THE ROLE OF TRADITIONAL LEADERS IN COMMUNITY DEVELOPMENT: A CASE OF MBHASHE LOCAL MUNICIPALITY

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THE ROLE OF TRADITIONAL LEADERS IN COMMUNITY DEVELOPMENT: A CASE OF MBHASHE LOCAL MUNICIPALITY

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DECLARATION

I, Nokuzola Lulekwa Tsoko, Student no: 213485486, declare that “The role of Traditional Leaders in community development, a case of Mbhashe Local Municipality” is my own work that has not been submitted for assessment or completion of any postgraduate qualification to another University or for another qualification.

Nokuzola Lulekwa Tsoko
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ABSTRACT

The aim of the study is to establish the challenges that are experienced by traditional leadership that are prohibiting them from performing their roles. The reality is that despite the fact that there are guidelines on roles of traditional leaders, policies that are in place that entail the roles of traditional leaders, there are always problems such as disputes, grievances and complaints of unfair treatment by traditional leaders. The study seeks to explore the community of Mbhashe Local Municipality that has been hailed in developing its communities through the traditional leadership. This study shows the lessons learnt in this municipality that could be utilised as a model for other areas and thus assist in the improvement of other communities through similar relationships.

The objectives of the study are based on the above introduction and problem statement namely: those traditional leaders, who have a role to play in the development of their communities, they have a potential to contribute towards the development by involving government departments and other relevant stakeholders with potential to develop the rural communities. The reality is that government has not succeeded in empowering the traditional leadership institutions in terms of development, their roles and functions. The study seeks to establish the meaningful roles and functions of the traditional leaders in their communities with reference to the local governments of municipalities.

The study is conducted within the qualitative and quantitative paradigm, based on a literature review, personal visits and interviews with traditional leaders and elected municipal councillors of municipalities and community members. The study concluded by arguing that traditional leaders do have a role to play in the development of their rural communities also government has a big role to ensure that the Traditional Leaders are capacitated.

The study therefore seeks to explore the reasons as to why some traditional leaders are not playing their roles as expected, what can be done to improve their understanding of
their role in terms of development. The conclusion of the study is based on the fact that the institution of traditional leadership in South Africa dates back to the pre-colonial era. The power and influence of traditional leaders in South African societies has been weakened over the years due to the adoption of Western style political systems. However at the dawn of democracy in 1994, a lot of effort includes legislative and other regulatory steps aimed towards the empowerment of traditional leaders in areas where there is customary law system. Traditional Leaders have served as the spokesperson of the people as well as bringing the gap between the government and the people.

The results of the study found that traditional leaders are pivotal in the community development programmes in the Mbhashe Local Municipality. Traditional leaders need empowerment in local government through a vivid policy framework aimed at establishing how they can actively partake in the affairs of the municipality. Also the study found that at present, traditional leaders appear to be operationally parallel with councillors, a situation which creates tension and damage to their morale. Such a policy framework would do a lot to give traditional leaders an engagement model, roles and responsibilities at municipal level. More importantly the manner in which they can cooperate with councillors towards sustainable community development needs more attention and intervention from local government.
ABBREVIATIONS

TBVC : Transkei Bophuthatswana Venda Ciskei
CODESA : Convention for a Democratic South Africa
TLGFA : Traditional Leadership and Governance Framework Act
CONTRALES A : Congress of Traditional Leaders in South Africa
ANC : African National Congress
SLA : Sustainable Livelihoods Approach
CBO : Community Based Organisation
NGO : None Governmental Organisation
UNDP : United Nations Development Programme
LED : Local Economic Development
RDP : Reconstruction and Development Programme
RSA : Republic of South Africa
IDP : Integrated Development Plan
DA : Democratic Alliance
PAC : Pan Africanist Congress
SPSS : Statistics Package of Social Sciences
NMMU : Nelson Mandela Metropolitan University
GWMES : Government Wide Monitoring and Evaluation System
CDWP : Community Development Workers Programme
DLGTA : Department of Local Government and Traditional Affairs
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CHAPTER ONE

1.1 INTRODUCTION

The Republic of South Africa’s (RSA) Constitution (1996) is the supreme law of the Republic and provides for the recognition of traditional leadership in Chapter 12(1) which states that in accordance with customary law, the institution, status and role of traditional leadership, is duly recognised. It further states that the role of traditional leaders may be provided through National Legislation as an institution at local level on matters affecting local communities, as provided in Section 212 (SA Constitution, 1996). It is therefore clear that the Constitution does not define the roles of traditional leaders but provides for its recognition as a body. Government needs to define the roles and functions of traditional leadership in developmental local government.

Prior to the 1994 democratic elections in the Republic of South Africa especially in the Eastern Cape, traditional leaders were respected and had their roles to play. During this period there were fines that were paid by the community members if anyone was found guilty of any charge. There were rules that were in place to keep peace in the rural communities. Also during this period, on a monthly basis funds were raised to develop their communities. Disputes between the community members or families were resolved by the Headman, except if the case needed the involvement of the Chief. The rate of crime was very low because of disciplinary measures that were in place. Also, in general traditional leaders were mobilised and effective leaders in their respective areas.

After 1994 the traditional leadership felt usurped by the provincial political power structures that replaced the apartheid regime. As such, political appointees in the form of ward councillors were seen as a competitive threat and over-lapping of their traditional powers. The powers of traditional leadership were overlooked, and traditional leaders were demoralised and demotivated. The RSA Constitution (1996) provides for the recognition of traditional leaders with the aim of restoring their dignity. After the elections legislation was developed that provides for the roles and functions of traditional leaders.
Despite the fact that legislation is in place defining the roles and functions of traditional leaders there are still challenges to implementing these roles.

This study seeks to identify these challenges to traditional leadership fulfilling their mandate and the effect of this absence of local community leadership. The reality of the rural community is a high crime rate regardless of the presence of traditional leadership. In order to study this phenomenon, this research explores the community of Mbhashe Local Municipality that has been hailed as in developing its communities through the traditional leadership. This study shows that lessons learnt in this municipality could be utilised as a model for other areas and thus assist in the improvement of other communities through similar relationships.

According to Mbhashe report as updated in January 2013 on the municipality website, the municipality is situated in the south eastern part of the Eastern Cape Province and is bound by the Qhora River in the south to Mncwasa River in the north along the Indian Ocean. The municipality’s borders on the following municipalities: King Sabata Dalindyebo (east), Ngcobo (west), Mquma (south), Ntsika Yethu (south west). It consists of 3030.47 km2 in area and consists of 26 wards with 51 councillors. Mbhashe is predominantly rural with high levels of unemployment, poverty and dependency (Mbhashe Local Municipality, 2013:1)

The aim of this study is to assist local government in mobilising their traditional leaders for them to be active and effective in developing their communities. The study seeks to establish areas of weakness for these to be strengthened. In 2010 the MEC for Local Government developed guidelines detailing the roles of traditional leaders to complement legislation already in place.

1.2 PROBLEM STATEMENT

The researcher observed that as a general trend in local municipalities a positive relationship between the community, the traditional leadership and the local municipality
management is lacking. Traditional leaders are accused of not performing according to their roles and functions as outlined in the Traditional Leadership Framework Act 41, of 2003. Traditional leaders’ core function is to lobby government services and other agencies for the development of their areas as outlined in the White Paper on Local Government (s41:132).

There are traditional communities that have no basic services such as water, sanitation and electricity. In addition to these are social problems of crime and unemployment which is a result of under development. Although there is a governmental focus on increasing community projects and channelling funds through structures, such as cooperatives, these projects are not monitored and very little sustainability. Traditional leadership are not fulfilling their core functions as community leaders. Instead, they are misusing their powers for their own benefit by hijacking the existing projects in their communities.

According to the Mbhashe report (2013:1) the municipality is predominantly rural, with high levels of unemployment, poverty and dependency. The dependency ratio is set to increase if employment opportunities are not created for the extensive youth population. Mbhashe is located on the Wild Coast and possesses great potential for economic growth through tourism as it is said to be one of the most sought after coastal tourism destinations in the Eastern Cape. However, a significant challenge to this growth is that access roads are severely under-maintained with few being tarred. Furthermore, life for the locals is also difficult, with basic services, such as school being inaccessible. It is asserted in this paper that through the intervention of traditional leadership the Mbhashe area can become a thriving community that supports growth through development. The study analyses the challenges that the traditional leadership are experiencing and that is inhibiting their ability to perform according to their mandate. Furthermore, the study proposes how those challenges can be addressed.

1.3 RESEARCH QUESTIONS

The following are the research questions:

- What roles are being played by traditional leaders in developing the community?
• What processes are in place to monitor and evaluate the performance of traditional leaders?

What strategies are the municipality using to ensure community participation in development?

1.4 OBJECTIVES OF THE STUDY

The objectives of the study are to:

• determine traditional leaders’ understanding of community development;
• identify communication channels between traditional leaders and municipal officials; and
• establish the processes used by government to monitor the performance of traditional leaders.

1.5 SIGNIFICANCE OF THE STUDY

The study details the roles and the effectiveness of traditional leaders in community development. Rural areas in South Africa have seen little development since democracy. A vibrant and effective partnership between the community structures and government structures will benefit these communities. The study seeks to establish the relationships between the traditional leaders and municipal officials in terms of performance management. It also seeks to analyse the monitoring system that is being used to monitor the performance of traditional leaders.

Through analysing, discussing and using Mbhashe Local Municipality as a case study, similar processes that encourage dialogue between the people and their government can be implemented in other rural municipalities. Ultimately, it is the people who benefit as their quality of life is raised through access to services. Other municipalities learn and implement similar strategies to improve their communities. Thus the findings in this research benefits the community members, traditional leaders, the Municipality and its relevant stakeholders.
1.6 LITERATURE REVIEW

In order to understand the research question and its contribution to new knowledge a thorough literature review on the roles of traditional leaders in community development was undertaken. To truly analyse the research question it was vital to study similar research projects in other provinces that dealt with the roles of traditional leaders. A review of government documents, journals, reports, papers, previous studies, and books are discussed below.

The White Paper on Traditional Leadership and Governance (2003) reminds Traditional Leadership that they should, amongst other things, promote sound relationships between themselves and other spheres of government, and act in partnership with municipalities by creating good relationships in order to enhance service delivery. Therefore the government has an obligation to identify the roles of traditional leaders as stated in section 212 of Constitution. The role of the institution of traditional leadership is therefore not to usurp the role government, but to complement and support the government in improving the quality of the rural communities (SA, 2011:6).

Traditional leaders and organisations continue to play an important role in many societies around the world. Decisions in communities on agriculture, land use, health, peace keeping and conflict resolutions are often taken under the guidance of traditional authorities. Although traditional leaders and organizations tend to be ignored by national governments and development efforts, many forms of these local governance structures still survive today (COMPASS:2008: 2). Traditional leaders have played a formal role in South Africa’s post-apartheid local government and in some cities in the country their presence has presented some important political challenges (Beall, 2006).

Developmental Local Government, according to Ntsebeza (1999:72) thus seeks to democratise local government by introducing the notion of elected representatives even in rural areas, but also to transform local governance, with a new focus on improving the standard of living and quality of life of previously disadvantaged sectors of the
community. In addition, developmental government requires that citizens should actively participate in development initiatives in their areas (Ntsebeza, 1999:72).


During the last few years a controversy has raged over the role of traditional leaders in governance, fuelled by the passing of legislation providing for a restructured local government system. The demarcation of municipalities and the 2000 municipal elections ushered in the new local government system. The controversy arose because the new municipalities cover the whole country, including rural areas under the jurisdiction of traditional leaders (Rugege, 2009:171). In rural areas municipalities have powers exercised by traditional authorities. Traditional leaders fear that once these municipal governments become fully operational, it will be the end of their influence and end of traditional authorities (Rugege, 2009:171).

The draft White Paper on Traditional Leadership and Governance, as well as the draft Traditional Leadership and Governance Framework Bill (2003) propose to give traditional leaders a greatly diminished role in rural governance. It also offers a comparative analysis of the position of traditional leaders in some neighbouring countries (Rugege, 2009:171).

Developmental Local Government according to Ntsebeza (1999:72) seeks to democratise local government, by introducing the notion of elected representatives even in rural areas. Also seeks to transform local governance, with a new focus on improving the standard of living and quality of life of previously disadvantaged sectors of the community. However, Ntsebenza (1999) notes that Traditional Leaders, as community
leaders, are meant to focus on transforming their rural communities and they have a significant role to play in this regard.

This study therefore seeks to explore the reasons as to why some of Traditional Leaders are not performing their roles, what can be done to improve their understanding of their role in terms of development, and what role the government plays to ensure that these issues are corrected.

1.7 ETHICAL CONSIDERATIONS

Ethical practice in research is generally a matter of finding a balance between a number of principles, and is highly dependent on specific context (Laws, Harper & Marcus, 2003:9).

The ethical issues that the study considers are as follows: avoiding wasting people’s time, raising their expectations, avoiding harm to respondents, confidentiality of information obtained from participants. To satisfy the ethical implications of this research it was vital to explain these considerations to the participants and the municipality authorising the research study. As such, written information regarding the subject matter and the participants’ rights to leave the research study without prejudice was obtained.

1.8 DELIMITATION OF THE STUDY

The study focused on a local municipality within the greater jurisdiction of Amathole District Municipality, namely Mbhashe Local Municipality and the rural areas within it. The research takes the form of a case study which is discussed in detail in the methodology section. The researcher chose this method of research as it was noted that Mbhashe municipality could provide insight into and assist other municipalities in cultivating and maintaining their traditional and state relationship so as to create an environment where service delivery is prioritised and community development achieved.
The main focus of the study is on the awareness of traditional leaders in their roles they have to play in community development.

1.9 RESEARCH METHODOLOGY

The study uses the two main approaches to research, namely qualitative and quantitative methods of investigation. The main reason both approaches were employed was to ensure the validity and reliability of the study. The main aim of qualitative research is “to establish the socially constructed nature of reality, to stress the relationship between the researcher and the object of study, as well as to emphasise the value-laden nature of the enquiry” (Welman, Kruger & Mitchell, 2005:8). On the other hand quantitative research does not involve the investigation of processes but emphasises the measurement and analysis of casual relationship between variables within a value-free context. The purpose of quantitative research is to evaluate objective data consisting of numbers while qualitative deals with subjective data that is produced by the minds of respondents or interviewees (Welman et al: 2005:8).

The study uses a number of techniques which includes primary sources, secondary sources, personal visits, direct observation, communication and group contact sessions.

Primary sources refer to the data collected for the first-time and often directly from the respondents. For the purpose of this study the following people were interviewed: traditional leaders, community members, municipal councillors, municipal officials, relevant stakeholders, such as government department officials and ward councillors. The study incorporated 10 interviewed respondents and a range of secondary sources gleaned from journals, books and the internet. According to Mouton (1996) secondary data is data that is already in existence, for instance data that is retrieved from libraries. Some of the data used in this research study was collected from previous studies, relevant published and unpublished material, local government legislation, journals, academic books related to the research topic, along with departmental reports.

The study also utilised questionnaires that were personally distributed to the respondents so that should any questions be unclear these could be explained to the respondents where necessary. Communication via telephone was also be utilised to
interview respondents and after the telephonic interview, the researcher followed up so as to verify the data.

1.10 CLARIFICATION OF TERMS AND CONCEPTS

1.10.1 Community Development

The term “community development” has been applied to describe interventions to promote social development at the grassroots level since the early 20th century (Earle, 2005). Broadly, community development seeks to empower individuals and groups of people by providing them with the skills they need to effect change in their own communities.

1.10.2 Traditional Leader

According to the Traditional Leadership Framework Act 41 (South Africa, 2003: 11) a traditional leader is any person who in terms of the customary law of the traditional community concerned holds a traditional leadership position and is recognised in terms of this act.

