such as race, age, ethnicity, gender, occupation, level of education and geographic area of the target population	Demographic details were collected with an aim of describing nature of the sample selected for generalisation of findings to the target population.
Section 2	Understanding the concept of sustainability	Section 2 was testing community's level of understanding sustainability as a concept that is used throughout the entire questionnaire.	This helped the researcher to discover whether respondents possessed any knowledge on sustainability.
Section 3	Environmental element of sustainability	Sections 3, 4 and 5 focused on the triple bottom line of imperatives, namely: Environmental, economic and socio-cultural elements of sustainability.	These were the main sections through which perceptions on sustainability of Umthayi Marula Festival were investigated.
Section 4	Economic element of sustainability		
Section 5	Socio-cultural element of sustainability		

Source: By the researcher (2021)

The standardised questionnaire designed to collect data from the respondents from the local community was made available in both English and IsiZulu languages to ensure that both literate and illiterate understand and answer the questions.

3.7 DATA ANALYSIS

According to Marshall and Rossman (1999), data analysis is the process of bringing order, structure, and meaning to the collected amount of data. In this study, IBM's Statistical Package for the Social Sciences (SPSS) version 27 software was used for data analysis. This software allows researchers to perform statistical data analysis. In this study, descriptive statistics generated percentage and of responses.

3.8 VALIDITY AND RELIABILITY

There are no tests that can be used to ensure accuracy of respondents' answers. The only available option is to use information provided by respondents during data collection for analysis. Kumar (2014) posits that validity deals with making sure that procedures are applied correctly in any given research while Tight (2017) refers to validity as a way in which a researcher collects data appropriate enough to answer research questions of the study. The research instrument for this study was designed to collect data in order to address research questions and achieve the set objectives. This study followed acceptable techniques of data collection, data analysis and interpretation. The extent to which the findings of the study were generalised is in relation to the sample size selected. The sample size selected for the study represented the whole surveyed population.

Reliability is defined as “an extent to which study findings would be the same if the research were to be repeated at a later date or with a different sample of subsets” (Veal, 2011: 46). Boréus and Bergström (2017) indicate that being precise in all research steps, eliminating sources of error and having accuracy that is sufficient enough in counting, measuring, and interpreting texts assist in obtaining high reliability. For this study, a questionnaire was translated into indigenous language (isiZulu to ensure that locals understand questions asked. This increased the chances of achieving reliability in terms responses. Data was collected from males and females who were in different age groups; and key informants who may be available even if the same study would be repeated in future were involved.

3.9 PILOT STUDY

Pilot study is defined as “a small-scale version of a planned study conducted with a small group of respondents similar to those to be recruited later in the larger scale study” (Doody & Doody, 2015: 1074). According to Schachtebeck, Groenewald and Nieuwenhuizen (2018), researchers utilise pilot studies to test and refine methodology as well as processes adopted prior to conducting the main study.

Moreover, Hassan, Schattner and Mazza (2006) assert that a pilot study can assist in identifying weaknesses and feasibility of the study; test the instrument whether questions asked are appropriate for the target population. For this research, six (06) respondents were involved in the pilot study. Testing the instruments assisted in obtaining preliminary data that was useful in evaluation of data analysis method; it also helped with clarification of human and financial resources that are required for this study. The pilot study also showed that questions were understood by respondents and not ambiguous.

3.10 ETHICAL CONSIDERATIONS

Ethical issues cut across all spheres of life including research. Respondents or participants must receive information regarding the nature and aim of the research (Greaney, Sheehy, Heffernan, Murphy, Mhaolrúnaigh, Heffernan & Brown, 2012). It is important to ensure that ethical principles are applied when a study involves humans or animals (Ketefian, 2015). Creswell et al. (2016) stress the importance of participants' and respondents' identity. This study also conducted the following ethical elements.

- Using informed consent made it explicit to the respondents why the research was being conducted and that no risk was involved.
- All the respondents were informed of their rights and choice to participate or not participate.
- It was made known to the respondents that they could pull out from research as subjects at any stage when discomfort emanated from the project.
- All the respondents were informed that they could be pulled out from participation at any stage and had a right to decide whether the already supplied information could be used or not.

- Data collection did not expose human subjects to any humiliating or harmful circumstances.
- Local people, the environment, traditional leadership and all officials were engaged with admiration during the whole process of the study.
- All the participants were eighteen years of age and above; minors were not permitted to participate.
- All information collected from the research subjects was used for research purposes only.
- The respondents remained anonymous.
- Plagiarism was avoided at all cost in this study as all secondary sources used for information gathering were accurately acknowledged.

3.11 LIMITATIONS TO THE STUDY

Dimitrios and Antigoni (2018) claim that study limitations are research concerns that are beyond researcher's control in nature and usually associated with selected research design or other factors. The authors further state that limitations are therefore an 'imposed' circumstantial constraint which is above researcher's ability to handle the situation (Dimitrios & Antigoni, 2018). This study has limitation as it made use of convenience sampling (a non-probability sampling method). It therefore implies that one has to be careful in interpreting or implementing the results, as the results can be statistically argued to not be representative of the study population (uMhlabuyalingana Local Municipality). Again this study had a limitation as data collection was finalised at the time when a deadly pandemic (Corona Virus 2019) took its course. The implementation of lockdown alerts in SA brought challenges in accessing respondents to collect data, especially community members. It was only when alert levels were adjusted to a lower level that data collection could continue. This study is however significant as it contributes to the body of knowledge regarding the perceptions on festival's sustainability and its contribution to the local community.

There are no previously published scientific paper in relation to sustainability of Umthayi Marula Festival at UMhlabuyalingana Local Municipality. Absence of literature also limited researcher's capacity to accumulate relevant secondary data on sustainability of the event. Existence of prior research papers on the topic being

researched constructs good reinforcement of literature review and plays a role in laying a strong base for understanding research problem being investigated. Non-existence of such is a study limitation. Furthermore, the contribution of the participating tourists as regards the elements of sustainability was based on their limited knowledge on socio-cultural and economic elements of event sustainability. Only the locals were in position to be investigated on all three elements of sustainability. The local people have been in the area for long, unlike the tourists who came only for the event. It would have been bias to ask the tourists and the visitors about economic and socio-cultural sustainability of the event. All the tourists recruited for this study could only participate on environmental element of sustainability as this can easily be observed. It was therefore a limiting factor that although the participating tourists contributed to the study, however, they could not participate in all three elements reflected in the study's conceptual framework.

3.12 CONCLUSION

This section described the scientific side of this research by presenting how the study was accurately carried out. The chapter discussed methods and research design. The target population for the study was presented as tourists and local community members who have been attending the event. This chapter also detailed the research sample by mentioning the sampling technique used, that is, convenience sampling and the sample size was 385 respondents (tourists and community members). Survey was used as the data collection method and questionnaires as an instrument. While SPSS was chosen for conducting data processing and analysis, the chapter additionally explained validity and reliability of the study with regard to methods used. The chapter also discussed how the pilot study was undertaken in order to test the research instrument. Moreover, ethical considerations and limitations to the study were discussed in this third section of the study.

CHAPTER 4

RESULTS AND DISCUSSION

4.1 INTRODUCTION

The aim of this study was to explore how tourists perceive environmental element of sustainability for Umthayi Marula Festival; and how community perceive environmental, economic and socio-cultural sustainability of Umthayi Marula Festival in uMhlabuyalingana Local Municipality, within the KwaZulu-Natal Province of South Africa. The intention of this chapter is to showcase the findings of the study obtained from the questionnaire administered to 385 respondents in the uMhlabuyalingana Local Municipality of uMkhanyakude District Municipality. However, the results and discussions are presented within the parameters set by the previous literature review, study objectives and the research methodology to confirm or disconfirm the study findings. The findings presented in this research are compared with the other findings from the previous literature review. Thereafter, an integrated conceptual model is established linking various environmental, socio-cultural and economic elements of sustainability. This chapter begins by presenting the profile of the study (see Table 4.1). A total of 502 questionnaires were handed-out to respondents, however 385 questionnaires were fully completed and used for data analysis. Microsoft Excel Spreadsheet was only used for presentation of graphs that are much better in visibility, compared to SPSS graphs. Data presentation is simplified using pie graphs, bar graphs and tables.

4.2 TOURISTS' DATA ANALYSIS AND INTERPRETATION

This section of the chapter focuses on the analysis and interpretation of data collected from the respondents who were tourist at the festival held at Emfihlweni Royal Residence. The data analysis and interpretation starts with presentation of respondents' profile. The analysis reflects how tourists responded when asked about their understanding of the concept of sustainability and sustainable development. The main focus of this part of the chapter is to analyse data relating to environmental element of sustainability. Tourist were surveyed under the assumption that they could not know much about economic and socio-cultural sustainability of the festival since only host community members are in a better position to know and understand such information. Liu, Lin, Wang and Chen (2019) mention that host communities are the most knowledgeable and familiar stakeholders with a destination and these people are also mostly impacted by local festivals.

4.2.1 Tourists' Demographic Details

Demographic characteristics of all respondents who were tourists consisted gender, age, country of origin, and reason for visiting uMhlabuyalingana area. It is important to understand gender class of these respondents in order to capture their representation and views in terms of their sexuality. Age of the on tourists was included in the demographics in order to record the representation of age groups that participated in the study. The inclusion of country of origin in the demographics was also to ensure that findings can be generalised.

Table 4.1: Tourists' Demographic Details

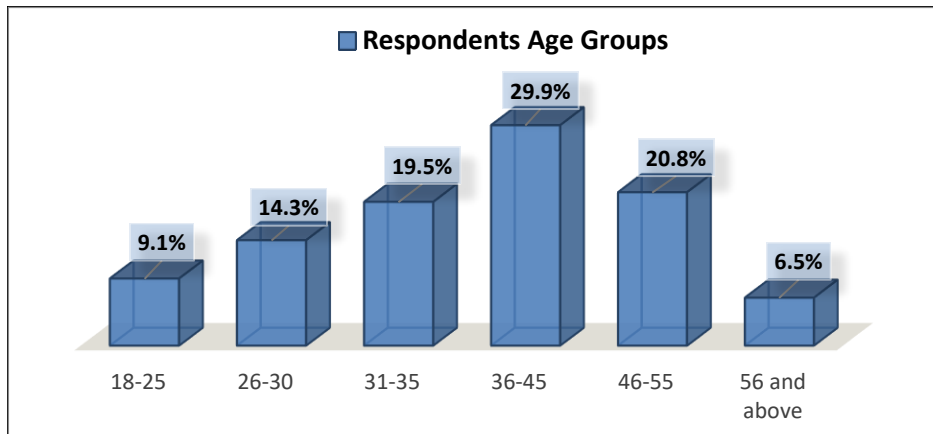
Variables	Categories	Frequency (%)
Gender	Male	35.1
	Female	64.9
Age	18-25	9.1
	26-30	14.3
	31-35	19.4
	36-45	29.9
	46-55	20.8
	56 and above	6.5
Country of origin	South Africa	60.0
	Swaziland	21.0
	Mozambique	17.0
	Other	2.0
Reason for visiting uMhlabuyalingana area	To attend Umthayi Marula festival	87.0
	Business purposes	13.0

Source: By the researcher (2021)

Seventy-eight (78) tourists were administered questionnaires; and fifty (50) of them were females, and twenty-eight (28) were males. There were more females in attendance on site during the event and they were more willing to participate. According to StatsSA (2020), there are more females than males in South Africa. It was therefore more likely for the social gathering (like Umthayi Marula Festival) to be

dominated by female individuals as opposed to males. Females were also more likely to respond to administered questionnaires.

