



**UNIVERSITY OF
ZULULAND**

**ASSESSING THE ROLE OF TRADITIONAL LEADERS AND WARD COUNCILORS IN
PROMOTING COMMUNITY DEVELOPMENT IN UMLALAZI MUNICIPALITY**

By

Muzi Sylvester Cyril Mpungose

Student number: 19932039

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Supervisor: Miss N. N. Jili

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DECLARATION

I, Muzi Sylvester Cyril Mpungose, declare that this dissertation, which I submit to University of Zululand for the completion of a Masters Degree in Public Administration, has not been previously submitted to any institution of higher learning for the purposes of learning or any other reasons.

I acknowledge that I have read and understood the University's policies and rules applicable to postgraduate research, and I certify that I have to the best of my knowledge, complied with their requirements.

I have subjected this document to the University's text-matching and/or similarity-checking procedures and I consider it to be free of any form of plagiarism. This is my work, I have been given authority to carry out this study, and the sources that have been used in this study have been acknowledged.

Name: Muzi Sylvester Cyril Mpungose19932039

Date: 20 October 2018

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DEDICATION

This dissertation is dedicated to my late father and my mother, great-parents, and great great-parents. My living and late families, my one and only lovely wife Nozipho Nokwethemba Mpungose, my children Mbali, Zinhle, Khwezi, Feziwe, Khethelo and Zime (Laga laga) Mpungose for their kindness, and spiritual and moral support they demonstrated.

ACRONYMS AND ABBREVIATIONS

ANC	:	African National Congress
CONTRALESA	:	Congress of Traditional Leaders of South Africa
IDP	:	Integrated Development Planning
IFP	:	Inkatha Freedom Party
KZN	:	KwaZulu-Natal
LED	:	Local Economic Development
NYDA	:	National Youth Development Agency
PR	:	Proportional Representation
PSC	:	Public Service Commission
RDP	:	Reconstruction and Development Programmes
TLGFA	:	Traditional Local Government Framework Act
UDF	:	United Democratic Front
ZANU PF	:	Zimbabwe African National Union Patriotic Front

ABSTRACT

The South Africa government and various interested parties have extensively debated the relevance and place of traditional leadership in our democracy. The core of the debate is the notion of incompatibility of this institution with democracy and human rights. The 1996 Constitution of the Republic of South Africa set the tone for the recognition of traditional leaders in a democratic dispensation. The study assessed the role of traditional leaders and ward councillors in promoting community development in uMlalazi Municipality. The aim was to identify the limitations in community development programmes and how much does traditional leaders observe government regulations in service delivery and the impact that it has created. Questionnaires were administered to a sample of 82 participants, but only 72 questionnaires were returned. The research participants were businesses, churches, ward committee members, ward councilors, traditional leaders, and community members. Both quantitative and qualitative research methods were used to analyse the data. The study revealed the challenges facing communities regarding development. It also became apparent that the South African Constitution does not clearly define the roles and responsibilities traditional leaders should play in society. Possible solutions were identified in a form of recommendations, that in the implementation of the Integrated Development Planning programmes they should consider Batho Pele principles.

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CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 INTRODUCTION AND DEFINITION OF TERMS

After 1994 first national democratic elections in South Africa, three spheres of Government were established, which are national, provincial and local government. They have different mandates as per the constitution. The local Government is earmarked to render basic services to the people in respect of electricity, clean water, housing, toilets just to mention the few, Local Municipality established Integrated Development Plan by which they roll out service delivery, and it also serves as a guide and a yardstick to measure levels of service delivery across wards (Constitution of the Republic of South Africa, 1996).

In South Africa, the 1998 White Paper on Local Government suggested a co-operative relationship between local government and traditional leadership. The Municipal Structures Act of 1998 suggested that government structures must co-exist in support of community development. Integrated Development Planning (IDP) programmes have been documented but lack implementation in the area of uMlalazi District. The stagnating infrastructure and development in uMlalazi District raises many questions about the teamwork of authorities in the area.

Traditional leadership traces back to the apartheid regime in South Africa, which exercised a bureaucratic system of administration and governance. Traditional leaders have been battling to get their voices heard to maintain their power and influence in their locality (Beall 2006:56). In terms of an IDP review, uMhlathuze Municipality is heavily industrialized and owns sustainable revenue sources to easily budget for major projects. The infrastructure development has been reviewed more than once in uMlalazi Municipality but there have been many challenges in terms of infrastructure development in rural areas.