1.10.3 Local Government

Local government refers collectively to administrative authorities over areas that are smaller than a state. The term is used to contrast with offices at national state level, which are referred to as central government and national government (South Africa, 2012).

1.10.4 Traditional Community

A community is recognised as a traditional community only when it transforms and adapts customary law and customs relevant under the Traditional Leadership and Governance Act so as to comply with the relevant principles. Furthermore, the traditional community is tasked with preventing unfair discrimination, promoting equality and seeking to progressively advance gender representation in the succession to traditional leadership positions (South Africa, 2003:12).
1.11 STRUCTURE OUTLINE

CHAPTER ONE provides an introduction and background of the study. The problem statement is also provided in this chapter, objective of the study, research questions, delimitation of the study, significance of the study, literature review, ethical considerations, research methodology and the definitions of terms are all entailed in the chapter.

CHAPTER TWO provides the theoretical framework on the roles of traditional leaders in community development, lessons learnt, previous studies and the effectiveness of roles played by traditional leaders in their communities. This is later applied to the case of Mbhashe Local Municipality.

CHAPTER THREE outlines the research design detailing the best procedures and methods for the study to follow in collecting data.

CHAPTER FOUR presents the data collected in the form of graphs and charts so as to give meaning to the quantitative data and connecting these to the qualitative data gleaned from participants and previous research.

CHAPTER FIVE concludes the study with a discussion of these findings, draws conclusions from the data, and formulates recommendations to enhance relationships between government and the traditional governance structures.
CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

Prior to the colonisation of Africa traditional leaders have been the custodians of local law and authority over their subjects. Although the Roman legal system was introduced by the European coloniser, this did not nullify the traditional hierarchical and legal systems. The role of traditional leadership in Africa has not changed much although the functionality of traditional leaders is being affected by the current system of government in most African states. Recent studies in the current role of traditional leaders in Africa have detailed the vital role traditional leaders play in global issues, such as social cohesion, communal integration and gender equality, to name a few (Bertelsen, 2013). However, there is a space in governance where state law and communal law seem to be in conflict. An example of such would be the traditional roles held by men in the community especially with regards to property and inheritance which favour a male relative inheriting family property or royal leadership. It has been argued that these cultural laws conflict with modern constitutional laws which seek to enhance gender equality. In South Africa there is a need to fully empower traditional leaders through legislative and other means; and thus ensure that they exercise their roles and responsibilities fully without interference or incapacitation.

The role of traditional leaders in governance and development has been a richly debated topic since 1993. The 1996 Constitution introduced a new constitutional arrangement for the whole country and assigned governmental functions across the three spheres of government. Most importantly, it introduced a multi-party system of democratic government for the entire country requiring that elections be held on a regular basis. The Constitution is entrusted to both develop and execute legislation through the three spheres of government. Currently, all powers and functions customary in nature are assigned to the traditional leadership. It further recognises the
existence of traditional leadership in section 211 and 212 (SA, 1996), as well as leaving room for the parliament to enact pieces of legislation aimed at determining the roles and position of traditional leadership in modern society.

It is thus imperative to understand the environment in which traditional leadership is placed. The essence of a literature review is for analysing what reputable scholars have said and debated about a particular discourse. In order to ensure one’s study is focused and relevant the research must undertake a thorough review of the traditional leadership landscape, as well as previous studies and current debates. This study also looks at other case studies on the roles of traditional leaders and considers international models of traditional leadership with the aim of comparatively studying these against the local model of traditional leadership and development. This review of literature is holistic in nature and informs the position of traditional leadership in Mbhashe local municipality, the Eastern Cape Province and South African at large. The literature review included multiple sources of data and information; inter alia, journals, reports, papers, previous studies and books, conference findings and legal documents.

It remains clear that there is a need for this space between communal and state law to be negotiated so as to benefit development. The review of current literature on traditional leadership in relation to their position and roles in society in the aim of improving service delivery and community development now follows.

2.2 THE HISTORICAL GENESIS AND BACKGROUND OF TRADITIONAL LEADERSHIP IN SOUTH AFRICA

Traditional leadership has been the basis of local government in most of Africa throughout history. In pre-colonial Africa, African societies were ruled by kings supported by a hierarchy of chiefs and councillors or advisors. These traditional leaders served as political, military, spiritual and cultural leaders and were regarded as custodians of the values of society. They looked after the welfare of their people by providing them with land for their subsistence needs, such as agriculture and grazing;
including the needs of marginalised groups, such as those that were very poor and orphaned children (Rugege, 2009:172). Rugege (2009:172) further posits that traditional leaders were responsible for the defending of their people against external aggression and for keeping order in their communities. Also, traditional leaders resolved disputes, with the emphasis on reconciliation and ensured harmony among neighbours. Through the general assembly of all adult men, the community participated in decision making on important matters affecting the community. During pre-colonial times not all traditional leaders were benevolent, generous and caring towards their people. Some were autocratic and oppressive, however it can be said that in much of pre-colonial Africa traditional leaders ruled largely with the consent of their people (Rugege, 2009:172). It can be said thus, traditional leaders had the authority and responsibility of leading their subjects as a mandate and legitimacy given to them by their people.

The advent of colonisation and the racial segregation period brought many challenges to the institution of traditional leaders in South Africa, mainly because the most important powers of traditional leaders were taken over by the colonial state and later by the racial separation state, thereby weakening the role of traditional leaders in governing the African people (Rugege cited in Shabangu & Khalo, 2008:329). For example, according to the South Africa Commission on Provincial Government (1995) in the first half of the 20th century the powers of chiefs were reduced when the state instituted a hierarchy of elected advisory councils alongside the colonial bureaucracy of magistrates and civil servants depriving the chiefs of important administrative functions (Shabangu & Khalo, 2008). The direct implication of such an arrangement was that the powers of traditional leaders were reduced by the colonial and racial segregation states. Traditional leaders no longer enjoyed the powers which they had over their tribal members.

The other important administrative powers and functions were under the control of the colonial state which had taken over power through imperial colonisation (Shabangu & Khalo, 2008). However, the government of South Africa later recognised the existence of traditional leaders in the communities under the tribal authorities when the Black
Administration Act (SA, 1927) was enacted and which was duly accorded to the authority to established and appoint traditional leaders. Rugege (2009:13) states that before the 1994 non-racial democratic elections in South Africa, local government was not operational in rural areas.

Traditional leaders were in charge of tribal authorities and powers were given to these tribal authorities to control the black population, most of who lived in the rural areas. Traditional leaders were given functions that are now expected of local municipalities in terms of section 152 of the Constitution (SA, 1996). The powers that traditional leaders possessed in terms of the Black Administration Act were later re-assigned to the President of South Africa in 1961 and then to the homeland of Transkei, Bophuthatswana, Venda and Ciskei (TBVC) upon attaining independence. Outside the former self-governing territories and independent TBVC states the South African President still appointed traditional leaders (Rugege, 1998:14).

During the Convention for a Democratic South Africa (CODESA) in 1992, the role of the institution of traditional leaders in a democratic South Africa was discussed with a view to defining its role after a democratically elected government in South Africa. The following were established to be the comprehensive duties of tribal authorities:

- the maintenance of roads bridges and dams;
- the establishment of agricultural co-operatives, as well as the purchasing of stud stock for use by villagers;
- the promotion of education by means of erecting and maintaining school buildings and granting bursaries and loans to students;
- the improvement of the economic and social life of the people through measures, such as the screening of applications for old age pensions, other social benefits, and business premises;
- the preservation of law and order, including powers for settling minor disputes; and
- the allocation of arable grazing and residential land by the chief to his subjects (Shabangu & Khalo, 2008).
The negotiations towards a democratic South Africa in 1992 brought about new challenges to the institution of traditional leaders and the democratic system. The challenges were to integrate the system of traditional leaders and the democratic system and further strive to accommodate the institution of traditional leaders in a democratic South Africa, particularly in municipalities where traditional leaders operate. Thereafter, the institution of traditional leaders has been evolving and revolving rapidly, through various legislative milestones and consultative forums. However, the functionality of traditional leaders in the democratic South Africa has faced and continues to face challenges in finding a compatible synergy towards progressive service delivery.

Williams (2009:159) noted that the passage of the Traditional Leadership and Governance Framework Act (TLGFA) represented the culmination of a decade of negotiations and compromises between the state and traditional leaders. Lobbying and talks on the restoration of the original powers of traditional leaders (as it existed before colonialism) started as early as 1987, with the establishment of the Congress of Traditional leaders in South Africa (CONTRALESA) as the first move of transition into post-apartheid governance. While traditional leaders benefited from the fact that the transition took place within an international context that promoted rights to culture and the protection of indigenous institutions, it was not immediately clear whether the African National Congress (ANC) would promote the accommodation or the abolition of chieftaincy (Williams, 2009:159). Nonetheless, the reconstruction and development programme of the ANC prioritised the restoration of native institutions as the starting point for rebuilding the nation.

The ANC found it difficult to find a synergy between chieftainship and the then apartheid government, and hence the delays in the passing of the Traditional leadership and Governance Act (2003). One of the reasons that the issue of chieftaincy has continued to haunt policymakers is that its role in the democratic political order was left deliberately vague in the final constitution. This is because of the shallow nature of the
constitutional foundation on the role of traditional leadership in South Africa. Sections 211 and 212 (Chapter 12) of the Constitution (SA, 1996) introduce traditional leadership as:

- 211(1) the institution, status and role of traditional leadership, according to customary law, are recognized, subject to the Constitution.
- 211 (2) a traditional authority that observes a system of customary law may function subject to any applicable legislation and customs, which includes amendments to, or repeal of, that legislation or those customs.
- 211 (3) the courts must apply customary law when that law is applicable, subject to the Constitution and any legislation that specifically deals with customary law.
- 212 (1) national legislation may provide for a role for traditional leadership as an institution at local level on matters affecting local communities.

During the course of the first decade of democracy, the South African government pursued a process of democratisation in which efforts were made to deconstruct tribal authorities as the locus of power in rural areas by embarking on local government reforms as well as the restructuring of land administration (Ntsebeza, 2004). In line with the democratisation of local government, the government produced the much-anticipated White Paper on Local Government in 1998. The White Paper on Local Government (SA, 1998), however, failed to revise any areas pertaining to traditional leadership. If anything, the White Paper did little more than outline the institution of traditional leadership's position under the previous apartheid regime (Khan & Lootvoet, 2001:5). Thus, there was need for a white paper exclusively dedicated towards the determination of the position of traditional leaders, hence the passage of the White Paper on Traditional leadership and Governance in 2003 (SA, 2003). In this specific policy document the roles and functions of traditional leadership is in order to eliminate ambiguities.

The institution of traditional leadership has, over the years, performed various governance functions. These governance functions were not exercised in a unified territory, as this only came about later with the formation of the South African nation
state. The institution only operated within the defined limits of its prescribed jurisdiction, the institution was however, affected by colonisation as the colonisers altered its governance functions and roles. The relationship between traditional leadership and elected rural local government required clarification as stated in the White Paper on Local Government (SA, 1998). It was noted that during the consultation with traditional leaders and their communities, local government and other stakeholders, a number of suggestions have been made regarding a suitable model for rural local government in those areas falling under traditional leadership. Proposals range from traditional authorities becoming the primary local government in their local areas, to a clear and exclusive division of powers and functions between elected local government and traditional authorities. The challenge to any model being proposed is that any model must be in line with the Constitution (White Paper on Local Government, 1998).

The successive colonial and apartheid regimes did not directly provide development services and infrastructure in black rural areas; their development models were biased and discriminatory. Furthermore, unlike urban areas, there were no local government structures in rural areas. This resulted in traditional leaders assuming a role of facilitating development in their respective areas, as a means of according to rural folk some form of responsible leadership. They played a role in ensuring that their jurisdictional areas were developed, by working with government to build schools, clinics, roads and other facilities. Due to the discriminatory streaming of funding traditional authorities were significantly under resourced and resources were used for personal benefit rather than communal development. With the dawn of the new democratic dispensation, it was clear that the institution of traditional leadership could not be restored to its pristine pre-colonial form, but needed to adapt taking into consideration historic changes. While traditional leadership is a creature of custom and generally carries out customary functions, it must complement the role of government in rural areas. A major priority of local government in rural areas is the development of infrastructure and livelihoods so as to create a sustainable environment that combats urbanisation and creates sustainable development.
2.3 THE THEORETICAL FRAMEWORK FOR TRADITIONAL LEADERSHIP IN COMMUNITY DEVELOPMENT

Traditional leadership is seen as a vital institution aimed at cooperatively working with local government to promote the socio-economic development of the community. Such development is linked to rural development in the widest sense, due to the location of the institution of traditional leaders being in the rural areas themselves. Hence the study of such roles played by traditional leaders enhances the Sustainable Livelihood Approach (SLA) to community development as it seeks a synergised approach to strengthen the sustainable delivery of services in communities through developmental local government.

2.3.1 The Sustainable Livelihoods Approach (SLA)

According to Krantz (2001:1) “the sustainable livelihoods idea was first introduced by the Brundtland Commission on Environment and Development, and the 1992 United Nations Conference on Environment and Development expanded the concept, advocating for the achievement of sustainable livelihoods as a broad goal for poverty eradication”. Chambers and Conway (1992:9) note that a livelihood comprises of the capabilities, assets (stores, resources, claims and access) and activities required for a means of living. They further note that a livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base (hence an element of sustainability). In other words, it is a system which contains all the resources required for a basic means of living.

The conceptual orientation of the Sustainable Livelihood Approach (SLA) is an attempt to go beyond the conventional definitions and approaches to poverty eradication, which had been found to be too narrow due to their focus on only certain aspects or manifestations of poverty, such as low income. These approaches failed to consider other vital aspects of poverty such as vulnerability and social exclusion. Thus from the preceding definitional perspectives, a livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and
assets both now and in the future, while not undermining the natural resource base (Ashley & Carney, 1999:56). Poverty eradication is one of the key pillars to community development since development signifies a move from poverty to socio-economic emancipation.

The Sustainable livelihood approach provides a divergent and comprehensive way of viewing poverty and poverty can only be said to be eradicated when a livelihood is sustainable. Meaning that short term poverty alleviation strategies, that do not have a long-term impact, are unsustainable independently. Hence a need for sustainable ways of fighting poverty. There is need for local municipalities to engage all relevant stakeholders (or groups within the community) to help collaboratively fight poverty. Traditional leaders are a very important institution in the community since they also act as the mouthpiece of the community and can also lobby the government in service delivery matters, thereby accelerating the pace of service rendering. This has also been made simpler by section 81 of the Local Government: Municipal Structures Act (SA, 1998) which calls for selected traditional leaders to take part in the proceedings of the municipal council in their local municipality.

2.4 THE CONCEPTUAL FRAMEWORK FOR TRADITIONAL LEADERS AND COMMUNITY DEVELOPMENT

It is imperative for the study to look at the conceptual framework as part of the orientation of the research. This includes the definition and review of literature on the concepts informing this study, *inter alia* community development, poverty eradication, local government and traditional leadership.

2.4.1 Community development

Community development includes the development of the community members or building the capacity of people for them to reach their full potential. It includes any process or activity that enables the community to improve their standard of living through their own efforts and sometimes in co-operation with agencies from outside their community (Friedman, Machedi, Ngubo & Southgate, 2006:89). Community
development workers, such as community health workers should work as agents of change where they facilitate community groups or individuals to bring about improvements themselves. They should enable groups to identify their needs, plans ways of using their resources to meet their needs more successfully, and evaluate the progress they are making in achieving their goals (Friedman et al, 2006:89). The word community is further explained as referring to all people living in a specific place, such as a traditional group of people found within a particular geographic area.