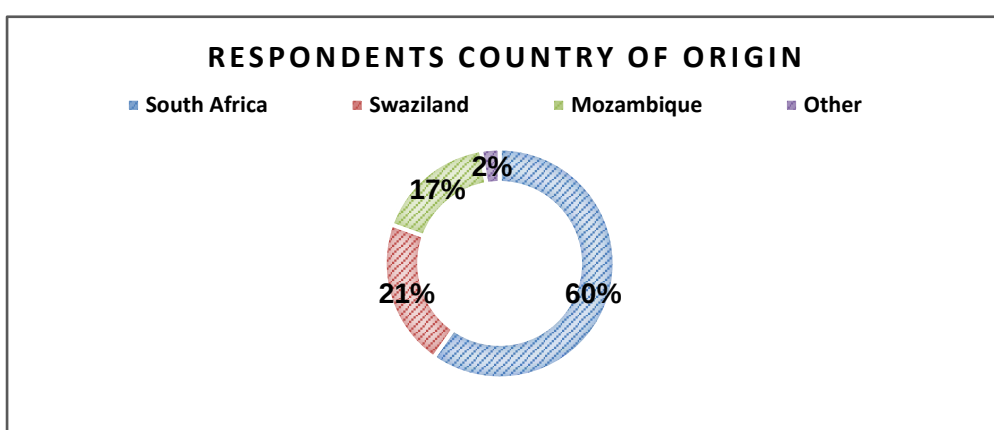
Figure 4.2.2: Tourists' Age Groups Profile



Source: By the researcher (2021)

The majority of the respondents were middle-aged tourists between the age of 36 to 45. This age group comprised 29.9% of the total number of tourists who participated in this study. This number was followed by 20.8% of those between 46 to 55 years accounted for 20.8%. The 31 to 35 years old age group was 19.5% while the other age groups were below 10%. Based on these findings, the festival was dominated by the middle- aged tourists, but most age groups were well represented in this study.

Figure 4.2.4: Tourists' Country of Origin Profile

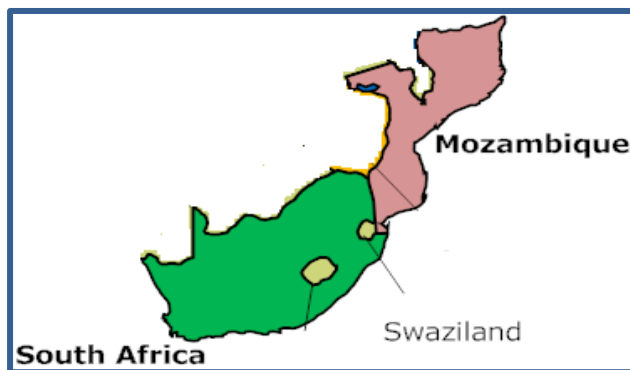


Source: By the researcher (2021)

Data collected also displayed the domination of domestic tourists in the event, and followed by those from the neighbouring countries namely Mozambique and

Swaziland. Tourists from other countries only have a very limited attendance. It was found that 60% of the tourists in this study were domestic localities, and 21% of the tourists were from Swaziland, while 17% came from Mozambique. Those tourists from other countries contributed only 2% of the collected data.

Figure 4.2.3: Map of South Africa, Mozambique and Swaziland



Source: <http://maps-africa.blogspot.com/2012/05/southern-africa-map-pictures.html>

Umthayi Marula Festival is attended by domestic tourists, visitors from neighbouring countries (Swaziland and Mozambique) and international tourists. According to the study done by Briedenhann (2020), and SABC (2019) , the festival seeks to unite different cultures of Mozambique, South Africa, and Swaziland.

In addition, some participants gave reasons for visiting uMhlabuyalingana area, as presented below. The majority of the tourists (i.e. 87%) visited uMhlabuyalingana primarily as guests `who came attend Umthayi Marula Festival. The remaining 13% of the tourists visited the area for other business purposes and ended up attending the festival. These results imply that the festival remains a crowd-puller on its own.

4.2.2 Tourists' Personal Understanding of Sustainability

The level of understanding the concept of sustainability was measured using a 5 point Likert-scale scale where a respondent had to strongly disagree, disagree, be neutral, agree or strongly agree with the statement presented in a questionnaire. The table below presents an extent to which respondents agreed or disagreed with the statements.

Table 4.2: Tourists' level of agreement regarding their understanding of sustainability as a concept (N=78)

S.No.	Statements of enquiry	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
2.1	As a respondent, you do understand the concept of sustainability and its elements.	6.5%	0%	10.4%	48.8%	36.4%
2.2	You do hear people speaking about sustainability most of the time.	1.3%	9.1%	15.6%	32.5%	41.6%
2.3	According to your knowledge, members of the society at large do understand the concept of sustainability.	5.2%	10.4%	20.8%	28.6%	35.0%
2.4	Awareness campaigns are done in your community to help community members understand sustainability.	7.8%	11.7%	13.0%	31.2%	36.4%
2.5	As a community member you participate in activities supporting sustainable development.	3.9%	5.2%	16.9%	42.9%	31.2%
2.6	Awareness campaigns are done in your community to help community members practice sustainable development.	10.4%	10.4%	16.9%	31.2%	31.2%

Source: By the researcher (2021)

Table 4.2 presents the general understanding of the concept of sustainability by tourists who responded to the questionnaire. Based on the responses from the participants, 85.2% of them agreed that they have understanding of the concept of sustainability. On one hand, these results suggest that the majority of respondents were suitable subjects of the study since they possessed understanding of the studied concept. On the other hand, the results are in line with some previous findings that

sustainability as a concept had gained popularity in recent years (Chirieleison & Scrucca, 2017; Tay, Chan, Vogt & Mohamed, 2016; Lim, 2016). In sum, 10.4% of the respondents were neutral, while 6.5% of the respondents disagreed to having an existing understanding of the concept.

The responses supplied by the tourists showed that 74.1% of them agreed that they have heard talks relating to the concept of sustainability, and only 10.4% disagreed with the statement of inquiry. The other 15.6% of the respondents consisted of those who were neutral. It has been reflected above that 85.2% of the respondents had understanding of sustainability as the concept, while 74.1% affirmed to have been exposed to the talks relating to sustainability. Han, et al. (2019) assert that recently tourism destinations and companies had put more focus on introducing many sustainable development initiatives. This study submits that such initiatives contribute in increasing society's exposure to talks that relate to sustainability or sustainable development.

A total amount of 63.6% of the tourists agreed that the concept of sustainability is generally understood by local societies in their country of origin. Regarding the same statement, 20.8% of them were neutral, while 15.5% disagreed. Based on their responses, the tourists' understanding of sustainability concept is perceived to exist at 63%, then a proposition by Wanamaker (2018) that forthcoming generations should inherit greater quality of environment, economy and social benefits is possible, if more people possess understanding of what sustainability is.

Out of all respondents' responses, 67.6% of them agreed that awareness campaigns do take place in their societies regarding sustainable development or sustainability. While 13% of the respondents were neutral, only 19.5% disagreed to the statement. The perception displayed by the majority of the tourists regarding campaigns on sustainability is in line with sustainable development goals, which have a slogan of 'leaving no one behind' (Ramutsindela & Mickler, 2020). More campaigns are required to achieve SD goals and to meet 'leave no one behind' slogan.

In addition, the majority of the tourists (i.e. 74.1%) agreed to participation in sustainability activities. Contrarily, 16.9% of them opted to be neutral, and 9.1% disagreed as regards participation in the activities that promote sustainability. The high participation of respondents in sustainable development activities means a secured future for the following generations. This result is in line with Ólafsdóttir's (2020) report that public participation is considered the most important part of sustainable development, since it ensures inclusive prosperity.

Regarding receiving assistance to participation, 62.4% of the tourists agreed that they have received assistance that help them participate in sustainable development activities. In contradiction, 16.9% of the respondents indicated to be neutral regarding the statement, and 20.8% of the respondents disagreed to have ever received assistance that helped them participate in sustainable development activities in their societies.

Notably, the tourists who participated in the study as part of the surveyed population have displayed that they understood the concept of sustainability having been exposed to the knowledge and having been previously participated in sustainable development activities. The information extracted from these tourists' responses could be considered crucial as it was supplied by people believed to be well informed about sustainability.

4.2.3 Tourists' Perceptions on Environmental Sustainability of Umthayi Marula Festival

Presented on this section is data collected from the tourists based on how they perceive the environmental element of sustainability for the festival. The environmental aspect of sustainability is considered an integral part of sustainable development that cannot be overlooked when discussing the subject of sustainability (Mensah & Casadevall, 2019; Mensah & Enu-Kwesi, 2018).

Table 4.3: Tourists' level of agreement Regarding the Environmental Element of Sustainability for Umthayi Marula Festival (N=78)

No.	Statement of enquiry	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
3.1	During the event, there is no visible damage that manifests upon vegetation (grass, trees...).	6.5%	9.1%	18.2%	31.2%	35.1%
3.2	There are precautions and environment procedures that are followed by all event attendees.	3.9%	6.5%	20.8%	28.6%	40.3%
3.3	Emergency services (including fire fighters) are always available at the event.	2.6%	5.2%	11.7%	39.0%	41.6%
3.4	There are no air polluting activities (smoke-causing fireworks or unbearable dust caused unnecessarily) during the event.	5.2%	13.0%	14.3%	28.6%	39.0%
3.5	Waste management crew is always present during and after the event to ensure cleanliness of the area.	1.3%	2.6%	16.9%	36.4%	42.9%
3.6	Dustbins are always present during the event and are well managed.	0%	2.6%	15.6%	28.6%	53.2%
3.7	Dustbins are strategically placed for a maximised visibility and for being easily reachable by event attendees.	18.2%	27.3%	35.1%	13.0%	6.5%
3.8	Dustbins are placed for recycling purposes, meaning they are divided into dust bin for plastic, paper, glass, cans and garbage.	18.2%	27.3%	35.1%	13.0%	6.5%

3.9	Toilets are strategically placed for a maximised visibility and for being easily reachable by event attendees.	1.3%	5.2%	13.0%	36.4%	44.2%
3.10	To reduce air pollution, most attendees club instead of arriving in private vehicles.	2.6%	9.1%	18.2%	31.2%	39.0%
3.11	Water conservation is ensured by event planners throughout the event	1.3%	1.3%	23.4	27.3%	46.8%

Source: By the researcher (2021)

Table 4.2 presents the perception of the tourists who attended Umthayi Marula Festival as regarding the environmental sustainability of the event. Furthermore, the responses showed 66.3% of the tourist agreed that there was no destruction of vegetation during the festival. In addition, 18.2% of the respondents were neutral, and while 15.6% disagreed with the statement. Amprazis and Papadopoulou (2020) submit that ignorance in relation to the wellbeing of flora oppose environmental balance and negatively affects most SDGs. This is based on the reason that plants support earthly life and most organisms survive through them. This survival is due to regulation of Earth's climate and habitat for some organisms that is provided by plants (Boyce & Lee 2017).

The majority of the tourists (68.9%) agreed that there are environmental precautions and procedures that were followed by all visitors to the event in order to protect planet (natural environment). No fewer than 20.8% of the respondents were undecided about the view, and 10.4% of the respondents disagreed with the statement. The respondents perceived that there are environmental precautions and procedures that are followed by all visitors in protection of natural environment. As suggested by Liu, Lin, Wang and Chen (2019), green policies need to be implemented by organisers of festivals in an attempt to avoid negative environmental impact. Green/greening festivals is a concept that encourages tourists to follow 'green practices', which basically refers to environmental-friendly behaviour patterns of all festival stakeholders (Liu, Lin, Wang & Chen, 2019).

Wadds, Fileborn and Tomsen (2021) have also labelled festivals as spaces of celebrated and concentrated excess since events (festivals) host multitudes within a defined time and space. It is this nature of events, which cause festivals to have potential safety and health risks that also depend upon the type of an event. Regarding the question about the presence of safety and emergency vehicles, 80.6% of the tourists agreed to the statement. The other 11.7% abstained from expressing how they perceive safety during Umthayi Marula Festival. Only 7.8% of the respondents disagreed that there safety during the event. Events' organisers need to consider health and safety precautions, as also echoed by Nadda, Arnott and Sealy (2020) who argue that decent risk management maximise safety of festivals and eliminate potential liabilities and costs.