Traditional leaders argued that the powers which they held to provide for their communities in the apartheid era have now been swept away, going as far as to ask that

they should be at least considered as a separate government tier (Williams, 2009). Development in modern society is enhanced by acts of parliaments and implemented by local governments (Rogerson, 2015). Societies in South Africa are governed by ward councillors and traditional authorities. Traditional leaders want to have control of finances and development projects, and not be under the rule of the South African government, and specifically the ANC government (Williams, 2009). This may be traced back as far as 1994 democratic elections, where it was known that some traditional leaders owed allegiance to KwaZulu-Natal and were always associated with the Inkatha Freedom Party (Beall, 2006).

This study will assess the role of traditional leaders and ward councilors in promoting community development in the uMlalazi Municipality.

- Assess, this means to evaluate the quality of something (Oxford Dictionary, 2013)
- Councillor, this is a member of a Municipal Council (Municipal Act, 1998)
- Community Development, this is a process of developing the communities.
- Municipality, this is a town or district that has local government (Oxford Dictionary, 2013)
- Traditional Leader, is a tribal leader whose authority is based on customary Law (Oxford Dictionary, 2013)
- Ward, this is a demarcated area in terms of municipality boundaries
- (Municipal Act, 1998)

1.2. BACKGROUND TO THE STUDY

Before 1994 in the apartheid era, communities were led by traditional leaders in rural areas which used a system of leadership known as the monarch system (Campbell, 2010). Traditional leaders were not elected, but the leader's eldest son would take over the leadership position. If the leader did not have a son or if he was still too young to rule, the position was held by an uncle. Thus, the rule was kept in the family. Leaders guided traditional life, where they provided political, economic, societal, religious and cultural leadership (Campbell, 2010).

Cele (2011) stated that in the period of 1880-1893, before the colonial masses invaded African countries, including South Africa and Namibia, traditional leaders played a significant role in the administration and political issues of the country. People were very loyal to that particular leader at that specific period of his leadership. The titles of king and queen were used to refer to the traditional leader and his wife, and the relationship was very formal between the people and the king and queen. The existence of each community depended highly on the traditional leader's ability to rule and govern his people.

Brynard and Musitha (2011) indicated that the purpose of the integration of traditional authorities and the democratic elected local government is to promote co-operative and inclusive government in rural communities and contemporary local government systems. Traditional leadership continues to exist under the South African democratic government. The recognition of traditional leaders by the current democratic government is aimed at uniting traditional leadership and the democratic government, which includes ward councillors.

After the advent of democracy in South Africa, there emerged a challenge of a conflict of interest between traditional leadership and political representatives. Traditional leaders complained about their lack of status and power under the new democratic South Africa and there is still a lack of clarity regarding their roles, particularly at local government level (Ntsebeza, 2004). It became apparent that the Traditional leaders' role was based on conflict resolution, management of land rights, social and cultural coherence, and continuity (Beall, 2006).

The Black Administration Act 38 of 1927 did not clearly define the roles that traditional leadership should play in developing society. Chiefs have subsequently been in dispute with the government, pushing for what they think is their entitlement. They have deemed themselves as liberators and protectors from the apartheid government, and therefore wanted to further administer and implement development projects (Williams, 2009). Beall (2006) argued that the main concerns that chiefs have raised is the balance of power between themselves and elected councillors. Chiefs were members of KwaZulu-Natal

legislative assembly which was led by Chief Mangosuthu Buthelezi, a leader of Inkatha Freedom Party (IFP), and Traditional leaders' demands were politically inclined.

Beall, Mkhize and Vawda (2005) confirmed that traditional leaders derived powers from their communities by forceful means through submissions, and during the colonialist era, the government introduced a system to control the chieftaincy by making stringent rules that would force traditional authorities to depend on the national government for resources, called a Shepstone system.

This system coerced the hereditary and appointed chiefs to subscribe to the new government order. The Shepstone system encapsulated powers to appoint and depose of chiefs, but it also gave rights to allocated land, which restored popularity to the chiefs. The situation got worse when the Black Administration Act (No 38 of 1927) was introduced, which stripped chiefs' autonomy and gave the government all the powers of the chiefs (Beall, Mkhize & Vawda, 2005). The Nationalist government came into power in 1948, and traditional leaders became more attached to the apartheid government and lost their popularity.

The democratic Constitution of South Africa of 1996 provides seats for traditional leaders in the National and Provincial House of Traditional Leaders. Chiefs feared that some of their land might be stripped and their rights and authority would be taken away. It was clear that the challenge was political rather than administrative, and as a result, others were determined to submit themselves to the ANC government. Chiefs were ambivalent about their future, and some joined forums with the ward councillors to uphold ANC democratic principles (Beall, 2006). Chiefs were ambivalent about progress and representation in Parliament, which constituted delays in transformation, and as a result Former President Mbeki increased their representation in local government from 10% to 20%. The constitution wanted to transform the chieftaincy to comply with democratic principles, but did not clearly define the roles and powers traditional leadership should enjoy up until the passing of Traditional Leadership and Governance Framework Act (TLGFA) in 2003 (Williams, 2009).

