UNIVERSITY OF ZULULAND

RESEARCH DISSERTATION

For the degree of

Masters of Administration

In the field of

Public Administration

With the provisional title:

Assessing the collaboration between traditional leadership and ward councillor towards community development in (Ward 4) eThekwini Metropolitan Municipality

FACULTY OF COMMERCE, ADMINISTRATION AND LAW

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ABBREVATIONS

LED	Local Economic Development
COGTA	Department of Cooperative Governance and Traditional Affairs
SALGA	South African Local Government Association
CONTRALESA	Congress of the Traditional Leaders of South Africa
IDP	Integrated Development Plan
SA	South Africa
HIV	Human Immunodeficiency Virus
Aids	Acquired Immune Deficiency Syndrome
TB	Tuberculosis
IFP	INkatha Freedom Party
ANC	African National Congress
NCOP	National Council of Provinces
KZN	KwaZulu-Natal

ACKNOWLEDGEMENT

DEDICATION

I would like to dedicate this dissertation to my mother Kholiwe Pauline Mkhize who left me when I was 9 years old. I have felt your absence every day of my life since you were stolen from me when I was very young. A mother who always believed in her son and taking care of me. I wish you were here to see your son obtaining the highest level of education master's degree. To my dearest daughter the one I love so much Nonkanyiso Oluhle Singela. To all Mkhize and Mpanza family who always support and pray for me to rise high and be focus in life.

Last but not least, I would like to thank my father Raymond Jabulani Mpanza for supporting me spiritually throughout my life, for the encouragement as well as for his financial support. May God reward him with many more years.

DECLARATION

I hereby declare that the research project titled: Assessing the collaboration between traditional leadership and ward councillor towards community development in (ward 4) EThekwini metropolitan municipality is my own work. Any reference to work done by any other person or institution or any material obtained from other sources has been duly cited and referenced. I further certify that this research has not been published or submitted for publication anywhere else nor it will be sent for publication in the future.

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ABSTRACT

The coexistence of traditional leaders and ward councillors in South Africa has birthed contestations within the sphere of local government. Debates have emerged in relation to the powers, functions of both lines of leadership and how they ought to coexist and cooperate in service delivery. The collaborations in the delivery of services to the citizenry between these two lines of leadership remains understudied, particularly in the eThekwini Municipality ward 4. The study conducted face-to-face interviews with a sample of 9 participants, utilising qualitative methods in its approach. To analyse the data that was collected through the semi-structured interview guide, the study employed the thematic content analysis. The results of this study revealed that traditional leaders mainly play cultural roles but have a strong hold on land as a factor of development. The two structures generally did not collaborate very well towards development, even though they communicated with each other. This was because of negative perceptions on the education levels of traditional leaders, lack of developmental budgetary support for traditional leaders and different political orientations between the two structures. Overall, interviewed community members viewed poor collaboration between the two structures as having a negative impact on social, economic and infrastructural community development. The study recommended a collaboration framework enforcing the inclusion of traditional leaders in municipal and ward forums. The study also recommend that it is crucial to provide training for both offices on how they can work together for the benefits to the community.

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CHAPTER 1

1.1 INTRODUCTION AND BACKGROUND OF THE STUDY

The institution of traditional leadership represents an early form of societal organisation that seeks to guarantee the protection of culture, tradition, customs, and values. At the commencement of Apartheid in 1910, the institution of traditional leadership was a political and administrative centre of governance for traditional rural communities in South Africa and, it was a form of government with the highest authority (Beall & Ngonyama, 2009).

In the pre-colonial era, traditional leaders were significant in society as a result of the role they played as the nexus between government and the people at the grass roots to enhance development. In this regard, they played an important role in the everyday administration of their societies and the lives of their people. They provided political, social, economic, cultural and religious leadership for local communities and as a result of this, the relationship between the community and traditional leaders was very important and highly respected by all parties involved (Khunou, 2009).

According to Khonou (2009), the recognition of the role played by traditional leaders in South Africa declined significantly under the apartheid regime. The British colonial government altered the roles of traditional leaders to become agents of the colonial government and diminished the roles they had previously undertaken relating to community development and security. When South Africa finally emerged from apartheid, the country's citizens elected the African National Congress ANC) as the ruling party, and have ever since been fighting to reinstate the dignity of traditional leaders in modern society (Khonou, 2009).

The South African traditional leadership and governance framework Act 41 of 2003 was enacted to provide a national framework of norms and standards that delineate the place and role of traditional leaders within the system of democratic governance. The Act rehabilitates the institution of traditional leaders and seeks to align it with constitutional imperatives by ensuring the involvement of the traditional community in development driven initiatives and supporting traditional leaders to performing their functions (Department of Cooperative and Governance, 2003). The reinstatement of the integrity and legitimacy of the institution of traditional leadership is in line with

customary law and practices. Chapter 12, section 212- of the South Africa constitution recognizes the importance of the institutions of traditional leaders and the role of traditional leaders according to customary law. This means that the state should protect, respect and promote the institution of traditional leaders in accordance with the dictates of democracy in South Africa. The South Africa constitution is still committed to strengthening the institution of traditional leadership. (Traditional leaders and Governance framework, Amendment Act 41 of 2003). Traditional councils play vital roles in municipal councils in terms of section 81 of the Municipal Structures Act No.117 of 1998, (Department of Cooperative and Governance, 2003).They are expected to:

- Provide support to municipalities by assisting community engagements concerning the development planning discussions.
- Interact with communities about their needs through municipalities and other spheres of government.
- Ensure service delivery is rendered in their communities.
- Protect indigenous knowledge systems for the sustainable development in the community.
- Contribute in policy drafting and legislation at the local level.

Traditional leadership and municipalities strengthen their relationship under these functions to ensure that consensus is achieved in promoting sustainable development. The relationship should be reinforced by means of legislation and principles of common respect as well as the recognition of the status and roles of both parties in terms of the principles of co-operative governance (Department of Cooperative and Governance, 2003).

The coexistence of these two leadership lines has been met with contestations and rejections from members of the society, and the efficiency of service delivery has thus been questioned. The eThekwini Municipality has had its challenges in trying to bring synergy to these two leadership lines, the smooth coexistence of these leadership lines will enhance service delivery.

It is against this background that this study seeks to provide deeper insights into the interactions between traditional leaders and ward councillors in eThekwini

Metropolitan Municipality Ward 4 (Inchanga). The study seeks to assess the nature and quality of the linkages and interactions between these two forms of leadership while also exploring their importance in promoting community development.

1.3. PROBLEM STATEMENT

For the effective provision of services in a community, there has to be observable and participatory communication and collaboration between community leaders. In this context, it is traditional leadership and ward councillors. Khunou (2009), observes that if traditional leaders and ward councillors collaborate on community issues, there is greater efficiency in terms of serving the needs of the community. Lee and Ousey (2001), observe that the absence of this collaboration within the eThekwini metropolitan municipality ward 4 complicates this process. Mchunu (2017), assert that this breakdown in communication and collaboration is mainly because traditional leaders are not elected by popular vote, but are appointed by the royal family whereas councillors are elected. This is why the goals and ambitions of these two forms of government might not be similar. This clearly presents numerous challenges for the community and it is against this background that the study seeks to explore the interactive process between traditional leadership and ward councillors in eThekwini metropolitan municipality ward 4.

1.3 RESEARCH AIM AND OBJECTIVES

The aim of this study is to assess the collaboration between traditional leadership and ward councillors towards development in (ward 4) eThekwini metropolitan municipality.

1.3.1 OBJECTIVES

The study will be guided by the following objectives:
1. To examine the extent of collaboration between traditional leaders and councillors in Ward 4;
2. To assess the factors that affect collaboration between traditional leaders and councillors in community development;
3. To determine the effects of the relationship between traditional leaders and councillors on development in the Ward 4 community;

4. To understand roles that is played by traditional leaders in community development.

1.3.2 RESEARCH QUESTIONS

1. What is the degree of collaboration between traditional leaders and councillors in Ward 4?
2. What are the factors that affected collaboration between traditional leaders and councillors in community development?
3. What are the effects of the relationship between traditional leaders and councillors on development in the Ward 4 community?
4. What are the roles that are played by traditional leaders in community development?

1.4 INTENDED CONTRIBUTION TO THE BODY OF KNOWLEDGE

Several studies have been conducted on traditional leadership from different angles but they fall short in articulating the nexus (if any) between traditional leadership and ward councillors. This study seeks to explore collaborations between traditional leaders and to highlight importance of traditional leadership in terms of their participation and interaction with wards councillors at eThekwini metropolitan municipality on service delivery issues. This will help in shedding more light on the nexus and working relationship between leadership and ward councillors in the municipality.

1.5 RESOURCE

This research has no special resource implications. Current resources are adequate and apart from the usual research and travel grants, no additional institutional resources allocations are required.

1.6 INTELLECTUAL PROPERTY

Other than the usual copyrights issues, any special intellectual property rights are not anticipated to emanate from this research.

1.7. KNOWLEDGE DISSEMINATION

The researcher aims to publish the outcomes of this research in a bounded dissertation format which will be submitted to the University of Zululand library and will be available in UniZulu online repository. The researcher further intends to prepare parts of the research for publication in accredited journals and if possible present some papers in local and international conferences. More importantly the final outcome of this dissertation will be presented to the eThekwini metropolitan municipality and local community leaders as so to give back to the community through community engagement.

1.8 DISSERTATION OUTLINE

Chapter 1:   Introduction and Orientation

Chapter 2:   Literature Review and Theoretical Framework

Chapter 3:   Research Methodology

Chapter 4:   Analysis of Data

Chapter 5:   Discussion of Results

Chapter 6:   Conclusion and Recommendations

CHAPTER TWO:

LITERATURE REVIEW ON TRADITIONAL LEADERSHIP IN AFRICA

2.1 INTRODUCTION

The aim of this chapter is to outline the role of traditional leadership in local governments and understanding their relationship with ward councillors. It is reported that traditional leaders in most municipalities are excluded from community development projects. This hinders the true understanding of their role in community development. Local government is the sphere of government that deals with community issues relating to development. This study therefore aims to understand the impact of colonialism in terms of changing the way in which African societies operated before being brought under colonial administration. Colonialism demolished the role of traditional leaders and their functions within communities. Colonial masters turned traditional leaders into puppets who were forced to comply with colonial demand. Therefore, it is important to outline the role of traditional leaders and what impact they have had in changing the lives of their communities in post-independence South Africa. The literature review will further assess the extent of government intervention in aligning traditional leadership with the constitution of the country. The chapter also looks at the impact of service delivery in line with the role of traditional leaders. This chapter start by discussing evolution of traditional leadership in three countries in Africa, namely, Zimbabwe, Botswana, and Namibia, these countries were chosen based on their similarities with South Africa, in terms of boasting dual leadership systems, traditional leaders and ward councillors.

2.2 The history of traditional leadership in Zimbabwe

According to the Huffman (2009), Zimbabwe was known for its various kingdoms such as Mapungubwe, Mutapa, Rozvi and Ndebele. During the 1880s, Zimbabwe was known for having two main rival political entities namely the Matabele (Ndebele) and Shona Kingdoms. The Shona people were politically structured and the entire military was highly protected.

Hamununse (2015), noted that the headman had a strong collaborative relationship with ward councillors, provided advisors and sharing ideas about community needs

and resource allocation. The headmen then had the responsibility of looking after a number of issues in the villages. Many cases, which were received by the village headman included cases like murder, witchcraft and offences to the chief. The chief's court was important in processing community problems and played the role of adjudicator who sentenced the guilty. Shona nations were structured into strongly centralised kingdoms. The main duty of the Shona king was to regulate land and cattle. He had influence in the army and the judiciary as a result acquired a great deal of support from the so-called great councillors and two councils (Hamusunse, 2015).

The Shona king deployed the "Queens's settlements "the small independent courts managed by the wives of the King and his daughters, who married important leaders in the regiments. The British colonizers changed the name of the country from Zimbabwe to Rhodesia with the intention of taking over the resources and, oppressing the indigenous people (Hamusunse, 2015).

Colonizers seized the decision-making power of the state and absorbed into their own leadership apparatus. Makahamadze, Grand & Tavuyanago (2009), state that traditional leaders who were not in line with the colonial government were removed from power. Citizens and leaders who were sympathetic to the colonial government were empowered in a different way, e.g., given leadership positions. Makahamadze, et al, (2009) confirmed that colonialism in Zimbabwe made the situation worse when colonizers took over the land and forcefully removed indigenous people.

2.2.1 The post-independence in Zimbabwe

Hamununse (2015), argues that when Zimbabwe attained its independence traditional leaders who had power during the colonial era saw their powers reduced. Subsequently, after independence, the newly elected government opted to come up with policies and protocols aimed at enforcing social control, hence, from that point onwards, traditional leaders were appointed by elected officials. Today, the democratic government in Zimbabwe has realised the importance of traditional leadership and consults when it comes to policy development, especially relating to socio-economic development

After Zimbabwe gained independence from Britain in 1980, the democratic government embarked on changes that reduced the land ownership powers of

traditional leader's (Mlambo, 2014). Also, the democratic government sanctioned traditional leaders who had previously collaborated with the colonial government. This resulted in traditional leaders finding themselves in limbo of not having any direction and not knowing what will is e expected from them as they continued trying to approach the government to reinstate their lost powers. (Baloyi, 2016).

They used the strategy of acting as political activists and affiliated themselves with the ruling party in the hope that their positions will be restored. Others choose to enter into a coalition with opposition parties (Mlambo, 2014).

2.2.2 Traditional leadership as a form of government in Zimbabwe

Chigwata (2016), states that the role of traditional leaders in local governance necessitates the allocation of tools to foster a strong sense of co-operation between these two institutions in Zimbabwe. The 2013 Zimbabwean constitution acknowledges and outlines the need for traditional leaders to work together within the local government in order to ensure community development. Therefore, the constitution supports the institution of traditional leaders and mandates them to:

- Endorse and promote the cultural values of their communities and, in certain cases, uphold sound family values;
- Preserve the culture, traditions, history and heritage of their communities, including sacred shrines;
- Ensure community development;
- Resolve conflict in their communities;
- Regulates and protects land for their people.
- Protect and promote indigenous knowledge for people of Zimbabwe**.**

The Zimbabwean government reinstated the powers of traditional leaders in local government structures in terms of land redistribution and the above. The system of traditional leadership eventually altered in Zimbabwe dramatically after colonialism, when black people who had been evicted by the colonialists were given lands government in their rural area. (Mabunda, 2017).

Visser, Steytler, & Machingauta (2010), state that nonetheless, political leaders including civil society organisations have realised that traditional leaders should be

allowed to rightfully lead and represent their own communities. Therefore, traditional leaders have attained some form of political recognition in Zimbabwe. Ever since, institutions of traditional leaders and local government have continued to work hand in hand to bring change and development to the people of Zimbabwe, especially those located in rural areas. This shows that in the post-independence era, there have been positive steps strengthening the relationship between traditional leaders and local government (Mabunda, 2017).

In many areas of Zimbabwe, the institution of traditional leadership is widely seen as very important, as it is very much involved in the lives of people in communities. Traditional leaders, together with their respective communities, fought hand in hand against colonial oppression and therefore governance in Zimbabwe in one way or the other always featured traditional leaders. Before colonialism, traditional leaders were the main governing structure with the authority of ensuring service delivery and managing the affairs of their communities. Furthermore, in the pre-colonial era, traditional leaders had some judicial, administrative and political power (Chigwata, 2016).

2.3 History of traditional leadership in Namibia

According to Ndiyepa (2001), during the pre-colonial era the institution of traditional leadership used contemporary central authorities for reasons of social control. Namibia experienced colonialism first during German colonial rule in South-West Africa between 1894 and 1914 and secondly, when South Africa ruled the country from 1915 to 1989. Before colonial occupation, kings ruled most of the rural areas in Namibia (Friedman, 2005).

Dusing (2002), states that colonialists choose to give traditional leaders and headmen power to control the district political and economic system in Namibia. Namibia's traditional leaders elected headmen to work with in the rural areas under their administration. From a Namibian perspective, the institution of traditional leaders support, encourage, protect and preserve the indigenous knowledge of the many traditional people and communities.

2.3.1 Traditional leaders in post – independence Namibia

According to Phuthi (2008), Namibia gained independence in 1990 and this somewhat altered the structure of traditional authority within the country. When, the Namibian Constitution (1998) was drafted, fewer consultations were made with those who were outside the domain of political parties. Indigenous people like traditional leaders were not informed nor involved in its drafting. Therefore, their interests were not taken into consideration. Representatives who took part in the council of traditional leaders were not authorized to be affiliated with any political structure.

Hamusunse (2015), states that members who qualified to participate in the council of traditional leaders should be indigenous Namibians. When Namibia attained independence, some powers were taken away from traditional leaders. An example is the, tribal police that was disbanded. Their authority to detain people was lost and therefore, may argue that independence slightly diminished the role of traditional leaders within political structures in the country partly because traditional leaders were not supposed to have political party.

2.3.2 Traditional leaders as a form of government in Namibia

The constitution of Namibia (1998), supports the institution of traditional leaders who are mandated to provide advice to the office of the president concerning problems relating to community development (Keulder, 2010). Traditional leaders were also mandated to provide support in the drafting of policies of the central and regional governments as well as the local authority councils. Therefore, the constitution requires traditional leaders and government to work together to ensure service delivery and community development (Hinz, 2008).

The constitution has evolved over the years in its recognition of the roles of traditional leaders. Below are some of the duties traditional leaders ought to perform with respect to the 1998 Namibian constitution:

- To check that the customary laws are applicable to traditional communities;
- To support, encourage, defend and preserve the indigenous knowledge system;
- To preserve and sustain cultural sites (languages, traditions, and work of art.);
- To ensure people support traditional functions and cultural ceremonies;

- To uphold affirmative action among members of the community;
- To ensure that traditional healers have authority to practise;
- To facilitate and work together with organs of state such as local government in the implementation of policies towards community development;
- To maintain peace and stability in rural communities;

2.4 History of traditional leadership in Botswana

In Botswana during pre-colonial times, government decided to give traditional leaders the authority to lead in rural areas and communities. Hjort (2010), notes that traditional leaders had to allocate economic resources such as land and housing in rural areas. However, the British government instructed traditional leaders to collect tax from people for some reason to spur their development. There was ten per cent of tax deducted from their salaries to those who were working in the mining industries and these, taxes which were used to make payments to the king as well as for the small police force, and the operation of local courts.

According to Dusing (2002), traditional leaders were also compelled to collect monies from people who worked in South African mines. Traditional leaders in the villages of Botswana faced immense pressure during colonialism.

According to Hjort (2010), collecting taxes was meant to spur community development such as the building of schools, road construction, and clinics. They were also involved in the judiciary to resolved social conflicts and economic problems in rural areas. According to John (2004), traditional leaders were the only structure that could provide credible solutions to problems at the local level.