As regards the statement that denies the presence of air-polluting activities, 67.6% of the participants agreed with the statement. Some respondents (14.3%) were neutral, while the other 18.2% disagreed that there are no air polluting activities during the event. A high percentage of tourists consider the festival as a pollution free event. According to Masseran (2021), to mitigate unhealthy air pollution events, organisers should consider assessing festival's air pollution risk through usage of valuable statistical measures.

In addition, the participants were asked about the presence of waste management crew during the event, and 79.3% of them agreed that waste is well managed during and after the event. While those who stood neutral were 16.9%, the other 3.9% disagreed to the presence of the crew and cleanliness of the site. Researchers such as Zhao and Wise, (2019) and Jones (2017) consider waste management as a crucial aspect of achieving green events.

Moreover, 81.8% of the respondents strongly agreed that dustbins are present throughout the festival and are well-managed, while 15.6% of them were neutral. Only 2.6% disagreed with the statement stating the presence of dustbins during the festival. A rapid composition of waste is caused by changes on society's life patterns (Rafiee et al., 2018). Scholars such as Getz and Page (2016), Laing (2018), Mair and Popely (2018) and Li and Liu (2020) have shown that events industry generates waste in large

quantities, and this study submits that dustbins must always be present during festivals.

Regarding the statement that dustbins being placed strategically for maximum visibility and reachability, only 19.5% agreed and another 35.1% were neutral. Another 45.4% of the respondents disagreed that maximum visibility and reachability of dustbins are provided during the event. Dustbins need to be strategically placed by organisers and easily accessible to attendees of the festival.

It was only 19.5% of the respondents who agreed that dustbins are place for recycling purposes at the event site, while a total of 35.1% was neutral about the statement. The majority of the respondents (45.5%) disagreed that dustbins appear being placed in favour of recycling. Rafiee et al. (2018) state that on solid waste management hierarchy, 'reuse, recovery and recycle' are common concepts. This study adopts a recommendation by Greening COP17 (2011) that recycling should be implemented using 'separation at source'. Separation at source refers to the provision of multiple-bins with an aim of direct disposition of different sorts (such as paper, tin, plastic and glass) of waste on specified bins.

As regards the statement that toilets are placed for maximum visibility and reachability, 81.6% of the respondents strongly agreed with the statement. The other 13% of the tourists were neutral while only 6.5% disagreed with the statement. These results showed that the majority of the respondents perceived visibility and accessibility of toilets to be good for the festival. Laing and Frost (2010) also suggest that mobile toilets can be environmentally friendly through usage of grey water to flush toilets.

The respondents were also asked whether they do see festival attendees clubbing in cars instead of using many cars to reduce carbon that cause air pollution. The majority of the tourists (70.2%) strongly agreed that visitors do use common transport for ozone friendly trips. The rest of the respondents (18.2%) were neutral, while 11.8% of the respondents disagreed that festival visitors do use common transport. Essentially, car-pooling or usage of shuttle buses contributes to greening festivals and should be encouraged to achieve environmentally sustainable events (Laing & Frost, 2010; DEA, 2019).

In the statement that says water conservation is ensured by event planners throughout the event, 74.1% of respondents strongly agreed to the statement. The 23.4% of the tourists were neutral. Only 2.6 disagreed. Water is a precious but scarce resource that tourism industry needs to preserve through developing practical initiatives relating to hosting of festivals (Folgado-Fernández, Di-Clemente, Mogollón & Campón-Cerro, 2018).

4.3 COMMUNITY DATA ANALYSIS AND INTERPRETATION

This part focuses on analysing responses from Tembe community members who attended Umthayi Marula Festival. Tembe people and their cultural activities have an interesting history that can be traced back as early as the late 1600s as reflected in chapter 3. Such a history is not only good for the custodians, but also for purposes of tourism commercialisation. It is therefore necessary to assess how community members perceive sustainability of their growing cultural event. Presented below is the biographical data of the respondents and then analysis of study variables. The analysis initially presents profile of the studied population sample. Variables such as environmental, economic and socio-cultural sustainability of the festival are thereby presented.

4.3.1 Community Demographic Details

Profiles of surveyed respondents includes gender, age groups, home language and employment status. It is vital to have respondents' profile in order to reflect how community members were represented in the study with regard to their sexuality, age, vernacular and occupation. It has been indicated on the previous chapter that 307 respondents participated in this quantitative study. The target was to survey 350 respondents from the local community, but only 307 could be reached. Community profile is presented with the use of a table below.

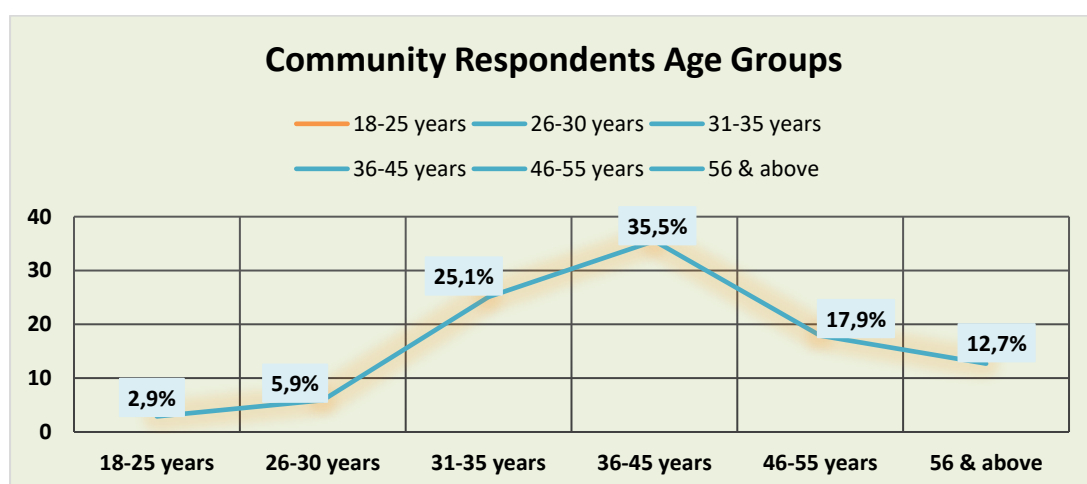
Table 4.3: Community's Demographic Profile

Variables	Categories	Frequency (%)
Gender	Male	31.0
	Female	69.0
Age	18-25	02.9
	26-30	05.9
	31-35	25.1
	36-45	35.5
	46-55	17.9
	56 and above	12.7
Home language	IsiZulu	78.0
	IsiThonga	21.0
	Other	01.0
Employment status	Self employed	23.5
	Unemployed	18.9
	Seeking employment	25.7
	Retired	10.4
	Other	21.5

Source: By the researcher (2021)

Out of 307 responses received, 212 (69%) females responded to the questionnaires while 95 (31%) were male. Scholarly studies conducted by StatsSA (2020) have also revealed that there are more females than males in the RSA, and as a result, women usually dominate social gatherings in number. Generally, the number of males who are in jails (under police stations' custody) and in prisons (incarcerated under the watch of prison wardens), known as Correctional Centres is huge in SA. This also reduces to the number of males available in the society.

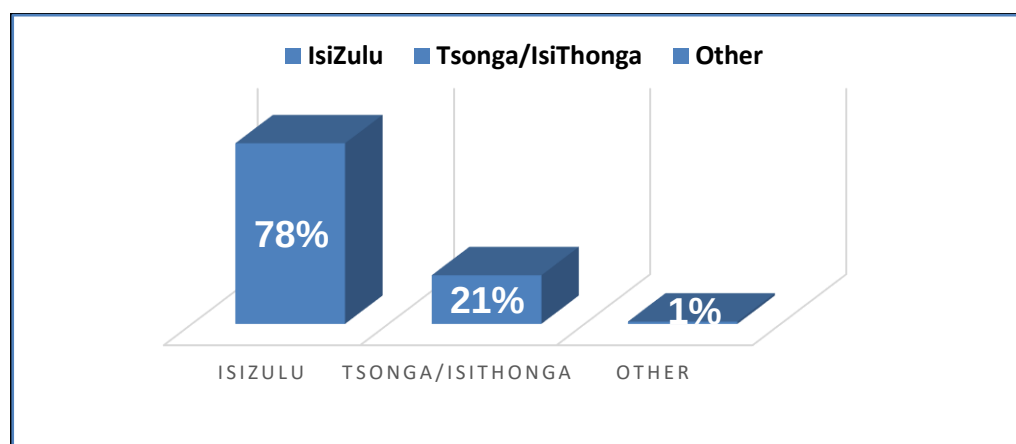
Figure 4.2.4: Community Respondents' Age Groups Profile



Source: By the researcher (2021)

Figure 4.2.4 shows that all age groups were represented in the study. Individuals under the age of 18 were not included due to ethical considerations. The youngest age group among the respondents were aged between 18 years and 25 years. This age group formed only 2.9% of total age groups. Only 5.9% of the respondents were 26-30 years old. Moreover, 25.1% of the respondents were individuals under 31-35 years while those within 36-45 years old age group accounted for 35.5% of respondents to the study. This age group was the most dominant and the most willing to participate in the study. Those who were between 46-55 years also accounted for 17.9% of the respondents, while only 12.7% of the respondents were 56 years and above. The middle-aged group (36-45 years) showed more interest in attending the festival than any other age group. It was followed by the youth.

Figure 4.2.7: Community Respondents' Home Language Profile



Source: By the researcher (2021)

Figure 4.2.7 displays data in percentages regarding languages spoken by those participating in the festival from the host community. The graph reveals that 78% of the respondents were isiZulu-speaking people. This is because the province (KZN) is home to the host of the festival. Although, this community resides at the area dominated by Tembe-thonga people, but most of them move inland for better jobs with firms and companies. In that process, most people learned speaking isiZulu and many people in the area have considered themselves isiZulu-speaking individuals. Those respondents using Tsonga as their home language formed 21% of the individuals surveyed. The respondents who indicated that they have other home language other than isiZulu and Tsonga accounted for only 1%.

Figure 4.2.6: Community Respondents' Employment Status Profile



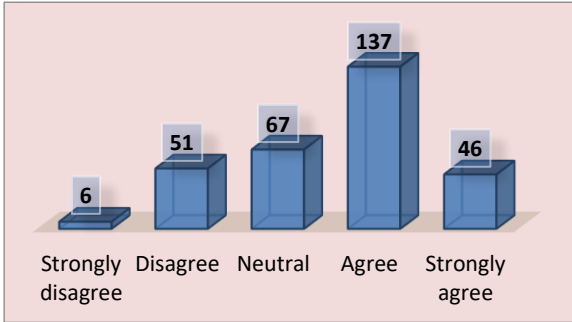
Source: By the researcher (2021)

Figure 4.2.6 indicates that the employment status of all the respondents, and it consisted the working, self employed, unemployed, retired and job seeking individuals. Those who have retired constituted 10.4% of the respondents and 18.9% were unemployed community members while 25.7% were unemployed . These percents imply that 55% of the respondents comprised the retired people and the unemployed. among the local people who participated in this study. The other 45% of working people comprised 21.5% and 23.5% of employed and self-employed respectively. The data has therefore shown that 55% of this community members were unemployed. This results correlates with the view of Quarterly Labour Force Survey that unemployment rate increased by 34.4% during the second quarter of year 2021 (Country Report: South Africa, 2021).

4.3.2 Community's Personal Understanding of Sustainability Concept

In this section, data on how community members understand the concept of sustainability is analysed. Table 4.3 (a) shows a direct question regarding understanding the concept and Table 4.3 (b) focuses on indirect questions regarding the concept.