2.4.2 Traditional Leadership

According to the Traditional Leadership and Governance Framework Act (SA, 2003) a traditional leader is any person who, in terms of customary law of the traditional community concerned, holds a traditional leadership position; while traditional leadership means the customary institutions or structures, or “customary systems or procedures of governance, recognised, utilised or practised by traditional communities”. Furthermore, the Eastern Cape Provincial Department of Local Government and Traditional Affairs (SA, 2013:7) defines a traditional leader as any person who in terms of customary law of the traditional community holds a traditional leadership position, such as iKumkani, iNkosi or iNkosana. In other words a traditional leader should be recognised by the community in which they reside. This also applies to the institution of traditional leadership.

2.4.3 Service Delivery

Service delivery is the provision of public activities, benefits or satisfactions, and services that can translate into the state providing both tangible public goods and intangible services (Fox & Meyer, 1995:118). Citizens are the public service delivery consumers while the government and public entities such as the municipalities are the service providers who should tailor-make the goods and services according to the public’s expectations.
2.4.4 Local government

Local government can be described as that level of government that is “a decentralised representative institution with general and specific powers devolved to it by a higher tier of government within a geographical area” (Ismail, Bayat & Meyer, 1997:3). Roux and Nyamukachi (2005:693) identified local government as a sphere of government, and not an individual municipality. Thus, it can be said that all the individual municipalities in South Africa make up the collective sphere, known as local government. Local municipalities were created for the benefit of the whole of South Africa and are mandated to render services in specific geographical areas or localities (South Africa, 1996). In terms of Section 152 (1) of the Constitution (South Africa, 1996: 77) the object of local government is to:

(a) provide democratic and accountable government for local communities;
(b) ensure the provision of services to communities in a sustainable manner;
(c) promote social and economic development;
(d) promote a safe and healthy environment; and
(e) encourage the involvement of communities and community organisations in the matters of local government.

Section 152 (2) of the Constitution (South Africa, 1996) outlined objects to be realised within the municipalities financial and administrative processes. Hence local government is the crux of socio-economic development in South Africa. Such developments can only be realised through what the White Paper on Local Government (1998) terms developmental local government.

2.4.5 Developmental local government

The White Paper on Local Government (South Africa, 1998:37) defined developmental local government as local government committed to working with citizens and groups within the community and finding sustainable ways to meet their social, economic and material needs thus improving the quality of their lives. A local government that is developmental encourages municipalities to address poverty, unemployment and redistribution in their respective areas. Municipalities are also required to participate in
various economic development programmes of provincial and national government. As the ‘grassroots’ government, a municipality is mandated to ensure that it promotes socio-economic development of its jurisdictional area as stipulated in under objects of local government in section 152 of the Constitution (1996). It does this by representing this community at the provincial and national levels of government.

Thus in the case of the study, the establishment of a sustainable synergy between the Mbhashe local municipality and its communities, as well as other civil society groups within the communities aimed at finding sustainable ways of progressively meeting the needs of the communities. Such community groups are identified by the White Paper of Local Government (South Africa, 1996) to include traditional leaders, NGOs, Community Based Organisations (CBOs) and charity organisations like churches. In such a scenario, service delivery becomes a cooperative group effort. Traditional leaders occupy a key role in the determination of community needs in order to help the municipality to tailor-make the model of service delivery.

2.4.6 Poverty alleviation
Poverty alleviation aims at reducing poverty levels or at least seek to reduce the level of poverty in a community, or amongst a group of people (UNDP, 2002:16). In other words, poverty alleviation implies efforts towards making poverty that is severe more bearable. This is mainly achieved by addressing the causes of deprivation and inequality. In the case of South Africa, poverty has been worsened by the great inequalities harboured by the apartheid model of segregatory development which has also left many unemployed, lacking skills and hopeless. There are communities which still do not have access to basic needs such as tapped water and roads; this highlights the gigantic task which faces the government, in poverty alleviation.

2.4.7 Local Economic Development (LED)
According to Kanyane (2008:699) Local Economic Development (LED) is about local people working together to achieve sustainable economic growth that brings economic
benefits and quality of life improvements to all living inside the local community. While Mokale and Scheepers (2006:134) noted that LED means more than economic development in poverty alleviation as it is a process of systematically improving the economic systems of structures within the communities in a municipal area. The importance of LED for the reduction of poverty and inequality is outlined as follows (South Africa, 2006:50):

- LED strategies must prioritise job creation and poverty alleviation;
- LED must target previously disadvantaged people, marginalised communities and geographical regions to allow them to participate fully in the economic life of the country;
- LED must involve local, national and international partnerships among communities, business and government to create joint ventures and build up local areas;
- LED must be developed as an approach that is best suited to a local context involving the integration of diverse economic initiatives in a comprehensive approach to local development.

2.5 ROLES OF TRADITIONAL LEADERS IN THE COMMUNITY

In South Africa, a large number of people reside in rural areas where the institution in traditional leadership exists. In fact, it is estimated that about 14 million people live in rural areas falling under the jurisdiction of traditional leaders. It is primarily in these areas where people live in abject poverty and conditions of underdevelopment and where there is lack of access to economic opportunities, poor infrastructure and lack of access to basic services. This is largely the result of the legacy of colonialism, policies and measures that had the effect of systematically and legally refusing economic access to the large majority of African people; resigning them to conditions of perpetual underdevelopment. When the new democratic dispensation came into being in 1994, the new government adopted the Reconstruction and Development Programme (RDP)
as the key roadmap to transform the fortunes of many citizens who were excluded from the colonial and apartheid government’s model of development.

Traditional leadership form part-and-parcel of the stakeholders waking collaboratively towards and upliftment of the local economy, since they are a little closer to the people (their subjects) that even the municipal entity. Hence councillors and other government authorities have to ensure that close, cordial, mutual and peaceful working relations are fostered between themselves and the traditional leadership because traditional leaders are more knowledgeable of the prevailing socio-economic situation in their areas than any other person. It is now imperative that the study takes a closer look at the roles and responsibilities of traditional leadership in South Africa.

According to section the White Paper on Local Government 1998, the functions and responsibilities of traditional leaders in municipalities, include amongst others the following:

- acting as head of traditional authority and as such exercising limited legislative power and certain executive and administrative powers;
- presiding over customary law courts and maintaining law and order;
- consulting with traditional communities through public meetings;
- assisting members of the community in their dealings with the state;
- advising government on traditional affairs through the Houses of Traditional Leaders;
- convening meetings to consult with communities on needs and priorities and providing information;
- protecting cultural values and providing a sense of community in their areas through a communal social frame of reference;
- being the spokespersons of the communities;
- being the symbol of unity in the community;
- being custodians and protectors of the community customs and general welfare of the community;
- making recommendations on land allocation and the settling of land disputes;
- lobbying government and other agencies for the development of their areas; and
- ensuring that the traditional community participates in decisions on development contributes to development costs and considering and making recommendations to authorities on trading licences in their areas in accordance with the law (White Paper on Local Government, 1998).

The establishment of traditional councils in accordance with the Traditional Leadership and Governance Framework Act (TLGFA, 2009) implies that traditional leadership now has a coordinated force in which their operation and functioning is smoothened and regulated. The traditional council is the body of traditional leaders as established by the TLGFA and seeks to ensure that traditional leaders are empowered and coordinated. The traditional council has got numerous functions as outlined in section 4(1) of the TLGFA (South Africa, 2003) as:

- administering the affairs of the traditional community in accordance with customs and tradition;
- assisting, supporting and guiding traditional leaders in the performance of their functions;
- supporting municipalities in the identification of community needs;
- facilitating the involvement of the traditional community in the development or amendment of the integrated development plan of a municipality in whose area that community resides;
- recommending, after consultation with the relevant local and provincial houses of traditional leaders, appropriate interventions to government that will contribute to development and service delivery within the area of jurisdiction of the traditional council;
- participating in the development of policy and legislation at local level;
- participating in development programmes of municipalities and of the provincial and national spheres of government;
- promoting the ideals of cooperative government, integrated development planning, sustainable development and service delivery;
promoting indigenous knowledge systems for sustainable development and alerting any relevant municipality to any hazard or calamity that threatens the area of jurisdiction of the traditional council in question, or the well-being of people living in such area of jurisdiction; and
- contributing to disaster management in general.

2.6 STATUTORY AND REGULATORY FRAMEWORK FOR TRADITIONAL LEADERSHIP IN SOUTH AFRICA

The legislative framework of traditional leaders and their role in community development is still developing. This is evident from the on-going debate and discourses across the academic and public sector, which shows that most people feel that traditional leadership has not been fully institutionalised constitutionally or legally. This section of the chapter covers the legal framework for traditional leadership in relation to its roles in the development of the communities.


Chapter 3 of the SA Constitution (sections 40 and 41 (1) (h) deals with the core principles of cooperative government and intergovernmental relations in all spheres of government and organs of the state. Such relations also include those which have to do with traditional leadership and municipalities. Further, Chapter 12 of the Constitution (South Africa, 1996) recognises traditional leadership by saying that:

- 211(1) the institution, status and role of traditional leadership, according to customary law, are recognised, subject to the Constitution.
- 211 (2) a traditional authority that observes a system of customary law may function subject to any applicable legislation and customs, which includes amendments to, or repeal of, that legislation or those customs.
- 211 (3) the courts must apply customary law when that law is applicable, subject to the Constitution and any legislation that specifically deals with customary law.
Further, section 212 (1) of the Constitution gives the legislature the mandate to enact legislation to determine the roles of a traditional authority by declaring that, National legislation may provide for a role for traditional leadership as an institution at local level on matters affecting local communities. As the supreme law of the land, the Constitution (South Africa, 1996) has done enough to recognise the institution of traditional leadership. There is a plethora of supporting statues and policy document substantiating Chapter 12 of the Constitution, which encompasses the Traditional Leadership and Governance Framework Act, the White Paper on Traditional leadership and Governance and the Traditional Leadership and Governance Framework Amendment Act. These are now discussed in the following sections in detail.


The relationship between traditional leadership and elected rural local government requires clarification in the White Paper on Local Government (South Africa, 1998). Chapter seven of the Constitution (1996) provides for the establishment of elected local government across the country, while Chapter 12 of the Constitution (South Africa, 1996) recognises traditional authorities and states that national legislation may provide for a role for traditional leadership as an institution at local level on matters affecting local communities. There are various other legislative frameworks which followed a need to ensure cooperative government in the local sphere of government.

Moreover, traditional leaders form part and parcel of the 'citizens and groups within the community' which municipalities should co-operate with to find sustainable ways of meeting their needs and improving the quality of their lives. Hence the including of traditional leadership is in line with chapter three (cooperative government) chapter seven (local government) and chapter twelve (traditional leadership). The White paper also establishes the roles which traditional leaders can play in the development of their local communities. On top of the general and mainstream roles of traditional leaders, the White Paper on Local Government (1998) also outlines the developmental roles of traditional leaders in local government as:

- making recommendations on land allocation and the settling of land disputes;
• lobbying government and other agencies for the development of their areas;
• ensuring that the traditional community participates in decisions on development and contributes to development costs; and
• considering and making recommendations to authorities on trading licences in their areas in accordance with law (South Africa, 1998:63).

According to the White paper on traditional leadership and governance (2003), the transformation of the institution of traditional leadership must, among other things, promote a sound relationship between itself and other spheres of government, and also act in partnership with municipalities by creating good relationships in order to enhance service delivery. The White Paper on Traditional Leadership and Governance Framework (2003) moves from the premise that traditional leaders must contribute part of the cadre of leadership that should continue the struggles for a better life for all in a democratic South Africa. It recognises that traditional leadership is an institution located in the rural areas, has a role to play in the fight against poverty, homelessness, illiteracy, and the promotion of good governance throughout all the areas of the nation. Hence traditional leaders now form part-and-parcel of the reconstruction and development of the socio-economic fortunes of all citizens.

The key goals of the policy document are to define the place and role of the institution of traditional leadership within the new system of democratic governance, transform the institution in accordance with the constitutional imperatives and to also restore the integrity of the institution of traditional leadership in line with customary law practices. The white paper also gives international best practice for traditional leadership, the issues related to the remuneration and benefits entitlement of traditional leadership, and the functionality and mechanisms through which the functionality could be achieved by traditional leadership across all spheres of government (national, provincial and local), as well as the issues which have to do with the establishment of houses of traditional leadership and the coordination of the activities of traditional leaders.
According to the White Paper on Traditional Leadership and Governance (2003), traditional leaders have the following functions in promoting the socio-economic fortunes of their communities:

- promote socio-economic development;
- promote service delivery;
- contribute to nation building;
- promote peace and stability amongst the community members;
- promote the preservation of the moral fibre and regeneration of society;
- promote and preserve the culture and tradition of communities; and
- promote the socio well-being and welfare of communities (South Africa, 2003:20).

2.6.4 Traditional Leadership and Governance Framework Amendment Act (2009)

As an amendment to the TLGF of 2003, the TLGFA (2009) aimed at strengthening the institution of traditional leadership in the South African state. These include the recognition of traditional communities; establishment and recognition of traditional councils; provision of a statutory framework for leadership positions within the institution traditional leadership, the recognition of traditional leaders and the removal from office of traditional leaders. Further the statute also provides for houses of traditional leaders; the functions and roles of traditional leaders as well as issues relating to the resolution of dispute and the establishment of the Commission on Traditional Leadership Disputes and Claims. The Act also touches on a very important aspect, the code of conduct for traditional leadership.

Seen by many as the principal legislation dedicated exclusively to traditional leadership, the TLGFA is the ‘operators manual’ for the institution of traditional leadership in South Africa. Despite of the many details and regulations contained in this Act, traditional leadership remain only means for customary law jurisdictions but has done enough to bridge the gap between the ancient role of traditional leadership and the modern state. The effect of globalisation and the growing market competition in the free capital world economy needs to be a particular focus. Such challenges have caused states to reform
and take a leading role in the delivery of service, leaving traditional leaders to act as ‘mouthpieces’ and ‘earpieces’ of the communities in which they are domiciled.

The growing challenge of traditional leadership and elected/appointed political office bearers continue to pose a threat to the effective utilisation of the equally important institution of traditional leadership at the local sphere of government. Hence there is need for the government to have workable policies that manage these relations between traditional leaders and councillors. Government needs to cultivate this relationship as they need to interact and build trust in each other as they work towards their one common goal, namely improving the fortunes of the local people.

2.6.5 Local Government: Municipal Structures Act (No. 117 of 1997)
Section 81 of the Act lays down the procedure for the participation of traditional councils through their leaders in the proceedings of the municipal council. Section 81(1) mentions that, traditional authorities that traditionally observe a system of customary law in the area of a municipality may participate through their leaders, in the proceedings of the council of that municipality, and those traditional leaders must be allowed to attend and participate in any meeting of the council. The Act also has regulations on how the responsible authorities can choose the traditional leaders eligible for partaking in the activities of the municipal council. Thus the participation of selected traditional leaders in the chief decision-making body of the municipality signals the appreciation of authorities, of the significance of traditional leadership as the voice of the communities from which they come from. Such an active participation means that the municipal council also takes input from traditional leaders, on the determination of community needs and hence enables the municipal council to tailor-make the model of service delivery for each respective community.

Furthermore, schedule six of the same Act deals with the identification of traditional leaders for the purpose of participation of traditional councils in the proceedings of municipal councils. As a result of this requirement, the Eastern Cape Provincial Government published guidelines for the purposes of determining the issues of
traditional leadership and their participation in the proceedings of the municipal councils (South Africa, 2011). These guidelines were meant to smoothen the functioning of the government entities in relation to the institution of traditional leaders in the province. Given the still developing framework on the position which traditional leaders can occupy in society and service delivery, these guidelines are of much value due to the need for an all-inclusive model of service delivery.