2.4.1 Traditional leaders in post-independence in Botswana

Botswana became independent in 1966 and when Sarema Khama became president, he opted to retain the power of traditional leaders and he mandated them to maintain-customary courts and resolve conflicts (Martin, 2008).

This, according to Martin (2008), this represented restructuring the relationship between urban councillors and traditional leaders and highlighted the need for them to work together. According to the Hillbom (2011), traditional leaders and local governments in Botswana have been able to reinstate a working relationship in the

post-independence era. This clearly shows that traditional leaders in the post-independence era are regarded as important institutions working together with local government with the aim of developing rural areas of Botswana. Therefore, the institution of traditional leadership contributes to governance at a local level. Furthermore, many people in rural areas still owe their allegiance to traditional leaders (John, 2008).

2.4.2 Traditional leadership as a form of government in Botswana

Traditional leadership has a role to play as a form of government in Botswana. The Botswana government acknowledges and respects traditional leaders for the contribution they make towards development (Sharma, 2010). When the constitution was amended after independence, it guaranteed the status, roles and powers of traditional leaders and this placed traditional leaders and local governments on an equal footing.

According to Molomo (2000), traditional leaders and local governments ought to collaborate in promoting local economic development, safety, security, health, judicial administration, cultural and religion. Independence created an opportunity, for traditional leaders to collaborate with the different levels of government.

According to Sharma (2010), Botswana has two levels of governance national and district. At the district level, there are four institutions three from local authorities and a department of district administration. The local authorities include the tribal administration, district council and tribal land board which ensure the delivery of basic services to communities. Of the four local institutions tribal administration is the oldest in Botswana. During the colonial era, it had to collaborate with the district administration and is still mandated to support access to primary health care, provision of primary education, water supply and road maintenance.

This demonstrate how the government partnership with traditional leader's in line the constitution. The elected government contributes towards the establishment of the house of traditional leaders as a consultative body in the democratic dispensation. Thus, although the house of traditional leaders in Botswana does not have legislative powers, parliament cannot pass laws without consulting it (Molomo, 2000).

2.5 Conceptualising Traditional leaders

A traditional leader is defined as an individual who, by virtue of his or her ancestry, occupies a stool in an area, and this person is appointed in accordance with the traditions and customs of that area (Keulder, 2010).

Traditional leadership is an institution that has existed for hundreds of years in Africa. Prior to the introduction of colonialism, social organisations in South Africa were characterised by many tribal regimes that existed and operated within certain areas of jurisdiction. Traditional leaders were not elected to their positions but inherited them (Keulder, 2010).

2.5.1 Headmen/Izinduna

Traditional communities are separated into villages and each village has its own headmen/Induna. Izinduna are appointed by traditional leaders to perform duties under the authority of traditional leaders. (Shembe, 2014).

2.5.2 Ward councillors

Ward councillors have a mandate to ensure that issues related to their wards are submitted to relevant structures in the municipality jointly with the amakhosi. The Municipal Structure Act 117 of, 1998 provides for the formation of ward committees to help the ward councillor in understanding the needs and views of the community. Ward councillors serve as chairs of these committees and must hold regular meetings. A council may have a detailed policy on the ward councillor's responsibilities as ward committee chair and specify the number of meetings (Piper & Deacon 2009)

2.5.3 Municipal ward committee

The Municipal Structure Act (1998) details the functions of ward committees which are formed by 10 representatives made up of men and women. After the result of local elections, ward committees are elected. Section 74 (a) of the Act states that ward committees can make recommendations on any problem affecting their ward through the ward councillor or relevant structures within the municipality. Section 74(b) adds that ward committee "has such duties and power as the metro or local council may delegate to it in terms of section 32". The role of ward committees is to ensure they allow community members the opportunity to express their views concerning

community issues. Therefore, wards committees are mandated to take grievances directly to the office of the councillor.

2.6 Legislative framework for traditional leaders

Since the dawn of democracy in South Africa, the ANC led government implemented numerous pieces of legislation aimed at changing and governing the institution of traditional leaders. These are the Constitution of the Republic of South Africa of (1996), the National House of Traditional Leaders Act (2009); the Municipal Structure Act (1998), The Municipal Systems Act (2000), The White Paper on Traditional Leadership and Governance (2003), and the Traditional leadership and Governance Framework Act (2003).

2.6.1 Constitution of the Republic of South Africa (108 of 1996)

The Constitution of the Republic of South Africa (1996) recognises, protects and respects the cultural positions of traditional leaders. Section 211 of the Constitution gives the extent of the institution, status, and role that ought to be played by traditional leaders. This means that section 212(1) of the constitution caters for the traditional leaders as custodians of development in rural areas and solving problems that affect local communities.

The Constitution allows the traditional authority to preserve a system of customary law to such an extent that it does not contradict with any relevant legislation and customs. The Constitution stated the importance of the institution, its role and the overall of traditional leadership. The constitution of the Republic recognises the importance of coexistence of both these lines of leadership in the communities of South Africa. This is owed to the recognition of historical background of South Africa where some communities are still dominated by traditional leadership authority. What has been a challenge in some communities has been productive collaborations of these two lines of leadership in delivering services to society (Suzman,2014**)**. Despite the constitution giving allowance to the coexistence of these lines of leadership in communities, there has been a need for further acts/legislation to refine the coexistence of these lines of leadership in service delivery.

2.6.2 The National House of Traditional Leaders Act (22 of 2009).

The National House of Traditional Leaders Act (22 of 2009), aims to form a National House of Traditional Leaders, the main aim of this house is to highlight the objectives and functions and role that need to be played by traditional leaders. Therefore, section 2 of this Act views the National House of Traditional leaders as a pillar of strength. Moreover, National and Provincial Houses of Traditional Leaders improve the cooperative between National and Provincial government. Hence, the launching of the local house of traditional leaders aims at expanding and strengthening the collaboration among municipality and traditional leaders on customary law and developmental initiatives. The National House of Traditional Leaders was formed by National Legislation to underpin the avenue for a structured interface with National government (2009). Therefore, the National House of Traditional Leaders shall:

- Instruct government to contribute to developing National Policies to benefit rural communities.
- Instruct government to contribute to the developing of National Legislation that may have a positive impact on rural communities.
- Partake in National initiatives that intend to monitor, review and evaluate government programmes in rural communities.

This act is meant to provide boundaries and clarities on the role that traditional leaders are meant to play in the governance of modern communities in South Africa. It is this act that is an equivalence of a 'bible' for traditional leaders, as it provide norms and standards in how they should operate in communities. This act assisted this study as it provided a framework within which traditional leaders can be assessed of their roles, they or supposed to be playing in community development.

2.6.3 White Paper on Traditional Leaders and Governance (2003 as amended).

The White Paper on Local Government and Governance (2003) outlines and informs legislation regarding the role of traditional leadership within the new South Africa. The aim of the white paper is to endorse the planning for altering local government and outline challenges faced by traditional leaders. The white paper intended to evaluate how issues of traditional leaders are handled. Chapter two of White Paper alludes on the vision of the South African government regarding the need to change the institution of traditional leadership and the fundamental principles in guiding this change. This

resulted in the compilation of the White Paper on Traditional Leadership and Governance approved by members of the Parliament in 2003.

Objectives of the White Paper

The main objectives of the policy are as follow:

- Outline the role and place of the institution of traditional leaders within the new system of democratic governance.
- Change the institution of traditional leaders to be in line with constitutional imperatives.
- Reinstate the integrity and legitimacy of the Traditional Leaders in line with customary law and practices.

According to the White Paper on Local Governance (2003), the ANC government highlighted its vision about the future of traditional leaders as it stated in the local government White Paper.

The White Paper on Local Governance (2003) provides an explicit framework of municipalities and traditional authority. Hence, it is prominent to know that during the drafting of the White Paper, this period brought with it high expectations in terms of reducing conflict between municipalities and traditional leaders. As White Paper stated each institution should have its own role to play within the rural community. This is because each of them is guided by different sources of authority.

According to the White Paper on Traditional Leaders (2003:26), it is essential for the transformation of the institution of Traditional Leaders among others to ensure the following:

- It should encourage rural residents to contribute in rural local governance to succeed the Reconstruction and Development Programme (RDP) goals and Local Economic Development (LED) Initiatives and discover the human potential of people living in rural areas.
- It must provide an efficient, effective and fair dispute resolution system in terms of customary law for traditional local communities, and it must be in collaboration with municipalities to contribute and create cooperative and

supportive relationships in community development and secure and safe rural areas.

The White Paper on Traditional Leadership and Governance, (2003:32) encourage Traditional Leadership Institutions to undertake the following roles:

- To support socio-economic development.
- To support community development and service delivery
- To partake to nation - building.
- To support and maintain peace and stability amongst community members.
- To support the social cohesion of communities.
- To support the preservation of the moral fibre and regeneration of the community.
- To support and preserve the traditions of communities and culture.
- To support the social well-being and welfare of communities.

This act assisted this study in framing the questionnaire for traditional leaders, as it provided the study with the clarity on what traditional leaders are supposed to deal with matters of community development, and matters of conflicts with other leaders of communities when and if they arise.

2.6.4 Traditional Leaders Governance and Framework Act (41 of 2003).

The White Paper on Traditional Leaders and Governance of 2003 resulted in the endorsement of the Traditional leaders and Governance Framework Act (41of2003).

- The Act emphasizes the importance of traditional leaders within communities and the recognition of traditional councils:
- To provide a statutory framework for leadership positions within the institution of traditional leadership,
- The recognition of traditional leaders and the removal from traditional leaders.
- To provide for dispute resolution and establishment of the Commission on Traditional Leadership Disputes and claims.
- To provide for a code of conduct.

- To provide for amendments to the Remunerations of Public Office Bearers Act, 1998.

This Act assisted the study with the clarity on how traditional leaders are being guided by framework when they assigned to perform their duties, therefore this Act gives information about the code of conduct that should be followed by traditional leaders. It also provides a clear consultation about the level and quality of traditional leaders in communities.

2.6.5 KwaZulu Natal Traditional Leadership Act (No.5 of 2005)

The KwaZulu –Natal Traditional Leaders Governance (2005) emphasizes the recognition of traditional leaders. It also states the roles and obligations of traditional leaders within the province. The House was established at National level to support role played by traditional leaders in KZN. The house was meant, to advance the aspirations of the traditional leaders and their communities. The house of traditional leaders in KwaZulu Natal also has influence in the provincial government in promoting good governance at the local level. Thus, the KwaZulu Natal House of traditional leaders emphasises the importance of customary law and cultural values. According to Koenane (2009), traditional leaders in KZN have strong support in promoting community development for rural communities, especially knowing that KwaZulu Natal is characterised by a huge rate of rural places. The House of Traditional Leaders also promotes the importance of peace, stability, cohesiveness, and good governance. Koenane (2009), contend that traditional leaders in KwaZulu Natal play a major role in protecting religion, culture and enhancing economic development.

This Act assisted the study by providing clarity on the servicers that traditional leaders are supposed to render to the communities within which they lead. This Act deliberated upon task and responsibilities that are untrusted to be traditional leaders together with the provincial government. This includes giving leadership on matters of customary law and upholding cultural values within communities. This Act further unable to give clarity on the vital role that the House of Traditional leaders in KwaZulu Nata play in making sure that Chiefs are still being recognise at their communities.

2.6.6 Local Government Municipal Structures Act (117of 1998).

This Act stipulates that the Member of the Executive Committee (MEC) for Cooperative Governance and Traditional Affairs must appoint a traditional leader who shall attend the proceedings of a municipal council.

The Act explains that the elected traditional leaders must be authorised to join and contribute to any meetings in the municipality. The number of traditional leaders who may contribute in the proceedings of the municipal council shall not exceed 10 per cent of the total number required for that special meeting. This means that one traditional leader will be allowed to participate if there are fewer than 10 councillors who are representatives.

According to Hamusunse (2015), before a municipality adopts a resolution on problems facing traditional authorities, a council has to be held to allow the leader of the meeting to address the matters before they can be discussed at a higher level. However, if the number of traditional leaders does not meet the quorum of the meeting; then traditional leaders cannot take their own resolutions. This compels them to enter into a coalition with any political party if they seek to influence the council to make decisions that will support them.

The Act also stipulates that traditional leaders shall have an opportunity to contribute to any municipal council and that the Municipality shall not undermine the role of traditional leaders but should consider them as important. Traditional leaders must have a chance to participate in any service delivery issue that seeks to improve operations of the municipality. Whenever the council wants to come up with resolutions on challenges affecting traditional communities, it must engage with the traditional beforehand (Act1998).

This Act assisted the study in understanding guidelines within the which the COGTA MEC must appoint traditional leaders who shall attend the proceeding of the municipal council and it further clarified how the MEC must ensure fairness and avoid biasness in resolutions taken by municipal council structures.

2.6.7 The Municipal Systems Act (32 of 2000).

According to this Act, municipalities have to develop a culture of municipal that complements formal representative government within a system of participatory governance. The act states that they must encourage, and create conditions for, the local community to contribute to the matters of the municipality and to support development. This Act assisted the study to understand Municipal Systems Act as it provided clarity about the importance's of the to be role played by traditional leaders in municipalities. This Act is ensuring that traditional leaders received a clear direction on how they should align or partner with municipalities if they seek to championed issues of service delivery.

2.7 PRE-COLONIAL

Historically traditional leadership, during the pre-colonial era were playing an important role in African life and in a sphere of South African politics. It represented the protection of the culture, traditions, customs and values for South African people (Zingisa, 2013). One may argue that pre-colonial traditional leadership was responsible to the rural village people. During the time of colonial government and apartheid traditional leadership was the only system of governance in rural village people (Koenane, 2017).

2.7.1 Traditional Leaders under British Colonial Rule.

The colonial administration tested two different systems aimed at controlling the indigenous population. The first one required using colonial bureaucracy to weaken the institutions of chieftainship. The power of traditional leaders was regulated through the system of direct, magisterial rule. (Beall, Mkhize and Vawda, 2009).

According to Ali, Fjeldstad, Jiang, & Shifa (2015), the British government introduced indirect rule in South Africa by which local traditional leaders were used to achieve the political, social and economic purpose of the colonialists. In this way the traditional leaders lost almost all their authorities including their judicial functions and the power to allocate land. Khonuo (2009), argues that, through indirect rule, the colonial masters sought to supplant traditional leaders and to assume control and ownership of the traditional communities. Those traditional leaders who resisted the British were severely punished and were sometimes dethroned and replaced (Khunou, 2009).

Theophius Shepstone is credited as the one introduced the system in Natal. The Secretary for Native Affairs during British colonial rule implemented this form of administration, which was later known as the 'Shepstone System 'and which created a system of dependency on the colonial government (McClendon, 2010).

According to McClendon (2010), indirect rule effectively undermined the power of traditional leaders as it made them unable to add value to or play any important role in their communities. The British chose their own people to serve and the traditional leaders were left with relatively unimportant tasks which was mainly to ensure compliance with colonial dictates and laws.

According to Mawere & Mayekiso (2014), the kings who had an amicable relationship with the colonial government did not come under any pressure while those who resisted were either removed or treated harshly.

2.7.2 Traditional leaders under apartheid

According to Beall & Nongame (2009), the institution of traditional leadership an early form of social organisation that provide protection for the culture, traditions, customs and values of indigenous people. During the pre-colonial era, the institution of was the political and administrative centre of governance of the highest authority for traditional rural communities in South Africa and this changed with the advent of colonialism.

Hamunusa (2015), argues that apartheid actually began in 1910 following a conference at Cape Flats where the taking over of South African lands the segregation of black people were discussed.

Apartheid became law on 28 May after the National Party led by DF Malan won the elections. In 1951, the National Party passed the Bantu Authority Act which forced traditional leaders to become agent of the apartheid government. In 1959, the apartheid government introduced the Bantu Self-Government Act, which established self-governing homelands or Bantustans for the African population (Hamununse, 2015).

Zingisa (2013), argues that these homelands played role in denying black people South African citizenship. The initial aim was to exclude black people from exercising

their rights especially when it came to voting. It further segregated black people and deprived them of their rights.

Many acts passed during the apartheid era were to ensure that black people remain segregated and that they do not get the opportunity to participate in any form of government. The apartheid government viewed the homelands as a quasi-independent state and assigned traditional leaders to govern them under strict supervision. This system cemented its power and ensured that traditional leaders do not have the authority to address issues of development within their communities. This is why traditional leaders opted to consult black political organisations to assist them in resisting this oppression (Zingisa, 2013).

According to Logan (2009), during the apartheid time in South Africa, traditional leaders were extremely oppressed. Their leadership power relied on the apartheid government to such an extent that if they wanted to implement policy, they had to liaise with the apartheid government first.

2.7.3 Traditional leadership under the new constitution

In 1994, when the African National Congress (ANC) won the first election in South Africa, the ANC government took the decision to transform the South African state to cater for everyone's needs in accordance with the new democratic order under principles of equality and non-discrimination. In this regard the institution of traditional leaders had to be transformed to be in line with the new system of democratic governance (Shezi,2013).

The Department of Cooperative Governance and Traditional Affairs has been an important player in shaping the role and needs for traditional leaders in the new system of governance. Developmental policies are made during consultative conferences where all members of parliament discuss, debate and ultimately agree on laws regarding the power of traditional leaders with regard to the regulation communal land. In these ways government has tried to develop mechanisms to ensure the accommodation of traditional leaders within the democratic system of governance since 1994 (Shezi,2013).

This is mostly applicable to the Zulu monarch in Kwazulu Natal. Chapter 11 of the Constitution of South Africa recognizes the role and status of traditional leadership according to customary law. A number of amendments and legislative proposals have been adopted, including different programmes that have implemented in order to ensuring that traditional leaders contribute to the development of a democratic society. This when we saw the establishment of Ingonyama Trust in 1994 to manage land by the government of KwaZulu Natal immediately before to the Act's commencement. The trust was set up by the KwaZulu-Natal Ingonyama Trust Act, No.9 of 1997, which was passed by the Legislative Assembly of KwaZulu and it was approved on 24, 1994 (Mthandebi, 2010).

The Ingonyama Trust is a corporate entity that was set up to manage the land of Zulu people. Ingonyama Trust is represented by the Zulu King, Goodwill Zwelithini KaBhekuzulu for the benefit of the Zulu nation's people. The Board of the Trust consists of the Zulu King, Goodwill Zwelithini kaBhekuzulu, who chairs the Board, and eight members appointed by the Minister of Rural Development and Land Reform in the national government, after consultation with the King, the Premier of KwaZulu-Natal and the chairperson of the KwaZulu-Natal House of Traditional Leaders. The Trust owns 29.67% of the land in KwaZulu-Natal, which is equivalent to 28,000 square kilometres, or 10,811 square miles (Pillay, 2018).

In the South Africa, there is a consensus that the roles of traditional leaders need to be revised that their importance be recognized by the state. However, there have been disagreements among stakeholders exactly what needs to be altered-and what their new roles would be as well the process of revision. These is because various communities still believe that institutions of traditional leadership are crucial elements of society and are better left untouched or unchanged (Charumbira, 2012).