Table 4.3 (a): Community's Responses on Understanding Sustainability Concept

Understanding of Sustainability Concept by community			
Statement of inquiry		Frequency	Percent
As a respondent, you do understand the concept of sustainability and its elements?		Frequency	Percent
	Strongly disagree	6	2.0%
	Disagree	51	16.6%
	Neutral	67	21.8%
	Agree	137	44.6%
	Strongly agree	46	15.0%
	Total	307	100%

Source: By the researcher (2021)

In table 4.3, respondents were asked whether they understood sustainability as the concept and its elements. Out of 307 respondents, 187 (59.6%) of the community members who were surveyed showed their understanding of sustainability and its elements namely environmental, economic and socio-cultural sustainability. Having a majority of the respondents who showed high level of understanding sustainability supports the results of studies by Chirieleison and Scrucca (2017), Tay, Chan, Vogt and Mohamed (2016), and Lim (2016), that the concept of sustainability and sustainable development had gained popularity in recent years.

Table 4.3 (b): Community's level of agreement regarding their understanding of "sustainability concept" (N = 307)

No.	Statement of enquiry	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
2.2	You do hear people speaking about sustainability most of the time.	2.3%	34.2%	31.9%	27.0%	4.6%
2.3	According to your knowledge, most members of the community do understand the concept of sustainability.	3.6%	34.9%	44.3%	13.7%	3.6%
2.4	Awareness campaigns are done in your community to help members understand sustainability.	55.7%	25.4%	7.5%	8.1%	3.3%
2.5	As a community member, you participate in activities supporting sustainable development.	6.5%	36.5%	44.0%	9.8%	3.3%
2.6	Awareness campaigns are done in your community to help members practice sustainable development.	10.7%	62.2%	13.4%	8.5%	5.2%

Source: By the researcher (2021)

Regarding the statement that respondents do hear people speak or talk about sustainability in their community, 31.9% of the respondents were neutral while those who disagreed were 36.5%. Society seems getting exposed to the concept of sustainability, hence corroborating the view expressed by Han, et al. (2019) that tourism destinations had recently put more effort on sustainable development initiatives.

Additionally, as regards the statement suggesting that members of the community do understand the concept of sustainability, 17.3% of the respondents agreed with the notion. The majority of the respondents (44.3%) were neutral regarding the statement. The other 38.4% of the respondents disagreed. It is important for developing countries in Africa including South Africa to understand and implement sustainable socio-economic development for improvement of citizens' daily life (Mojapelo & Modiba, 2021).

When the respondents were asked about occurrence of campaigns that promote awareness regarding sustainable development in the community, 81.1% of them denied any occurrence of sustainability awareness campaigns in their locality. It was found that the municipality and other structures of local leadership do not disseminate information regarding sustainability or sustainable development to the people. It has been highlighted in recent studies by Safshekan, Ozturen and Ghaedi (2020), and Cheng, Wu, Wang and Wu (2019) that the most neglected contributor to environmentally responsible behaviour and sustainable development is the local community given that the focus is usually on visitors and tourists.

The responses obtained from the respondents with regard to participation on sustainable development activities have shown that only 13.1% of them agreed. It is suggested by Safshekan, Ozturen and Ghaedi (2020) that local residents need to actively participate in sustainable practices, and be genuinely connected, attached, and involved in destination management. That suggestion is not reflected from these results.

When asked whether the community members are assisted using campaigns to help them practice sustainable development, the majority (72.9%) of the participants confirmed that nothing is done to increase the knowledge of the community regarding participation in sustainability activities. Notably, local municipalities are responsible for continuous community education and empowerment of people in the society participation on sustainable development. Amerta et al. (2018) and Read (2018) have asserted that local communities must not be considered a tourist attraction at a destination but be given a full chance to participate on a bigger scope of local tourism activities.

4.3.3 Community's Perceptions on Environmental Sustainability of Umthayi Marula Festival

In this section, the perceptions of community members regarding environmental sustainability of the festival are analysed below. Scholars agree that the concept 'event greening' can be used interchangeable with 'sustainable event management' and both concepts mean to plan and stage an event in consideration of environmental effects (Guizzardi, Mariani & Prayag, 2017; Li & Liu, 2020).

Table 4.3: Community's level of agreement regarding "environmental sustainability – perception" (N = 307)

No.	Statement of enquiry	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
3.1	During the harvesting of Amarula in preparation for the event, responsible harvesting is practised.	8.8%	64.5%	9.1%	11.7%	5.9%
3.2	Amarula trees are planted in order to make sure that as the event grows, there will always be enough Amarula fruits.	7.5%	70.4%	10.4%	7.8%	3.9%
3.3	There are existing plans to have a farm for Amarula trees in order to make provision for the event.	16.6%	15.0%	17.6%	45.9%	4.9%
3.4	During the event, no visible damage manifests on vegetation (grass, trees etc.).	8.8%	27.7%	43.3%	16.9%	3.3%
3.5	There are precautions and environment procedures that are followed by all event attendees.	11.1%	29.3%	45.9%	9.4%	4.2%
3.6	Emergency services including fire fighters are always available at the event.	12.4%	22.5%	12.4%	6.2%	46.6%
3.7	There are no air polluting activities (smoke-causing fireworks or unbearable dust caused unnecessarily) during the event.	13.4%	46.3%	14.7%	19.5%	6.2%
3.8	Waste management crew is always present during and after the event to ensure cleanliness of the area.	19.2%	19.9%	19.9%	36.5%	4.6%
3.9	Dustbins are always present during the event and are well managed.	22.8%	17.3%	5.2%	42.7%	12.1%
3.10	Dustbins are strategically placed for a maximised visibility and for being easily reachable by event attendees.	46.9%	30.3%	10.1%	8.1%	4.5%
3.11	Dustbins are placed for recycling purposes, meaning they are divided into dustbin for plastic, paper, glass, cans, and garbage.	64.2%	21.2%	5.2%	5.5%	3.9%
3.12	Toilets are strategically placed for a maximised visibility and for being easily reachable by event attendees.	25.4%	15.0%	6.5%	36.5%	16.6%
3.13	To reduce air pollution, attendees club instead of arriving in private vehicles.	11.4%	21.5%	51.1%	8.5%	7.5%

Source: By the researcher (2021)

Table 4.3 is an analysis of responses with regard to the environmental sustainability of Umthayi Marula Festival. The responses supplied by the respondents regarding whether responsible harvesting is considered when preparing 'ubuganu for the festival

showed that 73.3% community members perceived the practice of responsible harvesting as a non-occurring exercise when marula fruits are being harvested in preparation for the festival. Högbom, et al. (2021) in reference to sustainable development goal 12 posit that forests (both natural and commercial) are to be used with responsible consumption. Marula trees are a renewable resource, making it achievable to balance harvesting with consumption.

As concerned whether marula fruit trees are planted in order to keep up with the growing demand caused by festival growth, the majority of the participants (70.4%) disagreed, and the rest (7.5%) strongly disagreed. These results have indicated that marula tree is a wild fruit tree and no one takes responsibility to plant it in order to keep up with the growing demand of the fruit. Sustainable development of natural environment emanates from local community's environmentally responsible behaviour, which is achieved when local people are attached and involved in sustainable activities of the host community (Chen et al., 2018; Su et al., 2017; Su & Swanson, 2017).

In response to an enquiry, whether there are existing plans to have a farm for marula trees in order to make a continuous provision for the event, above 50% of the respondents agreed with the statement. Conversely, 17.6% of the respondents had no idea about the matter. Lambert (2021) states that in most countries, wild trees are owned by the state; thus, the local governments (like UMhlabuyalingana Local Municipality) remain with the responsibility to plant trees (marula trees/farm) that might be endangered in the near future. A study by Sajeva, Borrini-Feyerabend and Niederberger (2019) discovered that local communities' livelihood practices are based on local knowledge that has been in existence over generations. Additionally, local knowledge creates lasting bonds between local residents and the environment (Sajeva et al. 2019). In the light of that, government needs not to use approaches that are based on command and control, with an aggressive list of "do's and don'ts" that leave local communities with no choice, but to illegally access what already belonged to them. Regardless of a wide variety of perspectives in relation to natural resources and the way they should be managed in present society, Foggin (2021) submits that sustainability can be achieved through recognition of diversity of views.

Regarding manifestation of visible damage or degradation of vegetation during the festival, it was found that 43.3% of the participating residents indicated being ignorant, since they were neutral regarding the matter. On the other hand, respondents who thought vegetation is degraded during the festival were more than those who opposed the idea. The residents of UMhlabuyalingana depict contrary picture as Garnett et al. (2018) have reported that local communities who have long lived close to the land and indigenous peoples who appreciate the incalculable worth of biodiversity use and conserve the environment in sustainable ways.

The majority of the respondents (45.9%) were neutral as regards the statement that there are precautions and environmental procedures that are followed by all event attendees. Furthermore, 29.3% of the respondents disagreed and 11.1% strongly disagreed, while 4.2% strongly agreed and 9.4% agreed. Swilling, Musango and Wakeford (2016) state that in order to meaningfully lessen damage to the environments, sustainability should be promoted through 'greening' concept. In this case, Umthayi Marula Festival needs to be a 'green event', meaning a festival with activities that are friendly to the ecosystems.

Moreover, 46.6% and 6.2% of the respondents strongly agreed and agreed respectively that emergency services during the festival is present. Only 12.4% of the community members who participated in this study were neutral regarding the statement stating that emergency services, including fire fighters are always present at Umthayi Marula Festival. The other 34.9% of the respondents disagreed with the statement.

Meanwhile, other studies done in South Africa have indicated that some events (such as Diwali) expose people to air pollution that may cause illnesses such as itchy skin, breathlessness, eye irritation, cough, allergy, running nose and more. These illnesses are caused by elongated severe exposure to pollutants emanating from fireworks (Dangi & Bhise, 2020). In this study, the results have shown that the majority of the attendees of Umthayi Marula Festival perceived pollution. It was found that 59.7% of the respondents from the community disagreed that there are no air polluting activities

during the festival. Community members who were neutral were 45 (14.7%) out of 307 (100%) who participated of the survey.

Asking about waste management crew presence during and after the event to ensure cleanliness of the area, 41.1% of the respondents agreed and 19.9% were neutral. Only 39.1% of the respondents disagreed with the statement. According to Rafiee et al. (2018), the increase in waste composition is caused by changes on human lifestyle, which then bring negative effects on the ecosystems and people's health and wellbeing (Rafiee et al., 2018). Zhao and Wise (2019) assert that waste management should be considered as a priority in striving to achieve green events.

Moreover, the total of 54.8% community members who participated in the study agreed that well managed dustbins are always present during the festival. Only 5.2% of the respondents stood neutral regarding the statement. Waste management, through management of dustbins is important. (Dodds, 2018) reveals that festivals generate tons of waste – depending on the size of the event – that cause negative environmental impacts; and the authors further state that festivals also serve as a tool to explore how personal responsibility and sustainable practices relate to each other regarding management of waste. As suggested by Laing and Frost (2010), festivals (events) that host a large number should prioritise good management of waste on their agenda.

While the majority of the respondents agreed that well-managed dustbins are always present during the festival, the total of 77.2% of them disagreed that dustbins are strategically placed for maximised visibility as well as accessibility. When wastebins are not strategically place, this may not be good for the event in the long run since festivals have been identified by scholars such as Martinho, et al. (2018) as the one of the main contributors of solid waste accumulation.

Responding to the statement that dustbins are placed for recycling purposes (meaning they are divided into dust bins for plastic, paper, glass, cans [metal] and garbage), 85.4% of the participants disagreed. Waste separation tools were perceived to be not

in place during the festival by the community respondents. Umthayi Marula Festival is in contrast with South African Greening COP17 (2011), which suggested that guidelines and waste separation tools should be provided during an event for recycling purposes.

As regards the statement that when mobile toilets are placed, they are positioned for maximum visibility and easy reachability, 53.1% of the respondents agreed. This implies that toilets are visible and easily reachable at all times during the event. When an urgent call of nature takes its course and toilets are invisible to the public eye or not easily reachable in a social gathering, it is possible that people would seek an alternative solution. That solution might not be friendly to the environment. Rozbicka, Bird and Beattie (2019) in their study where they compared music festivals and refugees reception centres, reported that when people encounter challenges with regards to reaching toilets, they end up using scattered containers (like plastic bottles) as their alternative for toilets. That should be avoided at all costs.