In most rural areas, structural development is stagnating, seemingly because the struggle for power is not over (Beall, 2006). Issues of development enshrined in the White Paper

on Local Government 1998, which stipulated cooperative relationships, in which the traditional leadership would administer over local disputes and adjudicate traditions and customs. However, the White Paper on Local Government 1998, and Municipal Structures Act no. 117 of 1998, did not provide for chiefs having any decision-making power, which made it apparent that the ANC had no future for traditional authorities, but regarded them only as advisors on matters of culture (Beall *et al.*, 2005).

The Communal Land Right Act no 11 of 2004 empowered traditional leaders, and provided the return of land to their rightful owners. This Act is controversial because in 1994, the then KwaZulu Legislative Assembly passed the KwaZulu Ingonyama Trust Act, which transferred 2.9 million hectares of land to King Goodwill Zwelithini Zulu (Van Zyl, 2016).

Abdulqadir (2016) indicated that traditional leaders have played unification roles and also mediated in serious disputes in the country. This may have prevented the outbreak of violence in the country because countrymen do hold high respect for their traditional leaders. Traditional leaders facilitate the link between the government and the people because there are many who are still attached to traditional leadership.

The safety of the people is also guaranteed by traditional rulers as their important function, and the creation of forums to ensure peace in the area proves that communities are safe and decisions are taken as a collective. Traditional authorities also have the role of giving advice to government on issues of custom.

Traditional leadership had no concern for woman representation in leadership structures and that was reformed by the Traditional Local Government Framework Act (TLGFA) which provides for a one third majority of female representation in traditional councils (Beall *et al.*, 2005). The present government is still struggling to amalgamate with traditional leadership, although there has been a rise in collaboration between traditional leadership and government cemented ANC democratic principles. Local government is alleged to have been inundated by corruption, which is not the case with traditional authorities who remain more accountable to the people. Councillors do not have a direct say in the running of municipality projects which are meant for development, but only participate in the budget making processes (Amoateng & Kalule-Sabiti, 2011).

In the year 2000, THE Local Government Municipal Systems Act came into being, and they coined an Integrated Development Planning (IDP) to facilitate service delivery in both rural and urban areas. IDPs are a holistic idea which gives directions to municipality and others who operate in the area. Traditional leaders and councillors have been working together to familiarize themselves with democratic systems inclusive of IDP programmes, which allows traditional leaders to have authority over issues of land before any development begins. On some occasions, chiefs would resist development because there is no direct access to financial resources of the project, and also it is new to them that projects are imposed without their direct control (Beall, 2006).

The provision of infrastructure in the uMlalazi rural areas has been a major challenge for the past years, since the emergence of democracy in 1994. The stagnating development can be attributed to leaders who do not understand their roles in the 21st century.

These resources differ between various cities, and include the strength, structure and stability of the private and public sectors in a city, and the nature of the political relations between the two. Important leadership roles in community development, youth development in economical and leadership spheres, and community services rendered would be prohibited mostly if two leaderships resist working together in a joint venture. This is the case with tribal authorities and political structures

According Hill (2007:31), local government and business elites are major participants in structural development, and local economic development. Therefore, to understand the pure economy, the research will focus on political and traditional leadership; local government and local economic development; business leaders and their role in local economic development; and lastly on the alliance between local government and business elites in the quest for improved local economic development and administration.

Traditional authorities and political leaders should work together in local government and local economic development Anglin (2011) elaborated that communities, especially poor communities, have to be organised for internal change and development to participate in building a sustainable regional economy. Communities, possessing strong level of internal cohesion and a history of collaboration, especially centring on development and directions of the local economy, are more likely to attract public and private investment.

It also builds the infrastructure, and the capacity, of a community with regards to the most critical component of sustainable community economic development.

Leitner (1990:147) stated that the local Government has moved beyond its traditional activities of land use control and planning, and the provision of public services, to become a major player in urban land development.

Actually, Integrated Development Plan is a process in which the local authorities cooperate with the public sector, business community, and NGOs, in order to create a more appropriate environment for economic development and the alleviation of unemployment. Leitner (1990:147) mentioned that objectives are to stimulate investments that will promote sustainable growth in a local community. Local Economic Development focuses on the region's potential and identifies what local stakeholders can and need to do specifically to ensure that their local community reaches its potential.

The area of uMlalazi is behind in terms of infrastructure development, such as low-cost houses, pit toilets, transport upgrades, tourist destinations, etc. Other wards under the King Cetshwayo District experience have gone passed the first phase of house construction which is phase one. It is apparent that uMlalazi residents experience hardships and have real challenges accessing the services which they were promised during election campaigns, where traditional leaders would converge public meetings just to meet and greet their communities, and they would incessantly promise protection by providing services.