2.7.4 Traditional leaders in politics

According to Beall & Ngonyama (2009), during apartheid the endorsement of homeland laws and policies made traditional leaders join the struggle of politics. This made traditional leaders launch their own political parties to fight against the

oppression of the apartheid government. With democracy many traditional leaders continued to join political parties (Beall&Ngonyama, 2009).

However, customary laws stated clearly that traditional leaders are not allowed to enter into politics or be members of political parties. Therefore, if any traditional leader opts to be a Member of Parliament or joins the provincial legislature, the royal family will need to take the matter seriously (De kadt &Larreguy, 2018).

According to De kadt, &Larreguy (2018), if a traditional leader accepts any public office, he/she cannot receive remuneration for both positions concurrently. The royal family should also meet with and consult community members when deciding to appoint a new chief. Doing so will reduce the possibility of conflict while enhancing cohesion and teamwork. It is important for the royal family to deal with issue of vacant positions with residents regarding at all times (De kadt, & Larreguy, 2018).

2.7.5 The Congress of Traditional Leaders of South Africa (Contralesa)

According to Ainslie & Kepe (2016), this organisation was clear about the functions and importance of Traditional leaders in South Africa. Contralesa was formed in 1989 with the aim of uniting all the traditional leaders in South Africa in defence of the United Democratic Front (UDF) to fight against the apartheid regime. According to Bank & Southall (1996), it was launched in the homeland of KwaNdebele and become one of the ANC's most important partners in rural areas. Contralesa put up a strong fight to reclaim independent homelands from the control of colonialists.

When apartheid ended, Contralesa campaigned for the constitutional recognition of the status, roles, and powers of traditional leaders in the new democratic South Africa (Van Kessel & Oomen, 1997). It continues to play an important part in trying to shape the vision of the institution of traditional leadership and to provide a platform for all traditional leaders to speak with one voice on challenges affecting rural areas. According to Klopper (1998), there is the need for traditional-leaders to unify their efforts under this organisation in order to be able to discuss matters of community development. According to Ainslie & Kepe (2016), Contralesa is currently representing 90% of the country's traditional leaders.

2.7.6 The role of amakhosi in EThekwini metropolitan municipality

EThekwini metropolitan municipality covers some extensive areas which includes lands under the leadership of traditional authorities. During apartheid, traditional leaders were compelled to accept the functions of local government in the Bantustans along the lines of indirect rule (Khan, Lootvoet, & Vawda.2006).

Since the dawn of democracy, the municipality has had a huge role in harmonising the roles of traditional leaders with those of the municipality, to create cohesion and a sense of common purpose. The Municipality Structure Act (1998) insists that eThekwini metropolitan municipality should focus on traditional authorities as they are seen as an important element of efficient local government (Goodenough, 2002). According to Beall, Mkhize & Vawda (2004), there have been talks to ensure that traditional leaders perform a consultative role in debates on service delivery and community development projects in the municipality. Since 1994, there has been great need for municipalities all over South Africa to work extensively with traditional leaders in order to deal with a number of issues relating to service delivery

One may argue that the need for this collaboration is the clear fact that councillors are no longer able to extend their reach or influence to rural areas to ensure service delivery. Traditional leaders are seen as community activists who have the potential to provide service delivery for their rural communities provided that they have the resources. However, Shembe (2014), contends that there are still concerns regarding the balance of power between the traditional leaders and ward councillors within eThekwini municipality and, as a result, many believe that traditional leaders have not been effectively integrated into government operation via municipalities. Traditional leaders have voiced their concerns in terms of how the municipality deals with matters regarding their actual roles and representations within developmental structures. This creates feeling of rebellion among some traditional leaders to such an extent that they threaten to not participate in meetings.

Former mayor of eThekwini metropolitan municipality Zandile Gumede and City manager (Sipho Nzuza) agreed that the traditional leaders should be part of the municipal council meetings given that traditional leaders play a major role in fighting crime in many communities. They also play important ceremonial roles in community development with regard to cultural events. The Local Government Municipal

Structure Act actually stipulates that amakhosi should comprise 20% of the authorized delegates in municipal councils (Integrated Development Plan, 2018/2019).

The City Hall Annual budget reveals that there have been too many illegal protests within areas governed by the municipality. These protests have resulted in damage to property which has regrettably halted development in some parts of the municipality and mayor subcommittee including amakhosi and councillors to deal with the protests (Pillay, 2018).

According to Pillay (2018), the city council has called for the launch of a programme that ensures that support and inclusion of traditional leaders within the municipality. Furthermore, to ensure that avenues are created where they will contribute and the running and operations of the municipality. The program envisages a great opportunity for traditional leaders to contribute towards development and also in the process ensure that their voices are heard when issues of development being discussed and planned.

Traditional leaders who lead under eThekwini metropolitan municipality they are now contributing in matters and events of the municipality in order to collaborate to speed up service delivery for the citizens. The municipality official have meet with Amakhosi to engage regarding their role in the municipality and also to strengthen the collaboration.

"*Former Council Speaker, Councillor Logie Naidoo insists that the purpose of the dialogue was to create a healthy relationship between Amakhosi and the Municipality, as well as to ensure that Amakhosi understood their roles and responsibilities. He said there was a need for elected Councillors and traditional leaders to cooperate and complement each other in order to ensure that communities get the best service".*

"Traditional leaders are an important component in bringing service delivery to the community. This is the best model is South Africa as traditional leaders are part and parcel of the Municipality. There should be a mutual cooperation between Councillors, traditional leaders and ward committees in order to ensure service delivery in every part of the Municipality," said Naidoo.

One may argue that traditional leaders should support municipality structures towards community service delivery. The eThekwini metropolitan municipality need to invite traditional leaders in development and review of Integrated Development Plan (IDP) to promote indigenous knowledge system for sustainable development.

2.7.7 The relationship between amakhosi and government

Beall, Mkhize, & Vawda (2009), observed that the government recognises the importance of the knowledge, influence and positive relationship of amakhosi with communities, and that this makes them an integral part of efficient implementation of service delivery. Traditional leaders are indeed significant to the socially upliftment of poor people and therefore have to be part of the planning and implementation of developmental initiatives. Amakhosi play an important role with elected councillors in this regard.

The government recognise amakhosi and seek to make sure they strengthen and consolidate their working relationship to ensure development is more visible in communities and that service delivery is prioritised. It is noted that greater collaboration between these institutions will surely result in greater service delivery, community development and cohesion. Amakhosi influence policies in the local government level and are, therefore important players in communities (Beall, *et al*, 2009).

There are roles and functions that need to be performed by Amakhosi and elected councillors, as they are part of the local government structure as described in Chapter 7, Section 152 of the constitution:

- To provide democratic and accountable government for local communities;
- To endorse regarding the provision of service delivery to communities.
- To uplift impoverished people.
- To strengthen social and local economic development.
- To encourage safe and peace environment.

It is very important for these two institutions to work together to ensure the development of rural areas. Community development is crucial for people in rural areas as it deals with economic development, social development and social cohesion

as well as improved service delivery. Thus, traditional leaders should perform all these key duties jointly with ward councillors and amakhosi to ensure they strengthen their working relationship (Beall, et al, 2009).

2.7.8 Traditional leadership as form of government.

The traditional leaders are the rightful leaders of their own constituencies and that they have certain roles to play in rural communities to ensure local economic development. The main role of traditional leader's is to ensure that local government renders effective and quality service delivery for the people in rural communities. Since traditional leaders are seen as the voices of the poor, they are therefore seen as agents in fighting poverty, homelessness, illiteracy, and promotion of good governance (Department of Cooperative Governance and Traditional Affairs, 2014).

The Municipal Structure Act (1998) recognizes the significance of traditional leaders, and stipulates their role they should play as far as land use, planning and developmental projects are concerned (Beall & Ngonyama, 2009).

According to the Republic of South Africa White Paper (1998), traditional leaders are a form of government because they play a vital role in overcoming issues facing communities like unemployment, crime, and other basic needs. The committee also notes that health and education accessibility in rural areas should be a priority for traditional leaders (South African Government, 2016).

In addition, it is further indicated that as a form of government, powers previously taken away have to be returned to traditional leaders with regard to managing land. Traditional leaders have undertaken these functions for a long time and therefore are experienced in executing these roles (Department of Cooperative Governance and Traditional Affairs, 2014). The Traditional Leadership and Governance Framework Amendment (2009) was established to give clarity regarding the contribution of traditional leadership in terms of their roles and obligations (Department of Cooperative and Governance, 2014).

2.7.9 Role of traditional leadership in community development

Traditional leaders play a vital role in community development, not only do they contribute towards provisions of service delivery, but they also contribute to health

care issues, like fighting HIV/AIDS, cholera and tuberculosis, while also contributing significantly on maintaining the justice system in communities. They run customary courts, which deal with matters such as crime and conflicts in the community, to ensure development and to maintain peace and stability (Tshitangoni, 2014).

Mkhuleko Hlengwa a Member of Parliament from the Inkatha Freedom Party (IFP) stated that the situation where municipalities undermine traditional leaders and traditional councils was a serious problem. Municipalities should organise capacity-building workshops for traditional leaders in order for them to understand and meaningfully participate in all municipal structures. The lack of education has been a serious issue facing traditional leaders because a large proportion of them are still not qualities, inadequate levels of education which the leads to poor decision-making (Mchunu, 2017). There, they cannot make rational and pragmatic decisions regarding the needs of the community, let alone being able to articulate issues soundly and robustly. Writing is very difficult for them and this compound the developmental projects of local communities (Department of Cooperative and Governance, 2014).

However, according to Palmar (2004), that, traditional leaders are not well educated does mean they cannot play important roles in society. Khunou, (2009) postulates that the objective of traditional leaders is to present a platform on which communities can raise issues affecting them. Lee and Ousey (2001) assert that traditional leaders are an important component in service delivery to the community of eThekwini metropolitan municipality and that there should be mutual cooperation between councillors, traditional leaders and ward committees to ensure effective service delivery in the municipality.

Mzimela (2012) claims that traditional leaders in eThekwini metropolitan municipality are there in their capacity as representatives of their traditional communities. Section 4 of the Traditional Leadership and Governance Framework (2003) describes the roles of traditional leadership as follows assisting communities in development planning process and to partake in local initiatives meant to monitor, review and evaluate government programmes in rural communities. This Act mandates traditional leaders to support the eThekwini metropolitan municipality (Mzimela, 2012).

Former South African President Mr Jacob Zuma spoke about the work being done to improve this age-old institution of traditional leadership. Traditional leaders were urged to work in partnership with government to improve the lives of communities, as stability and development in rural areas can bring about economic opportunities (Mkata, 2010).

Ward councillors are involved in various planning and policy-making processes programmes and projects. The ward councillor compiles information on issues affecting the community and communicates these to the public in the interests of transparency and promoting public involvement (Mathonsi & Sithole, 2017).

The establishment of a local government system in various rural areas was inspired by the observation that councillors undermined or never appreciated the role of traditional leadership in rural areas, especially relating to policy direction. Most councillors believed that they superior to traditional leaders. (Mathonsi & Sithole, 2017).

According to Koelble & Puma. (2011), traditional leaders have an essential part to play in rural communities as the custodians of the customs, culture, heritage and development. They need to collaborate with councillors, amakhosi and municipal authorities' issues affecting their communities. According to Oomen (2005), the role played by traditional leaders is not merely to monitor community development but also to ensure that people are still complying with the traditional rules and laws.

According to the Bikam &Chakwiziri (2014), traditional leaders have great input in ensuring peace and security and in helping service delivery related activities. According to Mfene & Taylor (2015), leaders need to collaborate with ward councillors on the needs of the community such as the provision of jobs and other related activities that would spur development. This means that traditional leaders prioritise working closely with local entrepreneurs to boost local economic development.

Mathonsi & Sithole (2017), state that although all communities led by amakhosi are not develop, some traditional leaders are not motivated work on improving the lives of the people.

Meyer (2014) argued that the involvement of traditional leaders in local governance is fundamental in assisting government deal with issues such as poverty reduction and

unemployment. Even though apartheid has long ended in South Africa, within the rural black community, it is highly believed that the institution of traditional leadership is very imperative with regards to solving issues from a rural perspective.

2.7.10 Conflict amongst traditional leaders and ward councillors

According to Charumbira (2012), traditional leaders always complain about newly elected ward councillors who do not respect them. Elected councillors tend to undervalue the functions of traditional leaders, which increases the possibility of conflict. According to Tshabalala (2013), ward councillors may not recognize the involvement of traditional leaders in developmental projects. Traditional leaders believe that in the provision and planning of service delivery and infrastructure, ward councillors tend not involved them. Traditional leaders are concerned because ward councillors only interact with them if there is a problem. Mbandlwana. (2018) questions what mechanism can be used to create good relations and common understanding between traditional leaders and municipal councillors.

The Benit-Gbaffou, & Katsaura. (2014), posit that traditional leaders take offence when councillors execute community projects in their respective areas without consulting with them in advance. This creates distrust between these two institutions.

Traditional leaders also feel that ward councillors receive preference in the allocation of resources. They believe that this is because the municipalities are controlled by political parties want to control these projects directly through their own deployed councillors. This increases the uncertainty surrounding the role of traditional leaders and ward councillors (Charumbira, 2012).

According to Tshabalala (2013), the fact is that traditional leaders do not have a significant role to play when it comes to the Integrated Development Plans (IDP) of the municipality. They do not take part in budget meetings and do not have a seat in the Executive Committee of the municipality.

2.7.11 Ward committees versus izinduna

According Mawere, & Mayekiso (2014), the 1998 Local Government Municipal Structures Act ensured the provision of opportunities for public participation as a

strong part of our democracy. The Municipal Structures Act of 1998 devised means to promote collaboration between communities and community organisations.

Former Minister of Cooperative Governance and Traditional Affairs, Das Van Rooyen indicated that in South Africa, Section 152 of the Constitution guarantees the importance of community involvement of communities and community organisations in how they are governed. The Local Government Municipal System Act gives effect to this provision and mandates public officials to make use of different platforms in local government to be in touch with their constituencies" (Co-Operative governance and Traditional affairs 2015).

Ward committees create a link between councillors, the community and the municipality. Van Rooyen emphasised that ward committees were formed to assist and improve communication between local municipalities and communities and as such, their participation within the community is very imperative (Cooperative Governance and Traditional Affairs 2015).

The Act stipulates that a ward councillor is the chair of the meeting and should convene a meeting of all structures. Izinduna represent traditional leaders and are seen as the voices of the community. While both ward committees and izinduna do not make decisions, their involvement is extremely important as they give feedback to the structures they represent.

2.7.12 The role of traditional leaders in local economic development

Baloyi (2016), ascertain that local economic development in areas under the rule of traditional leaders, which are known as ubukhosi can only be, hinders by limitations of the factors of economic production. Acharya & Patnaik (2018), argue that the responsibility of LED in rural and townships is that it should be shaped for the benefit of communities via opportunities that will emanate from the government in order to assist young people and to benefit local businesses. However, the central question is other than jobs and businesses how can communities benefit and what role do traditional leaders have in process.

Mdlalose (2015) notes that land is not the only factor of production but that it can also create human capital as another important factor of economic production which can

be used by communities for self-development. Therefore, it is important for both traditional leaders and ward councillors to collaborate on such issues in their communities in order to generate ideas for community development, both socially and economically. Nxumalo (2012), stated that the purpose introducing the LED frameworks is to identify stakeholders (government, businesses and local community sectors) who are willing to contribute to community development by working together with councillors and other relevant stakeholders.

Dladla (2012) suggests that local economic development is not possible when the community does not play a role because at the end of the day the same development is intended to improve their standard of living and socio-economic status. Traditional leaders are often excluded from decision-making where processes LED programmes are concerned. The LED is part of development; thus, they should be allowed to participate in decision-making process so that their exclusion does not result in conflict. Dladla (2012), argues that if municipalities do not enable traditional leaders participate fully in the LED processes, this would create a wedge between elected ward councillors and traditional leaders. Haywood (2018) emphasizes that the involvement of traditional leaders in LED projects could lead to rapid community development because traditional leaders are fully aware of the needs of the communities they lead.

Haywood (2018) also, argues that government has not done enough to capacitate traditional leaders on the duties they ought to carry out in relation to LED programmes. One can argue that they are not exposed to LED capacity-building programmes. The government must therefore provide traditional leaders with an opportunity to play a leading role in LED programmes. In Brazil, the role of traditional leaders is to work to attract industries from outside to bring businesses and create job opportunities for rural people.

The approach of traditional leaders in Brazil towards LED involves collaborating with the councillors to create common vision to develop rural areas. Traditional leaders and councillors in Brazil normally put much emphasis on indigenous people to come forward with ideas to stimulate economic growth. This shows that Brazil relies heavily on the traditional approach to boost LED because they are able to provide incentives to attract industries (Mattei, 2015).

2.8 THEORETICAL FRAMEWORK

2.8.1 Behavioural theory

According to Amanchukwu, Stanley&Ololube (2015), leaders are created not born. Leadership theory examines the performance of leaders and not their intellectual qualities. This theory is rooted in the notion of how individuals behave themselves in certain societies and communities. Behavioural theory has become popular in government institutions to provide insight about leadership qualities. Nowadays, municipalities and government in South Africa offer workshops to their staff on leadership (Amanchukwu, et al, 2015). Municipalities normally spend significant amounts of money to train traditional leadership and ward councillors and hire private institutions to train them. Unskilled traditional leaders who lack leadership attributes lead to poor service delivery and further waste of government resources (Amanchukwu, et al, 2015).

According to behavioural theory, people can learn to become leaders through training and observation. Behavioural theory focuses on leadership capability as it explores the performance of leadership and actions of leaders and points out behaviours that contribute to failure (Amanchukwu, et al, 2015). This theory is applicable to this study as it will offer to some extent nuanced insight into positive and negative leadership attributes. The theory demonstrates the need for leaders to be trained to lead a particular community. The theory shows that at some point we find that leaders do not function well within communities owing to the fact they lack skills and abilities to engage with people in terms of the issues affecting the community. It assumes that the best way for leaders to achieve positive results is to ensure that they enhance their behaviour and understanding of their surroundings. According to Kurt Lewin, there are three types of leaders with regard to behaviour leadership (Manktelow, 2015).

- **Autocratic leaders:** who take decisions without consulting their teams. This style of leadership is appropriate when decisions are urgently required or when team settlements or input is not needed for future outcomes. This type of leadership style applies to the study because of complains by traditional leaders that ward councillors do not consult them on community projects. They are only consulted if there are problems.

- **Democratic leaders:** This kind of leaders give everyone an opportunity to make input. Although opinions may change from leader to leader, it is not seen as a big problem because everyone has a chance to express their views. Even though different perspectives and ideas may complicate things, eventually constructive resolutions become possible.

- **Laissez-faire leaders**: This kind of leadership allow subordinates to make their own decisions without interference. This works well only if the subordinate is highly organized and motivated and does not need guidance. This kind of behaviour is good but at the same time might lead to negative outcomes. This leadership style can have a negative outcome. This behaviour applies to ward committees who represent ward councillor and izinduna who represent traditional leaders. These two subordinates frequently meet in war rooms to engage on community issues without interference from their leaders.