Responding to the statement that most attendees club (share mobility) with an aim of reducing air pollution, 51.1% of the respondents were neutral and this might have been caused by the fact that it has never been noticed by the attendees. Carpooling comes with a wide variety of benefits including: provision of transport to those who do not own vehicles, reduction of fuel costs, traffic reduction and maximisation of safety for travellers (attendees) who travel as groups. According to Rijavec, Dadashzadeh, Žura, and Marsetič (2020) shared mobility modes such as carpooling is an effective solution that contributes in reducing congestion. They further state that shared mobility contribute towards mitigation of carbon dioxide emitted by vehicles, which may end up negatively affecting planet's Ozone Layer (Rijavec, et al., 2020).

4.3.4 Community's Perceptions on Economic Sustainability of Umthayi Marula Festival

This section presents the results obtained from responses bothering on community's perceptions regarding economic sustainability of the festival are interpreted and discussed.

Table 4.4: Community's level of agreement regarding "economic sustainability – perception" (N = 307)

No.	Statement of enquiry	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
4.1	The Umthayi Marula Festival creates temporal jobs for the local community.	2.6%	20.2%	19.9%	14.0%	43.3%
4.2	The event brings new business opportunities or maximise chances of starting own businesses for local community.	3.6%	27.4%	11.7%	47.6%	9.8%
4.3	The event brings growth for the existing businesses in the local area.	13.0%	20.2%	11.7%	20.8%	34.2%
4.4	Event organisers and local government do empower local people on entrepreneurship through skills development programmes.	11.1%	21.5%	51.1%	11.1%	5.2%
4.5	The local people do benefit from direct jobs due to the event occurrence.	12.4%	23.8%	11.1%	50.5%	2.3%
4.6	The local people do benefit from indirect jobs due to the event occurrence.	9.4%	18.2%	21.5%	43.3%	7.5%
4.7	Local SMMEs are allowed to sell their products and render their services in preparation for the event, during and after the event.	11.1%	25.4%	38.1%	10.7%	14.7%
4.8	There are standards that need to be met by all those who render their services and products to the event.	5.5%	29.3%	50.5%	10.4%	4.2%
4.9	The locals are the most financially benefiting people from the event	12.4%	59.0%	18.6%	7.5%	2.6%
4.10	Growth of the event is also reflected through growth of financial stability for indigenous people.	20.2%	56.0%	12.7%	8.8%	2.3%
4.11	Local artists do perform in the event and are subsidised for their participation.	5.9%	17.3%	18.2%	46.6%	12.1%

Source: By the researcher (2021)

Table 4.4 presents an analysis of how community members responded to all statements arranged in a 5 point Likert-scale regarding economic sustainability of Umthayi Marula Festival. First, 57.3% of the community members who participated in this study believed that Umthayi Marula Festival is perceived as an event that creates temporal jobs for the local community. Only 22.8% disagreed with the statement. Importantly, Umthayi Marula Festival contributes to community-based tourism which is explained by Lee and Jan (2019) as a tool that can be used by rural communities towards elevation of their economic status. Among all festival benefits, economic profit

is the most tangible aspect of events' benefits (Kwiatkowski, Diedering & Oklevik, 2018; Kwiatkowski & Oklevik, 2017).

The respondents who perceived Umthayi Marula Festival as an event that brings new business opportunities and maximise chances of starting own business for community members were 58.4%. According to Kwiatkowski and Oklevik (2017), and Diedering and Kwiatkowski (2015), festivals should be hosted with a desire for positive economic benefits. The rest of the respondents were either neutral or in disagreement.

Additionally, the majority of the respondents (55.2%) agreed that the festival brings growth for the existing businesses in the local area. Wise and Harris (2017) hinted that events (such as festivals) should serve as a destination's potential for generation of new revenue. Respondents who perceived the statement as untrue were 33.2%. Umthayi Marula Festival therefore does bring growth to existing businesses in the area.

The empowerment of local people on entrepreneurship through skills development programmes by the local government was part of the questionnaire statements. The respondents who perceived that as an existing activity were 16.3%. The majority of the respondents who were neutral regarding the statement stood at 51.1%. Such results showed that the community is not aware of initiatives that help develop entrepreneurial skills of local residents who attend Umthayi Marula Festival.

Scholars such as Mensah and Casadevall (2019) conducted a study that identified a growing uncontrolled consumption of goods. This high consumption contributes to the growing demand of goods production. From the findings of this study, 52.8% of the respondents agreed that the local people do benefit from direct jobs created by the festival. Notably, sustainable development is achieved through fair equitable distribution of income, and it is through community-based tourism that local products and services are directly sold to tourists (Lee & Jan, 2019).

Results further revealed that 50.8% of community members who participated in the study agreed that local people do benefit from indirect jobs resulting from event occurrence. Only 21.5% of the respondents were neutral thus implies they neither

agreed nor disagreed with the statement. If Umthayi Marula Festival plays a prominent role in creating indirect jobs for local residents, then the festival also contributes to the influx of new income for the host community due to generation of new revenue for local tourism establishments (Raj & Musgrave, 2009).

Similarly, small, medium, and micro businesses (SMMEs) play an important role in the development of an economy especially the developing countries such as South Africa. The community members who participated in this study were asked whether local SMMEs are allowed to sell products and services in preparation, during, and after the event, and 25.4% of the respondents agreed. Those who picked neutral option as regards having interest in SMMEs were 38.1%; and 26.5% disagreed with the statement. Bvuma and Marnewick (2020) submit that successful economies around the world have acknowledged the positive contribution that SMMEs play towards growth and development of the economy. In African countries, many economies are informal, however, SMMEs are a vehicle facilitating individuals' participation in the economy (Bvuma & Marnewick, 2020).

The criterion used for selection of role players in hosting local events should focus on local residents' empowerment. Currently, studies show that organisers who are already matured in hosting green events usually stand a good chance when bidding to host events (Wang, Wang & Wang, 2019). In this study, only 14.6% of the respondents agreed that there are standards that need to be met by those who render services and products to the event. While 50% of the respondents were neutral, 34.8% of them disagreed with the statement. These standards should serve as empowerment of host community in hosting events, and not as whatever that may stop community from participation.

Results revealed that Umthayi Marula Festival is perceived by the majority of local residents who participated in this study as a festival without financial benefit to the community. This perceived view was reiterated by 71.4% of the respondents who disagreed with the statement stating that local residents are the most financially benefiting people from the event. Only 10.1% agreed with the statement, while 18.6% of the respondents stood neutral. Based on these results, Umthayi Marula Festival is not yet in line with statement posited by Chirieleison and Scrucca, (2017), and

Arnegger and Herz (2016) that special events such as festivals are appreciated for being a local development instrument that generates benefits such as sense of pride, social cohesion, and positive reputation for the host communities. There is no sense of pride if the event deprives the local residents a financial gain they deserve.

The same element of deprivation was also revealed from how local residents have perceived the effects of festival growth. When asked whether festival growth is being reflected through growth of indigenous people's financial stability. Only 11.1% of the respondents agreed, while 76.2% of them disagreed with the statement. The other 12.7% of the respondents were neutral. These results are in contrast with the submission by Lee and Jan (2019), who suggested that traditional communities should use community-based tourism (such as cultural activities and festivals) to elevate their economic statuses.

According to the results of this study, 58.7% of the respondents agreed that local artists participate in the festival and get remunerated for their performance. It was only 18.2% of the respondents who had no idea regarding the matter, while 23.1% of the respondents denied a subsidised participation of local artists. Jepson and Clarke (2014) define festivals as events that are developed within a specified community to promote identity, but most importantly, to allow participation and involvement of local people. In the same vein, Dodds, Ali and Galaski (2018), and Du Cros and McKercher (2020) submit that festivals are currently identified as an activity that represents local cultural tourism products. Umthayi Marula Festival should therefore improve subsidised participation of local artists. Van der Hoeven and Hitters (2019) when discussing talent development through festivals, states that policies should be made, that will pay attention to, or address fair remuneration of developing artists through price floor. Price floor is an amount that should be set to determine minimum remuneration for all performers, including local artists.

4.3.5 Community's Perceptions on Socio-cultural sustainability of Umthayi Marula Festival

This section presents the perceptions of local residents regarding socio-cultural sustainability of the festival.

Table 4.5: Community's level of agreement regarding "socio-cultural sustainability – perception" (N = 307)

No.	Statement of enquiry	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
5.1	Local artists are used for performance with an aim of reflecting the real local pride to visitors during the event.	5.9%	23.5%	13.0%	41.4%	16.3%
5.2	Local culture and values are enhanced and revived by the event every time it takes place.	4.9%	21.5%	11.4%	42.7%	19.5%
5.3	As the event grows and gains popularity, the local culture is gradually eroded by the visitors influence	12.4%	41.7%	13.7%	23.8%	8.5%
5.4	As the event grows and gains popularity, the Western culture is gradually replacing the local culture and values	7.2%	20.8%	17.9%	47.9%	6.2%
5.5	The event occurrence results in a high number of young people being introduced to drugs	6.2%	54.7%	21.2%	12.7%	5.2%
5.6	The event occurrence results in a high number of young people being introduced to unintended sexual relationships.	8.8%	19.5%	45.6%	19.9%	6.2%
5.7	The event is hosted in the original traditional style as it was from its inception.	7.5%	40.4%	8.8%	30.9%	12.4%
5.8	The event revives the prominent role and importance of the king in the minds of the Tembe clan.	1.0%	1.6%	2.3%	3.9%	91.2%

Source: By the researcher (2021)

Table 4.5 presents an analysis of how community members responded to statements arranged in a 5 point Likert-scale to enquire about the socio-cultural sustainability of Umthayi Marula Festival. First, 57.7% of the respondents agreed that the local artists are given the opportunity to perform with an aim of reflecting the authentic local pride. While 29.3% of the respondents disagreed with the statement, another 13% of the community members who were participants stood neutral. The results showed that Umthayi Marula Festival is profitable community-based tourism activity that positively impacts local residents (Du Cros & McKercher, 2020).

In addition, 62.2% of the respondents were positive about the fact that local culture and values are enhanced and revived whenever the festival occurs. The other 26.4% of the respondents disagreed, and only 11.4% of the respondents were neutral. As the majority of respondents perceived Umthayi Marula Festival as an enhancer of local

cultural value, then social sustainability is reflected on the festival through empowerment, cultural identity, equity and participation (Mensah & Casadevall, 2019).

Importantly, cultural erosion should be prevented by communities that host events (festivals). Results of this study revealed that 54.1% of the respondents disagreed that growth and popularity of the festival erodes local culture due to influence from the visitors. The other 32.3% of the respondents agreed with the statement, while 13.7% of the respondents remained neutral. Based on these results, most community members think that the festival is still connected to social fundamentals of local people such as cultural values, social inclusion, sense of identity, and sense of belonging (Raj & Musgrave, 2009).

Furthermore, in response to whether the Western culture is gradually replacing the local culture and values as the event grows and gains popularity. The majority of the respondents agreed (54.1%), while those who disagreed were 27%. Respondents who opted to remain neutral accounted for 17.9%. It may not be good for the community when local culture is being replaced by foreign cultures. Local culture should be continually expressed and practiced in form of arts, crafts, and food. Giampiccoli and Kalis (2012) state that if this happens, local culture and values become a tourist attraction loaded with abundant community benefits.

On the statement suggesting that the festival results in a high number of youths being introduced to drugs, 60.9% of the respondents disagreed with the statement. The other 17.9% agreed, while 12.7% of respondents decided to be neutral. These results imply that the majority of the respondents believe that the event plays no role in introducing the youth to drug abuse. These results are in line with Tembe's (2012) view that the festival is a contributor and promoter of respect amongst Tembe society, and preservation of dignity and continuation of 'Ubuntu-botho' (humility). In the case of Umthayi Marula Festival, drug abuse by youth is not a challenge as shown by Day, Criss, Griffiths, Gujral, John-Leader, Johnston and Pit (2018) that internationally, festivals have reflected a high rate of illicit drug usage by young people.