2.7 INTERNATIONAL MODELS OF TRADITIONAL LEADERSHIP
The White Paper on Traditional Leadership and Governance (2003) provides a background of successful international models of traditional leadership have. Overall these models are often constitutionally entrenched and progressively regulated in the day-to-day functioning of the government. This means that traditional leadership is an institution of government and can be said to have international recognition and practice, hence the South African situation of recognition of traditional leadership. For the purpose of this research, this study looks at case studies of traditional leadership in Zimbabwe, Botswana and Namibia.

2.7.1 Traditional Leadership in Namibia
Shabangu and Khalo (2008:326) wrote that, although the Namibian Constitution recognises traditional leadership, the role of traditional leadership diminished substantially after independence in 1990. As in other African countries like Zimbabwe, the colonial power used traditional leaders in Namibia for their own purposes, to assist in the implementation of colonial policy and the enforcement of colonial laws. The traditional leaders lost much of their legitimacy with the people because of the oppressive nature of colonial law enforcement, as a result of this collaboration with oppressive colonial rulers, the traditional rulers did not gain favour with the incoming liberators of the South West African People’s Organisation (SWAPO), who assumed power upon independence in 1990.

Rugege (2001:19) writes that, traditional leaders were marginalised and stripped of certain powers and functions. For example, they lost their former criminal jurisdiction
and could only try civil cases based on customary law. They lost powers of detention and the tribal police was disbanded. The Traditional Authorities Act (Namibia, 1995) set up traditional authorities comprising of traditional chiefs and their advisors, but it awarded them no specific function to exercise powers accorded to them by customary law (Shabangu & Khalo, 2008:327). Further, the 2000 amendments to this act (Namibia, 2000) did not substantially improve the position of traditional authorities. It restricted them largely to cultural or traditional matters and assisted government in maintaining law and order. Also, it gave them no specific role in development or service delivery. Section 3 of the Traditional Authorities Act (Namibia, 2000) requires traditional authorities and their members to promote peace and welfare in the community and to supervise and ensure the observance of the customary law of the community by its members (Rugege, 2001:19).

Traditional authorities in Namibia are confined to assisting in the implementation of policies and governmental programmes rather than being in charge of such programmes themselves (Shabangu & Khalo, 2008:327). Another factor that restricts Namibian traditional leaders to matters of a traditional nature is that they are denied the right to fill elected political positions while holding the position of chief or head of a traditional community. While traditional leaders are not prohibited from taking up political office, once elected to such office a traditional leader is considered to have taken leave of absence from the office of chief or head of a traditional community. This is an arrangement to avoid somebody selfishly occupying both roles.

According to the Draft White Paper on Traditional Leadership and Governance (2002:12) the Namibian Constitution provides that traditional leaders must pay allegiance to, and accept, the authority of the modern state. The Namibian Constitution also provides that traditional institutions should give support to the policies of the central government, regional and local authority councils in the performance of their duties and functions. Where the powers of traditional leaders conflict with those of government officials at all levels of government, the powers of the central government would prevail. It is quite evident that the Namibian government did not make provision for traditional
leaders to have a specific role to play in service delivery. Traditional leaders are restricted largely to cultural and traditional matters, which makes them feel powerless or less influential in matter of governance. In this way the Namibian situation is very similar to the South African one, by virtue of traditional leaders not having power to determine how they lead in their communities.

2.7.2 Traditional Leadership in Zimbabwe

Shabangu and Khalo (2008:330) noted that the Constitution of Zimbabwe (1979) provides for the recognition and appointment of traditional leaders by the President giving due consideration to the customary principles of succession of the tribal members over whom the chief presides. Until 2013 when the New Zimbabwe Constitution was passed, there was a National and a Provincial House of Traditional Leaders. The National House of Traditional Leaders was entitled to have 10 of its members as part of the 150 members in the National assembly. The 1979 Constitution also provides for a Council of Chiefs elected by chiefs in communal land areas (rural areas excluding commercial farming areas and rural towns). Shabangu and Khalo (2008) liken the Zimbabwean Council of Chiefs (which has advisory powers only) to the South African National House of Traditional Leaders (South Africa, 2003:13).

In Zimbabwe the most important part of the Traditional Leaders Act are the functions and duties of traditional leaders under section five (Zimbabwe, 1979). The first duty is the performance of functions pertaining to the office of a chief as the traditional head of the community under his jurisdiction (Shabangu & Khalo, 2008). This has to do with functions under customary law and culture, which diminishes the power of traditional leader to be relevant only in rural or communal areas. Another duty is the discharging of functions conferred to the chief in terms of the Customary Law and Local Courts Act. A further important duty is overseeing the collection of taxes, levies, rates and other charges by village heads payable under the Rural District Councils Act.

The Constitution of Zimbabwe (2013) has revolutionised the manner in which traditional leadership is treated and handled in any state. Chapter 15 of the Constitution (section
are dedicated to the issues of traditional leadership. This addresses issues which have to do with traditional leaders' powers and functions, the need for a non-partisan and law abiding traditional leadership, the remuneration of traditional leaders, the appointment and removal from office of traditional leaders. Further, the Constitution (2013) emphasises that traditional leaders should only be established in areas which are not metropolitan cities and with the scope of traditional leaders administering customary laws, customs, communal land and national values.

Rugege (2001:20) noted that, chiefs have an important role in ensuring that communal land is properly allocated in accordance with the Communal Land Act and ensuring that requirements for occupation and use of land are observed. The Zimbabwean traditional leaders were not specifically restricted in terms of taking up political office while retaining their positions as traditional leaders, until recently when the Constitution of Zimbabwe (2013) called for traditional leaders to be apolitical and neutral community leaders. As in the case of Namibia, the position and role of traditional leaders in Zimbabwe is not similar to those traditional authorities in South Africa who are demanding a greater role for traditional leaders in local government, and especially for autonomy from elected municipalities (Shabangu & Khalo, 2008).

Zimbabwean traditional leaders have been reduced to civil servants, administrators and tax collectors, without meaningful authority in terms of decision-making and implementation of development programmes and service delivery (Rugege, 2001:22). The background of the traditional leadership authorities in Zimbabwe illustrates the fact that although the Constitution of Zimbabwe provides for the recognition of traditional leaders, such recognition is limited to customary issues only. Traditional leaders also have the autonomy over the collection of taxes, levies, rates and other charges on behalf of the government. Similar to the South African situation, the traditional leaders in Zimbabwe do not have decision-making powers on implementation of developmental programmes and service delivery.
2.7.3 Traditional Leadership in Botswana

The colonisation of African states has had less of an effect on the position of traditional leaders in Botswana as compared to that of Zimbabwe and South Africa. This is mainly due to the failure of the colonists to dismantle and remodel the institution of traditional leaders in Botswana. Hence, the legitimacy of the leaders was largely intact at obtaining independence (Shabangu & Khalo, 2008). Such a system was effective in Botswana, hence the sustainable position and authority of traditional leaders, this made the post-independence traditional leadership institution effective and sustainable.

Nevertheless, reforms immediately after independence demanded democratic structures in governance and the powers and functions of traditional leaders in government were slowly diminished (Shabangu & Khalo, 2008). Structurally, in Botswana traditional leaders are represented by a House of Chiefs, a body which has been made powerless by the political system (Rugege, 2001:22). According to the Draft White Paper on Traditional Leadership and Governance (Botswana, 2002:13) the Botswana Constitution provides for a House of Chiefs, which is an advisory body to the National Assembly. The House of Chiefs does not have legislative power, but must be consulted on certain specific bills, which are mostly minority pieces of legislation. Similar to the current situation in South Africa, traditional leaders were reluctant to surrender their powers and influence to the new political structures in Botswana. Thus, the relations between the councillors and traditional leaders remain strained due to the failure and challenge of establishing a politic-administrative interface. In Botswana the responsibility for delivering services in rural areas is that of councillors through district councils. Land allocation, which was a major source of power and patronage for traditional leaders, was taken away in 1970 and transferred to the land boards, administered by the state. According to the Chieftainship Act, a traditional leader is left with minimal administrative functions, namely to promote the welfare of the community, carry out any instruction of the minister and inform the community of development projects in the area (Rugege, 2001:23). In a nutshell, in Botswana, similar to South Africa, the role of traditional leaders has been considerably diminished and has given way to elected political structures. As far as local government functions are concerned,
councillors have taken a lead in developmental programmes and service delivery roles, thereby leaving the traditional leaders in the cold-serving as ceremonial community leaders.

2.8 THE RELATIONSHIP BETWEEN TRADITIONAL LEADERS AND ELECTED OFFICIALS

A milestone was achieved in South Africa’s legal fraternity through the enactment of the TLGFA (South Africa, 2003). The Traditional Leadership and Governance Framework Act (No. 41 of 2003) has strategically placed the institution of traditional leadership at the centre of development, next to their counterparts, the democratically elected councillors. The developmental functions of traditional councils are for example to facilitate the involvement of traditional communities in the development or amendment of municipalities’ integrated development plan (IDPs) in whose area the community resides. Hence, the roles and functions of traditional leadership are to promote the ideals of cooperative governance, integrated development planning and sustainable development.

The mutual collaboration of traditional leaders and councillors in a municipality can reap positive benefits for the communities which they serve. Such cooperation is enshrined in the notion of ‘oneness in separation’ as articulated in chapter three of the South African Constitution (1996). As traditional and political leadership are two sides of the same coin, each party should play their respective role effectively, while cooperating with the other equally important party. In such a scenario, traditional leadership should not interfere with the functionality of councillors and vice versa. However, there are mutual roles and responsibilities where they can assist each other. Some of the functions performed by traditional leaders in relation to the municipal context are the promoting of traditional and cultural practices in communities, presiding over traditional courts, ensuring that communities observe the customary law, norms and values and the allocation of local land to their people. In a similar light, councillors have functions like the gathering of information regarding the developmental needs of the community through close consultation, ensuring the transformation of the fortunes of
the people, the provision of basic services to the communities and the promotion of socio-economic development through local economic development.

However, there are areas which traditional leaders and councillors have joint responsibilities, such as in the promotion of safety and security in rural areas, putting the people first in service rendering, promotion of peace and unity in communities and ensuring a cooperation of all stakeholders towards the satisfaction of the needs of the community. Both sides have a mandate to promote the basic values and principles as outlined in Chapter 10 of the Constitution (1996) such as being open and transparent in their engagements. Table 2.1 provides an insightful look at the main differences between traditional leadership (amakhosi) and political leaders (councillors).
Table 2.1: Differences between traditional and political leadership

<table>
<thead>
<tr>
<th>Traditional Leadership</th>
<th>Political Leadership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Non-partisan in nature, and above politics.</td>
<td>Partisan and belong to certain political formations, e.g. ANC, DA, PAC, AFP.</td>
</tr>
<tr>
<td>Are leaders by virtue of customary traditions and birth and are not democratically elected.</td>
<td>Democratically elected by their constituencies to serve the communities. Councillors assume office through an election process.</td>
</tr>
<tr>
<td>Do not have specific terms of office. However there must be an obligation for them to fulfil certain responsibilities.</td>
<td>Have a specified term of office, usually five years for councillors, during which they should deliver a service to the people and ensure development and improvement of the lives of the poor.</td>
</tr>
<tr>
<td>They are not accountable to the community, but must remain responsible to the people.</td>
<td>Democratic policy dictates that political leaders must account to the communities who elected them into office.</td>
</tr>
<tr>
<td>Are in essence responsible for the development and improvement of the lives of the people, especially the poor. Therefore the Constitution of the country should grant certain functions to the institution of traditional leaders.</td>
<td>Are directly responsible for the development and improvement of the lives of the people as required by the Constitution of South Africa (1996). Councillors must therefore be held responsible if there is no service delivery to the people.</td>
</tr>
</tbody>
</table>

*Source: Shabangu & Khalo (2008:335).*
2.9 CONCLUSION

Traditional leadership has always occupied a key role in the advancement of the development needs of its community. Since ancient times, traditional leadership in South African have played an active part in community development although their powers and functions were left diminished after the colonisation and subsequent oppression under apartheid rule. However the post-apartheid ANC government has enshrined traditional leadership in its reconstruction agenda, and as a result, various pieces of legislation have been enacted and the institution of traditional leadership in being continuously empowered and strengthened. Traditional leaders have also been empowered to attended proceedings in municipal councils, a move which ensures that no community is left behind in terms of service delivery since the traditional leaders act as ‘mouthpieces’ of the people. However there remain some tensions between traditional leaders and councillors due to failure on both sides to embrace each other in a mutual ‘interface’. This chapter presented a review of current literature on traditional leadership in South Africa, which included an analysis of the governmental policy and theoretical framework, conceptual frame, legal framework and the international case studies on traditional leadership.
CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

The study sought to establish, by way of investigating the role which traditional leadership is playing in the promotion of community development in the Mbhashe local municipality. Chapter one provided a general orientation as the introduction of the study and chapter two covered the review of literature on the topic of traditional leadership in relation to community development with a view of the eradication of poverty. The current chapter gives the research plan, through the outlining, by way of in-depth illustrations and discussion, of the roadmap of the study (the research design and methodology). Empirical studies are those studies which involve the collection of empirical data in order to prove or disprove a hypothesis. In the case of this study, the empirical data was collected in line with the achievement of the research objectives as outlined in chapter one.

According to Welman, Kruger & Mitchell (2005:52) research design is “the plan according which we obtain participants (subjects) and collect information from them”. Research design entails the plan by the researcher on what research instruments are to be used by the investigator, how data is going to be gathered and possibly how it will attempt to provide logical answers and solutions to the research problem. In succinct terms, the research design and methodology section of the study covers the details of the nitty-gritty of the research journey from the drafting of the research objectives until the last conclusion and recommendation of the study. It covers, inter alia, the research paradigm, data gathering techniques, sample and sampling detail, target population, ethical compliance of the study as well as the manner in which the empirical data was analysed. The key goal of this research blue-print is to provide the manual through which the study was carried out in order to improve of the validity and reliability of the study findings. A research design also helps to prove that the study was not fraudulently conducted.
Kumar (2005:105) defines research design as, a plan, structure and strategy of investigation so conceived as to obtain answers to research questions and problems. Kumar (2005) goes further to mention that, the plan is the complete scheme programme of the research. It includes an outline of what the investigator will do from writing the hypotheses and the operational implications to the final analysis of data (2005:105). A research design is the blueprint which the researcher will have to follow when seeking answers to the research problem or evidence to prove or disprove the hypothesis. Also, research methodology can be described as, a scientific process that seeks to provide answers to questions through a systematic approach with the support of credible data. It is a way to systematically value the research problem.

Research methodology on the hand, can be described as a scientific process that seeks to provide answers to questions through a systematic approach with the support of credible data. It is a way to systematically value the research problem. Hence, methodology is a way of thinking about and studying social reality. As such, methodology is therefore a system of methods and procedures followed to collect data and information pertinent to the study. Hence, methodology is a way of thinking about and studying social reality. As such, methodology is therefore a system of methods and procedures followed to collect data and information pertinent to the study. There are two main classes of research designs, viz, quantitative and qualitative research approaches (Kumar, 2005:105). The quantitative paradigm is mainly used in studies were numbers and some numeric calculations are involved, whereas the qualitative study is applicable in areas where the researcher takes an insider's view of things in gaining an in-depth understanding of the feelings, perceptions, behaviour and attitudes of humans towards a certain phenomenon. The qualitative research paradigm provides the researcher with the perspective of target audience members through immersion in a culture or situation and direct interaction with the people under study (an insider view). The study took the triangulation model of research design and methodology. This implies that, the researcher mixed both types of designs in order to improve on the validity and reliability
of the research findings. Triangulation ensured that the weakness of one research paradigm are covered by the strengths of the other paradigm.