Manktelow (2015), contends that the behaviour of leaders might damage their performance. That is why many of these leadership behaviours are good at different times. It is believed that the best leaders are those who can manage to use different behavioural styles among those three mentioned above.

This theory is applicable to this study as it will offer to some extent, a nuanced valuation interpretation of both positive and negative leadership attributes. The theory demonstrates that leaders need to receive training in order to attain the leadership needed in a particular community. Behavioural theory shows that at some point we find that community leaders do not function well owing to the fact that they lack skills and abilities to engage with people. It assumes that the best way for leaders to achieve positive results is to ensure they enhance their behavioural approach and understandings of their surroundings.

2.9 TRAITS THEORY

According to Gehring (2007), trait theory is the idea that people are born with a certain character since certain traits are associated with capable leadership. Traits leadership theory is actually a range of theories that share the belief that all leaders are born with, or at least display, certain key personalities traits. It assumes that if you could identify people with the correct traits, you will be able to identify leaders. Most of the time the

traits are considered to be naturally part of a person's personality from birth. From this standpoint, trait theory tends to assume that people are born as leaders.

According to Gehring (2007), when leaders model their convictions through their daily actions, trust is established with followers. After all, if we are willing to follow someone, even if just into the boardroom, we first want to assure ourselves that the person is worthy of our trust. We want to know that he or she is being truthful, ethical and principled. We want to be fully confident in the integrity of our leaders. Trait theory is linked with this study because it gives information about leadership and is applicable to leadership at all levels. It helps leaders realize their strengths and weaknesses giving them an opportunity to understand how to develop themselves into strong leaders in their communities. Trait theory provides insight on leadership style and such issues as self-confidence, openness, charisma and emotional intelligence. Since all humans are born with certain traits, this theory will aid in understanding what traits are required for leadership as the interaction between the researcher and leaders will enable the researcher learn about relevant trait/personality-information.

2.10 Contingency theory

According to Hughes. Ginnett & Curphy (1998), the realization that there is no one correct the type of leadership led to theories that the best leadership style depends on the given situation. These theories try to predict which style is best in which circumstance.

For example, when you are required to make fast decisions, which style is best? When you require the full support of your team, is there a more effective way to lead? Should a leader be more people-oriented or task-oriented? These are all questions that contingency leadership theories try to address (Hughes, et, al, 1998).

The Hersey-Blanchard Situational Leadership theory is a popular contingency-based leadership framework, which links leadership style with the maturity of individual members of the leader's team. Fiedler pioneered contingency theory in 1978. It explains correlations between leader style and performance that can be explained by sampling error. Contingency theory states that no leadership style is perfect on its own because it depends on the quality of the followers and other stakeholders. It further state that the effectiveness of a given pattern of leader behaviour is contingent upon

the demands imposed by the situation. This theory maintains that the success of the leader is a function of various contingencies in the form of subordinate, task, environment, situations and/or group variables (Hughes, *et, al, 1998*).

2.11 Power and influence theories –What is the source of a leader's powers?

Power and influence theories of leadership take an entirely different approach. These are based on the different ways that leaders use power and influence to get things done, and they look at the leadership styles that emerge as a result. This theory supports the leadership of traditional leaders and ward councillors because the positions they hold have power and influence (Peterson, 2018).

According Peterson (2018), this model has three types of positional power legitimate, reward and coercive and two sources of personal power namely expert and referent (your personal appeal and charm). The model suggests that using personal power is the better alternative and that you should work on building expert power (the power that emanates with community development) because this is the most legitimate source of personal power. This theory aligns with the study given that traditional leaders and ward councillors have power and influence to make resolutions.

Another leadership style that uses power and influence is transactional leadership. This approach explains that people do things to impress others or rewards without a valid reason. Therefore, this theory explains as the evidence that some leaders may reward their ally or family relative with job or tender without proper valid reason. While this may not be the most appealing leadership strategy in terms of building relationships and developing a highly motivating work environment. This again may not resonate well in the community they lead even though it happens frequently and most leaders do this to also benefits themselves (Peterson, 2018).

2.12 Collaborative theory

According to Huxham &Vangen (2000), the collaborative theory of leadership explores the extent to which leaders from different institutions work together with the aim of achieving a certain goal for community development. This theory assumes that traditional leadership and ward councillors can work together on issues relating to service delivery, as long as their relationship is characterised by robust cooperation

and coordination, and the separation of powers must be clear to avoid duplication of tasks.

This theory is applicable to this study because it foregrounds the importance of collaborations between these two institutions. This theory will aid the researchers to explore the breakdown of communications between these institutions and understand what needs to be done in order to achieve effective collaborations between the two important institutions.

2.13 CHAPTER CONCLUSION

This chapter outlined the legislative framework that provides and describes the functions of traditional leaders as well as the need for collaboration between traditional leaders and ward councillors. The literature further outlined the evolution of traditional leadership through the colonial, post-colonial, apartheid and post-apartheid eras.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 INTRODUCTION

The main aim of this chapter is to discuss the data collection and critique procedures on how the study is planned to be done. The researcher adopted qualitative research methods, respondents who were well informed on the collaborations between the ward councillor and traditional leaders of Ward 4 in EThekwini metropolitan municipality formed part of this this study. The section to follow outline the research philosophy, research design and research methods that were followed to answer the research questions of this research.

3.2 Research design

Wasye (2011) Research design is a plan or blueprint on how one plans to conduct a research. The design of any research should provide explicit clarification about the choice of the sample population, where the participants are situated as well as how they will be involved in the study. The research design at some point is a programme to guide the researcher in collecting, analysing and interpreting witnessed facts. This study utilised desktop analysis accompanied by interviews to obtain data from participants. A research design is for collecting and analysing of data to achieve set objectives. The research design is intended to be used in investigations where research questions are expected to be answered and the intention is to ensure all questions are answered accurately.

3.3 Research methods

There are two main methods that can be used to collect and analyse data, namely qualitative and quantitative methods. This study adopted qualitative methods (desktop research supplemented by interviews), which according to Javadian, Knights and Gupta (2007), focuses on how individuals or groups understand and view the world and then constructs meanings out of their experiences.

3.3.1 Qualitative method

Qualitative research is a type of social science research that collects and works with non-numerical data and that seeks to interpret meaning from this data (Slevitch, 2011). According to Slevitch (2011), therefore it is used to improve an understanding of underlying reasons, opinions and motivations. Qualitative research provides understanding into problems or assists to improve concepts or hypotheses for potential quantitative research. Qualitative research is further used to discover trends in thoughts opinions and problems. Qualitative data collection methods include unstructured or semi-structured techniques. Some common methods include focus groups (group discussions) individual interviews, and participation/observations. The sample size is typically small and respondents are selected to fulfil a given quota (Asamoah, 2012).

The purpose of this research was to provide insights into the role played by traditional leaders in service delivery jointly with ward councillors in eThekwini metropolitan municipality. The qualitative method was used to analyse and describe the role of traditional leaders within eThekwini metropolitan municipality.

3.4 STUDY AREA

Ward 4 (Inchanga) is located in the outer west of Durban in eThekwini metropolitan municipality which is divided into 104 political wards. Ward 4 is a rural area with mixed economic activities, where the majority of individuals are unskilled, unemployed and lack higher education qualifications (Zhu,2013). The population of the area according to the latest South Africa Statistics figures stands at 37964 (StatsSA, 2016.Ward 4 is divided into ten areas (Sthumba, Empuma, Epanekeni, Emadwaleni, Tin Town, Ediphini, Harare 1, Harare 2, Esiphambaneni and Esikhelekehleni areas). The people of this area depend largely on government services.

3.5 SAMPLING TECHNIQUE

According to Sandelowski (2000) sampling is a numeric approach of the method used in choosing the subset individual from the statistical population in such a way that the sample will assist the determination of some theory concerning the population. The

main purpose of sampling is to attain findings from the selected participants. The researcher used purposive sampling because of the large population of ward 4.

3.5.1 Purposive sampling

According to Gentles, Charles, Ploeg & McKibbon (2015), while data required for the effective fulfilment of the study is generally accessible in the society, it is not really conceivable to collect data from each individual of the general public. public. Researchers, thus rely upon various sampling techniques to select the ultimate sample from a population for their respective studies. This study adopted purposive sampling techniques to sample from a population. Purposive sampling (also known as judgment, selective or subjective sampling) is a sampling technique in which the researcher relies on his or her own judgment when choosing members of the population to participate in the study. Purposive sampling technique, as the name suggests, depends on reasons given by the researcher in connection with the research. This will enable the researcher to choose cases or subjects with at least one or more links to the issue being studied in order to give what is believed to be a representative sample (Gentles et al., 2015, p.11).

In this kind of sampling, items for the sample are chosen purposively by the researcher in view of their apparent comprehension of the phenomenon under examination (Gentles et al., 2015, p.11). The expert in this sampling was traditional leadership, House of traditional leaders, ward councillor, ward committee, community residents and Izinduna. Research participants were chosen based on their understanding and their characteristics relating to the research topic under examination. The researcher particularly focused on members who are very informed and understand issues of service delivery in the area. These participants were able to provide valuable information on the issues of the contribution of traditional leaders and ward councillors in community development.

 The breakdown participants is shown in annexure I

Whilst the above sample was targeted, Table 2 below shows the actual participants who eventually took part in the study.

Table 1: breakdown of people actually interviewed

Respondent Code	Role/Designation	Area
Respondent 1	Councillor	Ward 4
Respondent 2	Municipality official	Ward 4
Respondent 3	Community member	Ward 4
Respondent 4	Community member	Ward 4
Respondent 5	Community member	Ward 4
Respondent 6	Community member	Ward 4
Respondent 7	Ward committee member	Ward 4
Respondent 8	Community member	Ward 4
Respondent 9	Community member	Ward 4

Source: Authors own compilation.

A sample of nine participants was attained for the study. Some targeted participants, specifically, the Izinduna and the traditional leader were not available to participate in the study. Fewer than targeted community members were approached because the researcher noticed that data saturation, as discussed by Kumar (2014), had been reached with the nine participants.

3.6 DATA COLLECTION INSTRUMENTS

Semi-structured interviews were used given the probability of questions emerging during the process. To avoid misunderstanding during the data analysis stage, the researcher recorded the interviews (Braun & Clark, 2006). The interview schedule contained open-ended questions to assist the researcher with gaining as much information as required.

3.6.1 Documentation analysis (Desktop)

Document analysis is a shape of qualitative research in which documents are interpreted. Analysing documents involves coding content material into themes similar to how focus group or interview transcripts are analysed. This study employs strict textual analysis in trying to produce useful information using available literature relevant in assessing the collaboration between traditional leadership and the ward councillor towards community development in eThekwini metro municipality. The research also searched for the relevant books, newspaper articles, journals and reliable internet sources, municipality policy documentation, legislations acts and the South African constitution.

3.6.2 Interviews

Semi-structured interviews were adopted since there is a huge possibility of questions arising during the interview process. An interview schedule was prepared containing a list of questions that were to be approved by the supervisor and the faculty. The interview schedule contained open-ended questions as these were undoubtedly best suited to help the researcher to gain much information as possible. Interviews took approximately 45 minutes to 1 hour, and they were scheduled prior to the actual interview. To avoid misinterpretation during the data analysis stage, the researcher used a recording device to ensure credibility and authenticity. The semi-structured interviews were conducted with the traditional leaders, ward councillor, ward committee and izinduna. The researcher used a semi-structured interview because of its flexibility in allowing follow-up questions. Semi-structured interviews allow the researcher to participate in the research project by elaborating on interview questions in cases where questions are not clear to the respondents.

3.7 DATA ANALYSIS

Content analysis was used to interpret the data. According to Hsieh & Shannon (2005), content analysis is a systematic approach in dealing with qualitative data analysis that categorises message content. Such content could be from brochures, books, written docents, transcripts, news reports and visual media; this comprises every piece of information that has been gathered from different sources. Data was organized and

ordered to highlight the key findings of the study and with the aim of answering the objectives of the study (Braun & Clark, 2006).

3.8 ETHICAL CONSIDERATIONS

The have read the university's Policy and Procedures on Research Ethics and its Policy and Procedures on Managing and Preventing Acts of Plagiarism, and understands their content. Possible ethical issues from this research were considered, and these are dealt with below (Mlambo,2017).

Munro (2014, pg. 53) defines ethics as: "Ethics is a set of moral principles which is suggested by an individual or a group, and is subsequently widely accepted, and which offers rules and behavioural expectations about the most correct conduct towards experimental subjects and respondents, employers, sponsors, other researchers, assistants and students."

The University's Research Ethics Policy defines research ethics as:

"The principles and practices that guide the ethical conduct of research. These should embody respect for the rights of others who are directly or indirectly affected by the research. Such rights included rights of privacy and confidentiality, protection from harm, giving informed consent, and access to information pre-and post-research and due acknowledge. Ethical conduct in research also includes the avoidance of inflicting animal suffering of any kind and protection of the environment."

All research must be ethically sound, but specific circumstances for an example health research, research involving animals and human participation, especially children give rise to special ethical considerations.

3.9 VALIDITY

The principles underlying naturistic and /or qualitative research are based on the fact that validity is a matter of trustworthiness. Therefore, it is up to the researcher and research participants to ensure validity in the different phases of the research from data collection through to data analysis and interpretation. Validity is mainly concerned with whether the research is believable and true and whether it is evaluating what it is supposed or purports to evaluate. In this regard, validity is an essential criterion for

evaluating the quality and acceptability of research. Thus, it is imperative that the data and the instruments be valid (zohrob, 2013).

3.10 CONTENT VALIDITY

To ensure content validity, the researcher adhered to the advice of Zohrabi (2013) to have the data collection instruments and data reviewed by experts in the research field. This ensures that unclear and obscure questions are reviewed and the complexity of questions is considered. Inefficient questions was then dropped, and questions were validated by experts (zohrob, 2013).

3.11 CREDIBILITY

The research instrument was discussed and approved by both the supervisor and the department to avoid using unsuitable methods to collect the data. Internal validity is important in qualitative research, as researchers are able to demonstrate the reality of the participants through a detailed description of the discussion. The researcher established credibility by applying triangulation to the methods of data collection and data analysis in order to determine if there are any differences in the findings.

3.12 TRUSTWORTHINESS AND CONFORMABILITY

To verify quality, the researcher ensured that data collected is accurate and all omissions and contrivances will be avoided. To ensure accuracy, the researcher reported the results as accurate as possible. The researcher also examined data, findings and interpretations to demonstrate that they are supported by the literature. The findings were solely constructed on participant's responses and not any potential bias or personal motivation of the researcher.

3.13 EXTERNAL RELIABILITY

External reliability is based on the question that if the original study is replicated, would the results be the same? To ensure external reliability, the researcher adhered to the advice of Zohrabi (2013) that the researcher should clarify his status and his position in relation to the respondents. The researcher must describe the choice of informants to enable replication of the study. Furthermore, the researcher must describe the social situations and conditions of the respondents in terms of their backgrounds and

expertise. The researcher should furnish explicit explanations of the main terms, units of analysis, constructs, definitions and elaboration on underlying assumptions; and lastly explicit explanation of data collection methods and analysis.

CHAPTER 4

ANALYSIS OF DATA

4.1 INTRODUCTION

In the previous chapter, the methods used to collect data to answer the study's research questions were outlined and discussed. Thematic content analysis was highlighted as the study's data analysis procedure of choice. In this chapter, the results of data analysed using thematic content analysis are presented according to the following four broad themes that emerged from the interviews:

- Roles and responsibilities of traditional leaders and councillors in community development;
- Factors affecting collaboration between traditional leaders and councillors in community development;
- Governance and political structures in operation
- Community development concerns among community members

These themes and their sub-themes are presented in detail. Before that, the next section gives a brief description of the sample.

4.2 Sample description

The sample consisted of nine participants who were familiar with Ward 4 developmental matters and concerns as well as the operations.

Table 2 Study Participants

respondent code	role/designation	area
respondent 1	councillor	ward 4
respondent 2	municipality official	ward 4
respondent 3	community member	ward 4
respondent 4	community member	ward 4

respondent code	role/designation	area
respondent 1	councillor	ward 4
respondent 5	community member	ward 4
respondent 6	community member	ward 4
respondent 7	ward committee member	ward 4
respondent 8	community member	ward 4
respondent 9	community member	ward 4

Source: Researcher's own compilation

As shown above, the sample was made up of one councillor, one municipal official and one ward committee member. The remaining six participants were community members from Ward 4. There was no traditional leader participant in the study because the approached traditional leaders chose not to participate.

4.3 Roles and responsibilities of traditional leaders and councillors

The first theme that came out of the interviews was that of the roles played by traditional leaders in development as compared to those played by councillors. This theme emerged from the following questions:

- *What is the role of traditional leadership in community development in ward 4?*
- *How would you describe the role of traditional leaders in ward 4 in issues to do with community development?*
- *Besides playing a role in community development what other role do traditional leaders play in the community?*

Additionally, some of the roles of these two parties emerged from the sample's responses to other questions that did not necessarily ask for these roles. Three subthemes emerged under this main theme. These were discussed below.

4.3.1 Socio-cultural roles played by traditional leaders

The sample generally agreed that traditional leaders were mostly focused on tradition-related roles in the community. Cultural roles, as noted from the sample aided the social development of communities. Respondent 5 below emphasized this point stating that:

> *The way I see the traditional leadership they are like fathers they know life and traditions we live under so they know how to interact with the community (Respondent 5)*

> *Inkosi knows a lot about traditional issues. Teaching community members how to handle themselves among people. Because of traditional leaders, we know where we come from, they also teach us our roles in the community, they teach family leaders how should you behave (Respondent 9)*

Social development roles aided in the reduction of crime and deviant behaviours in communities as stated by Respondents 3, 7 and 5:

> *Emgcweni is more rural and there is less crime. Crime makes the nation not move forward. They live under traditional leaders who impose rules and are strong-armed and people obey those rules (Respondent 3).*

> *I lead the safety and security portfolio and the traditional leaders do play a role concerning safety (Respondent 7).*

> *He is the one that guards the community. If you have a problem he is the one that summons Izinduna to assist. He is the one able to chastise wrongdoers (Respondent 5).*

At the same time they helped to control promiscuity and deviance among young people, activities that were also linked to social development in communities.

> *For traditional leaders there are mainly sectors for example the virginity testing program. It is a big program because it helps even the government to reduce these diseases and even the circumcision program help even the government to avoid diseases (Respondent 2)*

However, Respondent 6 acknowledged the fact that traditional leaders were supposed to be the figureheads of culture and tradition but their own leader was not playing this role:

> *Remember when we learnt about heritage, when we were here we had hope that the Inkosi would show up we even sent the young girls to go and call him but the Inkosi never turned up. The councillor was there even when we had questions for the councillor, Inkosi should have been there to work with all the leaders. You see we have a heritage celebration in your areas and you don't turn up.(Respondent 6)*

In agreement, Respondent 8 also stated that they no longer saw traditional leaders as playing their traditional and cultural head roles:

> *Now I don't see any other role play (besides developmental), previously they had a role in the initiation of young girls into womanhood. Now girls are raised differently and that is no longer being followed they would call the inkosi uMhlanga for ceremonies but now that doesn't happen (Respondent 8)*

The respondent attributes the changes in this role to changing cultural needs in society.