The Constitution of South Africa states that they must work together to develop their communities, Beall (2006) stated that ward councillors were not comfortable to work with the chiefs because if things go right councillors get discredited, and vice versa.

Municipalities use different approaches to address the plight of the poor, but lack the capacities to sustain development programmes since they do not have a viable revenue base, and are open to corruption.

Rogerson (2015) was of the opinion that municipalities have implemented a plethora of strategies to address community challenges through the National Development Plan, but it has become clear that programmes do not clearly articulate priorities to be attended to

by local municipality. The rate at which services are provided to the communities by municipalities is not the same, which calls for the provincial structures to evaluate and monitor the viability of local government projects.

1.3. THEORETICAL FRAMEWORK

A theory is a coherent set of ideas, principles and doctrines that assist to explain data and to make predictions; it has a hypothesis and an assumption that can be tested to determine its accuracy (Halowen & Santrock, 1996:9). This study considered the following theory contributing to the relevance of the research.

1.3.1 Contingency theory

The contingency theory was pioneered by Fiedler in 1978. It explains correlations between leadership styles and performance that can be explained by sampling error. In this study, this theory outlined the relationship between local government and traditional leaders and it will also look at their performance in developing the community, particularly in uMlalazi Municipality. The 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 states 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. Therefore, this theory is relevant to this study because both traditional leaders and ward councillors are community leaders and they need to find ways of working together to develop the people.

Essentially, this theory says that effective leaders change their leadership style to meet situational needs or people's needs in any given situations (Hersy & Blanchard, 1988). The situational leadership model also supports the contingency theory. The model underlies the said theory in its functioning (Hersey & Blanchard, 1988). The researcher will be using this theory to discuss the role of traditional leaders and ward councillors towards community development.

1.4. STATEMENT OF THE PROBLEM

Community development has always been an issue in South Africa, leading to sometimes violent protests. Local government, as the third sphere in government must play a huge role the service delivery process, in partnership with traditional authorities. As South African democratic values have taken over, the role of traditional leaders seem uncertain. It has been argued that traditional leadership has little, or no role to play in democratic South Africa and therefore should little role to play in the service delivery process of the country.

Section 212 (1) of the Constitution emphasises that national legislation provides for a role for traditional leadership as an institution at local level on matters affecting local communities. Because traditional leaders are assigned to the local government sphere and own huge tracts of land, do they control and allocate resources that fall in their jurisdiction?

The partnership and teamwork between traditional leaders and elected ward councillors are a primary concern. It is of vital importance that the roles, relevance, and the challenges that traditional leaders encounter in democratic South Africa be examined. There is a gap in knowledge to be filled concerning the role to be played by traditional leaders, as owners of the rural land.

The Congress of Traditional Leaders of South Africa (CONTRALESA), which is an association of all traditional leaders of South Africa, have a role in creating cooperation between traditional leaders and the current government. This study has examined the relationship between the politically elected representatives (ward councillors) and the traditional leaders and the challenges caused by traditional leaders in promoting community development.

1.5. AIM AND OBJECTIVES OF THE STUDY

The main aim of the study was to examine the role of traditional leaders and ward councillors in promoting community development in uMlalazi area.

1.5.1 Objectives of the study

- To assess the role of traditional leaders in community development.
- To assess the role of ward councillors in community development.
- To assess the extent to which traditional leadership are involved in decision making of community development in uMlalazi Municipality.
- To assess the extent to which ward councillors are involved in decision making of community development of uMlalazi Municipality.

1.5.2 Research questions

The study will provide answers to the following questions:

- What is the role of a traditional leader in developing the community in uMlalazi Municipality?
- What is the role of a councillor in developing the community in uMlalazi Municipality?
- What is the extent to which traditional leadership are involved in decision making of community development in uMlalazi municipality?
- What is the extent to which ward councillors are involved in decision making of community development in uMlalazi municipality?

1.6. THE STUDY AREAS

The study will be conducted at uMlalazi Municipality, which was established in 1990, under the administration of the uThungulu District. Umlalazi Municipality is located in the northern part of Kwazulu-Natal North Coast region. Umlalazi Municipality is identified as the poorest municipality and practices under the then uThungulu District demarcations which is now King Cetshwayo District Municipality.

There are six different traditional leaderships that form part of uMlalazi Municipality which this survey concentrated on. These are Eziqwaqweni area, Mandawe area, Mpumazi area, Maqeleni area, Hologo area and Ezindophi area. The municipality is made up of small scale and subsistence farming activities such as a number of cane fields, vegetable and cotton projects, wood forest industries, such as Mondi and Sappi forests, mining

project, eShowe millings and projects funded by the Local Economic Development, Department of Agriculture, private companies, as well as from the municipality. These projects are mainly for poverty alleviation, job creation, enhancing food chain security and community development.