Another study conducted by Wadds, Fileborn and Tomsen (2021) has indicated that due to the nature (impermanent) of festivals, these events usually provide unlimited explicit pursuit of pleasure. In this study, 26.1% of the respondents agreed that Umthayi Marula Festival serves as a platform where young people are introduced to unintended sexual relationships, while 28.3% disagreed with the statement. The majority of the respondents 45.6% were neutral on the matter. Such results showed that most of the respondents had no perceived idea in relation to the statement.

With regards to the statement on hosting Umthayi Marula Festival in the original traditional style as it was from the inception, 43.3% of the respondents agreed. While 8.8% of the respondents were neutral, the other 47.9% disagreed with the statement. These results showed some element of cultural erosion. Any identified changes in a way the event is staged need to be controlled to a point where it does not affect the socio-cultural element of sustainability for the festival.

It was also discovered that a significant majority of the respondents (95.1%) perceived the festival as an event that plays a prominent role in reviving the importance of the king (Mabhudu) in the minds of Tembe people. The results indicated that the event is perceived as a very important key player in sustaining socio-cultural activities of the community members who participated in the study. Inkosi gets a platform to remind the Tembe people about their culture and moral regeneration they must strive to achieve. Inkosi is the most respected knowledge holder (Govender, Mudaly & James, 2016).

4.4 CONCLUSION

This chapter presented analysis and interpretation of data collected through survey administered to all recruited tourists and community members of UMhlabuyalingana Area. It was found that the majority of the tourists (85.2%) and community (59.6%) agreed to the statement that they understood sustainability as a concept. The chapter showed that while the tourists perceived Umthayi Marula Festival as an environmentally sustainable event that still needs to put efforts in some areas; the local people perceived the festival as an environmentally and socio-culturally sustainable event that still needs to address economic sustainability aspect.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

This chapter concludes the study after the previous chapter has analysed and interpreted data collected from the participants. The data was gathered from a number of community members and tourists. A clear topic, aim of conducting this research and SMART (specific, measurable, achievable, realistic and time bound) objectives were presented in the first chapter. The study focused on discovering how community members and tourists perceive sustainability of the event (Umthayi Marula Festival). All reviewed literature was compiled and presented in chapter 2 of this study. The central theme of literature review was on sustainability and the focus was on sustainability of events and festivals. Chapter 3 presented how this study was designed and the methods that were used to conduct research. In chapter 4, careful analyses and interpretations of data earlier gathered were conducted, and that helped to locate some vital findings. This chapter therefore presents the conclusions reached from data provided by the participants (the tourists and the community members) who were attendees of Umthayi Marula Festival.

5.2 DISCUSSION AND CONCLUSIONS

It was outlined on the first chapter that Umthayi Marula Festival possesses a growth potential, but the event's future sustainability is in question. This study was then conducted to uncover how tourists and local residents perceive festival's sustainability. This research focused on studying perceptions of respondents in relation to environmental, economic and socio-cultural sustainability of Umthayi Marula Festival. The study objectives are used as themes for discussion. They are outlined, and under each objective, results are discussed and concluded. The chapter furthermore discusses ideas here referred to as recommendations pertaining to future planning and staging of Umthayi Marula Festival. Literature (as secondary data for this study) and primary data (obtained through survey) served as a guide to construct recommendations.

5.2.1 Discussion Under Study Objectives – Tourists Population

The recruited tourists sample comprised of more female participants (64.9%), but that could have no biased influence on the results. All age groups were fairly represented in the study, with the majority (29.9%) being the middle-aged (i.e. 36-45 years old) of the tourists. The majority of the tourists (60%) were South Africans, meaning they were domestic tourists. Similarly, a significant proportion (87%) of the tourists who participated on the survey came to UMhlabuyalingana area with a sole purpose of visiting/attending the festival.

In line with Chirieleison and Scrucca (2017) whose study discovered that sustainability concept has gained popularity in recent years, the respondents were familiar with the concept of sustainability. It was discovered that 85.2% of the tourists agreed that they understand the concept of sustainability. This has reinforced the reliability of the results. Additionally, 74.1% of the respondents did not only understand the concept of sustainability, but also expressed themselves as individuals who previously participated on sustainable development activities. Participation in sustainable development activities is important and it has been viewed as an enabler of inclusive prosperity (Ólafsdóttir, 2020).

One of the objectives of this study focused on the respondents who were tourists, and it is shown below.

5.2.1.1 To Assess How Tourists Perceive Environmental Element of Sustainability for Umthayi Marula Festival Within UMhlabuyalingana Local Municipality.

The perceptions of the tourists regarding the environmental sustainability of the festival were measured using agreement levels (5 point Likert-scale scale) on provided statements of enquiry. Regarding flora, 66.3% of the tourists had a perception that there is no visible damage manifesting upon vegetation during the festival. Mitchell and Diamant (2015) view folks as disturbing agents of natural setting, who negatively affect nature whenever they arrive. According to the results, this was not a perceived view of the respondents in the case of Umthayi Marula Festival. The research results also showed that 68.9% of the tourists thought there are precautions and

environmental procedures that all event attendees adhere to in order to maximise chances of greening the festival. Adopting precautions and procedures assist in greening events. Millar et al. (2018) have also reported that sustainable development goals were organised by the United Nations General Assembly, having universal determination to achieve sustainability. Sustainability can then be achieved through setting and implementing goals, procedures or precautions as a guide towards sustainable events.

The tourists also thought that the festival provides a safe environment for attendees. The majority (80.6%) of the respondents held a view that emergency services (such as fire fighters, police, and first aid) are always present at the event. As a crowd-puller event, Umthayi Marula Festival should maximise safety by drafting and implementing a decent risk management plan (Wadds, Fileborn & Tomsen, 2021; Nadda, Arnott & Sealy, 2020). No air polluting or hazardous activities were perceived during the festival as indicated by 67.6% of the tourists. Assessing the festival's air pollution risk will help in the mitigation of unhealthy air polluting activities (Masseran, 2021). In addition, 79.8% of the tourists perceived Umthayi Marula Festival as good event in terms of waste management. A remarkable presence of dustbins was reported by 81% of the respondents. Similarly, 45.5% of the tourists thought dustbins are not placed for maximum visibility and on another question, 45.5% also revealed that there are no efforts to place bins for recycling purposes. Good waste management contributes towards achieving green events (Zhao & Wise, 2019; Jones, 2017).

Moreover, 81.6% of the tourists perceived placement of toilets being user friendly, as it favours reachability and maximum visibility. Mobile toilets are environmentally friendly as they can use grey water to refresh (Laing & Frost, 2010). Based on the perceptions expressed by 70.2% of the tourists, the festival is not a threat to the ozone layer since event visitors are carpooling for transport, which reduces the number of vehicles releasing carbon. The use of shuttle buses, carpooling and grouping up contributes towards achieving environmentally sustainable events (Laing & Frost, 2010; DEA, 2019).

It was also found that 74.1% of the tourists that participated in this study perceived that event planners ensure water conservation throughout the festival. Water is a natural resource playing a role in tourism industry and should be conserved. According to Folgado-Fernández, Di-Clemente, Mogollón and Campón-Cerro (2018), water conservation can be achieved through developing and implementing practical initiatives that involve conserving water while hosting festivals. The results have shown that tourist perceived the environmental sustainability of the event as an element of sustainability that is in place, but also believed that this could still be improved. The following objectives focussed on community members.

5.2.2 Discussion Under Study Objectives – Community Population

Community members who participated as respondents in the survey were 69% females, while there were 31% males. The above sampled population corroborates the fact that females are statistically dominating South African population (StatsSA, 2020). Age groups ranged from 18 years to 56 years and above. The middle-aged participants (36-45 years old) accounted for 29.9% of the respondents. Most of the local residents (78%) were isiZulu-speaking people. Among these respondents, only 21.5% were employed, and the rest were either self-employed (23.5%), unemployed (18.9%), seeking employment (25.7%), or retired (10.4%). These results of employment rate for Umthayi Marula Festival community respondents have confirmed Quarterly Labour Force Survey conducted in the second quarter of 2021, which revealed that unemployment rate increased by 34.4% in South Africa (Country Report: South Africa, 2021).

The majority of the community members surveyed understood the concept of sustainability, 59.6% agreed to having understanding of the concept. This percent is lower compared to 85.2% of the tourists who indicated understanding of the concept. Awareness programmes should be done to educate Umthayi Marula Festival host community members about sustainable development, and emphasizing the role that can be played by local residents to promote it. This further implies that sustainable development has not yet gained popularity in UMhlabuyalingana area. The process of gaining knowledge regarding sustainability is still ongoing for the benefit of Umthayi

Marula Festival host community like in other developing countries (such as China) (Tay, Chan, Vogt & Mohamed, 2016; Lim, 2016).

The majority of community members that participated in the study indicated that they are exposed to the talks about sustainability, but never been assisted to participate in sustainable development. Local residents should actively participate in sustainable practices and be considered for destination management (Safshekan, Ozturen & Ghaedi, 2020). Non-existence of campaigns to promote sustainable development in UMhlabuyalingana Local Municipality was also discovered as 81.1% of the community members disagreed that campaigns do take place. Previous studies revealed that local residents are usually the most neglected contributors to sustainable development (Safshekan, Ozturen & Ghaedi, 2020; Cheng, Wu, Wang & Wu, 2019). According to Amerta et al. (2018), and Read (2018), host community members should not be treated as tourist attractions in any destination, but be allowed to actively participate on tourism activities with no limits.

Three study objectives that focused on data provided by the community members, and presented as follows.

5.2.2.1 Objective 1: To find out what are community's perceptions on the environmental sustainability of Umthayi Marula Festival within uMhlabuyalingana Local Municipality.

Umthayi Marula Festival sets its theme around fermented juice brewed from fruits that are harvested from marula trees. Sustaining marula trees can be the first step towards achieving environmental sustainability of the festival. Among the local community respondents, 73.3% did not perceive marula harvesting in preparation for the festival as a responsible harvesting. According to the results, 77.9% of the respondents thought the festival hosts have no initiatives or means in place to keep up with the growing demand of marula trees. Forests (trees) as renewable resources should be consumed responsibly and that consumption needs to be balanced through pruning, plantation and protection of trees (Högbom, et al., 2021). This is not the case regarding annual marula harvest towards Umthayi Marula Festival. The majority (50%) of the

respondents agreed that there is an existing future plan to farm marula trees as it was pronounced in one of the previous events. This plan should be speed up before marula tree is endangered.

A total of 43.3% of the respondents opted to remain neutral on the statement about visible degradation of vegetation during the festival, this meant the community members are not aware or paying attention to this crucial matter. Most of the respondents (46%) were also neutral regarding a statement on precautions and environmental procedures that are followed by all event attendees during the event. Wakeford (2016) submits that sustainability needs to be promoted using the concept 'greening'. A majority of community members, 52.8% believed that there is visible presence of emergency services during the festival. As the presence of emergency services represent a safe environment, 59.7% of the respondents thought there are air polluting activities during the festival. According to Dangi and Bhise (2020), long exposure to air polluting activities may cause illness to attendees.

The majority (41.1%) of the respondents believed that the waste management crew is always present to deal with waste during the festival. In addition, 39.1% of the respondents disagreed and 19.9% were neutral. Unmanaged waste becomes a threat to human health and to the ecosystems (Rafiee et al., 2018), therefore, waste management should remain a tool to achieve green festivals (Zhao & Wise, 2019). Community members who participated in this study, 54.8% held a perception that dustbins are always present at Umthayi Marula Festival as part of waste management plan. While the majority held such a perception, 77.2% of the respondents thought dustbins are not placed strategically for maximum visibility and accessibility. Additionally, the majority of the community members (85.4%) thought dustbins are not placed for recycling purposes during the festival. All events (including Umthayi Marula Festival) in South Africa should provide waste separation tools for recycling purposes (Greening COP17, 2011). Unlike dustbins, 53.1% of the respondents believed that toilets are placed for reachability and maximum visibility during the festival.