### 3.2 THE CASE STUDY APPROACH

Case studies are the most used surveys in social science research, simply because of their ability to give the researcher an insider’s view of the manner in which things appear and happen on the ground. A case study depicts a slice of life, since it is a written record of an actual incident that happened in a work environment (Wessels, 2007:248). In a case study, the incident is described and explained, along with the problem that arose, who was involved, why the problem was experienced, and the opinions and prejudices that were pertinent to the individuals involved (Brynard & Erasmus, 1995:7). Moreover, a case study involves a decision or a problem experienced. Also, case studies are written from the viewpoint of the decision-maker involved, and allow the learner to step into the shoes of the decision-maker or problem-solver.

For Creswell (2007:52) a case study can be regarded as an exploration or in-depth analysis of a ‘bounded system’ (bounded by time or place), or a single or multiple case, over a period of time. The case being studied may refer to a process, activity, event, programme or individual or multiple individuals. It might even refer to a period of time rather than a particular group of people. Different to the other methodological frameworks the case study strategy is more of a choice of what to study than a methodological one. This becomes clear by looking at its ability to adapt to all the theoretical approaches and methodological frameworks such as life history, phenomenology, grounded theory and ethnographic research. Whether you consider case study as a way of conceptualising human behaviour or merely as a way of encapsulating it, its strategic value lies in its ability to draw attention to what can be learned from the single case (Schram, 2006:120).

In other terms, a case study is under the jurisdiction and control of the researcher, who can make deductions about the study area based on feelings and expressions made by
the constituent individuals in the study area or universe of interest. The exploration and description of the case takes place through detailed, in-depth data collection methods, involving multiple sources of information that are rich in context. These may include interviews, documents, observations or archival records. As such, the researcher needs to have the confidence of participants. The product of this research is an in-depth description of a case or cases. The researcher situates this system or case within its larger context, but the focus remains on either the case or an issue that is illustrated by it (Creswell, 2007:56).

The researcher applied the case study approach in order to understand the role which traditional leaders are playing in the development of their community in Mbhashe local municipality. It should however be clarified that the case study approach was used as an umbrella approach within which the triangulated mixed method research paradigm was utilised. In the study, the case study design took shape in the use of questionnaire and interviews carried out by the researcher in the study area. Research data was collected in the target population, through the mixed approach research approach because the case study focused on the stated topic in the context of the researcher’s area of interest. Thus the entire study was conducted under the umbrella approach of a case study survey which made the researcher get involved in the collection of data to establish the functionality of traditional leaders in the Mbhashe Local Municipality.

3.3 THE RESEARCH PARADIGM

Research in the field of social sciences is different in comparison with the studies made in the natural sciences world. Unlike in the natural sciences where formulas and other arithmetical procedures are followed, the social sciences studies are utilising a somewhat subjective method of gathering facts, proving/disproving hypotheses and achieving various research goals. There are two main research paradigms used in social science research studies, namely, quantitative and qualitative study techniques. The quantitative paradigm is mainly used in studies were numbers and some numeric calculations are involved, whereas the qualitative study is applicable in areas where the researcher takes an insider’s view of things in gaining an in-depth understanding of
the feelings, perceptions, behaviour and attitudes of humans towards a certain phenomenon. The following sections will cover some definitions and descriptions of the two main researcher approaches.

According to Barbie (2010:71) quantitative research is an inquiry into social or human problems based on testing a theory composed of variables, measured with numbers and analysed with statistical procedures in order to determine whether the predictive generalisations of the theory are valid. In quantitative research the information obtained from the participants is expressed in numerical form, therefore the researcher used a questionnaire survey to collect certain types of data. Also, quantitative research predominantly seeks explanations while qualitative research aims at in-depth description. Quantitative research measures what it assumes to be a static reality to developing generalisations. Further, quantitative research uses methods adopted from the natural sciences that are designed to ensure objectivity and reliability.

Additionally, quantitative techniques are concerned with how research participants are selected randomly from the study population in an unbiased manner, the standardised questionnaire or intervention they receive, and the statistical methods used to test predetermined hypotheses regarding the relationships between the specified independent and dependent variables. In quantitative research, the researcher is considered to be external to the subjects (an outsider), and results are expected to be replicable no matter who conducts the research (Webb and Auriacombe, 2006:591). Hence the researcher applied the quantitative research paradigm to investigate the physical characteristics of the target population, that is, the demographic profile of the target population in the form of age, gender, marital status, educational qualifications and ethnicity. It should also be noted that the study employed quantitative researcher methods on any other aspects which required quantification, for example, the level of satisfaction of community members with the services delivered by the Mbhashe local municipality.
For Webb and Auriacombe (2006:592) qualitative research is an exploration of what is assumed to be a dynamic reality. It does not claim that what is discovered in the process is universal and, thus, replicable. The qualitative research paradigm provides the researcher with the perspective of target audience members through immersion in a culture or situation and direct interaction with the people under study (an insider view). They further write that, qualitative research methods used in social research include observations, in-depth interviews, focus groups and the analysis of personal documents (2006:592). These methods are designed to help researchers understand the meanings people assign to social phenomena and to elucidate the mental processes underlying behaviours.

Hypotheses are generated during data collection and analysis. In the qualitative paradigm, the researcher becomes the instrument of data collection, and results may vary greatly depending upon who conducts the research. Most of the qualitative research designs fall under qualitative field research. Singleton and Straits, (2004:56) explain that, the purpose of field research in qualitative research is to render people’s daily lives socially intelligible and meaningful by keenly observing others, as well as reflecting on own experience.

The advantage of using qualitative methods is that they generate rich, detailed data that leave the participants’ perspectives intact and provide a context for understanding behaviour. The focus is upon processes will differ from that of quantitative research, which addresses correlations between variables and explanations thereof. A disadvantage is that data collection and analysis in qualitative paradigm may be labour intensive and time-consuming (Webb and Auriacombe, 2006:592). Therefore, the research used the qualitative research method to enable the understanding of social phenomena and behaviour and the feelings of the respondents towards a particular policy like socio-economic development in a local community.

Study paradigms, just like any other method in scientific enquiry, have got their own pros and cons, and researchers have recently resorted to a triangulated approach to their studies. Jick (1979:602) captures triangulation as the mixing of data or methods so
that diverse viewpoints or stand points cast light upon a topic. Also, Denzin (1978) as cited in Jick 1979:602) says that triangulation is the combination of methodologies in the study of the same phenomenon. The approach was inspired by geometry in implying that multiple viewpoints allow for greater accuracy. In this vein, triangulation connotes to the use of more than one approach to research in order to enhance the confidence of ensuing findings. Also, it is aimed at deepening and widening our understanding of the problem at hand using more than a single approach.

The virtue of the triangulation approach is that it cuts-out the inadequacies of both quantitative and qualitative methodologies. As such, it combines the strengths of both approaches thereby increasing the validity and reliability of the research output. As for this study, a holistic view and appreciation of the project is very important. In short, to reflect comprehensively and confidently to the objectives of the study, triangulation was viewed as better suited for this study compared to one-dimensional methodologies. In this regard thus, the study employed a triangulated approach in data collection, analysis and presentation. The utilisation of the mixed-method research approaches in the study made great strides in the improvement of validity and reliability of the research findings.

3.4 TARGET POPULATION AND UNITS
Bless & Higson-Smith, (1995:87) define a target population as a set of elements that the researcher focuses upon and to which results obtained by testing the sample should be generalised. It also refers to a collection of objects, events or individuals having some common characteristics that the researcher is interested in studying (Mouton, 1996:34). For Polit and Hungler (1997:43) a target population is the totality of all subjects that conform to certain specifications. Thus, a target population comprises of those subjects or respondents which the researchers has singled-out for the sake of collecting data from them. In the case of this study, the target population was the Mbhashe local municipality. This area had various units under study which were, traditional leaders, councillors, municipal officials as well as community members.
3.4.1 Traditional leaders
This was one of the key study units in the study, mainly due to the research topic revolving around the issues of investigating the role played by traditional leadership in the development of the local community. The data collected in the study had an alignment to the traditional leadership institution and its role in community development in Mbhashe local municipality. As the ‘mouthpiece’ and ‘earpiece’ of the community traditional leaders were always at the Centre stage for socio-economic development.

3.4.2 Councillors
As the legal and elected leaders of their respective wards in the communities, councillors were another key unit in the target population. As the legitimate community representatives in the municipal council, councillors have a mandate to ensure that the needs of their local communities are responded to timely and also giving the communities a greater value for money. Councillors also need to facilitate Local Economic Development (LED) as well as leading in the achievement of the objects of local government as stipulated in section 152 of the Constitution (1996). Lastly, they also need to promote a synergised relationship with the traditional leader since both are mutually dependent on each other for functionality.

3.4.3 Municipal officials
As the custodians of the municipal budget as well as the Integrated Development Pan (IDP), municipal officials (both politicians and administrators) were a key party in the study population. The activities of the municipality are determined by resolutions passed in the proceeding of the municipal council and such resolutions also largely include the developmental vision of the municipality for its communities. Hence in municipal officials also have to consult the local leaders (traditional leaders) in matter of local concern, so as to come-up with a comprehensive service delivery model.

3.4.4 Community members
As the consumers of service rendered by the municipality, and is the subjects of councillors and traditional leaders, it was also cardinal for the study to include community members as constituents of the targeted population. Also, the communities were/are the ultimate beneficiaries of whichever programme with which their leaders utilise in a bid to meet their needs, thus their input, perceptions and feelings towards the status quo in the Mbhashe local municipality made a rich form of researcher data input. A hostile relationship between the community and the councillors will likely affect a smooth development of the local area even though the traditional leader might be at peace with their community, thus the need for an all-inclusive mutuality model for sustainable community development.

3.5 SAMPLE AND SAMPLING PROCEDURE

The theory of sampling distinguishes between probability and non-probability sampling designs. In any study, a process of selecting observations is needed, which is termed sampling. According to Babbie & Mouton (2001) the main purpose of sampling is to make generalisations to people and events that have not been observed. They define a sample as a ‘specific subset of a population observed in order to make inferences about the nature of the total population itself’ (Babbie & Mouton, 2001:202). Sampling on the other hand is the process of selecting a few cases from a bigger group to become the basis for estimating or predicting the prevalence of an unknown piece of information, situation or outcome regarding the bigger group, in other words a subgroup of the population in which a researcher is interested in (Kumar, 2005:144).

Burger & Silima (2006:658) mention that the quality of a sample must be judged in terms of the procedure that produced it; that is, in terms of its sampling design. Sampling design refers to the part of the research plan that indicates how cases are to be selected for observation. It is important to understand that in social science research it is usually not possible to include all of the members of the population and sampling is therefore a way of selecting a subset of the population we can observe in order to make inferences to the total population. The main advantages of sampling compared to collecting data from the whole population are the fact that it is less time consuming, less
costly in terms of the time spent on collecting data and the amount of travel required, more practical especially if the population is extremely large (Bless & Higson-Smith, 1995:86).

Probability sampling is only possible when the probability of the inclusion of each member of the population into the sample can be determined (Kumar, 2005:145). Here a sample is built randomly when each member of the population has an equal chance of being selected into the sample. Simple-random sampling, interval or systematic sampling, stratified random sampling and cluster sampling are the commonly used probability sampling designs (Welman, Kruger & Mitchell, 2005:56). On the contrary non-random sampling is possible where the probability of each element of the population being included in the sample is not known. Non-probability sampling designs include, *inter alia*, accidental sampling, purposive or judgmental sampling, quota sampling, and referral or snowball sampling.

For the purpose of this research, the researcher applied the snowball sampling designs in the selection of the members of the sample from categories of municipal officials, traditional leaders and councillors. And the selection of community members was done by way of using the probability sampling design of simple-random sampling. A brief discussion on these sampling designs is thus provided as follows.

**3.5.1 Snowball sampling technique**

Snowball sampling design uses a process of chain referral. For example, when members of the target population are located, they are asked to provide names and contact information of other members of the target population, who are then contacted and asked to name others, and so on. A basic assumption of snowball sampling is that members of the target population know each other. Strydom (2005:203) suggests that researchers should always ask for more than one referral from a respondent to ensure than the chain does not get broken Example: assume that a researcher is interested in studying the social, behavioural, and health problems associated with the use of illegal drugs in South Africa. Since it is very difficult to draw a sample using any other means
due to the nature of the study, the researcher decides to use a snowball sampling technique to obtain the sample. After looking around, she is able to find three people who use drugs.

Moreover, Burger & Silima (2006:662) write that, in snowball sampling, the researcher develops a relationship with them and is able to interview them and observe their behaviours. She/he then asks them if they can give her information on others that she could meet and interview. They provide contact information on their friends. The researcher then goes and finds those people. The researcher develops a trust with them and is able to interview and observe them, she then asks them to provide information on others that she can interview and she is provided additional names. This process continues until the researcher has enough sample size for her study. In this study hence, snowball sampling was the most used sampling design because some of the first respondents to the questionnaires were the ones who referred the researcher to their counterparts, which were traditional leaders, municipal officials and councillors. This saved the researcher time and other resources since it was sort of a chain referral.

3.5.2 Simple-random sampling technique

According to Ross (2008:9) the selection of a simple-random sample is usually carried out according to a set of mechanical instructions which guarantees the random nature of the selection procedure. Simple random sampling, as described in this definition, results in an equal probability of selection for all elements in the population. This characteristic, called ‘epsem sampling’ (equal probability of selection method), is not restricted solely to this type of sample design (Ross, 2008:9). Equal probability of selection can result from either the use of equal probabilities of selection throughout the sampling process, or from the use varying probabilities that compensate for each other through several stages of multistage sampling. Hence the researcher used her knowledge of the sample to discretionally hand-pick the members of the community from the target population which were considered to be the ones matching the criterion which sought to solicit information on the role of traditional leadership in promoting community development in the Mbhashe local municipality.
The reason for the use of simple-random sampling was used to pick respondents of the community members’ category because each member of the group had an equal chance of being included in the sample, due to the voluminous size of the communities in Mbhashe local municipality. Also snowball sampling for the selection of representatives is because the categories of respondents for the municipal officials, traditional leaders and councillors were not well known by the researcher and each member did not have an equal chance of being included in the sample. The sample had a total of fifty (50) representative members broken down as follows; ten (10) traditional leaders, twelve (12) municipal officials, thirteen (13) councillors and fifteen (15) community members. Table 3.1 contains the finer details of the sample.

<table>
<thead>
<tr>
<th>RESPONDENTS’ CATEGORY</th>
<th>NUMBER SAMPLED</th>
<th>RESPONDENTS’ GENDER</th>
<th>PERCENTAGE TOTAL (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traditional leaders</td>
<td>10</td>
<td>10</td>
<td>0</td>
</tr>
<tr>
<td>Municipal officials</td>
<td>12</td>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>Councillors</td>
<td>13</td>
<td>10</td>
<td>3</td>
</tr>
<tr>
<td>Community Members</td>
<td>15</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>50</strong></td>
<td><strong>33</strong></td>
<td><strong>17</strong></td>
</tr>
</tbody>
</table>

*Source: Own illustration based on sample data*

3.6 DATA COLLECTION TECHNIQUES

Hani (2009:2) says that, the word empirical means information gained by experience, observation, or experiment. The central theme in scientific method is that all evidence
must be empirical which means it is based on evidence (Hani, 2009:2). In scientific methods the word ‘empirical’ refers to the use of working hypothesis that can be tested using observation and experiment. Thus this is a study which takes the route of experimentation as a means of proving a hypothesis right or wrong. In the case of this study, the researcher sought to achieve the research objectives while concurrently answering the researcher questions. The evidence was gathered through various means of data gathering, namely, questionnaire, interview and documentary survey.

3.6.1 Questionnaire survey

According to Kumar (2005:126) a questionnaire is a method used for collecting data by means of written questions which calls for responses on the part of the respondent. A questionnaire is an instrument of data collection consisting of a standardised series of questions relating to a research topic to be answered in writing by participants (Bless & Higson-Smith, 2006:120). Moreover, Brynard & Hanekom (1997:37) expound that questionnaires are used to explore and expose data which lies deep within the heart, mind, and feelings of people In this study structured self-administered questionnaires were designed by the researcher and completed by the respondents from the Mbhashe local municipality and its communities.