1.7. SIGNIFICANCE OF THE STUDY

Importance of a study is judged by its contribution towards furthering research and empowering the participants as well as the researcher (Kwake, 2007:18). Thus, this study is of importance to the traditional leaders and councillors in many different ways. Firstly, the study produced extensive literature on the role of traditional leaders and councillors in communities where they serve. It has identified the responsibilities of traditional leaders and councillors in the community where they render their services for the benefit of the society.

Secondly, the study findings, which have been based on the responses of traditional leaders and councillors, show how traditional leaders are performing in their communities. In that regard, it benefits them by defining the responsibilities of a good leader or counsellor.

Thirdly, it may be used as an educational tool for traditional leaders and councillors, which will reflect their strengths and weaknesses, and also address those weaknesses in an amicable way.

1.8. RESEARCH METHODOLOGY AND PROCEDURE

This study has used qualitative and quantitative research methods. Bless and Smith (2006) supported this stance by stating that qualitative and quantitative surveys are important as they determine how well statistics, data and graphs will be analysed. They indicated that, in some cases, quantitative measures would be meaningless unless supported by a qualitative argument.

1.8.1. Qualitative research

Qualitative research is described as an approach rather than a particular design or set of techniques. Welman, Kruger and Mitchell (2005:188) further mentioned that it is an umbrella phrase, covering an array of interpretive techniques, which seek to describe, decode, translate, and otherwise come to terms with the meaning of naturally occurring phenomena in the social world, used successfully in description of groups such as communities, and organisations.

1.8.2. Quantitative research

Quantitative research examines communities, sociologists, administration, educational researchers, psychologists, nurses, or others who do not agree on research priorities. Denzin and Lincoln (2011:569) agreed that qualitative and quantitative researchers do not share one approach, but they work as a unit. The datum was analysed using descriptive statistics. The use of frequency tables and graphs were used to present the results. The Chi square test was applied to see whether there was any significant difference in how the community from uMlalazi perceived the role of traditional leadership and councillors in development. A Chi square test was also used, on appropriate data, to see if there were any significant differences between males and females, in terms of how they perceive these roles.

1.9. SAMPLING METHOD

The researcher in this research used stratified random sampling which allowed the population to be divided into homogenous groups in uMlalazi Municipality. The researcher recognised gender and age when considering the stratified random sampling in order to minimise the variation.

The target population of this study were community members of uMlalazi, which included business traders, political leaders, traditional authority leaders, and religious leaders. Members in the municipality areas were chosen randomly, and a few members of the communities around the areas took part in this survey. The number of community members is estimated to be 20 000 in total. This study has used 0.5% of the total

population and 100 community members participated in this study. Leedy (2001) supported the stance that a scientific method needed to be used when a population was large.

1.10. DATA COLLECTION INSTRUMENT

The questionnaires consisted of section A and section B. Section A consisted of the structured questions and it was more quantitative, and section B consisted of open-ended questions that allowed free responses which were recorded. The type of questions helped to obtain useful information, such as people's perceptions regarding the role of traditional leaders in community development.

Quantitative data were analysed using a statistical programme SPSS, and qualitative data were analysed using thematic analysis that was based on the research questions.

The questionnaire was written in English and translated into isiZulu. The questionnaire was used as the tool to confirm responses and test the dependability of the information obtained using other data collection tools. The researcher used a self-administered questionnaire, delivered by hand, and hired a research team to collect the questionnaire. Demographic factors, such as gender, race, educational status, occupation and socio-economic growth and development status, were formulated and used in the research.

1.11. DATA ANALYSES

The main tool for collecting data was the questionnaire for both literate and illiterate group. Illiterate group was assisted by the researcher in terms of writing the responses. Finally, responses from the collected data were encoded and analysed using Statistical Package for Social Science (SPSS). This programme demonstrated responses in terms of males and females, ages, different places, and research methodology. Open-ended questions were analysed using Thematic Content Analysis (TCA), which is a descriptive presentation of qualitative data. Thematic Content Analysis is a qualitative analytical method for identifying, analysing and reporting themes within data, which provides informative details and fruitful interpretation of data (Blanche, Durrheim & Painter, 2006).

Themes emerging from the respondents were grouped together and the interpretation of results was based on the emerging themes from responses of the participants.

1.12. LIMITATIONS OF STUDY

The study was undertaken at the uMlalazi Municipality area, which is situated in Eshowe, in the KwaZulu-Natal (KZN) province, in South Africa. The researcher had to meet with traditional council and ward councillors. Ward councillors are chairpersons of a public structure called a 'War Room', in which all ward stakeholders are found. This will be done to solicit the support of all leaders available so that they embrace the idea.