4.3.2 Developmental roles of traditional leaders

There were major discussions on the developmental roles that were played by traditional leaders in Ward 4 and in some cases in South Africa in general. The first view under this sub-theme was that traditional roles were instrumental in community development. Respondents 3, 7 and 5 expressed strong views that traditional leaders helped the community in meeting some of its developmental needs:

> *A traditional leader stays here he plays a big role in development he knows community needs. If you go and report a problem he is usually aware of it well before because the same thing affects him. He plays a big role in terms of development. Councillors who are placed here sometimes are only seen for one year and move away (Respondent 5).*

> *The induna occupies that space and has a voice. If there is development to that area the induna will know about it. He is part of the decision-makers. The induna knows where he starts and ends. Even when it comes to land they give us insight into farming areas available (Respondent 7).*

Like I mentioned traditional leaders also support development through the building of a cattle dip here in Emgcweni (Respondent 3)

Respondent 3 further stated that traditional leaders played mediatory roles within the developmental space giving an example of an industrial strike they helped to resolve:

Inkosi here play a big role, there was a workers' strike here at Emgcweni and the Inkosi mediated and till now the workers are at the company working (Respondent 3).

There were also negative views that traditional leaders did not play any meaningful developmental roles due to various reasons.

4.3.3 Roles relating to land

From the sample, it emerged that the developmental roles of traditional healers were strongly tied to issues of land. Since they had the power to distribute land under the Ingonyama Trust, councillors and other entities wanting land for development had to consult them.

Respondent 1 stated that traditional leaders were important in development although this respondent limited their importance to the provision of land upon which development occurs:

Their role is that if anyone needs land especially from the Ingonyama Trust the only one who has the authority to issue out the land is the Inkosi like in our case Inkosi, In our case if anyone identifies a piece of land for development for business or residential he authorises us to use that land so his contribution is 100% (Respondent 1)

Respondent 9 also mentioned why it was important to involve traditional leaders in development because of their power to distribute land:

What I can say is that a full council is when they all meet and discuss what we are going to have such and such a project. But all the development in the council the Inkosi will know. Here in Ward 4 there are some areas that are under the traditional leader. He has to give authority in those areas and say "here in this area you can see us the land is like this" so it's important that whatever development takes place the traditional leader has to be involved.

Respondent 2 however shared a view that the collaboration between councillors and traditional leaders on land-related developments was not wholehearted. Councillors only involved traditional leaders in development when they needed land. There is therefore no collaboration on any other developmental area except those relating to land:

> *When the councillors go to the Inkosi they go with one thing in mind - that is the land. And if the Inkosi does not understand the reasoning of the issuing of land and was not part of the planning of the program they won't authorise, there is a saying that "Inkosi do not like development" which is not right because understand this thing and how it's going to benefit my community that is where most quarrels between councillors and Inkosi come from (Respondent 2).*

This view was also held by Respondent 9 who commented that limiting the roles of traditional leaders to land distribution generally stifled their contribution to development. It made them less willing to partake in developmental duties as they will not have been involved in the planning stages, only to be involved when development partners requested land:

> *It seems like the Inkosi does not bring development whereas they have no authority in bringing development, theirs is to be told of the projects or when they need land to do the developmental work but sometimes they are not even told because some projects don't need land (Respondent 9).*

Thus traditional leaders, as stated above, were seen as contributors to development through their power to give out land. At the same time, other respondents believed that to some extent this limited their developmental role to giving out land.

4.3.4 Councillors versus traditional leaders in development

Participants discussed the effectiveness of traditional leaders in bringing development in comparison to councillors. This sub-theme came as respondents responded to the following questions:

- *In your opinion with regards to development between the councillor and the traditional leader who plays a bigger role in development?*
- *What are the advantages and disadvantages of having these two cadres in the community in terms of development?*

- *How has the working together of councillors and traditional leaders helped in the development of the community?*

There were views that traditional leaders did not play the developmental roles as effectively as councillors. This view was strongly held by Respondent 8 who believed that even though they had a traditional leader, this had not amounted to any tangible development as they (traditional leaders) played no part in it.

I see no advantage (of having these two cadres in the community). Like I previously said it's the councillor who brings development. Since a long time ago in the 1980's we have not heard of any development activity done by the king. Mlaba changed kingship but it's still the same (Respondent 8).

Respondent 4 also shared this view but went on to comment that there were limitations to traditional leaders' capacity to contribute towards community development:

But in today's requirements for development, traditional leaders are limited to perform, I'm talking about creating roads, bringing electricity, infrastructure traditional leaders are too short to ensure communities' needs are met in such areas and we rely on the councillor's expertise (Respondent 4)

Respondent 4 further expanded that traditional leader's powers were more on the development of tradition rather than community development in a more economic sense:

it means that the roles of these two components are not the same when dealing with what they know best. Traditional leaders are more vested in traditional issues whereas councillors are vested on development issues using western principles (Respondent 4)

Respondents who believed that the traditional leaders were less effective in bringing development tended to believe that it was councillors who played a major role in community development:

It is the councillor (who works better to ensure community development). It's the councillor because we can see what he does (Respondent 8)

So, in other words, the traditional leader lags behind the councillor who works harder in community development (Respondent 8)

At the same, there were views that councillors were not doing much in terms of bringing development to the community and that it was traditional leaders who actually bring development:

> *It's politicking in these structures or those in the ward committees there is nothing they can do. If we have a problem, they can't help they are just selected and it ends there (Respondent 5).*

> *So these are the issues that concern us because also the most developed area is where the Inkosi stays. Here we stay with the councillor and there is nothing (no development). With previous councillors like (Name withheld) yes we can count things 1, 2, 3 but with this one no (Respondent 5).*

Thus there were views that it was the traditional leaders who brought development to the community and a contrasting view that it was the councillors.

4.3 Factors affecting the collaboration between traditional leaders and councillors in community development

The second theme of this study related to the various factors that positively or negatively affected how traditional leaders and councillors collaborated in a quest to bring development to the community. This theme emerged from several questions that were asked in the interviews including:

- *In your opinion between the councillor and the traditional leader and their working relationship who amongst the two addresses the community's developmental needs better?*
- *In light of their working relationship do you see any disadvantage or advantage of the two leaders working together?*
- *What methods are used by the two leaders to address community needs?*

The theme also emerged from other questions including those on the roles of traditional leaders and councillors as well as structures that were available for addressing development in the community. The sub-themes of this main theme are discussed below.

4.3.1 Negative perceptions against the office of traditional leaders

From the data, it emerged that some respondents believed that councillors and the legislative administrative framework in general held traditional leaders in low esteem. They did not believe that traditional leaders have the capacity to influence modern development. This tended to reduce traditional leaders' willingness to collaborate and also reduced the councillors' propensity to approach traditional leaders on developmental matters. Respondent 2 believed that urbanisation and modernity had created the impression that traditional leaders were too poor and lacked the sophistication to deal with modern issues:

> *Traditional leaders are associated with traditional people and traditional people are poor people and if you go to the rural areas you see a lot of resources like forests and these people are dependent on those resources like traditional healers and we see these as poor and underdeveloped because we are used to urbanisation (Respondent 2)*

Respondent 2 further explained that this was not the case as traditional leaders were actually learned enough to appreciate modern developmental issues:

> *If an Inkosi comes in now I will change even the language and the manner I behave because we acknowledge someone has come in. But why change the language because we assume Inkosi doesn't understand English. No, Inkosi understands English we have managed to change that in eThekwini some Inkosi are former principal some are advocates some are in project management some are studying here public administration so at eThekwini we can proudly say 98% of Inkosi understand English (Respondent 2).*

Respondent 2 further commented that such perceptions hold traditional leaders back this leads to the impression that they are difficult to work with:

> *and nobody has an answer and the consensus is that these people are very difficult (Respondent 2).*

Another participant, Respondent 3 also mentioned the negative view that traditional leaders lived in the past while councillors were more modern as limiting the collaboration between the two:

Sometimes we view traditional leaders as living in the past (Respondent 3).

Once such views are held, traditional leaders were then left behind in terms of development creating an impression that they were not very progressive leaders:

We might exclude other people but they are the ones that stay with the people and they know their traditional communities. You see the times we live in we are blessed to have councillors and traditional leaders (Respondent 3).

The above perceptions are further perpetuated by the current budgetary structures in communities led by traditional leaders and councillors as discussed in the next sub-theme.

4.3.2 Budgetary structures

The issue of budgetary allocations to the two sets of leaders was noted as affecting their collaboration in community development. It emerged that councillors received a financial allocation to spearhead community development while traditional leaders did not. The effect of this scenario was that traditional leaders were therefore not able to collaborate effectively in cases where money was needed for development.

Having no money allocated had to follow the councillor who seems to have become more relevant to development. Traditional leaders therefore collaborated with councillors not as equals but as subordinates:

The one who holds the money plays a more instrumental role in development. And this is the councillor. Previously we used to contribute towards a community purse to the traditional leaders annually, we no longer do this. So in terms of delivering development councillors play a bigger role. Councillors do the allocation to the Inkosi.

The effect of this has been the decline of traditional leaders' influence in developmental matters:

The power of the Inkosi in development has been reduced because of this. Now the Inkosi reports to the councillor. Because the Inkosi no longer has any power we cannot compare the two (Respondent 2).

Councillors therefore ended up simply informing traditional leaders rather than consulting and collaborating with them in development:

If there is anything that they need from the Inkosi that's when they will involve the traditional leader but objectively developmental issues are the councillor's mandate. So in the community's eyes it looks like the councillor brings the development because they have the budget. The traditional leaders are merely informed. That's all I can say (Respondent 9).

Respondent 9 blamed the Constitution for the above state-of-affairs where traditional leaders were left financially disempowered:

I think there my brother we can look at the South African Constitution. But what happens is that traditional leaders are not empowered. If they could also be given a budget so that they have money to implement developmental projects (Respondent 9).

Despite the above views, Respondent 1 who is within the ward structures asserted that traditional leaders were important in the general budgeting framework of the ward.

Like right now we have the 2018-2019 budget which ends at the end of June. So, to have those structures and the indunas as well is important to development and communication (Respondent 1).

Traditional leaders, as stated by Respondent1, may not directly have a budget but they were significant in crafting the budgets from which councillors are eventually funded.

4.3.3 Political relations between traditional leaders and councillors

Collaboration between traditional leaders and councillors was also affected by political factors, as discussed by participants. These related to political orientations and the political nature of the office of the councillor. As said by Respondent 6, development is political in nature and therefore when the traditional leader and the councillor collaborate in development, a political party aspect must come out. However, because traditional leaders were not always loudly political, their collaboration with councillors in driving politically-motivated development was low:

The second challenge is political. When we are delivering these services we want to be seen as if Inkosi is supporting the governing party. What if this governing party loses that municipality Inkosi must leave that governing party and join the new one. What if he doesn't like the new one? What if he doesn't like that governing party that's a

problem? We have insisted that amakhosi must be above politics and when they make
their decisions they must be above politics (Respondent 2)

In addition, because traditional leaders were not elected into power, it was the councillor who seemed to feel more powerful in politically-driven development matters. This resulted in a less mutual and less collaborative relationship between these two offices as stated by Respondent 9 below:

Because the councillor also has ward representatives in each area. So, if the two can
work together the development would move on. But from what I see they don't work
well together because the councillor sees himself as more powerful because he is a
politician. The traditional leader, on the other hand, is not elected they have been in
the same position for over 30 years. The councillor has been there for 5 years or so
and already feels more powerful (Respondent 9)

As stated above, power politics took its effect on the relationship between the two. Being an elected official, the councillor therefore tended to feel more powerful and relevant in addressing community needs. At the same time, it had become less clear on community members regarding who wielded greater political power than the other:

What I'm not sure about is the politics aspect. Who is more superior than the other?
Councillor or Inkosi. This is what I can say (Respondent 9)

This is regardless of the fact that traditional councillors were supposed to be apolitical as previously argued by the same respondent.

4.3.4 Exclusion of traditional leaders in planning and development

Some respondents stated that traditional leaders were excluded from planning and community development including in the drafting of integrated development plans (IDPs). These exclusions make the collaboration between traditional leaders and councillors difficult as the latter will not be aware of the developmental projects going on in the community (except those that involve land, as previously stated). Respondent 2 and 5 below stated that:

what I know is that traditional leaders are not involved in the planning and articulation
of service delivery and the formation of development plans the only thing that is being

done is to give them the annual report and how money has been spent and to me its window dressing and when they do that traditional leaders ask one question "why are we not involved in the planning? (Respondent 2)

But for him to come down to us and ask us what our community needs are? They call for meetings and do them but the councillor doesn't invite the inkosi (Respondent).

Respondent 3 stated how this exclusion eventually affected the role of traditional leaders in development:

We might exclude other people but they are the ones that stay with the people and they know their traditional communities. You see the times we live in we are blessed to have councillors and traditional leaders (Respondent 3).

Respondent 2 also mentioned the importance of engaging traditional leaders but limited this engagement to consultation rather than collaboration:

Because as a council we need traditional leaders to understand programs that are going to be implemented by government that affect traditional areas. Consultation is important (Respondent 2).

Respondent 2 further explained that the exclusion of traditional leaders from planning processes and therefore the limited collaboration between them and councillors can be traced back to legislation:

No, we have not yet done that (provided training to izinduna) but since the provincial quota has begun to pay Izinduna we have discussed the need to involve them. But it is not clear in the regulations that govern payment of traditional leaders what their role or function or which office they come to? The R8000 they get we are not sure what it is for but we work with them in terms of traditional issues (Respondent 2).

Councillors, as noted above, did not fully understand the role of traditional leaders and therefore were not sure about how to collaborate with them.

4.3.4 Conflict of interests

Collaboration between traditional leaders and councillors was also negatively affected by occasional conflict of interests between the two offices. As discussed earlier, this

conflict mostly arose from the different nature of the two offices, one being traditional and another being traditional as stated below:

> *Sometimes there is a lot of differences between traditional leaders and councillors because traditional leaders focus on nationalism whereas council are westerners such that their methods of communication cannot be similar to traditional leaders. In that area there is pulling and pushing (Respondent 4).*

Respondent 3 below gave an example of such conflicts were traditional interests and developmental interests seem to clash:

> *Some councillors that do not stay in the same area as the traditional leader and this can be a source of conflict but in some areas like here in Ward 4 in Fredville and Mlaba village their lifestyle is urban and township and the traditional leaders are elderly. The municipality may come and want to lay underground pipes but there may be graves in some areas and the Inkosi knows about these graves and the elderly Inkosi can advise that these pipes can be laid on which side (Respondent 3).*

Respondent 4 also stated that:

> *So you see if there are any politicians above the councillor they need to relook this issue. Because in some areas development does not take place because of the conflict between the traditional leader and the Inkosi. You should address this (Respondent 9).*

Respondent 4 also viewed conflict of interest as emanating from the generational gap and different interests in the community. Within these conflicts, traditional leaders and councillors had to pick or hold positions that sometimes did not always agree. Respondent 4 further expanded that this conflict of interest further affected the whole community which became divided based on whether one followed the councillor or the traditional leader:

> *To be frank this kind of leadership we have at the moment divides the community into 2 because they are people who are tribal by nature and they are new generations born in this environment in the community meaning the community has two groups which are not in conflict but have conflicts of interest, not physical confrontation their interest are different. For example, youngsters are looking for soccer fields or sporting facilities whereas us older people are looking for a place where we can take our cattle to graze.*

It means our philosophies and desires are different and it means that these two leaders are relevant to us. People stay and work together there is no violence (Respondent 4).

Thus conflict of interest was both noticeable and felt within the community as well as between the two sets of leaders.

4.4 Governance and political structures in community development and their effectiveness

The third theme of the study was governance structures that were used in community development and how these supported both collaboration and development.

4.4.1 Stakeholder engagement under traditional leadership

Under traditional leadership, stakeholder engagement structures centred around the Imbizo which is a meeting called by traditional leaders to discuss pertinent matters in communities. These involved all community stakeholder who might have an input in the matters under discussion as stated by Respondent 9:

Sometimes there are war rooms where we convene as a community, the community development workers, community health workers, ward committees and all local structures and liaise with them to collect information and address challenges and then they go and address these at meetings (Respondent 9)

Respondent 5 also agreed that imbizos were effective in conveying community needs to traditional leaders who then took them to council:

That's how the two are important at least your views are shared through meetings then Inkosi can send to the council (Respondent 5).

Respondent 5 further stated that while ward meetings by councillors sometimes divided community members on party lines, imbizos were generally open to all:

At least the area the traditional leaders do not require cards and you have a say in the decision making of the party but in council you have no opportunity only cardholders can have a say. And if you look at it, only about 4% of people have cards in the area, what about the 96%? But the "poly" meetings everyone attends not only cardholders everyone is welcome (Respondent 5).

By contrast, Respondent 6 refuted the use of imbizos to engage the community:

> *I don't recall any imbizo being called for. As long as I have known the inkosi there has been no imbizo I might lie. Nothing sir (Respondent 6)*

I addition to meetings, traditional leaders have indunas who facilitated effective community engagement as stated by Respondent 9:

> *Also, the inkosi has induna who cover all areas of the ward. So these are the structures they so use so that they intervene from the bottom but what they mainly use are public gatherings. They go out and call to the people and ask them what their needs are and they do meetings to address these (Respondent 9).*

By contrast, Respondent 7 suggested that the activities by indunas were not fully effective in engaging communities in developmental issues. The respondent cited the varying levels of engagement in indunas with some being active in communities and others being not:

> *You see the area in ward 4 is very big in some areas the induna are not very active but in some areas we see their work in community development (Respondent 7).*

Respondent 5 doubted the effectiveness of imbizos in community engagement especially when the community did not have any power to set the agenda for these:

> *But always the agenda is set by the Inkosi we don't have an input (Respondent 5).*

At the same time, the respondent was grateful that they at least got to say out their grievances as a community in comparison to ward meetings that are never held:

> *But on the upside is that the traditional leader Mlaba is there and you can say your grievance, unlike the councillor you can never find them that forget. Unless you see a car there playing music (Respondent 5).*

The councillor, in the above example was also reported as being never available making the traditional leaders' forums the only alternative for airing out community developmental grievances. This view by Respondent 5 was however not commonly held as there were other respondents who strongly argued that it was the councillor's community engagement efforts that worked. These are covered in the next section.