Questionnaires were deemed appropriate although they have their own disadvantages, their advantages made them most appropriate for this study. The choice of the questionnaire as instruments for data collection was informed by the following advantages; they are less expensive and require much less skill to administer, they can be used to reach a large number of people simultaneously, they give respondents greater confidence in their anonymity so they can give out information freely especially on the views they fear might be disapproved or might get them into trouble; and generally questionnaires give respondents ample time for filling them out hence each answer may be considered carefully, which reduces mistakes and respondents’ inconveniences.

However, the researcher was aware of the following disadvantages of questionnaires; the respondents might have provided responses they thought would please the
researcher and this might not reflect their true perceptions and attitudes, thus distorting the facts. Some respondents might have chosen not to answer all questions and no reasons might be given for the omission and valuable information might have been lost as the answers would be usually brief especially in close-ended questions (Kumar, 2005:130). It should thus be emphasised that in spite of the highlighted disadvantages tied to the questionnaires, this was the major source and mode of data collection in the study and all the categories of respondents from traditional leaders, municipal officials, councillors and community members, were given a questionnaire to complete and return to the researcher.

3.6.2 Interview survey
An interview is a conversation between two or more people where questions are asked to obtain information from the interviewee (Mellville & Goddard, 1996:20). Bless, et al (2006:98) explain that the interview is a method in which interviewer obtains responses from a subject in a face-to-face encounter or through a telephone call or electronic means. The study used face-to-face informal interviews with some of the respondents especially during the time when they were completing the questionnaires. This was informal because the interview was not the main mode of data collection; it was used as a triangulation move to improve on data quality, validity and reliability, meaning that data collective in the interview was used to substantiate the one gathered through questionnaires.

3.6.3 Documentary survey
The analysis of pre-existing records (documentary survey) forms part-and-parcel of what social scientific researcher terms unobtrusive research methods. Also, an unobtrusive research method such as documentary analysis is the process of studying social behaviour without affecting it. Secondary sources of data should therefore be used to counteract the bias and loopholes found in the primary data collection procedures, therefore playing a complimentary role and driving data towards validity and reliability. Bless & Achola (1990:106), note that, in documentary analysis, the respondents are not aware that they are the subject of study.
The main weakness associated with these unobtrusive data collection methods such as documentary analysis is that the records to which the research will be allow access might contain institutional biases. For example, an entity or organisation might restrict a researcher to the records in which it is certain paint a positive image for the entity not necessarily worried about providing objective and reliable data which reflects both the good and bad sides of the municipality. However, researchers must ensure that no errors should be made in collating and collection of data form documents in secondary research. These documents can include, inter alia, archival records, published statistics, judicial records, election or census results, crime statistics, IDPs and educational data. Institutional publications, data published by private sector organisations, personal documents, biographies, historical documents and medical or other scientific records also form part of this type of recorded data. The researcher used documentary analysis to analyse the IDP and the regulations pertaining to the involvement of traditional leaders in municipal council engagements.

3.7 ETHICAL COMPLIANCE

According to Hedge (1987:414) ethics is a set of principles which guide the scientific field of enquiry. Social scientists consider research to be an ethical activity. Research seeks knowledge; solve problems and design new methods of treating diseases and disorders, but researchers have the responsibility of doing all of this in an honest, responsible, open and ethically justifiable manner (Hedge, 1987:414). Reese & Fremouw (1984) as cited in Lutabingwa & Nethonzhe (2006:695), outline that there are three broad areas of ethical concern in research; the ethics of data collection and analysis; the ethics of the treatment of participants; and the ethics of responsibility to the society. The ethical principles highlighted above are the ethics relating to research participants, and there were also ethical principles relating to handling of study results as well as those of obtaining an ethical clearance from the university’s ethics committee.

3.7.1 Nelson Mandela Metropolitan University ethics committee clearance
The study was ethically cleared by the Nelson Mandela Metropolitan University (NMMU) ethics committee, after the researcher completed the ‘Application Form for Ethics Approval-Human’. Seeking research permission from the relevant authority helped clear the study of any academic fraud of whatsoever magnitude. Therefore, the researcher used the authorisation letter from the University to inform the respondents in the sample of the fact of permission being granted beforehand, to enable them to be as comfortable as possible to participate in the study. Also such ethical clearance is in compliance with the international best practices for human (social) sciences research, which guards against discomfort or any form of harm which empirical studies conducted unethically can inflict on the human participants. The study focussed on human participants, *inter alia*, traditional leaders, municipal officials, councillors and members of the Mbhashe local municipality community.

### 3.7.1 Ethics relating to research participants

Ethical considerations which usually apply when a researcher is working with human subjects are those of, informed consent, de-briefing, deception, voluntary participation, and participant’s protection from harm, protection of privacy and dignity and privacy of participants. The researcher made sure that participation by the respondents is entirely voluntary, none of them is going to be coerced to partake in the study, also all respondents are to consent to participating the study and that no respondents under the age of 18 years were be sampled.

Babbie and Mouton (2005:59) mention that, no matter how sensitive the information, ethical researchers protect the right to privacy by guaranteeing anonymity or confidentiality. In a confidential survey, the researcher is able to identify a given participant’s responses but essentially promises not to do so publicly (Rudestam and Newton, 2001). Lastly no harm was done to the respondents, be it physical, emotional or psychological harm; the rights to privacy and confidentiality were be observed since no respondents provided their names in the data collection process.
3.7.2 Ethics relating to research data and results

A key ethical principle which human science researchers should observe relates to the use and application of their research findings. Singleton and Straits (2004) point to the fact that, subsequently, research findings might be used to reshape public policy and improve the rendering of service as noted. Thus, there are guidelines which researchers are to follow in relation to the use of the research findings of any study, especially with a view of ensuring that results do not get misused or abused, let alone fall in the wrong hands. The guidelines relate to the avoidance of exploitation of the target population by policy-makers, hence results should be made available to the best possible audience, there should also be a positive engagement of the various stakeholders of policy-making in order to reap the best possible results from the study to avoid too much generalisation and misuse of results. The researcher ensured that the research findings do not fall into the wrong hands and they were only made available to the relevant authorities such as the Mbhashe local municipality, traditional leaders and councillors with a view of consideration of the findings in the improvement of community development with the active participation of traditional leaders.

3.8 DATA ANALYSIS TECHNIQUES

Raw data is meaningless until it is analysed, interpreted and deductions are made. Analysing data also implies that we will be undergoing the interpretive phase of the study, which means that the unprocessed data need to be sensible and be able to enable us to deduce something in relation to the hypothesis of research topic. In this instance the data will be analysed in accordance to the research topic or hypothesis. Mouton (1996:108) asserts that data analysis involves 'breaking up' the data into manageable themes, patterns, trends and relationships. The great need for increasing validity and reliability of findings has made the researcher to choose both qualitative and quantitative methods of data analysis since one can cover-up on the pitfalls of another. De Vos et al (2005) articulate that the purpose of analysis is to reduce data to an intelligible and interpretable form so that the relations of research problems can be studied tested and conclusions drawn.
The stage of data analysis will be the cornerstone of this research, it enables the researcher to get meaning and construct evocative and understandable conclusions in the form of graphs, charts and tabular presentations. The researcher used content analysis which gives room for descriptions and magnitudes of data. The researcher coded the data before it is scientifically sorted using quantitative statistical methods of analysis using the Statistical Package of Social Sciences (SPSS) installed on a computer system. Coding as a formal representation of analytical thinking and can also refer to the compilation and combination of data into themes, ideas and categories for easy retrieval for further comparison at a later stage (Mouton, 1996:109). Data analysis will be covered in depth in chapter four of the study.

3.9 CONCLUSION
The study took a triangulation approach which has become synonymous with current social science researchers. By utilisation a rich sample of fifty (50) respondents drawn from all four categories of respondents, namely, traditional leaders, municipal officials, councillors and community members, data was collected mainly through a questionnaire survey, although there were limited informal interviews as well as documentary analysis. The chapter presented the roadmap, which also included the details of ethical compliance measures which the researcher has taken into consideration. These ethical principles are classified into three main categories, namely, ethical clearance from the NMMU ethics committees, ethics relating the research (human) participants and ethics related to the handling of researcher data and results. A research blue-print (design and methodology) is the backbone of any study since it outlines the route which the researcher followed in an attempt to answer the researcher questions and achieve the researcher objectives. Lastly this section also presented the plans for data analysis, which will be covered in great details in chapter four, that follows.
CHAPTER FOUR
DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1 INTRODUCTION
Traditional leaders are an important institution under the South African democracy. Although their legal empowerment is one that is still revolving, traditional leaders play an integral part in the development of their communities. The study sought to assess the active role which Traditional leaders play in community development, in the Mbashe local municipality situated under the O.R. Tambo district municipality of the Eastern Cape Province in South Africa. Questionnaires were utilised to gather empirical data from various categories of the target population. The sample comprised of Traditional leaders, Councillors, community members and other community based organisations. Chapter one of this research report introduced the study, the second chapter conducted a literature review and chapter three covered a discussion of the research design and methodology used in the study. The purpose of the current chapter is to analyse, interpret and present the results of the study. This will take shape through a triangulated data analysis approach through which both quantitative and qualitative methods are used. Presentation will take the form of bar, line, pie charts and table graphs. Interpretation of data is vital because it gives meaning to data and makes it understandable to various categories of data and information audiences.

The chapter if structured into four main sections; which are the response rate on research instruments, demographic profile of respondents, quantitative data analysis and the qualitative data analysis sections.

4.2 RESPONSE RATE
A total of thirty data collection instruments were used in the study. These questionnaires were distributed to all member respondents of the sample. From this amount of questionnaires, a sum of twenty-five were completed and returned, whereas the
remaining five did not get back to the researcher. This gave a responds rate of 83.33% (as shown in figure 4.1), which was quite positive and had a bearing to improvement of the validity and reliability of the study.

**Figure 4.1: Response rate on research instruments**

![Response rate graph]

*Source: Own Illustration (2013)*

### 4.3 DEMOGRAPHIC PROFILE OF THE STUDY AREA

This section covers the data characteristics of the demographic form for the sample, which are distributions according to gender, age group and education.

#### 4.3.1 Gender profile

The data collected in the study showed a skewed gender profile for the sample. Numerically, there were a total of ten males (getting a 40% of the sample) and a total of fifteen females (taking a 60% share of the sample). This distribution is showed in figure 4.2. The data shows a true reflection of the actual gender distribution of the entire province of the Eastern Cape, which has got a larger female population in comparison to the males.
4.3.2 Age profile

The sample represented a fair spread of respondents from across all age groups, although the average age group was that of 40-49 years. As shown in figure 4.3, there were ten respondents from the 40-49 age group (40%), followed by seven respondents from the 60+ age group (28%). The next highest age group was the 30-39 years which had four representatives (16%), followed by the 50-59 years, which had three respondents (12%) and the last one was the 21-29 age group (4%) which had a single respondent. This age distribution shows that the Mbhashe local municipality has got a fair age spread although there are more elderly employees than young. Further there 60+ age group was represented mainly by members of community as well as the ones from the Traditional leadership’s respondents category. This distribution shows a healthy mix of ages and hence can lead to healthy interaction, community involvement as well as collective service delivery from the municipality, traditional leaders, community based organisations and members of the Mbhashe local municipality.
4.3.3 Education profile

Data showed that the average qualification in the sample was a matric qualification. This was followed by the junior degree and the last ranked qualification was the diploma. As shown in figure 4.4, there were seventeen respondents with matric (68%), seven respondents with a junior degree (28%) and only one respondent with a diploma. The data shows that the employees and councillors of the Mbhashe municipality are educated on average, although there might be an acute shortage of sociality skills. Such skills might be those of engineering and the natural sciences. Hence the municipality needs to take cognizance of the legal requirements and ensure that its workforce is trained and competence enough to help in service delivery. One of the strategies which they can use is that of Local Economic Development (LED) which can have a dual aspect in job creation and poverty alleviation.
4.4. QUANTITATIVE DATA ANALYSIS

According to Babbie (2010:422), quantitative data analysis is the numerical representation and manipulation of observations for the purpose of describing and exploring phenomena that those observations reflect. For such data to be available it should initially be collected, therefore the researcher initially collected quantitative data. This section analyses the data which the questionnaire had categorized in a way in which it could be quantified. This includes those sections of the instrument where the research participants would choose between multiple choices the answer that best reflects the reality in their municipality.

4.4.1 Are Traditional leaders taking part in community development?

There was a strong indication from the data gathered in the study that, traditional leaders are playing a key role in the development of the community in Mbhashe local municipality. However, there were also other respondents who indicated that traditional
leaders were not contributing to community development. Those who registered their displeasure at the inactive attitude of traditional leader were from Mkathazo in Elliotdale, where there is little or no community development taking place. As shown in figure 4.5, there were a total of nineteen respondents (76%) who agreed that traditional leaders are actively contributing to community development in Mbhashe. The remaining six respondents (24%) said that the traditional leaders are not positively leading in community development in their communities.

**Figure 4.5: Are traditional leaders playing a role in community development?**

![Bar graph showing respondents' opinion on traditional leaders playing a role in community development.](Image)

*Source: Own Illustration (2013)*

### 4.4.2. Are Traditional leaders serving as representative of the people and taking the community needs to the government?

Traditional leadership has since long back acted as the middleman between the government and the people. They act as the ‘mouthpiece’ and ‘earpiece’ of both the people and the government in a twin directional manner. In Mbhashe local municipality, traditional leaders have been quite instrumental in acting as the spokespeople of the
residents by way of taking the needs of the people to the government and ensuring that their subjects are not left lagging behind in terms of development. The areas of Mbhashe which traditional leaders have made a marked impact in terms of community development were those falling under the Nqadu, Jingqi and Lindiniwa traditional councils. There are also poverty alleviation interventions in these areas, such as the equipping of the local resident with skills in the making of beads for sale. Data from the sample showed that fifteen respondents (60%) affirmed that traditional leaders are taking their needs to the government and vice versa. While ten (40%) of the respondents raised did not agree to the issue of traditional leaders taking their needs to the government (see figure 4.6).

![Figure 4.6: Traditional leaders linking communities to the government](image)

**Figure 4.6: Traditional leaders linking communities to the government**

<table>
<thead>
<tr>
<th>Traditional leaders linking communities with the government</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agree: 60%</td>
</tr>
<tr>
<td>Disagree: 40%</td>
</tr>
</tbody>
</table>

Source: Own illustration (2013)

### 4.4.3 Are there any monitoring tools aimed at ensuring that Traditional leaders effectively execute their duties?

Monitoring and evaluation has gained popularity as a public sector yardstick aimed at ensuring that services are provided timely and as planned. This has been mainstreamed into a public sector wide Government Wide Monitoring and Evaluation System
(GWMES) as the principal policy blueprint. Traditional leaders are one of the critically important institutions in the local government sphere of South Africa. Their functionality can be strengthened further by ensuring that they have accountability enforcing monitoring implemented on their activities. However in Mbhashe local municipality, it was empirically evident that there is no such monitoring mechanism. Such lack of monitoring and accountability enforcement casts a lot of grey areas and loopholes in the mainstreaming of traditional leaders into the wider public sector. In some instances, there were clashes between traditional leaders and councillors due to the lack of a well-defined operation and monitoring model. Such conflicts can be minimised by the periodic and sustainable monitoring of traditional leaders. Figure 4.7 shows this distribution of opinions on the sample in relation to this aspect of the study where twenty respondents indicated that traditional leaders do not have a monitoring tool, whereas five respondents indicated that there was some kind of monitoring although it was still too little to make an impact.