5.2.2.2 Objective 2: To evaluate how participating community members perceive the economic sustainability of Umthayi Marula Festival at uMhlabuyalingana Local Municipality.

Respondents from the community (57.3%) viewed the festival as a creator of temporal jobs in the local area. Festivals are part of community-based tourism that is used by host communities to boost local economy (Lee & Jan, 2019). Umthayi Marula Festival was also perceived by 58.4% of the community members as creator of new business opportunities. Economic profit as one of the community benefits is a practical aspect that can be brought by an event to the local community (Kwiatkowski, Diederling & Oklevik, 2018). Similarly, 55% of the respondents thought the festival contributes towards growth of existing businesses. A remarkable role of Umthayi Marula Festival as an event would be the generation of new revenue for local residents (Wise & Harris, 2017).

On a statement regarding government initiatives aimed at developing entrepreneurship skills to empowerment local people, 51.1% of the community members who participated in this study could not provide conclusive response about being aware of such initiatives and remained neutral. These results imply that community members are not aware of entrepreneurship empowerment initiatives.

The majority (52.8%) of the local people believed that there are direct jobs created through the festival that they benefit from. This is in line with Lee and Jan's (2019) submission that community-based tourism activities such as festivals provide local people with an opportunity to directly sell products and services to tourists and other locals. A majority (50.8%) of the respondents thought that even indirect jobs are created by the festival. On the statement whether festival organisers do allow SMMEs to sell their products and services during the event, 38.1% of the community members remained neutral. This indicated their lack of interest on SMMEs. Bvuma and Marnewick (2020) identify SMMEs as wagons of transporting local people to participation on local economy, thus community members should actively participate on SMMEs.

Respondents who opted to remain neutral were 50 % regarding the statement on whether they think there are standards that needs to be met by those who render products and services during the festival. This result suggests that there is either ignorance of community members or lack of responsibility from festival organisers. It was also found that 71.4% of the community members perceived the festival as of no financial benefit to the community. This result informs the researcher that the festival does not support the views of Chirieleison and Scrucca (2017), as well as what Arnegger and Herz (2016) who submitted that events (festivals) are a local tool for development that should produce benefits, local pride, and positive reputation for local residents. There is no local pride when a festival deprives host community a well-deserved financial benefit.

Growth of the festival was perceived by the majority of the respondents (76.2%) as not corresponding with financial stability of the local community. However, 58.7% of the respondents agreed that local artists are given an opportunity to perform and remunerated accordingly, thus they believed that the local community has not been completely denied of benefit accrued from the festival. In this way, festivals represent local cultural tourism products that may come with financial gain (Du Cros & McKercher, 2020).

5.2.2.3 Objective 3: To evaluate how participating community members perceive socio-cultural sustainability of Umthayi Marula Festival at uMhlabuyalingana Local Municipality.

Hiring local artists to perform during the festival was perceived by the majority (57.7%) of the community members as a good act that reflects local pride to visitors. Participation in local festivals is identified by Mensah and Casadevall (2019) as one of socio-cultural sustainability aspects. It was found that 62.2% of the participants from the community thought culture and values of indigenous people are enhanced by the event every time it occurs. A majority (54.1%) of the participants believed that growth and popularity of the festival play no role in local culture erosion. As local people gather to display their culture, it is believed that there is enough chance to influence visitors with their culture, and not the other way round. It was also discovered that 54.1% of

the community members thought Western culture may gradually replace local culture as the festival continues to occur annually. This might be due to organisers hiring music artists who perform genres that are not culture related. For local culture and values to remain a tourist attraction filled with host community benefits, Giampiccoli and Kalis (2012) suggest that local arts, crafts and food be continually expressed and practiced.

A significant proportion (60.9%) of the participants from the community disagreed that the festival results in a high number of youths being introduced to drugs. Umthayi Marula Festivals is not one of the events that have been reported to influence a high rate of illicit drug usage by young people (Day, Criss, Griffiths, Gujral, John-Leader, Johnston & Pit, 2018). Festivals are known to occur within a very limited time, which according to Wadds, Fileborn and Tomsen (2021) promote uncontrolled explicit pursuit of pleasure. For Umthayi Marula Festival, 45.6% of the participants reserved their views on whether the festival does introduce young people to unintended sexual relationships or activities.

Furthermore, 47.9% of the respondents held a perception that Umthayi Marula Festival is no longer hosted in the original traditional style as it was on its inception. These results speak to cultural erosion and Western influence that might affect the authenticity of the event. The festival was perceived by 95.1% of the respondents as an event that plays a prominent role in reviving the importance of the King in the minds of the Tembe people. Inkosi Mabhudu Tembe is one of the respected knowledge holders of the local people (Govender, Mudaly & James, 2016).

5.2.3 Conclusions Under Study Objectives

Conclusions are presented, given direction by study objectives below.

5.2.3.1 To assess how tourists perceive environmental element of sustainability for Umthayi Marula Festival within uMhlabuyalingana Local Municipality; the following conclusion is made.

The respondents held a view that during the festival, there is no occurrence of vegetation degradation. They also believed that event organisers do implement environmental precautionary procedures to protect the ecosystems and natural resources. The tourists perceived that the festival provides a safe environment for humans through the presence of emergency services. The event is believed to be an air pollutants free festival. The tourists who participated in the study thought dustbins and waste management crew is always present during the event. On the same issue of waste management, the tourists who participated in this study held a view that dustbins are not placed strategically for maximum visibility and the separation of dustbins for recycling purposes is not arranged. Regarding sanitation, the respondents thought toilets are always present during the event and they are strategically placed for maximum visibility and reachability. The findings showed that the tourists have a view that most attendees group themselves in vehicles when they visit Umthayi Marula Festival with an aim of reducing carbon that is released by cars. They (the tourists) also held a view that water is conserved during the event, meaning they witness no water wastage throughout the festival. Results from this study have shown that many tourists perceived Umthayi Marula Festival as an event that is environmentally sustainable, but still need attention in some key areas such as in waste management (recycling).

5.2.3.2 To find out what are community's perceptions on the environmental sustainability of Umthayi Marula Festival within uMhlabuyalingana Local Municipality; the following conclusion is made.

Moreover, the community members who participated in this study held a view that responsible harvesting is not considered during marula harvest season and there are no existing campaigns on planting this important tree as part of Tembe culture. This implies that the community is not aware of any current plans to farm the trees but it was once pronounced that a plan to farm marula trees is in the pipeline during a previous UMF event. As the results unfolded, it was revealed that community members do not pay attention to whether vegetation is degraded or not during the festival. There is also less attention paid by the community to matters of what event planners consider in their planning, in relation to environmental sustainability of the festival. The festival

was also perceived by the community members as safe environment for all attendees, since emergency services are always present. Contrary to the tourists views, the community members believed that the event has air polluting activities. Community members from UMhlabuyalingana who attend the festival thought the waste management crew is always present during the event. With regards to waste management, the community held a view that dustbins are available but not placed strategically for maximum visibility and the separation of waste into different dustbins for recycling purposes is not yet done for this festival. On the issue of sanitation, the community members believed that toilets are always present during the event and are placed strategically for maximum visibility and reachability. The community members paid no attention to whether festival attendees do carpooling when they attend Umthayi Marula Festival, with an aim of reducing carbon emissions. Results of this study also revealed that Umthayi Marula Festival is perceived by community members as an environmentally sustainable event, but with crucial key areas that need attention.

5.2.3.3 To evaluate how participating community members perceive the economic sustainability of Umthayi Marula Festival at uMhlabuyalingana Local Municipality; the following conclusion is made.

The community members believed that the festival creates temporal direct jobs and indirect jobs for local people. The event was also believed by many participants from the community capable of bringing new business opportunities, but also to contribute growth to existing businesses. The majority of community members who participated in this study held no view on whether festival organisers and local government provide skills development programmes to empower local people on entrepreneurship. The respondents expressed diverse views on whether local SMMEs are allowed to sell their products and services during the event.

First, the community members thought local people as custodians of culture and the celebration are not the most financially benefitting party from the festival. It was also believed that growth of the festival reflect no effects in financial stability of indigenous people. Most local residents perceived Umthayi Marula Festival as an event that remunerates local artists who are hired to perform at the festival. Results of this study showed that Umthayi Marula Festival is an economically sustainable event, but in

relation to local residents, there is still a need to attend to some key areas. Areas of attention include making the event to mostly benefit local people (financially), and that growth of the event must mean more financial stability for local residents.

5.2.3.4 To evaluate how participating community members perceive socio-cultural sustainability of Umthayi Marula Festival at uMhlabuyalingana Local Municipality; the following conclusion is reached.

According to the results of this study, it has been locally perceived that local artists do perform during the festival, which in return reflects local pride to visitors. The community members who participated in the study held a view that Umthayi Marula Festival enhances local culture and values every time it takes place. The community members also had a perception that growth of the event contribute nothing to culture erosion, yet the element of Western culture influence is believed to be in existence and modernise the festival. It was also believed that the event plays no role in introducing young people to drugs and unintended sexual activities. Most community members thought the event is no longer hosted like it was in its former years. Most of the community members also held a view that Umthayi Marula Festival revive a prominent role of the King in the minds of the Tembe people, and that Umthayi Marula Festival is a socio-culturally sustainable event.

5.3 RECOMMENDATIONS

This section present researcher's recommendations based on findings of this study.

- Based on research findings, this study recommends that Umthayi Marula Festival host may use the South African Arbour week (01 – 07 September) to promote plantation and protection of the scarce marula trees at UMhlabuyalingana Local Municipality.
- Marula should be identified as the endangered species of plants due to its high consumption occurring annually without a plan to replant.
- It is also recommended that festival organisers may arrange recycling bins, and place them on site to save the environment during the event.

- This study recommends skills development programmes for local people in order to empower them on entrepreneurship. This will help the host community to be in a position to sell their products and services to festival attendees, with basic knowledge of managing a small scale business.
- It is recommended that a number of local artists who perform during the festival be increased.
- It is recommended that the core values and culture of Tembe people and Umthayi Marula Festival be recorded and archived for future generations.
- It is recommended that a drug checking services station be provided during Umthayi Marula Festival. The findings of the study previously conducted by Day, Criss, Griffiths, Gujral, John-Leader, Johnston and Pit (2018) showed that “drug checking services could potentially play a major role in harm reduction and health promotion programming for young people attending festivals” (Day et al., 2018, p. 1).

5.4 CONCLUSION

This last chapter of the study presented and discussed findings under the objectives that were set before the research began. After discussion of findings, recommendations were put forward. This study addressed the objectives and answered all related research questions. Based on findings this study recommended that uMhlabuyalingana Local Municipality, in collaboration with Tembe Tribal Authority, and Tourism KwaZulu-Natal, continue to provide Event Management education to current and prospective tourism-related event planners. To event organisers, this study also recommended that marula trees be formally planted, dustbins be placed for recycling purposes, performing local artists line-up be increased, Tembe people’s core values be recorded for archival purposes and drug checking services station be provided for the festival. By doing so, anyone who wants to help sustain the Umthayi Marula Festival and manage a negative impact before, during, and after the festival will have an equal opportunity. This study believes that, if all recommendations listed supra are correctly implemented, Umthayi Marula Festival will be a sustainable event, and stand to be witnessed by future generations. This will also contribute to having sustainable events in the RSA.

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ANNEXURE A: Tourists questionnaire



UNIVERSITY OF ZULULAND KWADLANGEZWA

Questionnaire for Tourists/Visitors/Guests

No.....

This study is conducted by a masters student from University of Zululand's Department of Recreation and Tourism with an aim of using the findings for the improvement of Umthayi Marula Festival. Provision of honest answers to these questions may take approximately only 10 minutes. All respondents will remain anonymous and all provided information will be utilised for research purposes only.

It is requested that response to the questions below may be honest and accurate as possible. Please answer by ticking (✓) where it is necessary in the box.