4.4.2 Stakeholder engagement under councillors' leadership

There was much discussion on the various forums and processes that the ward councillor applied in community engagement. The main structure that was used by ward councillors were ward representatives. There were ten of these for the whole ward and their role was to collect information from community members for onward passing to the councillor who would then take it up with the municipality. Respondent 9 likened these ward representatives with the traditional leaders indunas. They both interacted with communities and reported to their leader:

> *These are local structures present that report direct to the councillor just like induna report directly to the Inkosi this ensures that there is no issue in the community that is not known. The induna takes it up to the inkosi, the ward committee take it up to the councillor (Respondent 9).*

Ward committees met as regularly as once a month according to Respondent 1:

> *We have a committee that meets every Wednesday and I have my own committee called the ward committee that meets once a month (Respondent 1)*

Respondent 6 viewed the engagement of ward representatives with the community as quite positive in comparison to the engagement of indunas with the same community:

> *Yes, there is a good working relationship with the ward committee representatives but with the inkosi there is nothing we really cannot talk of a body if the head is not there. It's just his name we know (Respondent 6).*

Respondent 5 alluded to ward committees as a structure within the ward councillor's community engagement process. At the same time, Respondent 5 contested the effectiveness of ward committees and argued that because they were composed of poorly educated persons who did not understand ward structures and that they were not effective in supporting fruitful engagement for community development:

> *They have a structure in place they use. I am forgetting its name. They appoint 3 or 4 people to represent the community but we have never seen them. The people volunteer and are chosen by the community and during meetings. Oh! I remember the name they are called ward committee representatives (Respondent 5).*

They (ward committee members) are not schooled that's why this structure is not working. We have never had a situation where the councillor says they have a structure like this which will work like this. And the people are not schooled on how to collect information from the community. Yes, the structure is there but that structure is not capacitated on how you go about with the work as a representative hence it is failing (Respondent 5).

In addition to ward representatives, communities were engaged via ward meetings. These were held at varying intervals that seemed to differ from respondent to respondent.

The way they can work is to sit down and assess the needs of the community then call for a community meeting to find out what the community needs are. They should further explain what they have in hand because obviously community needs are not the same that way, they can present community needs to council (Respondent 3)

Respondent 5 also criticised the effectiveness of ward councillor's community engagement processes on the basis that they were partisan and were politically rather than developmentally motivated:

What worries us is that he says he is an independent councillor and money that comes is with the ANC is this for real? Is it true that a councillor can be independent and not get any allocation for their community? (Respondent 5)

Not only the community gatherings. It takes 5 months to do gatherings. Actually, gatherings are only done when its election time. In election time we have meetings and when elections are done they go back to their comfort zone, so none. Sometimes even if you have a concern you have to wait for that election period so that you can speak.

Communities were engaged when ward councillors saw a political benefit of doing so especially during election time. As stated, these engagements were made ineffective by the fact that they took too long to manifested were not regular enough This was in contrast to Respondent 2 who asserted that they took place as regularly as once a month.

4.4.3 Collaboration within the traditional leaders' and ward councillor's structures

As shown from the above discussions, respondents acknowledged not only the existence of two community leaders but the existence of two community structures both associated with community development. There were also discussions of how well these two structures interacted and collaborated towards community development. These structures (ward representatives and *izinduna*) however did not interact very well and in the process missed the benefits of working together towards the betterment of the community:

> *I can say if they work well together that would be excellent for the community because people here in the area are quite inclined to the traditional leader because the traditional leaders have induna who represent all areas in the ward (Respondent 9).*

Respondent 7 acknowledged that traditional leaders were not called to participate in ward committee meetings because these were purely municipal structures:

> *They are called into meetings but not for ward committees because these structures are for municipal purposes. They are recognised as part of the government structures act (Respondent 7).*

Respondent 8 confirmed the above and further added that it was however important for traditional leaders to be part of the meetings as their input was significant in affecting community development:

> *We have meetings where we discuss challenges and they call for possible solutions to these meetings. If the Inkosi would participate because we alone as a community would fail and the councillor would intervene with points (Respondent 8).*

Regardless of these claims,traditional leaders and ward councillors did meet in quarterly sessions and sometimes in special gatherings where one group invites the other – judging from the statements from Respondent 1 and Respondent 6 below:

> *we have a committee that meets every Wednesday and I have my own committee called the ward committee that meets once a month then we meet quarterly we have an (Inkosi) traditional leaders committee to discuss development and challenges (Respondent 1)*

Even when the councillor calls for a meeting and the Inkosi is introduced as present there is not much he contributes (Respondent 6)

Further to the above, there were views that collaboration for development through stakeholder engagement was often one-sided, with one group asserting that it was the inkosi who was more forthcoming in inviting the ward councillor and the other group stating the opposite:

But for him to come down to us and ask us what our community needs are? They call for meetings and do them but the councillor doesn't invite the inkosi (Respondent 5).

Even last time we had an environmental workshop the councillor called the traditional leaders. On the other hand as ward committees we have never been invited to by the Inkosi not knowing the councillor but we invite them (Respondent 7).

The last theme of the study deals with the consequences of the above interactions – that is the unending developmental concerns of the Ward 4 community.

4.5 community development concerns among community members

Respondents highlighted various community challenges that needed to be resolved or that were affected by the governance structures in the ward. Firstly, the major community problems encountered are presented below as a subtheme.

4.5.1 Developmental problems

The Ward 4 community faced land shortages as a challenge that needed to be addressed and this was seen as a matter the traditional leader's attention. This was land for entrepreneurial and developmental projects alike:

The challenges we face is the land issue. Because some members of the public when they identify a piece of land they don't want to go to the Izinduna or councillors they just go to the land and they invade the land (Respondent 1).

Other problems cited can be summarised by Respondent 5's and Respondent 8's responses to the question: Describe the challenges the residents of ward 4 face in terms of service delivery community development?

"Employment negative, roads with potholes, streetlights were put up but they are not working, we don't even get RDP toilets or even a toilet nothing. We don't even speak

of RDP houses, they promised to give us RDP houses but we don't even get anything, no paving here nothing (Respondent 5)

We don't have streetlights, standpipes, some have them others don't so you find that some communities have resources while others don't have like showers and the ground. We have areas that are lagging behind while others have development needs fulfilled (Respondent 8).

The table below also summarises these challenges as stated by the respective respondents:

Table 3:Community development problems in Ward 4:

Problem	Respondents
Lack of adequate housing	3,5,6
Dilapidated housing	5,7,8
Limited entrepreneurial opportunities	5
Electricity	5
Water and sanitation facilities	5,8
Sports facilities/youth centres	4
Vocational educational facility	4
Street lighting	5
Unemployment	3,5
Health facilities	4,6

Source: Researcher's own compilation

4.5.2 The effect of the current relationship on developmental outcomes

Respondent 4 held the view that the community was doing relatively well in terms of basic infrastructure. However, there was a need for both leaders to engage

government so that the community can be capacitated in taking various agricultural opportunities in it and in understanding the legislative nature of development.

Respondent 6 also believed that if the councillor and the traditional leader worked well together, unemployment and other challenges would have been resolved in their community:

So, when we talk of employment we shouldn't talk of going to towns to seek employment in their municipalities but also here. If the councillor and the traditional leader are working in unison that would have been the first thing they would have sought for us (Respondent 6).

Respondent 8 saw no advantage in having both a ward councillor and a traditional leader in development. Despite both being there the respondent saw development as lagging behind with very little having been achieved:

It's not 100% advantageous there are some areas still lagging behind. We can say about 94% of the things we want done are not done (Respondent 8).

Respondent 9 attributed the above scenario too much politicking between the two counterparts:

Ehh in ward 4 there is too much politicking that's why the needs of the community are not addressed timeously because politics is at the forefront. This makes it a challenge for us residents to see where development is lagging behind (Respondent 9)

Respondent 7, by contrast, believed that the two leaders had been able to address developmental issues albeit some community members viewed their achievements differently:

Well people's needs are always different and they look for outside things. Some want a ground, some a road. Some people will not be aware of the ongoing projects and they talk (Respondent 7).

Thus the common view was that the relationship between the two generally had a negative impact towards community development.

4.6 CHAPTER CONCLUSION

In summary, four broad themes emerged from the data analysis process. These were: roles and responsibilities of traditional leaders and councillors in community development; factors affecting the collaboration between traditional leaders and councillors in community development; governance and political structures in operation and community development concerns among community members. It was also noted that within these four themes there were both negative and positive views from the sample. Often respondents presented contrasting views on matters covered under these themes highlight diverging perceptions on how they viewed the collaboration between traditional leaders and wards councillors in community development. The next chapter further discusses the findings above.

CHAPTER 5: DISCUSSION OF RESULTS

5.1 INTRODUCTION

In this chapter, the findings presented in Chapter 4 are interpreted and discussed further in an effort to effectively answer the study's four research questions. These research questions were:

- What is the degree of collaboration between traditional leaders and councillors in Ward 4?
- What are the factors that affected collaboration between traditional leaders and councillors in community development?
- What are the effects of the relationship between traditional leaders and councillors on development in the Ward 4 community?
- What are the roles that are played by traditional leaders in community development?

Four themes emerged from the data analysis using thematic content analysis. These were:

- Roles and responsibilities of traditional leaders and councillors in community development;
- Factors affecting the collaboration between traditional leaders and councillors in community development;
- Governance and political structures in operation
- Community development concerns among community members

The discussion starts with an overview of the overall findings of the study. Afterwards, the emerging themes are then discussed.

5.2 Findings overview

In the study, it emerged that respondents held an overall view that traditional leaders and ward councillors were supposed to work together towards community development. The general perception was that they did not always work well together and as a result development suffered. The respondents further traced some

developmental challenges including housing shortages, poor sanitation, unemployment, bad roads among others to this poor relationship.
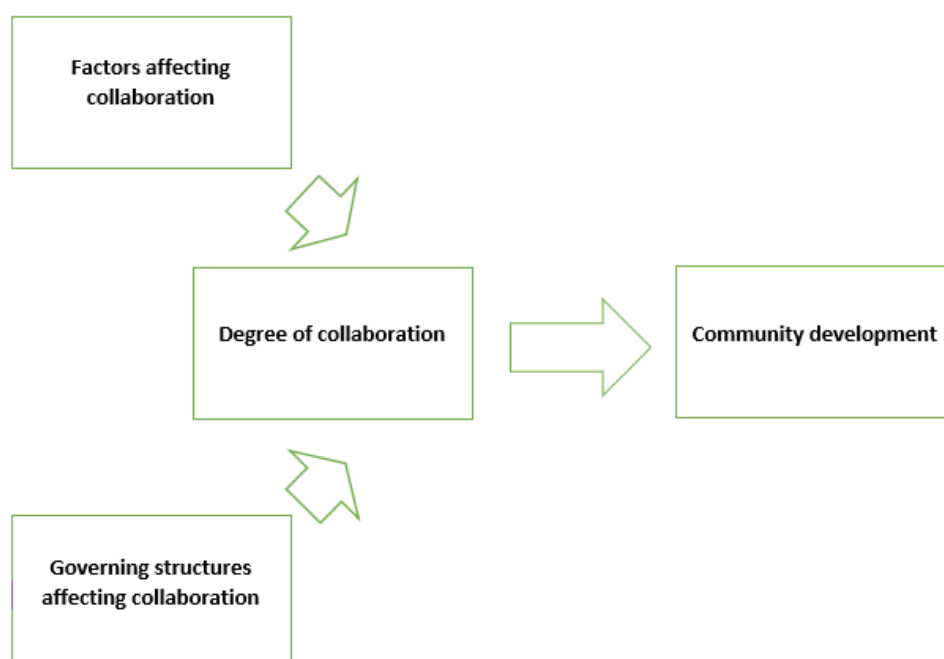
Figure 1:General overview of relationships found in the study

Source: Researcher's own compilation

Thus, community development was affected-positively or negatively-by various factors (Theme 2) that affected the nature of collaboration between traditional leaders and ward councillors and the structures operational in the relationships between the two offices. Generally, positive collaboration was perceived to be a force for positive community development and negative collaboration the opposite.

Despite the fact that the traditional leaders and ward councillor in question were the same for all respondents, the respondents each gave different versions of how the two related personally and collaborated on developmental matters. Overall, two schools of opinions emerged, one stating that the two collaborated well and the other stating that they did not. The most common views however was that of a positive personal relationship between the two but poor collaboration on developmental projects works.

As collaboration was needed for development, various scenarios that were presented by the respondents on the relationship between collaboration of the two leaders, and development. These are briefly discussed below:

1. There was positive collaboration between the two leaders and this fostered development in the community
2. There was no positive collaboration between the two leaders and this did not foster development in the community
3. There was no positive collaboration between the two leaders but development was still driven by one of them (either the ward councillor or the traditional leader)
4. There was positive collaboration between the two leaders but still their collaboration did not support development in the community

The above four scenarios can be reduced into a matrix as shown below:

Collaboration

	Positive	Negative
Development — Positive	There was positive collaboration between the two leaders and this fostered development in the community	There was no positive collaboration between the two leaders but development was still driven by one of them (either the ward councillor or the traditional leader)
Development — Negative	There was positive collaboration between the two leaders but still their collaboration did not support development in the community	There was no positive collaboration between the two leaders and this did not foster development in the community

The above views were all strongly supported by the different respondents. They serve to show the subjective perceptions of the community on the matters of leadership collaboration and development.

The first and second scenarios above relate well with various scholarly on the relationship between collaborative leadership and organisational goal attainment.

Beall et, al. (2009) and Cleveland and Cleveland (2018) assert that communities that have collaborative leadership styles had comparatively higher probabilities of attaining basic and advanced community goals. They explain how complexities in modern community set-ups create various centres of power that are however required to find ways of uniting towards a common goal. Huxham and Vangen (2000) assert that collaborative leadership enhanced efficiency and effectiveness as leaders did not have to duplicate tasks.

Simosi and Xenikou (2010) link collaborative leadership with community engagement. Sustainable community engagement which is required for the upliftment of communities can be challenged when there is no collaborative leadership. When leaders do not collaborate, the various groupings under each leader tend not to work together leading to divided communities (Simosi & Xenikou, 2010; Cleveland &Cleveland, 2018). The above suggested by the different views expressed by community members interviewed in the study. Some members vehemently supported the ward councillors and saw him as the only main person for development while others believed that it was the traditional leaders and their structures that fostered development. In the researcher's view, these divisions suggest a low level state of community engagement due to low collaboration between the two leaders.

The third perception above was that even though there was a lack collaboration between the two, one of them still managed to make an impact on development. This view suggests that collaboration between the two might not necessarily be responsible for lack of development. It also goes against the arguments of Cleveland and Cleveland (2018) that without collaboration communities would fail to attain set goals. Finally, there was also a view that even if these leaders collaborated properly the required levels of development might still not be achieved. This was based on the view that other non-developmental interests could still be fostered through collaboration. For instance, some respondents believed that both leaders may not necessarily be pulling their weight in promoting development even if they were working well together. This view was held by respondents who saw a positive relationship between the ward councillor and the traditional leader but did not see much developmental benefits from it.

5.3 Roles of traditional leaders and councillors

While the research question focused mainly on the role of traditional leaders in development, respondents felt compelled to discuss these roles alongside or in comparison with those of ward councillors. These roles are:

- Socio-cultural roles played by traditional leaders
- Developmental roles of traditional leaders
- Roles relating to land
- Councillors versus traditional leaders in development

It can be noted that traditional leaders in Ward 4 played all the roles that are ascribed to traditional leaders under the White Paper on Traditional Leadership and Governance, (2003:32). Under the roles classified as socio-cultural in the findings, they met the following expectations of the white paper:

- To support and maintain peace and stability amongst community members.
- To support the social cohesion of communities.
- To support the preservation of the moral fibre and regeneration of the community.
- To support and preserve the traditions of communities and culture.
- To support the social well-being and welfare of communities.

While playing the community development and land-related roles they addressed the following expectations of the same white paper:

- To support socio-economic development.
- To support community development and service delivery
- To partake to nation - building.

However, the degree to which they effectively played these roles is not given. Other sources in the literature fortunately discuss this. Koenane (2009) asserts that traditional leaders in KwaZulu Natal played their roles effectively considering their awareness that many communities depended on them, owing to the fact that a large portion of the province is rural. Respondents discussed how traditional leaders had managed to manage crime in communities and to assert strong, morally-based

traditional values that have helped to stabilise communities. These views agree with the views of Koenane (2009).

The observation by Charumbira (2012) that traditional leaders played a major part in the fight against sexually-transmitted diseases also came to the fore in the study. Traditional activities such as virginity testing and circumcision processes for boys were seen as supportive of government efforts prevent sexually-transmitted diseases. However, views that this role was diminishing in Ward 4 were also shared by part of the sample that stated that tradition al leaders nowadays participated less in these activities. This role discussed by Charumbira (2012) while being acknowledged was according to some respondents becoming less prominent. Others however strongly argued that the traditional leaders in Ward 4 continued to play this role.

In the study, the view by Koelble and Puma (2011) that traditional leaders are the custodians of communities of their customs, culture, heritage and development was also shared by most respondents. Traditional leaders guided communities in understanding and following their heritage and therefore strengthened communal identities and social stability. The finding by Bikam and Chakwiziri (2014), that traditional leaders played important roles in the preservation of community peace and security was also foregrounded. Some participants, notably Respondents 3, 5 and 7 discussed this as one of the traditional roles that these leaders played. In alignment with the Constitution, traditional leaders in Ward 4, under their socio-cultural roles therefore played the role of encouraging a safe and peaceful environment. Their contribution to the other constitutional roles below was somehow stifled as will be discussed below.

5.3.1 Contribution to socio-economic development

While there was less debate on whether traditional leaders played their traditional roles effectively or not, there was a lot of argument when it came to developmental roles. Two strong views emerged. The first one was that traditional leaders did play a part in social and economic development in communities and the second one was their effects were not strongly felt in comparison to ward councillors.

Nonetheless, the views held by Respondents 3, 5 and 7 that traditional leaders were instrumental in infrastructural development were also shared by Meyer (2014) and

Mathonsi and Sithole (2017). These scholars asserted traditional leaders, working alongside councillors or independently had the power to influence community development, engage the same communities in development initiatives as well as to appeal to higher political offices in for development. Among respondents however, the strongest reason applied in traditional leaders' instrumentation of development was mainly their closeness to rural communities and their more advanced knowledge of the same communities. There were also said to be more effective in prevailing on their subjects on higher offices as noted by works above.

The collaborative leadership theory as expounded by Huxham and Vangen (2000) suggests that in collaborative leadership set-ups, leaders need not duplicate the efforts and activities that are already being put by other leaders. Within the Ward 4 context, this suggests that it should be expected for traditional leaders to focus on traditional matters of social development while councillors focused on economic and infrastructural development. However, from the statements made by the sample, expectations are that traditional leaders should take part in mainstream development rather than focusing on tradition and culture. The expectations of the sample therefore differed with the arguments of the collaborative leadership theory on this matter.