**Figure 4.7: Traditional leaders monitoring**

![Traditional leaders monitoring diagram](Source: Own illustration (2013))

**Source:** Own illustration (2013)
4.4.4 Mechanisms used by the Mbhashe local municipality to engage its communities in area of service rendering and community development

Traditional leaders alongside local government entities such as municipalities use various mechanisms in the engagement of communities for the development of the local economy. The research instrument used question to explore which of the indicated mechanisms was used more than the other in such engagements. There data showed that, public meetings (twenty respondents) were the most widely used, followed by consultative workshops and interest groups (two respondents each), and lastly notice boards in and around the main towns of Idutywa, Elliotdale and Willowvalle. The information on this distribution is presented in figure 4.8. It is quite evident that engagement between the people and their leaders is mainly through public *indabas*.

![Figure 4.8: Community engagement mechanism in Mbhashe](image)

Source: Own illustration (2013)
4.5 THEMATIC QUALITATIVE DATA ANALYSIS

The purpose of conducting a qualitative research study is to produce findings on feelings, perceptions, attitudes and values (De Vos et al, 2002:432). Also Babbie and Mouton (2005:491) in Cloete (2007:513) broadly refer to qualitative data analysis as all forms of analysis of data that was gathered using qualitative techniques, regardless of the paradigm used to govern the research. Qualitative data normally consists of narrative descriptions, explanations and/or predictions of processes, outcomes and impacts of events, developments, and thought and behaviour patterns, related to a specific issue under consideration. Qualitative data analysis can start at an early stage of the research as alluded to by Cloete (2007:513) when he writes that, qualitative research, data analysis is a continuous processing, comparison and assessment procedure that starts when the researcher begins to collect literature on the subject or gets into the field to gather empirical data.

4.5.1 Mechanisms aimed at improving in community development

Mbhashe local municipality has seen numerous developmental programmes in recent times aimed at promoting community development. Firstly, the Community Development Workers Programme (CDWP) has seen a lot of development in Mbhashe; it has generated employment for the local people while markedly improving the status of the municipality in terms of development. Secondly, the traditional leaders have embarked on the skilling of their people through the training in the making of beads; the traditional leaders together with the municipality have hired artists from Cape Town to train the people (mostly the youth) in the making of beads for sale at both a small and large scale. The beads projects will see a marked improvement in the employment of many non-skilled resident of the municipality. Thirdly, the municipality has partnered with traditional leaders and other stakeholders to do awareness campaigns for alcohol, drugs and crime aimed at drastically reducing crime, drug abuse in the Mbhashe. The campaign is hoped to help improve the safety of the municipality while promoting the youth to be self-sustainable and choose sport and other LED projects for survival.
Further the municipality has embarked on road shows to empower the local residents to enter into LED projects such as gardening and piggery for income generation. Also there are projects such as poultry and home garden aimed at improving community development. Mbhashe municipality is also using art and theatre (drama), sports development and brick molding projects as some of the avenues to the upliftment of its communities. Thus, the municipality has invited local NGOs and charities to be part of local initiatives as these can help fuel the development by way of availing funds.

4.5.2 Mechanisms to improve the sustainability of traditional structures in community development

There are various methods which the municipality is using to help substantially improve the traditional structures in community development. They do so by way of using of traditional council meetings to discuss important matters of the engagement of local communities. Such discussions center on empowering the traditional leader as the ‘bridge’ between the people and their government (the municipality). Further there are mechanisms aimed at the striking of a community development and service delivery interface between councillors and traditional leaders, this is because of the many power battles which have been witnessed in recent history when traditional leaders and councillors fight for credit. Also, the municipality seeks to establish all stakeholder cooperation in LED and community development, where there will be an active and fair involvement of the municipality, traditional leaders, pressure groups, charity organisations and NGOs. Such cooperation is a stepping stone towards a coordinated model of community development since neither the municipal officials nor traditional leaders can do it alone, they always need the support of other stakeholders.

Lastly, traditional leaders have taken the task of being the spokesmen of their communities and thus the municipality aims to consult with the community (through traditional leaders) before embarking on any construction projects that can affect the lives of ordinary residents. Such a mechanism would fulfil the goal of community consultation since there were calls for the municipality to consult with traditional leaders of the various communities before a major construction projects can commence. Such
projects include road, water piping and bridges which may cut through communities thereby disrupting the normal system of life. Communities can be angered by such imposition of development and turn into violent and costly protests.

4.5.3 Strategies which the Mbhashe municipality uses as community involvement initiatives

Any government should be a government for the people, by the people and govern with the people. This is an issue of communities actively partaking in the developmental programmes of their government. The study revealed that the Mbhashe local municipality is using youth development programmes through dialogues with the youth on the burning issues around youth development and community development. The youth are encouraged to take part in community development through their enrolment into various socio-economic development initiatives such as the CWP development programme, fund-raising events and sport development programmes. The active participation of the youth will help drastically reduce local unemployment and crime thereby leading to community development. Youth participation in socio-economic development of their community is a positive part of investments into the future of the community because the youths constitute the future of any society. Hence Mbhashe hopes that it will progressively be transformed into a safer, secure and developed community as times goes on.

Moreover, there is an important aspect of community involvement in local government, where the traditional leadership in Mbhashe are consulted and involved in IDP drafting and review as mandated by section 81 of the Local Government: Municipal Structures Act (No. 117 of 1998). Hence traditional leaders represent the interests and needs of their respective communities in the municipal council meetings. Additionally, the community members themselves partake in community participation forums such as ward committees and other imbizos for service delivery is a key aspect of the fulfilment of the civic goal of local government, the goal of citizens taking part in the activities of their government. Adopting a bottom-up approach to service delivery, where the municipality is informed by the community needs as to what are its needs and of these,
which ones will get top priority over the others. Such an approach is the norm as outlined in the White Paper on Local Government (1998). As part of its wider policy on community involvement, the municipality also uses partnerships with various individuals and groups within its community as part of its developmental local government initiative.

4.5.4 The interactions and relations between Traditional leaders and Councillors in Mbhashe municipality

Since the birth of politics and administration, the striking of an interface between politicians and administrators has been a major challenge. Despite the battles between politics and administrators, there can also be conflicts between politicians themselves. The existence of conflicts between traditional leaders and councillors has been evident in most local government institutions. The major cause of this is the lack of a regulatory framework defining how these two interact towards cooperative government in a municipality. However in spite of the clashes between traditional leaders and councillors, there have been positives drawn from their close cooperation in the Mbhashe municipality. There are numerous monthly consultative meetings which are jointly help between traditional leaders and councillors to help which are highly interactive and fruitful. However clashes mostly cripple implementation of whatever might have been agreed upon.

Such disagreements and in-fighting become stumbling blocks which begin when councillors are not willing to empower and capacitate traditional leaders. As a result, councillors need to get credit for all service delivery achievement even if there are the product of joint effort between themselves and traditional leaders. Also, the study found out that the councillors in Mbhashe local municipality are failing to appreciate positive input from traditional leaders even in the municipal council deliberations, this in turn demoralizes traditional leaders since they will feel powerless, inferior and disempowered by such selfishness. Credit for these interactions have seen areas falling under the Nqadu, Jingqi and Lindiniwa Traditional Councils witnessing marked improvement in their community development in recent months. However the fighting and power battles have stagnated community development in Imikhathazo Traditional Council in Elliotdale where poverty is quite prevalent. This is one area which a new
policy framework would help by outlining and implementing a model for positive cooperation to curd the current squabbles.

4.5.5 Challenges inhibiting the smooth functioning if Traditional leaders in local government development

Challenges established by the study range from political in-fighting to the lack of enough dedication of financial and other resources towards community development. Firstly, it was revealed that, there is a lack of sustainable funding from municipality for community development. In some instances, the community even went to the extent of financing the community development projects from its own pockets. This shows that the little and marked areas in community development realized at present would be tripled if there was a more committed source of project funding. Secondly, there is a challenge of the relevance of the skills which the current projects are equipping the people of Mbhashe with, dancing and other skills do not increase the skills capacity for the job market. This means that the community members will be trapped in the same community development initiative for their entire lives due to lack of mobility in the job market cause by a skill which is too localised and not globally competitive. It was better if the municipality was equipping the people with vocational training for skills such as welding, artisanship, plumbing, boiler making, agriculture and sewing, which can make them, employed somewhere else. This would make them competitive and seek greener pastures whenever they fell like doing it.

Thirdly, there were calls for the improved of the capacity of traditional leaders for the sake of empowerment because the status quo leaves them disempowered and always powerless at the hands of selfish councillors. Fourthly, there is an ill of political infighting and lack of cooperation between politicians, administrators and traditional leaders, such conflicts are dragging community development progress into the mud and causing residents’ frustration. This political instability and factionism is making the implementation of resolution from meeting and other forums very difficult. Lastly, there is too much labour turnover in the key offices of the Mbhashe local municipality which is
affecting community development. The offices of speaker and mayor has seen a high turnover of officials in recent times, thereby compounding the already existing instability. Officials get replaced in short lapses before they even finish planning on community development programmes.

4.5.6 Possible remedies aimed at mitigating the effects of the challenges affecting the functionality of Traditional leaders in local government

The respondents to the study suggested various remedies aimed at addressing the challenges which are confronting Mbhashe and its traditional leadership in the face of community development. The most suggested resolution to the problem of unfinished community development projects was that of the committal of more resources towards a collaborative effort to improve the lives of the communities of Mbhashe. Such resources would be in the form of funds and human capital. The Mbhashe Municipality and its traditional authorities should collectively consult the people of their needs before drafting the municipal budget together with the Integrated Development Plan, thereby ensuring that the funding which will be in the budget will cover the needs of the community fully. Such needs would be met through various collectively drafted and viable community development projects. Also, there were suggestions for a higher authority such as provincial government should to chip in and assist the municipality to maintain sustainability and ensure that the turnover of municipal officials is kept at a minimum. Such an intervention can also be in the area of funding. The allocations to provinces and resultantly to the local municipalities need to be adjusted based on the poverty and development needs of a given municipality. Amathole District Municipality and the Eastern Cape Province need to join hands in the provision of the needed help to Mbhashe Local Municipality.

Most community development projects (together with LED initiatives) target the low skilled and poor inhabitants of any area, which implies that these people will be having little or no capital for the business. Thus, these projects and interventions modelled towards community development should be integrated and well supported in terms of funding and implements. For examples the garden and farming projects needs help with inputs, irrigation systems and implements such as seeds and tractors. Such support
would enable the residents to produce their crops throughout the year and stop waiting for the wet season in order to plant corn or vegetables. Support as discusses in the preceding statement would improve sustainably and profitability of the projects.

4.5.7 Traditional leadership involvement in local government and poverty alleviation in Mbhashe local municipality

Situated in the east Coast of the poorest province of South Africa, in an area which has limited economic activity, Mbhashe local municipality is characterized by high rates of poverty prevalence. As a result, the traditional leaders in partnership with the municipality are issuing out groceries to the needy and impoverished of Mbhashe. These are communities where there is no reliable source of income and most of them rely on doing menial low paying jobs for survival. Some of them rely on social grants for survival, which leaves them quite destitute and poor. Further traditional leader are actively participating in the poverty alleviation and greater community development by engaging the municipality of the pressing community needs. This is done through the IDP process, when the review of the IDP in Mbhashe is jointly done with traditional leaders in order to improve coordination for service delivery. Moreover, the traditional leaders are conducting traditional dance, horse racing and other cultural events to help mobilise funds and sponsorship for funding community development and LED initiatives.

These fund-raising events are sometimes held at the various premises of the traditional leaders (The King’s Great Place), and recently the traditional leaders of Mbhashe hired a bead making training firm from Cape Town to come and train the local resident on how to make beads for sale. Such a skill would make a mark in the lives of the low-skilled or uneducated residents in the near and further future. Traditional leaders also lobby the provincial and national government to hear the plight of their communities so that they can allocate and commit funding towards poverty alleviation and community development in Mbhashe. This can be done through the sending of a delegation of traditional leaders from the Mbhashe local municipality to the provincial head office in Bhisho for engagements. Such a delegation can do so through the Provincial Department of Local Government and Traditional Affairs (DLGTA). The DLGTA has got
the capacity building directorate dealing with traditional leaders under its traditional affairs/institutional support division. The engagements of this can help improve community development in their communities.

4.6 CONCLUSION

The chapter analysed, presented and interpreted the results of the study. This was done through both a quantitative and qualitative data analysis. The study data analysis has established various issues surrounding traditional leadership and community development in the Mbhashe local municipality. Such findings were a great stride towards the achievement of the objectives of the study while providing adequate (valid and reliable) answers to the research questions as outlined in chapter one of this research report. The objectives of the study sought to explore if the Mbhashe local municipality was involving its traditional leaders in community development, establish the challenges to traditional leaders involvement and the recommendation of strategies aimed at improving traditional leadership' involvement in community development.

Some of the findings of the study as covered in this chapter are that; the municipality has got good cooperative relations with its traditional leaders, there are community development projects which are being championed by traditional leaders, traditional leader sometimes lobby the provincial government to come and support their community development programmes, funding of community development initiatives needs to be strengthened and councillors and traditional leaders oftentimes clash with the later feeling unappreciated and powerless. In a nutshell, there is a lot which needs to be done in the Mbhashe Local Municipality to enable a smooth active involvement of traditional leaders in community development. Such remedies will significantly help accelerate community development in Mbhashe Local Municipality and other municipalities in South Africa at large.
CHAPTER FIVE
SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

Traditional leadership is constitutionally established in section 211 and 212 of the Constitution of the Republic of South Africa (1996). Furthermore, section 81 of the Local Government: Municipal Structures Act (No. 117 of 1998), legislates that traditional leaders should participate in the activities and proceedings of the municipal council. For areas where the local system uses customary law, the MEC for local government is legally mandated to choose which traditional leaders can come and take part in the activities of the municipality under which they fall, also, the local government MEC has to prescribe the role of traditional leader in the municipality. It is quite evident from the legal basis outlined above that traditional leaders have their position in local government and the system of government at large.

The study sought to assess the involvement of traditional leaders in community development and it took the case study approach to premise the investigation into the Mbhashe local municipality. Mbhashe is a category B municipality established according to the section 155(1)(b) of the Constitution of the Republic of South Africa (1996) as “…a municipality that shares municipal executive and legislative authority in its area with a category C municipality within whose area it falls”. The municipality is share its municipal executive and legislative authority with the O.R. Tambo district municipality and is situated in the east coast of the Eastern Cape Province of South Africa. The study used a questionnaire as the research instrument which was distributed to a sample of thirty respondents coming from the categories of traditional leader, municipal officials, councillors and community member of Mbhashe.

Structurally, the study is categorized into five chronological chapters in which the first chapter introduced the study, gave an exposition of the research questions, objectives, significance of the study and a definition of the terms. Chapter two covered an in-depth
review of the study literature which included, inter alia, the theoretical framework of the study in which the sustainable livelihood approach was adopted as a means through which community development can be achieved in any society. Further chapter went on to discuss the international cases studies for traditional leadership in community development. The international examples used in relation to the model and system of traditional leadership in South Africa are those from Namibia, Botswana and Zimbabwe. Other aspects covered by the second chapter are the statutory framework for traditional leadership in South Africa together with the local model and structure of traditional leadership. The chapter deduced that the institution of traditional leadership has been weakened during the colonial period and more has to be done in order to legally and sustainably empower and restore the power of Traditional leaders.