If the researcher does not display compliance with such structures, there will be obstacles in conducting this research. Hiding of the relevant information during question time and not answering the questionnaire correctly will make the study not to achieve the targeted goals of the study.

1.13. INTENDED CONTRIBUTIONS TO MY FIELD OF STUDY

The intentions are to create healthy and sound relations between traditional leaders and councillors, as leaders of communities, in order to develop the uMlalazi area.

1.14. ETHICAL CONSIDERATIONS

When the research was conducted, we did not experience any accidents, and no one was harmed. A meeting was held between the researcher and the subjects to explain about reasons why there is a research and the importance of their participation. They were informed about their rights to participate and that such rights were never violated in the process. The anonymity of subjects was protected.

All references were acknowledged by the researcher, and the information that was acquired was not stolen, or falsified from anyone, but it came from the findings of the research. All rules and procedures were observed until the finalization of the research. These documents were never used by anyone before and this document is open to scrutiny.

1.15. RESOURCES AND LOCATION

This research had no special resource implications. The normal University of Zululand research and travel grants were the resource and fund needed to cover the necessary expenses in the course of study. No additional institutional resources allocations were required.

The location for this research was the uMlalazi Municipality, in North Coast KwaZulu-Natal.

1.16. INTELLECTUAL PROPERTY AND INNOVATION

Other than the usual copyright issues, I do not expect any special intellectual property right to emanate from this research.

1.17. KNOWLEDGE DISSEMINATION

I hereby declare that the outcome of this research will be presented in conferences and also be published in academic journals. I envisage submitting at least two articles to accredited journals covering the following themes:

The role of traditional leaders and ward councillors in community development.

Challenges in leadership and its effects on community development.

1.19. CONCLUSION

This chapter presented an overview of what the study contains and briefly explains how the research progressed during this study. It also aims to provide solutions to development challenges that affect the community.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

This chapter discusses the literature on the role of traditional leaders in KwaZulu-Natal province. This chapter is guided by the research objectives as outlined in chapter one. This chapter will review the literature and discuss the role of traditional leaders and ward councillors and their relevance in modern South Africa, and in Africa at large. It will further review the literature on the role of ward councillors and their contributions in developing rural communities.

The researcher also randomly identified four countries from Africa with a colonialism background. The reason was to demonstrate the way they used to rise above challenges they met over the years of hardships, and changes that took place after the independence of their countries.

2.2 HISTORY AND BACKGROUND OF TRADITIONAL LEADERSHIP IN AFRICA

Nawaz and Khan (2016) believed that all leadership styles and qualities are enshrined in the leadership theories which the study is going to examine. Ntsebenza (2006) also supported the review of the place of traditional leadership after colonialism and the years of hardship experienced by traditional authorities. There were assumptions that traditional leadership would just dissipate after the new democratic government takes administration in Africa.

It is crucial to review the traditional leadership found in other African countries because challenges that are evident in the research area are the issues of leadership globally, not only in South Africa. In Africa, many countries had been colonized and traditional leadership has been oppressed in the past by colonialism.

Traditional leadership should ideally be without any political involvement or interference, so as to control those areas where they are dominant to gain the trust of their people. The duties of traditional leaders take different forms, depending on the political systems of the

time. This means that colonialism, post colonialism and modern government systems have contributed heavily in the reshaping of this structure (Augustine, 2016).

In South Africa, apartheid or “separate development was introduced after 1948, and this practice separated white people and people of colour, and separated black people along ethnic groups. It also made the chieftaincy of tribes’ dependent on the government (Ntsebenza, 2006).

Traditional leadership has been used as a vanguard against those who oppose apartheid regime. The role that the government of the past gave was to protect their colonialism and serve the people of South Africa as per the government rule. Moreover, the tribal authorities which were created had to support the apartheid government and all powers were removed from traditional authorities which made them dependent on South African Government. This means whatever was to be done had to go through the government office for approval because tribal leaders were regarded as helping the apartheid government (Ntsebenza, 2006).

Since 1994, the government has been trying to organize legislation that will address demands of Traditional leaders

2.2.1 Traditional leadership in Zimbabwe

In 1890, Western and Chinese colonialists came to occupy the areas in present day Zimbabwe which were predominantly occupied by Shona and Ndebele tribes. These tribes were under the rule of traditional authorities. The colonialist took over the land and gave it to white settlers. The settlers confined and restricted the role of the Traditional leaders. Traditional authorities created reserves and had to administer the affairs of tribal areas.