SECTION 1: Demographic details

1.1 Gender

Male	1
Female	2

1.2 Age

1.2.1	18-25	1
1.2.2	26-30	2
1.2.3	31-35	3
1.2.4	36-45	4
1.2.5	46-55	5
1.2.6	56 and above	6

1.3 Country of Origin

1.3.1	South Africa	1
1.3.2	Swaziland	2
1.3.3	Mozambique	3
1.3.4	Other (please specify)	4

1.4 Reason for visiting uMhlabuyalingana Area

1.4.1	To attend Umthayi Marula Festival	1
1.4.2	Attracted by nature and the landscape	2
1.4.3	Business purposes	3

SECTION 2: Understanding the concept of sustainability and its environmental, economic & socio-cultural elements.

No.	Statement of enquiry	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
2.1	As a respondent you do understand the concept of sustainability and its elements.	1	2	3	4	5
2.2	You do hear people speaking about sustainability most of the time.	1	2	3	4	5
2.3	According to your knowledge, members of the society at large do understand the concept of sustainability.	1	2	3	4	5

2.4	Awareness campaigns are done on your community to help community members understand sustainability.	1	2	3	4	5
2.5	As a community member you participate on activities supporting sustainable development.	1	2	3	4	5
2.6	Awareness campaigns are done on your community to help community members practice sustainable development.	1	2	3	4	5

SECTION 3: Questions on Environmental element of sustainability

No.	Statement of enquiry	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
3.1	During the event there is no visible damage that manifest upon vegetation (grass, trees...).	1	2	3	4	5
3.2	There are precautions and environment procedures that are followed by all event attendees.	1	2	3	4	5
3.3	Emergency services (including fire fighters) are always available at the event.	1	2	3	4	5
3.4	There are no air polluting activities (smoke-causing fireworks or unbearable dust caused unnecessarily) during the event.	1	2	3	4	5
3.5	Waste management crew is always present during and after the event to ensure cleanliness of the area.	1	2	3	4	5
3.6	Dust bins are always present during the event and are well managed.	1	2	3	4	5
3.7	Dust bins are strategically placed for a maximised visibility and for being easily reachable by event attendees.	1	2	3	4	5
3.8	Dust bins are placed for recycling purposes, meaning they are divided into dust bin for plastic, paper, glass, cans and garbage.	1	2	3	4	5
3.9	Toilets are strategically placed for a maximised visibility and for being easily reachable by event attendees.	1	2	3	4	5
3.10	To reduce air pollution, most attendees club instead of arriving in private vehicles.	1	2	3	4	5
3.11	Water conservation is ensured by event planners throughout the event	1	2	3	4	5

Thanks for your time and contribution. It is highly appreciated!

ANNEXURE B: Local community questionnaire



UNIVERSITY OF ZULULAND KWADLANGEZWA

Questionnaire for Indigenous Community

No.....

This study is conducted by a Masters student from University of Zululand's Department of Recreation and Tourism with an aim of using the findings for the improvement of Umthayi Marula Festival. Provision of honest answers to these questions may take approximately only 10 minutes. All respondents will remain anonymous and all provided information will be utilised for research purposes only.

It is requested that response to the questions below may be honest and accurate as possible. Please answer by ticking (✓) where it is necessary in the box.

SECTION 1: Demographic details

1.1 Gender

Male	1
Female	2

1.2 Age

1.2.1	18-25	1
1.2.2	26-30	2
1.2.3	31-35	3
1.2.4	36-45	4
1.2.5	46-55	5
1.2.6	56 and above	6

1.3 Home Language

1.3.1	IsiZulu	1
1.3.2	Tsonga	2
1.3.3	Other (please specify)	3

1.4 Employment Status

1.4.1	Self employed	1
1.4.2	Unemployed	2
1.4.3	Seeking employment	3
1.4.4	Retired	4
1.4.5	Other (please specify)	5

SECTION 2: Understanding the concept of Sustainability and its environmental, economic & Socio-cultural elements.

No.	Statement of enquiry	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
2.1	As a respondent you do understand the concept of sustainability and its elements.	1	2	3	4	5
2.2	You do hear people speaking about sustainability most of the time.	1	2	3	4	5
2.3	According to your knowledge, most members of the community do understand the concept of sustainability.	1	2	3	4	5

2.4	Awareness campaigns are done in your community to help members understand sustainability.	1	2	3	4	5
2.5	As a community member you participate in activities supporting sustainable development.	1	2	3	4	5
2.6	Awareness campaigns are done on your community to help members practice sustainable development.	1	2	3	4	5

SECTION 3: Questions on Environmental element of sustainability

No.	Statement of enquiry	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
3.1	During the harvesting of Amarula in preparation for the event, responsible harvesting is practised.	1	2	3	4	5
3.2	Amarula Trees are planted in order to make sure that as the event grows, there will always be enough Amarula fruits.	1	2	3	4	5
3.3	There are existing plans to have a farm for Amarula trees, in order to make provision for the event.	1	2	3	4	5
3.4	During the event there is no visible damage that manifest upon vegetation (grass, trees...).	1	2	3	4	5
3.5	There are precautions and environment procedures that are followed by all event attendees.	1	2	3	4	5
3.6	Emergency services (including fire fighters) are always available at the event.	1	2	3	4	5
3.7	There are no air polluting activities (smoke-causing fireworks or unbearable dust caused unnecessarily) during the event.	1	2	3	4	5
3.8	Waste management crew is always present during and after the event to ensure cleanliness of the area.	1	2	3	4	5
3.9	Dust bins are always present during the event and are well managed.	1	2	3	4	5
3.10	Dust bins are strategically placed for a maximised visibility and for being easily reachable by event attendees.	1	2	3	4	5
3.11	Dust bins are placed for recycling purposes, meaning they are divided into dust bin for plastic, paper, glass, cans and garbage.	1	2	3	4	5
3.12	Toilets are strategically placed for a maximised visibility and for being easily reachable by event attendees.	1	2	3	4	5
3.13	To reduce air pollution, most attendees club instead of arriving in private vehicles.	1	2	3	4	5

SECTION 4: Questions on Economic element of sustainability

No.	Statement of enquiry	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
4.1	The Umthayi Marula Festival creates temporal jobs for the local community.	1	2	3	4	5
4.2	The event brings new business opportunities or maximise chances of starting own businesses for local community.	1	2	3	4	5

4.3	The event brings growth for the existing businesses in the local area.	1	2	3	4	5
4.4	Event organisers and local government do empower local people on entrepreneurship through skills development programmes.	1	2	3	4	5
4.5	The local people do benefit from direct jobs due to the event occurrence.	1	2	3	4	5
4.6	The local people do benefit from indirect jobs due to the event occurrence.	1	2	3	4	5
4.7	Local SMMEs are allowed to sell their products and render their services in preparation for the event, during and after the event.	1	2	3	4	5
4.8	There are standards that need to be met by all those who render their services and products to the event.	1	2	3	4	5
4.9	The locals are the most financially benefiting people from the event	1	2	3	4	5
4.10	Growth of the event is also reflected through growth of financial stability for indigenous people.	1	2	3	4	5
4.11	Local artists do perform in the event and are subsidised for their participation.	1	2	3	4	5

SECTION 5: Questions on Socio-cultural element of sustainability

No.	Statement of enquiry	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
5.1	Local artists are used for performance with an aim of reflecting the real local pride to visitors during the event.	1	2	3	4	5
5.2	Local culture and values are enhanced and revived by the event every time it takes place.	1	2	3	4	5
5.3	As the event grows and gains popularity the local culture is gradually eroded by the visitors influence	1	2	3	4	5
5.4	As the event grows and gains popularity the Western culture is gradually replacing the local culture and values	1	2	3	4	5
5.5	The event occurrence result in a high number of young people being introduced to drugs	1	2	3	4	5
5.6	The event occurrence result in a high number of young people being introduced to unintended sexual relationships.	1	2	3	4	5
5.7	The event is hosted in the original traditional style as it was from its first inception.	1	2	3	4	5
5.8	The event revives the prominent role and importance of the king in the minds of the Tembe clan.	1	2	3	4	5

Thanks for your time and contribution. It is highly appreciated!

ANNEXURE C: Ethical clearance

UNIVERSITY OF ZULULAND
RESEARCH ETHICS COMMITTEE
(Reg No: UZREC 171110-030)



RESEARCH & INNOVATION

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ETHICAL CLEARANCE CERTIFICATE

Certificate Number	UZREC 171110-030 PGM 2019/20					
Project Title	Tourists' and community perceptions on sustainability of mthayi marula festival in KwaZulu-Natal					
Principal Researcher/ Investigator	M.J Dlamini					
Supervisor and Co-supervisor	Dr G.S Nkosi			Dr M.S Nkwanyana		
Department	Recreation and Tourism					
Faculty	Arts					
Type of Risk	Medium Risk- Data collection from people					
Nature of Project	Honours/4 th Year		Master's	x	Doctoral	Departmental

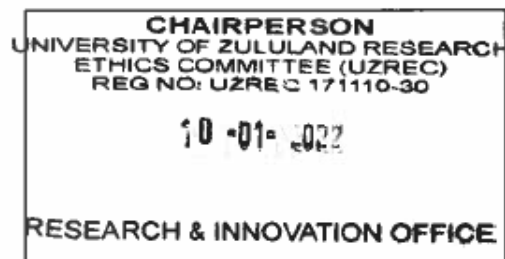
The University of Zululand's Research Ethics Committee (UZREC) hereby gives ethical renewal approval in respect of the undertakings contained in the above-mentioned project. This approval is extended for another 1 year. The Researcher may therefore continue with data collection as from the date of this Certificate, using the certificate number indicated above.

SPECIAL CONDITIONS:

- (1) This certificate is valid for 1 year from the date of issue.
- (2) Principal researcher must provide an annual report to the UZREC in the prescribed format [due date- 10 January 2023]
- (3) The UZREC must be informed immediately of any material change in the conditions or undertakings mentioned in the documents that were presented to the meeting.
- (4) Under the Protection of Personal Information Act, 04 of 2013 ("POPIA"), researchers have a general legal duty to protect information they process. They must ensure the security and protection of any personal information processed through the research and provide a compliant and consistent approach to data protection. The information collected via interviews must be for research purposes only. No personal information such as opinions, views and academic background may be linked to the respondents' identity or shared with anyone for marketing purposes or otherwise.

The UZREC wishes the researcher well in conducting research.


Prof. Nokuthula Kunene
Chairperson: University Research Ethics Committee
Deputy Vice-Chancellor: Research & Innovation
10 January 2022



ANNEXURE D: Editor's note/letter

Writing Splendour Services & Consultancy (A Subsidiary of Oaks- Executive Consult)

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Writing

December 7, 2021

To Whom It May Concern

EDITING AND PROOFREADING OF A DISSERTATION

This is to certify that I, (Olumuyiwa A. Kehinde) edited and proofread **Mr Mmeli Joel Dlamini's** dissertation titled: **Tourists' and Community's Perceptions on Sustainability of Umthayi Marula Festival in KwaZulu-Natal.**

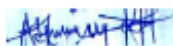
Specifically, I commented on the grammatical anomalies in MS Word Track Changes and review mode by the insertion of comment balloons prior to returning the document to him. Corrections were made in respect of grammar, punctuation, spelling, syntax, tense and language usage, sense and flow, syntactic and semantic cohesion, clarity of expressions, appropriate use of reference style, typing format and layout.

I have completed my PhD programme, and I have earned a Master's degree in English, Bachelor of Arts in English Studies, Diploma in Communication Science, and Teachers' Grade II Certificate. I have been teaching Advanced English Courses for the past 8 years. I also teach English for IELTS and TOEFL examinations. Furthermore, I have been regularly editing and proofreading academic, research dissertations, theses, articles, and other documents for the past 6 years in different disciplines for publishing /editing firms, schools, and individuals.

I trust that the document will prove acceptable in terms of editing, formatting and proofreading criteria.

Thank you.

Yours sincerely,



Mr O.A. Kehinde

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ANNEXURE E: Turnitin Report (Page 1 of 22)

Dissertation

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