5.3.2 Roles relating to land

There was a view that the roles of traditional leaders in development centred on their power to distribute land. This view aligns with the historical powers that traditional leaders had in controlling land as a critical factor of production (Hamununse, 2015). Under the Ingonyama Trust, traditional leaders in Ward 4 still maintained this power which was described in both positive and negative light by respondents. It ensured the relevance of traditional leaders by practically empowering them to influence development. On negative note however, respondents believed that it resulted in situations where traditional leaders were only rendered important for community developments that centred around land.

Nevertheless, it can be noted that the power to regulate and distribute land does offer the office of a traditional leader leverage in influencing development (see Mdlalose 2015). Several scholars including Hamusunse (2015) Mabunda (2017).

5.3.3 Factors affecting the collaboration between traditional leaders and councillors in community development

Respondents discussed five factors that positively or negatively affected the collaborative relationship between traditional leaders and ward councillors. As shown earlier, the level of collaboration has a bearing on community development.

Figure 2: Factors affecting the collaboration between traditional leaders and councillors in community development
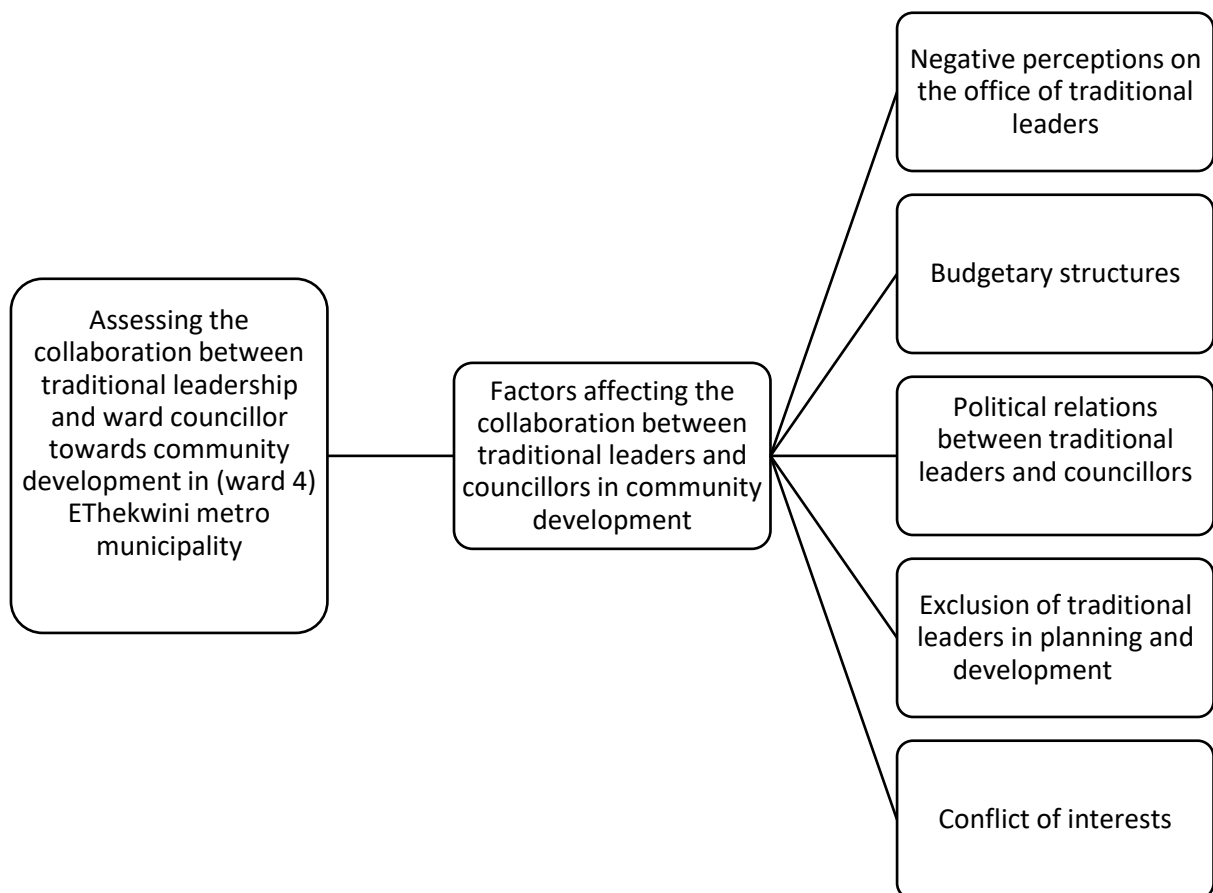
Source: Researcher's own compilation

The five sub-themes above were also discussed in other sources on community development and leadership in and outside South Africa.

5.3.4 Negative perceptions of the office of traditional leaders

A sub-theme that emerged in the study was that traditional leaders were not respected by ward councillors. Several reasons were provided for this including the claim that

councillors felt superior to traditional leaders. In addition, councillors felt more powerful due to office they held. While the above views were aired by the respondents, Charumbira (2012) asserts that traditional leaders felt that elected officials did not respect them. Tshabalala (2013) argues that ward councillors did not always take full cognisance of the role of traditional leaders' role in development and this tended to displease the traditional leaders. This affected how the two groups collaborated in projects with Tshabalala (2013) arguing that collaboration only occurred when ward councillors felt they had a problem for which they needed traditional leaders. This situation also came out in the study where it was felt that ward councillor approached traditional leaders when confronted with challenges they cannot resolve especially those relating to land ownership and possession.

In the study, it also emerged that ward councillors and municipal authorities in general viewed traditional leaders as poorly educated individuals who did not have the capacity to understand modern development. This respondent argued that this was however not the case as traditional leaders have become more educated over the years. They were therefore capable of effectively collaborating with ward councillors in LED. The negative perception on the educational levels of traditional leaders was noticeable in some sources in the literature. Mchunu (2017) argues that traditional leaders indeed lacked proper education to appreciate some of the roles and processes in LED. By contrast to studies which conclude that traditional leaders are not perceived as being poorly educated, Mchunu argues that this was indeed a fact. Mchunu further encourages municipalities to capacitate traditional leaders, something that one respondent stated as being currently underway in Ward 4 as stated by Respondent 2.

5.3.5 Budgetary structures

In the study, it was noted that because traditional leaders did not have a budgetary allocation for development like ward councillors, they were not able to play a major role in LED effectively. This has them subservient to ward councillors who had budgetary allocations which hampered collaboration between in matters relating to money. In the literature, similar findings were made by Mushau et al. (2014) who found that because traditional leaders did not have an allocation they were not considered as being important in the integrated develop plan drafting processes for municipalities. They were less able to influence how money can be spent across development

concerns in communities. Mushau et.al recommended that for collaboration between traditional leaders and ward councillors to improve, it was important for traditional leaders to have a budgetary allocation and a greater say in IDP processes.

5.3.6 Exclusion of traditional leaders from planning and development

Several scholars highlight the exclusion of traditional leaders from local economic development (LED) activities. Dladla (2012) and Haywood (2018) assert that it is common for traditional leaders not to be consulted or advised of developmental activities in their communities especially if these developments are of an economic nature. In the study, some respondents asserted that traditional leaders were indeed not always involved in municipality-led development. This exclusion resulted in developments that did not always cater all community needs apart from creating a rift between traditional leaders and ward councillors (Haywood, 2018). Dladla (2012), like Simosi and Xenikou (2010) see a link between the participation of traditional leaders and the participation of communities in LED. If traditional leaders are excluded as is the case with Ward 4 (according to a section of the respondents) there was therefore a risk that some community members aligned to traditional leaders were less likely to participate in LED activities resulted in stalled community development projects.

The exclusions that came out in the study occurred even when there were adequate constitutional and legislative provisions that empowered traditional leaders to partake in community development. These included the Local Government Municipal Structures Act, 1998 and the KwaZulu Natal Traditional Leadership Act No.5 of 2005. Haywood (2018) believes that government should capacitate traditional leaders to understand their roles as guaranteed by these legislations. This would eventually lead to their greater involvement in LED. Likewise, in the study, one respondent discussed the importance of such capacity building processes in Ward 4.

5.3.7 Conflict of interests and political relations between traditional leaders and councillors

In the study, three sources of conflict of interest were noted. The first was caused by the differences in roles and responsibilities between traditional leaders and ward councillors. For instance, in some cases, traditional leaders' traditional roles sometimes called for certain types of developments while LED interests of ward councillors called for other. An example given by Respondent 3 was developing

infrastructure in areas categorised as sacred under traditional precepts. The second area of conflict related to different community developmental needs. In some cases the same community was divided over which development to support and traditional leaders and ward councillors sometimes were found on opposing ends of these divisions. The third area of conflict was discussed under a different theme and related to political differences between the two offices. While traditional leaders were expected to be apolitical, they were sometimes caught in politically-motivated divisions for example where a political party they did not support was to spearhead development.