Ntsebenza (2006) argued that traditional leaders derived their powers from the control of the land rather than from popularity. He further stipulated that the creation of reserves was twofold. Firstly, was to control the influx of people to urban areas. Secondly, reserves were made to provide an economic base for the provision of cheap labour from the rural areas. This practice was only applied to areas where chiefs were elected. The Shona culture warrants that to be a chief, a person can qualify to be elected, using democratic

principles, only if the person comes from a certain family, clan or is nominated by a tribal council called Dare.

In Zimbabwe, chiefs were required to represent the central government. The Chiefs were to carry out those duties that were imposed by the colonialist government. Often chiefs had to fight with their subjects when they executed their duties. All those, including Chiefs, who were not in favour of the central government position were removed and replaced with compliers.

The Ndebele tribe had a hereditary process of selection from leadership and the title was handed down from father to son. This practice is supported by the great-man theory of leadership, that believes that leaders are born, not made (Nawaz & Khan, 2016; Chigwata, 2016). Their political culture was inclusive of chief's councils or mass meetings (*imbizos*), which was more authoritative in nature. Councils usually acted as advisors to chiefs and kings of the tribe. The Ndebele occupy a southern part of Zimbabwe and hold independence in their areas.

In 1980, Zimbabwe declared independence from Great Britain, and chiefs were subjects of the government. After liberation, chiefs still carried out ZANU PF government's policies. Traditional leaders still were receiving their salaries. The new constitution allowed traditional leaders to work side by side with the current government, since it recognized their role (Chigwata, 2016).

The constitution also regulated the conduct of traditional leaders that (Chigwata, 2016). Even after the liberation, chiefs were confined to ruling over domestic matters, but later the government realized the importance of the traditional leadership. The government is now giving back power and dignity to restore their confidence. Traditional leaders have noted that the outcry is still huge since traditional leaders are the custodians of traditions and customs in the country. This could be seen as reforms, but it is only for those with allegiance to the ZANU PF government.

Traditional leaders formed the Association of Zimbabwe Traditional Ecologists for the purpose of protecting their rights, protecting the deforestation of areas and preservations of species. The formation of the association strengthened relations between the

government and traditional leaders, and subsequently resulted in the formation of communal land development programmes (Augustine, 2016).

In 2013, the constitution was passed that stipulated the appointment and the removal from office of traditional leaders by the government. Power resides with the President of the country, who may appoint or dismiss a traditional leader. Zimbabweans are opposed to the manipulation of their traditional leaders by a ZANU PF not only during elections, but also on issues of giving benefits and land issues. It is difficult to regulate such appointments even if the constitution tries to curb it from happening, and this is exactly the same situation that existed under colonial rule, so essentially nothing has changed for the leaders (Chigwata, 2016).

The government pays salaries and benefits to traditional leaders, headmen and which can create a dependence syndrome. The constitution of the country states explicitly that the powers and roles of traditional leadership are the following:

- To promote and uphold cultural values of their communities, and to promote sound family values.
- To preserve culture, traditions, history and heritage of their communities and sacred shrines.
- To facilitate development.
- To administer communal land and to protect the environment in terms of the act.
- To resolve disputes in their communities in accordance with customary law.
- To exercise any other function imposed on them by acts of parliament.

The constitution of Zimbabwe enshrines the roles that traditional leaders play in land distribution and also as custodians of land for certain identified purposes like farming. The issue of land has been the highly contested area between the local government and traditional leadership. The allocation of land to people for erection is regarded as the role of traditional leaders and the introduction of services by local government. The two work together but there are always disagreements (Chigwana, 2006).

2.1.3 Traditional leadership in Cameroon

Traditional leadership in Cameroon dates back to colonialism when the chieftaincy was run by the government, and they appointed traditional leaders as they wished. The said leader would then take orders from the government (Nyamnjoh, 2002). This was a 'divide and rule' approach which the colonial government espoused (Ntsebenza, 2006). Traditional leaders were abused by those governments, which taught them to run such institution as dictated by circumstances. In some areas, the French colonialists created "warrant chiefs" in order to align these structures with the government wants, and such chiefs were auxiliaries (Nyamnjoh, 2002).

This practice was received with great resistance from the community. However, all those who counteracted against the government were replaced by those who subscribed to the government. The role that traditional leaders had to play was not clear under the French rule. Later the government introduced a series of reforms, which included, amongst others, the abolishment of the House of Traditional Leadership in 1972. This order was then renewed in 1977 by the introduction of the new definition of the role of traditional leaders, who were subservient to the government. Leaders were categorized as 'vote banks' that were cashed anytime the government needed political support. Traditional leaders had no real power, and no influence on any government issues (Nyamnjoh, 2002).