Chapter three covered the research design and methods used to conduct the study. The research design used in the study was a qualitative approach using a case study to gather empirical evidence aimed at answering the research questions. The chapter also dealt with details of the study sample and ethical issues which the research has observed. Of equal importance on the methodology was the fact of the research paradigm and techniques being able to produce results which were valid and reliable. Validity and reliability are concerned with a research test being able to measure what it is intended to measure and its ability to be repeated on different settings and still be able to produce the same results respectively. Chapter four analysed the findings, gave deductions and presented the study data. Data analysis was done in order to convert data into readable information understandable by the various classes of audiences from policy-makers to the ordinary citizens. Data presentation was made possible through the use of graphs and tables. Findings of the study will be summarized in section 5.2 of this chapter. Chapter five is the punitive chapter and deals with the study summary, conclusions as well as recommendations aimed at improving the involvement of traditional leaders in the sustainable development of the Mbhashe local municipality and South Africa at large.
5.2 SUMMARY OF FINDINGS OF THE STUDY

After an analysis of the study findings and deduction of conclusions, this section summarises the findings of the study.

One of the key findings of the study was that, funding is the main obstacle to sustainable community development. The study exclusively revealed that most community development projects fail to achieve their goals due to complex issues regarding their funding. LED initiatives aimed at developing the local community and improve its livelihood are starved of funding. These projects included those of brick making, poultry, piggeries, vegetable gardens and ornamental horticulture, corn farming and sewing. Such projects need capital and funding in order to keep them operational, but the municipality and its LED unit are incapacitated to deliver the funding which each individual project requires. Further the projects needs funds to acquire implements such as tractors, irrigation systems and other inputs, which individually the project participants are unable to fund from their own pockets. A provision of these can improve of the sustainability of these community development projects by creating employment and growing the local economy.

Traditional leaders are actively involved in the community development in Mbhashe to a greater extent. This is evident in the many initiatives which the traditional leaders have embarked on. Also, they are lobbying the provincial government through the provincial department of local government and traditional affairs, for the availability of budgetary support for their community development initiatives. Moreover, traditional leader have mobilised local groups within the Mbhashe community to join them in their community development projects. In the communities falling under the leadership of the Nqadu, Jingqi and Lindinxwa traditional councils, there have been marked community development due to the activity linked to these traditional councils. The leaders of these communities have started bead making projects, traditional dance and horse racing functions as fund raisers and other sporting disciplines aimed at improving the livelihoods of the communities. Further, the traditional leaders have championed crime and drug awareness campaigns aimed at making their community safer and secure.
Relations between traditional leaders and councillors are not peaceful and need mending. The MEC for local government has not done enough in order to prescribe a vivid manner in which traditional leaders can be involved in the Mbhashe local municipality. As a result, traditional leaders often feel neglected, less respected and powerless at the hands of the councillors. Meetings in which both attend have been battlegrounds for supremacy as the other party tries to impose itself on the other. In most cases, councillors override the traditional authorities and selfishly need to claim credit for all the development in their communities. In a normal situation, traditional leaders would facilitate a smooth flow of government activities and programmes, by partaking in community involvement, ward committees’ discussion and imbizos thereby smoothening and lessening the burden on the councillors. However, the current relations have left the municipality at crossroads and community development in limbo. There is thus a need for the traditional leaders and councillors to strike a mutual interface, one that makes them complement each other in the task of community development and improvement of the quality of life of their communities.

Mbhashe local municipality should improve community consultation before, during and after it commences its construction projects in order to find out if such activities have not, or will not negatively affect the traditional way of life of the residents. The study saw that there were incidences of communities not being consulted when water piping routes were running through their villages or even their homesteads, thereby creating hostility towards the municipality. Such projects will be of benefit to the communities but should be publicized and the community invited to comment and voice its opinion on the project. Local government is the ‘grassroots’ government aimed at accelerating community development and it should do so by adopting a service delivery approach that is informed by the people as stipulated by the Batho Pele principles as contained in the White Paper on Transforming the Public Service. Community consultation will forever be a good starting point for community development projects because the forced relocation or disruptions of the traditional way of life of the people can cause dissent on the people who may resort to costly service delivery protests.
The high staff turnover in the municipality affects community development in Mbhashe local municipality. The offices of the speaker and mayor of Mbhashe have seen as high labour turnover in recent times. Such patterns have drastically affected community development since the terms which these officials will have served are so short for them to plan implement and possibly monitor any community upliftment programmes. The much political infighting in the municipality has seen these offices sometimes being occupied by individuals who will be in the acting capacity. Organisational success, regardless of whether in the private or public sector, is directly linked to the stability in its leadership. There is a great need for leaders and officials to establish some rapport with each other and their community so as to ensure that the organisational morale remains positive and encouraging for cooperative attainment of goals. Municipal leadership needs to be stable and durable in order to smoothen the drafting and review processes of the Integrated Development Planning (IDP) improving community engagements and the forging of relationships with the local people and groups within the municipality.

Mbhashe municipality together with its traditional leadership is doing all things possible to develop the skills of its people. The municipality is situated in the heart of one of the poorest district of the republic and a majority of its people either lacks education or skills. The skills development needs of the people should be improved in order to introduce more vocational training skills. The current regime of skills such as sports, beads making, dancing, the arts and theatre are fine on a small localised scale but they are not easily transferrable to other parts of the job market. The opening of vocational training colleges and around Dutywa, Willowvalle and Elliotdale can help augment these basic skills with those which can improve the employability chances of the residents. Also, such colleges can help train and develop LED participants by equipping them with agriculture, carpentry, poultry, piggery, welding and building skills. Although the skills needs to be improved, note should be take however to appreciate the efforts made by the traditional leaders to mobilise funds and develop the basic skills of their people to keep them occupied and reduce crime. The local authorities should effectively design a community development model within the context of limited skills, limited financial resources in order to alleviate poverty and improve livelihoods.
5.3 RECOMMENDATIONS OF THE STUDY

The study found out that traditional leaders are pivotal in the community development programmes in the Mbhashe local municipality. From the preceding summary of findings and the discussions in the various chapters of the research report, the following recommendations are made. These recommendations are categorized into two distinct sections; those relating to the research study and those relating to areas of future study.

5.3.1 Recommendations on the involvement of traditional leaders in community development

- Traditional leaders need empowerment in local government through a vivid policy framework aimed at establishing how they can actively partake in the affairs of the municipality. At present, traditional leaders appear to be operating parallel with councillors, a situation which creates tensions and damage their morale. Such a policy framework would do a lot to give traditional leaders an engagement model, roles and responsibilities at municipal level and more importantly the manner in which they can cooperate with councillors towards sustainable community development.

- Municipal officials should be allowed to serve their full terms as a way of restoring stability in the Mbhashe local municipality. Too much staff turnover in the offices of the speaker and mayor has in recent times led to a dysfunctional local government in Mbhashe. Traditional leaders have failed to forge lasting community development partnerships with the municipal officials because they are not staying for long in their jobs. These officials are the political heads of the municipality, who should take a leading role in the determination of community needs as well as the pooling of resources towards the satisfaction of such needs. Reducing this labour turnover would stabilize the municipality and positively impact on service delivery in its communities.

- Political interference needs to be eliminated in Mbhashe for the good of developmental progress. The study showed a lot of political conflicts across the municipality as well as in the municipal council. The political squabbles can also be blamed on the high staff turnover, which damages developmental progress.
The politicians and administrators of the municipality need to embrace the politics-administrative interface as the model of complementarily aimed at tolerance and cooperation. The provincial government should set the rules and ensure that those who precipitate or attempt to sustain political interference and infighting are disciplined.

- The government should open more Further Education Training colleges in Mbhashe to help improve the vocational skills capacity of the communities. This is due to the fact that the current regime of community development projects is providing what can be termed ‘obsolete’ skills which are not improving the employability chances of the residents. The traditional leadership, together with the municipality has initiated the beads making projects which are improving the skills of the people, but there is need for more education and training on vocations skills such as sewing, wool production, agriculture, poultry, piggery and building. Such skills can do a lot in improving the employment chances of the local residents. Further, these skills are relevant in various LED and poverty alleviation projects.

- Councillors need to cooperate with traditional leaders through a sustainable complementary model. A culture of oneness can help improve the strained relations between them and the traditional leaders. Projects which are a result of their bilateral efforts should be given equal credit without bias towards the councillors. Further the councillors should embrace the ideal that section 81 of the Local Government: Municipal Structures Act (No. 117 of 1998) permits traditional leaders to participate in the activities of the municipality as well as its council. A fact exists that traditional leaders are the spokesmen of the community and councillors should treat them as their counterparts since they make their engagements with the communities smooth be it in ward committees or the various imbizos.

- Mbhashe local municipality should uphold the Batho Pele principles as the starting point for its community development initiatives. Community consultation (possibly through the traditional leaders) should be done always, during the course of major community development projects. Such consultation would
ensure that the municipality puts the people first, thereby developing a locally acceptable route to community development. Community development projects such as piped water or sewerage, which cut-out some parts of communities and disrupt the traditional ways of life, should involve a lot of consultations before there are rolled-out. Putting the people first ensures that the municipality stays at peace with its people while fully utilizing the institution of traditional leaders as representatives of the communities.

- The MEC for local government should explicitly prescribe how the traditional leaders of Mbhashe should be involved in the affairs of the municipality. As stipulated in section 81(4) (b) of the Local Government: Municipal Structures Act (No. 117 of 1998) that the MEC for local government should “…prescribe a role for traditional leaders in the affairs of a municipality”, the current tensions need the intervention of such a higher authority in order to promote peace and cooperation. Without such a remedial action, traditional leader will continue to feel disempowered and inferior at the hands of councillors. The MEC should explicitly prescribe the roles and responsibilities of traditional leaders, areas where they have joint responsibility with councillors and areas where interference should be avoided.

- Budgetary support should be provided from national and provincial government to help fuel community development. As the higher authorities, the national and provincial governments should consider giving fiscal support to the Mbhashe municipality as help for community development. Although the traditional leaders have a zeal for seeing the quality of lives of their communities significantly improve, the dream is being thwarted by the lack of funding for various community development projects. Most LED projects suffer from discontinuation at a later stage rendering most people unemployed and poor again.

5.3.2 Recommendations of areas of future research
The study covered the role played by traditional leaders in the development of the community of Mbhashe local municipality. It concentrated on traditional leadership at the local sphere of government in a category B type of municipality. Future researcher
can widen the scope to study the role of traditional leadership in the development of the wider South Africa premised at the national sphere of government.

5.4 CONCLUDING COMMENT

The institution of traditional leadership in South Africa dates back to the pre-colonial era. The power and influence of traditional leaders in the South African societies has been weakened over the years due to the adoption of Western style political systems. However at the dawn of democracy in 1994, a lot of effort has been exerted to empower and resuscitate the institution of traditional leaders. These efforts include legislative and other regulatory steps aimed towards the empowerment of traditional leaders. Most significantly, the Constitution of the Republic of South Africa (1996) in section 211 and 212 exclusively established the institution of traditional leaders in areas where there is the customary law system. Further section 81 of the Local Government: Municipal Structures Act (No. 117 of 1998) stipulates that traditional leader’s should be involved in the system of local government. Traditional leaders have served as the spokesmen of the people as well as ‘bridging’ the gap between the government and the people.

Empirical studies are those studies which gather field evidence to prove or disprove a hypothesis, as such this study sought to provide answers to the questions on whether the traditional leaders of the Mbhashe local municipality are participating in the development of the local municipality. A representative sample of thirty respondents was used and the study gathered empirical data through a questionnaire. The study found-out that traditional leaders in Mbhashe are doing a lot from the few resources which are at their disposal and the municipality, provincial government as well as the national government can cooperatively improve the situation by exploring some of the recommendations made in the preceding section of the research report. In conclusion traditional leaders are and will remain a pivotal institution in the development of the local communities in South Africa although resources need (financial, institutional and human capital) to be committed towards this cause.
1.12 REFERENCES


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ANNEXURE 1

REQUEST LETTER TO CONDUCT THE STUDY
RE: REQUEST FOR CONDUCTING AN ACADEMIC RESEARCH:

PROGRAMME: MASTERS IN PUBLIC ADMINISTRATION (MA)

STUDENT NAME: NOKUZOLA L. TSOKO

STUDENT NO: 213485486

RESEARCH TOPIC: ANALYSIS ON THE ROLE OF TRADITIONAL LEADERS IN COMMUNITY DEVELOPMENT.

The above named student is a registered student of the Nelson Mandela Metropolitan University. As part of the requirements for completing her Master Degree in Public Administration, the student is expected to conduct a research and submit its findings accordingly.

I hereby request you to allow the student to conduct a research in your institution and to interact with relevant selected office-bearers and officials. I have instructed the student to observe professionalism and ethical considerations by maintaining anonymity of the participants concerned. The student has also been advised to maintain strict confidentiality in her interactions with respondents.

Once the research is completed, it may be availed to your institution on request. We hope that the findings of the research will benefit your institution in particular and South Africa in general.

Please extend any assistance she stands in need.

Yours faithfully,

[Signature]

Dr Wela Manona
Senior Lecturer: Department Political & Governmental Studies
ANNEXURE 2

PERMISSION LETTER TO CONDUCT THE STUDY
Ms Nokuzola L Tsoko  
Student No: 213485486  
Nelson Mandela Metropolitan University  
Port Elizabeth  
6001

Dear Madam

REQUEST FOR PERMISSION TO UNDERTAKE AN ACADEMIC RESEARCH AT MBHASHE LOCAL MUNICIPALITY

We acknowledge receipt of your letter dated 30 April 2013.

Permission is hereby granted for you to conduct your research on Analysis on the role of Traditional Leaders in community Development. We hoped that our Municipality will also benefit from the research.

It would be appreciated if the findings of the research would be made available to the Municipality.

Yours in Development

Adv O.S. Ngqele  
Acting Municipal Manager
ANNEXURE 3

QUESTIONNAIRE
QUESTIONNAIRE

SECTION A:

1. BIOGRAPHICAL DATA

Please tick with the letter X in the appropriate box

1.1 Gender

Male  Female

1.2 Age

21-29  30-39  40-49  50-59  60+

1.3 Marital Status

Single  Married  Divorced  Widow

1.4 Highest qualifications obtained

Matric  Diploma  Junior degree  Honours  masters  PhD

1.5 Position (Please specify your position at your organisation)

Admin  Supervisory Level  Middle Management  Senior Manager  Top Management  Other (specify)
SECTION B

1. ROLE PLAYED BY TRADITIONAL LEADERS IN COMMUNITY DEVELOPMENT

Please tick with the letter X in the appropriate box. Choose from yes or no.

1.1 The Traditional Leaders are playing their role in the development of the community.

YES  NO

1.2 The Traditional Leaders are bringing the developmental needs of their communities to the municipality or to relevant government institutions.

YES  NO

1.3 Are there any measures that are used by government to assess the performance of Traditional Leaders?

YES  NO

1.4 Is there any sustainability on the development initiatives in the community?

YES  NO

1.5. The municipality is consulting the community concerning their developmental needs and they are participating in decision making.

YES  NO
6. From the diagram below select and mark with an (X) the mechanism/s used by the municipality to ensure involvement of rural communities in development initiatives.

<p>| | |</p>
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a. Public hearings |   |
b. Public meetings |   |
c. Hotlines |   |
d. Workshops |   |
e. Opinion polls |   |
f. Interest groups |   |
g. Public notice boards |   |
h. Drop-in centres |   |

1.6.1 Please specify any other mechanisms

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7. Are there any strategies that will be used in promoting community development in local communities?

State if your answer is, Yes / No

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7.1 If yes, give details of these strategies,

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8. How do you ensure that there is sustainability on the developmental initiatives specify.

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9. How is the community participating on the developmental initiatives?

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10. Are the Traditional Leaders and Councillors working together to ensure that the developmental needs of their communities are addressed?

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11. What can you pick as the main challenges that are prohibiting the sustainable involvement of Traditional Leaders in community development?

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12. Do you think that the Traditional Leaders are actively involved in community development projects?

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<th>YES</th>
<th>NO</th>
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12.1. If your answer is 12 (above) is yes, please justify. If it is no, why not?

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13. Can you suggest solutions to the challenges facing the sustainability of the Traditional Leaders’ involvement in community development at Mbhashe?

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Once more, I thank you for your cooperation