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        │ Competition  │
        │   between    │
        │ traditional ad │
        │  LED needs   │
        └──────────────┘
              │
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        │  Conflict of │
        │   Interest   │
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   ┌──────────┐   ┌──────────┐
   │ Divided  │   │ Political │
   │developmental│ │differences│
   │ needs in │   │          │
   │community │   │          │
   └──────────┘   └──────────┘
```

Figure 2:Sources of conflict of interest between ward

Source: Researcher's own compilation

In the literature, conflict between traditional leaders and ward councillors is not uncommon. Cele (2013) identified six areas of conflict between traditional leaders and municipal authorities. These were:

- The perceptions on the undermining of traditional offices
- The question of whether traditional leaders should be political
- The questions whether traditional leaders played any role in municipal administration

- The question of democracy (elected officials) versus autocracy (imposed officials)
- The role of women in traditional leadership
- The issue of accountability of traditional offices

Of these six areas of conflict, the first and second emerge in the study. The other area of conflict found in the study, i.e. that the leaders were sometimes divided by communities themselves was not well articulated by Cele. All the same, these conflicts are seen as a challenge to co-operative governance (Mushau et al, 2014). They act as barriers to the effective engagement of the two types of leaders often with traditional leaders withdrawing their active participation in development out of frustration (Mashau et al, 2014).

The view that local ward councillors represented democracy while traditional leaders are seen as a source of conflict in the study was by Respondent 9. Respondent 9 asserted that ward councillors saw themselves as being more superior to traditional leaders because of their office is elective rather that hereditary. Similar views have been noted by Cele (2013) and Sithole et al. (2008).

5.4 Governance and political structures in community development and their effectiveness

Under this theme, the various structures that traditional leaders and ward councillors used were discussed. In addition, the engagement of community members as beneficiaries of development was also part of the discussion on governance structures that affected political and traditional offices as well as their effectiveness in community development.

There were three subthemes that were identified as shown below:

- Stakeholder engagement under traditional leadership
- Stakeholder engagement under councillors' leadership
- Collaboration within the traditional leaders' and ward councillor's structures

Figure 3 below shows how these were related:
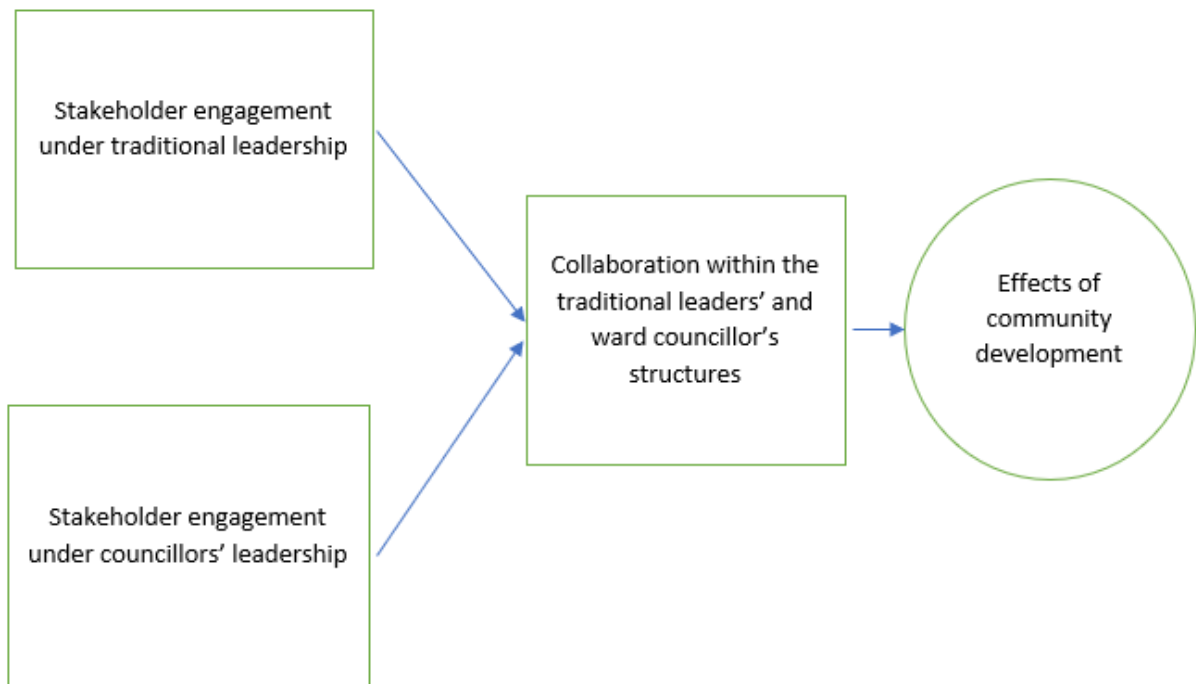
Figure 3:Governance and political structures in community development and their effectiveness

Source: Researcher's own compilation

The first two subthemes identified the various structures in operation in Ward 4 under the two leaders. The third theme attempted to show how these structures supported effective collaboration and consequentially development in the ward.

One observation from the structures that were existent in Ward 4 was that they were similar between the two leaders. The traditional leader had izinduna who acted as his community representatives and the political leader had ward representatives who did the same job. Both had committees and both held meetings or imbizos with the communities.

In terms of the collaboration theory, the structure would work effectively towards development if traditional leaders and ward councillors' developmental roles did not overlap. However, as noted in the study, these roles did overlap as traditional leaders are vested with the role of bring LED to communities as much as the councillors. Huxham and Vangen (2000) see a risk of conflict and duplication of effort that may negatively affect the effectiveness of such structures in addressing targeted goals.

From the sample's views the two structures did not necessarily collaborate with each other although they occasionally consulted or invited each other to forums. At the same time there was a view that there was virtually no relationship between these as they each operated independently and separately from each other. Torres and Margolin (2003) view collaboration as the highest level of interaction where entities recognise they can't succeed without the other. In the two structures above, there was not much evidence of collaboration but of cooperation on matters relating to land. Lawson (2003) asserts that communication and consultation as happened between the two structures did not necessarily amount to collaboration. Collaboration entailed joint, continuous efforts carried out with mutually beneficial goals (Lawson, 2003). From this view there was not much collaboration even through there was occasional communication and cooperation. As a consequence of this state of affairs, respondents saw many developmental gaps that occurred.

In both the structures, respondents also discussed the issue of non-availability of the leaders in terms of engaging communities. There was a view that the traditional leader was not available for development and the traditional structures of izindunas and imbizos were not active enough to address development. At the same time some respondents asserted that it was the ward councillor who was not available to the community and who never engaged the same community unless it was for electioneering purposes. Both these views highlight tension within the community coming from the conflict rather than the collaboration between the two offices. With such contrasting views, it was difficult to ascertain which office was indeed accessible to the public and which was not.

5.5 Community development concerns among community members

The last theme of the study, community development concerns among community members outlined the various challenges that the Ward 4 community faced in terms of development. Most elements under this theme were discussed above particularly the view that the current relationships and structures in Ward 4 were not conducive for development.

5.6 CHAPTER CONCLUSION

In this chapter, the four themes that were presented in Chapter 4 were discussed further. The discussion included comparison of the findings from this study with previous findings and earlier views from other researchers. The discussion pointed towards a view that collaboration between the traditional leadership and the political ward leadership was very low and could best be described as co-operation and communication. The effect was a perception of low development among the respondents. It was also noted that the current relationship between these two offices left behind a divided community judging from the strongly contrasting views that respondents who appeared to believe in the effectiveness of either leader expressed. The next chapter concludes the study and also links the themes discussed in the chapter to the research questions and research objectives of the study.

CHAPTER 6

CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This study was carried out to assess the collaboration between traditional leaders and the ward councillor of Ward4 in eThekwini metropolitan municipality for the purpose of community development in the ward 4. The study was carried out with the aim of understanding the nature, character and extent of the working relationship between councillors as political leaders in communities and traditional leaders particularly inkosi and izinduna and how it affected the social, economic and political development of the ward.

The study's objectives were as follows:

1. To appreciate the degree of collaboration between traditional leaders and councillors in Ward 4;
2. To assess the factors that affect collaboration between traditional leaders and councillors in community development;
3. To appreciate the effects of the relationship between traditional leaders and councillors on development in the Ward 4 community;
4. To understand roles that played by traditional leaders in community development.

The first three research objectives were reduced to research questions that were used to guide the data analysis and discussion processes. These were:

1. What is the degree of collaboration between traditional leaders and councillors in Ward 4?
2. What are the factors that affect collaboration between traditional leaders and councillors in community development?
3. What are the effects of the relationship between traditional leaders and councillors on development in the Ward 4 community?
4. What are the roles that are played by traditional leaders in community development?

The research methods that were used in the study made it possible to answer the above research questions convincingly and to provide valuable insight into the collaboration between traditional leaders and the ward councillor towards community development in Ward 4.

6.2 Summary of findings from the empirical study

To answer the four research questions above, the study used thematic content analysis as a data analysis process. The research questions were answered through four themes that had a total of 14 sub-themes. These are summarised below:

6.2.1 Theme 1: Roles and responsibilities of traditional leaders

On the role of traditional leaders in development, respondents felt compelled to discuss these roles alongside or in comparison with those of the ward councillor. These roles were classified into sub-themes below:

- Socio-cultural roles played by traditional leaders
- Developmental roles of traditional leaders
- Roles relating to land
- Councillors versus traditional leaders in development

6.2.2 Theme 2: Factors affecting the collaboration between traditional leaders and councillors in community development

Under the above theme, respondents discussed five factors that positively or negatively affected collaboration between traditional leaders and ward councillors. As shown earlier, the resulting levels of collaboration have a bearing on community development;

- Negative perceptions of the office of traditional leaders;
- Budgetary structures;
- Political relations between traditional leaders and councillors;
- Exclusion of traditional leaders from planning and development;
- Conflict of interest;

6.2.3 Theme 3: Governance and political structures in community development and their effectiveness

The third theme of the study was governance structures and how these supported both collaboration and development. Under this theme, the various structures that traditional leaders and ward councillors used were discussed. In addition, the engagement of community members as beneficiaries of development was part of the discussion as was their effectiveness in community development. It had the following sub-themes:

- Stakeholder engagement under traditional leadership;
- Stakeholder engagement under councillors' leadership;
- Collaboration within the traditional leaders' and ward councillor's structures;

6.2.4 Theme 4: Community development concerns among community members

The last theme of the study, focuses on the various challenges that the Ward 4 community faced in terms of development. Most issues under this theme were discussed above, particularly the view that the current state of the relationship and structures in Ward 4 were not conducive for development. Its sub-themes are shown below as follows:

- Developmental problems;
- The effect of the current relationship on developmental outcomes;

Research Question 1 was mostly answered under Theme 2 and Theme 3; Research Questions 2 and 3 were answered under themes 2, 3 and 4 while Research Question 4 was answered by theme 1.

6.3 Conclusion to research questions

The themes and sub-themes supported various conclusions to the study's research questions. Below are these conclusions to the study's four research questions.

6.3.1 Research question one

What is the degree of collaboration between traditional leaders and councillors in Ward 4?

While the two leaders communicated with one another and sometimes involved one another in meetings they were not seen as collaborating with each other. This is judging by the definition and views that collaboration involved actually working together towards a common goal. Communicating well with one another – as was reported by some of the study participants did not necessarily mean collaborating with one another.

Some of the respondents strongly believed that the relationship between the ward councillor and the traditional leaders was too negative to support any collaboration. There was a view that the leaders did not engage each other because of the differences in the purposes and concerns of their offices, political and sometimes personal differences. Some of the reasons behind their poor or limited collaboration are covered in research question two

6.3.2 Research Question Two

What are the factors that affected collaboration between traditional leaders and councillors in community development?

According to respondents, the factors that affected collaboration between the ward councillor and the traditional leaders were mostly negative in nature. One of the factors that emerged was that ward councillors held a negative view of traditional leaders in particular a wrong belief that traditional leaders were not very educated and accomplished and were not supportive of development. Secondly, political differences between the two were seen as a challenge. Traditional leaders were also excluded from planning processes relating to development including IDPs and were therefore not willing to collaborate in projects they did not understand. There was also conflict of interest that affected the collaboration between the two sides. These were related to community needs that often saw one or both of the leaders taking sides, political differences and differences on which developmental aspects to promote. These factors resulted in the two offices moving away from each other rather than working together for the benefit of Ward 4.

6.3.3 Research Question Three

What are the effects of the relationship between traditional leaders and councillors on development in the Ward 4 community?

It emerged that the community believed that the nature of collaboration between the councillors and the traditional leaders resulted in communities not developing at the pace they are supposed to. Respondents noted that the community was in dire need of basic infrastructure that seems to have been neglected. There was a need for housing, water and sanitation, electricity, educational and sporting facilities for the youth and economic opportunities in the community. In addition, it came out that the community saw uneven development in Ward 4 as a result of the poor nature of collaboration in the community.

It can also be concluded that stakeholder engagement in development matters suffered because of the nature of collaboration between the political and traditional leaders. Both parties engaged the community as stakeholders but differently often resulting in two parallel developmental systems. Overall, the community ended up siding with whichever leader they though was more development-focused. There were those who said it was the ward councillor that brought local economic development while there were others who said it was the traditional leader and not the councillor.

6.3.4 Research Question Four

What are the roles that are played by traditional leaders in community development?

Respondent s generally agreed that traditional leaders were mostly focused on tradition-related roles in the community. Cultural roles, aided the social development of communities through the reduction of crime and deviant behaviours. They helped to control promiscuity and deviance among young people, activities that were also linked to social development in communities. Another important role of traditional leaders was land distribution. There were opposing views on the developmental role played by traditional leaders with some respondents stating that they played a major role in economic development while others said they did not.

Traditional leaders' roles in development were negatively affected by their lack of budgetary allocations from government as well as their exclusion from planning by

municipal authorities. Nonetheless some respondents said the traditional leaders were very influential in both customary and socio-economic development.

6.4 Recommendations

The following recommendations are hereby made as a possible way of improving the collaboration between the ward councillor and traditional leaders in Ward 4.

6.4.1 Establishing a collaboration framework in the community

There is need for a framework or guideline that guides how the traditional leaders and the ward councillor can collaborate of LED projects. Despite the existence of legislation that suggests that these two offices should work together, there is no proper guideline that outlines the processes and procedures for collaboration. The framework will therefore identify the areas of collaboration and how this is to be done.

6.4.2 Managing conflict of interest and areas of duplication

The offices of traditional leaders and ward councillors should each focus on different roles that should all be targeted at community development. Conflict in the ward seems to arise from the fact that these offices were focusing on the same developmental areas but using different approaches. Traditional leaders could focus on identifying and detailing community challenges and ward councillors could emphasize on the implementation of plans to address these challenges. A consultative approach where unduplicated, clearly defined and widely communicated roles of each office could include a series of Indabas and community discussions.

6.4.3 Encouraging the involvement of traditional leaders in ward planning

Penalties should be paid for excluding traditional leaders from municipal forums that they are legally entitled to be part of. While legislation supports the involvement of traditional leaders in municipal matters that affect their communities, judging from respondents this was not always done and was a major cause for non-collaboration between the ward councillor and the traditional leaders.

6.4.4 Training for both traditional leaders and the ward councillor

Both the traditional leadership and the political ward leadership including their representatives need to be trained on the reasons and benefits of collaboration. Training that covers the legislative relationships between the two offices is also required to ensure that they understand the various laws and policies that require them to work together. These laws also explain the powers, roles and responsibilities of each office. This training could also be used to launch the collaboration framework discussed above.

6.4.5 Establishing community forums that openly discussed development

The ward should work towards establishing public forums via social media as a way of sharing community development issues. In these forums both ward representatives and the induna could participate so that the community is exposed to news from both the ward councillor's and the traditional leaders' office.

6.5 Limitations of the study

This research was carried using the methods written in Chapter 3 and the objectives outlined in Chapter 1. The researcher notes the following as limitations to the study:

- The study relied on the perceptions and observations of a sample of community members drawn from the Ward 4 community and these were used to answer the research questions above. The research conclusions could therefore have been affected by this approach.
- The study used a sample from Ward 4 in a qualitative research approach. This means that the findings from this study cannot be generalized to other wards in KwaZulu-Natal or South Africa.
- In the study, the traditional leader from Ward 4 did not participate as a respondent. The study was therefore not able to get his own views on the subject matters discussed.

Despite the above limitations, the researcher believes that the research objectives have been met and research questions were answered.

6.6 Recommended future studies

The following studies are recommended to improve the body of knowledge on the collaboration between traditional leaders and ward councillors:

- An analysis of the effect of various legislations on the relationship and collaboration between traditional and political leaders;
- Assessment of collaboration between ward councillors and traditional leaders in other wards in South Africa;
- How conflicts of interest between traditional leaders and political offices can be managed.

6.7 Conclusion

This research aimed to assess the collaboration between traditional leadership and ward councillor towards community development in Ward 4. It concludes that the degree or level of collaboration between the traditional leaders and the ward councillor in the ward was generally poor. The study relied on the perceptions of a sample of participants from the community. Poor collaboration between the two offices had negative effects on local economic development. As a result, recommendations were made to improve collaboration and these included the establishment of collaboration framework or guideline, enforcing the inclusion of traditional leaders in municipal and ward forums and training both offices of the benefits of collaboration to the community. The study was therefore able to identify the nature of collaboration in this community as well as factors that affected it and was also able to recommend how collaboration between the traditional leaders and the ward councillor can be improved for the benefit of the Ward 4 community.

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ANNEXURES

ANNEXURE 1 :   Questions for Participants

ANNEXURE 2 :   Sample Letter IsiZulu Version

ANNEXURE 3 :   Sample Letter asking for Permission English

ANNEXURE A: QUESTIONNAIRE FOR PARTICIPANTS

Assessing the collaboration between traditional leadership and ward councillor towards community development in (ward 4) EThekwini metro municipality.

1. How would you describe the role that is played by traditional leadership in ward 4 on issues relating to community development?
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   …………………………………………………………………………………………
   …………………………………………………………………………………………
   …………………………………………………………………………………..

2. Besides playing a role in community development, what other role/tasks do traditional leadership undertake in the community?
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3. Regarding their involvement in community participation, do you perhaps have other specific areas of focus that you think should be afforded priority attention by traditional leadership?
   …………………………………………………………………………………………
   …………………………………………………………………………………………
   …………………………………………………………………………………………
   …………………………………………………………………………………………

4. Traditional leadership and ward councillor co-exist within the community, in terms of rendering services and ensuring community development, between these two entities, who do you feel is more relevant in undertaking such?
   …………………………………………………………………………………………
   …………………………………………………………………………………………
   …………………………………………………………………………………………
   …………………………………………………………………………………………

5. Based on their co-existence, do you think their working relationship has a positive or negative bearing on the community?

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6. In your opinion, how do resident view the relationship between traditional leadership and ward councillor?

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7. Kindly describe the challenges that residents of ward 4 are continuously face regarding to service delivery and community development?

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8. To what extent do these two co-existing entities cooperates of addressing these challenges within the community?

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9. To what extent are residents of ward 4 involving in the decision making/participation regards the rectification of these challenges?

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10. How well has the co-existence of traditional Leadership and ward councillor contributed to service delivery in ward 4?

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11. Other than public gatherings, what other mechanisms are used by traditional leadership and ward councillor to ensure that people are able to report issue of discontent within ward 4?

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12. Who are representative of these structures (traditional leadership and ward councillor and to what extent are community member involved in the functioning of these structures)?

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ANNEXURE B: QUESTIONNAIRE WARD COMMITTES QUESTIONS

Assessing the collaboration between traditional leadership and ward councillor towards community development in (ward 4) EThekwini metro municipality.

1. As per you observation, how do you think ward committees observe or perhaps feel regarding the role of traditional leadership towards community development in ward 4?

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2. Are ward committees able to engage extensively with traditional leadership on issues relating to the community development in ward 4?

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3. As ward committees describe your working relationship with traditional leadership?

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4. What area do you think are characterised by the lack of cooperation between traditional leadership and ward committees and how can this be enhanced for the benefit of society?

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5. What are the challenges do you often encounter in terms of community development and what mechanisms do you apply to deal with these challenges?

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6. In terms of communicating and collaboration with the community, how often do you meet with community residents to discuss issues hampering societal development and service delivery?

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7. With regards the structure of cooperation between ward committees and traditional leadership, is the structure conducive enough to ensure deeper levels of cooperation and coordination?

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8. Do you think this structure of cooperation and coordinating has been effective in dealing with community issues ward 4?

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ANNEXURE C: QUESTIONNAIRE IZINDUNA QUESTIONS

Assessing the collaboration between traditional leadership and ward councillor towards community development in (ward 4) EThekwini metro municipality.

1. As izinduna, how do you the contribution of traditional leadership towards community development in ward 4?

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2. Do izinduna partake in community development? If yes, what role exactly is played by izinduna in community development?

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3. In your opinion, how would you describe the relationship between traditional leadership and ward councillor in ward 4?

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4. Do you think that the relationship between Traditional Leadership and Ward Committees can improved, if so, in what areas to be precise?

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5. Relating to service delivery and community development, what are the challenges that are face by Izinduna in ward 4?

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6. To what extent is the community involved in working together with Izinduna in solving these challenges.

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7. Describe any support structures that are present that are aimed at spurring cooperation and coordination between Traditional Leadership and Ward Committees?

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8. From a service delivery point of view, explain the role played by Izinduna what formal structures are resent that aid this function?

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ANNEXURE D: QUESTIONNAIRE WARD COUNCILLOR

Assessing the collaboration between traditional leadership and ward councillor towards community development in (ward 4) EThekwini metro municipality.

1. Based on your observation, is there a significant contribution by traditional leadership towards community development in ward 4?

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2. Is the ward councillor and traditional leadership able to support each other in working together to spur community development in ward 4?

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3. Describe the nature of the working relationship between traditional leadership and ward councillor in ward 4?

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4. To what extent do you think the collaboration between traditional leadership and ward councillor has benefited community residents in ward 4?

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5. Describe the challenges that you usually encounter and how do you encounter these challenges?

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6. Describe the involvement of the community to solving these challenge?

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7. Describe any kind of functional structure that is existence that aids ward councillor in ensuring effective service delivery in ward 4?

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8. Have these structures presented any challenges the work of ward councillor in terms of hampering them from carrying out their duties?

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ANNEXURE E: QUESTIONNAIRE TRADITIONAL LEADERSHIP

Assessing the collaboration between traditional leadership and ward councillor towards community development in (ward 4) EThekwini metro municipality.

1. Would you say that traditional leadership is playing an important role in community development, if yes, how so?

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2. What mechanisms or strategies are used by traditional leadership to support residents in terms of community development in ward 4?

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3. To what extent would you say the collaboration between Traditional Leadership and Ward Committees has been successful spurring community development and cohesiveness?

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4. To further ensure the sustainability of the collaboration between Traditional Leadership and Ward Committees, what do you need needs to done or perhaps needs to be improved?

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5. Describe the different types of challenges that are faced traditional leadership in the community?

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6. What strategies do you use to solve these challenge?

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7. Is there any formal structure that regulates the functions of traditional leadership and ward councillors within the community?

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8. How relevant is this structure today is dealing with community issues and fostering closer cooperation between traditional leadership and ward committees?

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ANNEXURE F: QUESTIONNAIRE HOUSE OF TRADITIONAL LEADERSHIP IN ETHEKWINI MUNICIAPLITY

Assessing the collaboration between traditional leadership and ward councillor towards community development in (ward 4) EThekwini metro municipality.

1. How do officials aid traditional leaders in contributing towards community development?
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2. What mechanisms are used by officials by to monitor the work undertaken by traditional leaders towards community development?
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3. Do you think the collaborations between traditional leadership and ward councillor has been a successful mechanism in contributing towards community development?
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4. To what extent do officials monitor the collaboration of traditional leadership and ward councillor concerning their working relationship?
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5. What challenges are encountered by traditional leadership and ward councillor in regards to service delivery in ward 4?
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6. Kindly explain how these challenges are dealt with?
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7. Is the any support undertaken by officials to support structures that emerge within traditional leadership and ward councillors?

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ISICELO SOKUPHUMA UKUQHUBA UCWANINGO

University of Zululand

Department of Public Administration

Private Bag X1001

KwaDlangezwa

3886

Usuku:

Izinduna ezingaphansi kwaMasipala wedolobha elikhulu EThekwini (isigceme 4)

Mnumzane othandekayo
ISICELO SOKUPHUMA UKWENZA UCWANINGO

Ngingumfundi oyinhloko ebhalisiwe eMnyangweni Wezokuphatha Zomphakathi eNyuvesi yaseZululand. Umphathi wami u Miss N.N.Jili. Isihloko esihlongozwayo socwaningo lwami: "Ukuhlola ukubambisana phakathi kobuholi bendabuko kanye nekhansela lesigceme ekuthuthukiseni umphakathi (esigceme 4) kuMasipala waseMasipala waseThekwini."

Izinhloso zesifundo ziyi:

- Ukuhlola indima yobuholi bendabuko KwiSigceme 4 Umasipala wase Thekwini ukuthuthukiswa Komphakathi.

- Ukubona izinga lokusebenzisana phakathi kobuholi bendabuko kanye nekhansela lesigceme eWedolobheni likamasipala waseThekwini kwisigceme 4.

- Ukuhlola izinselelo ezihlangene nobuholi bendabuko kanye namakhansela esigceme ekuthuthukiseni umphakathi emagcekeni4.

- Ukunquma ukusebenza kwesakhiwo esisebenzayo esetshenziswa ubuholi bendabuko kanye nekhansela lesigceme ukuqinisekisa ukuthuthukiswa komphakath

Uma udinga olunye ulwazi oluthe xaxa, sicela ungangabazi ukuxhumana nami noma umphathi wami.

Imininingwane yethu yokuxhumana yile elandelayo:

Miss N.N.Jili (jilin@unizulu.ac.za /035 902 6615)

Mr S.E. Mpanza (smpanza1@gmail.com)

Lapho masengiqedile isifundo, ngizokwenza ukukunikeza ikhophi eboshiwe yenkinga. Ngithemba ukuthi isicelo sami sizobhekana nokucabangela kwakho okuhle

Ozithobayo

Sihle.E.Mpanza

APPENDIX A: REQUEST FOR PERMISSION TO CONDUCT RESEARCH

University of Zululand

Department of Public
Administration

Private Bag X1001

KwaDlangezwa

3886

(Address of participants was inserted here)

Date: .....

Dear Sir/Madam

RE: REQUEST FOR PERMISSION TO CONDUCT RESEARCH

I am a registered master's student in the Department of Public Administration at the University of Zululand. My supervisor is Miss N.N.Jili. The proposed topic of my research is: "Assessing the collaboration between traditional leadership and ward councillor towards community development in (ward 4) EThekwini metro municipality."

The objectives of the study are:

- To assess the role of traditional leadership in Ward 4 EThekwini metropolitan municipality and their contribution towards community development.
- To identify the extent of mutual collaboration between traditional leadership and ward councillor in EThekwini metropolitan municipality ward 4.
- To examine the challenges encountered by traditional leadership and ward councillors towards community development in Ward 4.

- To determine the effectiveness of functional structure used by traditional leadership and ward councillor to ensure community development.

I hereby request permission to interview four experts of this institute.

Should you require any further information, please do not hesitate to contact me or my supervisor.

Our contact details are as follows:

Miss N.N.Jili (jilin@unizulu.ac.za /035 902 6615)

Mr S.E. Mpanza (smpanza1@gmail.com)

Upon completion of the study, I undertake to provide you with a bound copy of the thesis. I hope my request will meet your favourable consideration.

Yours Sincerely

Sihle.E.Mpanza

ANNEXURE J: QUESTIONNAIRE

Table 1: Showing the breakdown of people targeted to be interviewed.

Department or Organization	Number and Reason?	Role	Justification for Selection
Ward committees	10 Ward committee's formed by 10 members who are selected.	Ward committees are important role players in a community. The role of ward committee's is to guarantee constructive and harmonious interaction between the municipality and the community.	They will assist with their input on the role they play in the community.
Ward councillor	1 There is only 1 councillor in the ward	The obligations of the ward councillor is to monitor and ensure	Since the study seeks to explore the collaboration of different power entities, this will help the researcher to obtain constructive ideas since the ward councillor

		community development	oversees the development of the community.
Traditional leader	1 available traditional leader in ward 4	Traditional leaders play an important role in resolving conflicts and ensuring stability prevails.	Since the study focuses on the role of traditional leaders, it will be important to obtain the input of the traditional leader in Ward 4.
Izinduna	2 Ward 4 is represented by 2 izinduna	Izinduna are deployed by traditional leaders to attend to community issues.	They will furnish important information since they play an important role in community development and resolving community issues.
eThekwini municipality division of house of traditional leaders (officials).	1 official works in this division.	To monitor the obligations of traditional leaders and ensure that	These officials work hand in hand with traditional leaders. They therefore have an understanding of traditional leaders.

		traditional leaders receive sufficient resources to carry out their duties.	
Community members.	10 Community members.	The role for community members is to ensure they raise their grievances to ward councillors or traditional leaders.	They will assist with their input considering the role they play in the community.
TOTAL	25		

Source: Authors own compilation.