There was instability in Cameroon, and people were fighting for liberation of their country from French rule. Party leaders were assassinated and other leaders disappeared without a trace. Subsequently elections were held in December 1956 and a coalition government was formed

A study by Ntsebenza (2006) argued that traditional authorities could possibly live side by side with elected representatives, termed a mixed government. Traditional authorities felt that this was the right step towards safeguarding their interest. Traditional authorities were also disgruntled that they had to distance themselves while awaiting a new political revolution to come. The educated traditional leaders managed to win the interest of the government through negotiations with an interest of examining the issue power, resources and the chieftaindom at large (Nyamnjoh, 2002).

The 1977, academic degrees made it possible for the succession plan to be a family member. The requirements were the levels of education and the consultation with the elders in the family, because they were custodians of common law and customs.

The republican government was against the issue of hereditary on the basis of their belief that a man is born free from all rights. The history of Cameroon shows that a huge percentage of traditional leaders were elected by their predecessors. This motion was espoused by many because it may bring about peace and stability in the area if elected in this fashion (Cheka, 2008).

2.1.4 Traditional leadership in Nigeria

It is argued that the harmonious co-existence between politicians and a traditional authority is possible. This belief cannot be disputed but one might raise ambivalence of why should that happen because there is power struggle involved in this circle (Ntsebenza, 2006). During the pre-colonial era in Africa, traditional authorities had a well-organized system of governance with executive, legislative and judiciary powers. There was a sound traditionalist system that allowed nominations of successors, appointments and installations, through their native laws and customs, and these made traditional leaders wield powers. They were heads of the houses whose tasks were to safeguard the welfare of their communities. Nigerians capitalized on developing their area during this pre-colonial era (Abdulqadir, 2016).

In 1903, the British imperialists occupied the Nigeria and assumed powers to change traditional leadership as they please through the High Commissioner's office. Structures of traditional leadership were brutally dismantled and traditional leaders were made to submit to the British through forceful means. An indirect rule was introduced, by which traditional leaders were appointed using native laws but they were monitored by the British government. This indirect rule was a means of administrating over the British colonies, but Nigerians had to rule themselves through their laws. All traditional leaders were governed by the system of Native Authority, which bore enormous power (Abdulqadir, 2016).

As discussed by Ntsebenza (2006), the introduction of indirect rule was introduced to control the people in rural areas, because it was very difficult to form policies that would

govern them properly. In this way, the foreign minority controlled the rural communities. This rule was to tame Africans to believe that administrative rule was better and they would ignore disenfranchisement.

Since 1920 to 1954, the Constitution of Nigeria was criticized heavily, and subsequently constant amendments were taking place, and It was when a participatory constitution was promulgated in 1954, which was supported by most Nigerians to be representative of them. It also paved the way to national general elections that yielded independence in 1963. Colonization lasted until 1960, when an independence movement succeeded in gaining Nigeria its independence, and Nigeria became a republic in 1963. In 1960, the status of traditional leaders experienced a significant improvement when an independent constitution was introduced. A council of traditional leaders was introduced with full powers to make native laws. A number of representations was established to sit at government levels. However, the formation of the Council of Traditional Houses experienced great problems. Even the 1999 constitution does not clearly define the role of traditional leaders but limits them instead (Nworah, 2007).

Traditional leaders are to ensure compliance with the laws of the land by communities and they provide guidance and maintenance of peace and order in societies. The Nigerians realized that traditional leaders are more accessible than government officials, and they are custodians of cultures, values and their traditions. Traditional leaders are also expected not to lose touch with their subjects so as to explain all sorts of policies, laws and government programmes. The power that these leaders hold is significant because they are always in a constant contact with the masses to assist, curb and provide peace and stability in their area. Traditional authorities perform religious rites and ceremonial functions which makes them command loyalty and legitimacy in the territories they serve. They earn respect and status in their communities in return (Abdulqadir, 2016).

Traditional leaders play a role in unification and also to mediate in serious disputes. This prevents the outbreak of violence in the country because countrymen hold their traditional leaders in high respect. Traditional leaders facilitate the link between the government and

the people. The creation of forums by traditional leaders to ensure peace in the area proves that communities are safe and safety decisions are taken as a collective.

Traditional authorities enjoy the roles of giving advice to the government on issues of customs. They also collect taxes and dues (Abdulqadir, 2016).

Traditional leadership has assisted a lot in development through the provision of boreholes and roads construction, setting up markets, constructions of culverts and dams, and mobilizing health programmes. During colonialism, the government had no recognition in terms of community development for traditional leadership, George, K (2011).

2.1.5 Traditional leadership in Ghana

In February 1951, a liberation movement called Conventions Peoples Party took over the government from British rule through a ballot, and all issues pertaining to the governance of traditional leadership were part of urgent matters for discussion. In Ghana, traditional leadership became powerful after the end of colonial rule and traditional leaders were visibly strong in rural areas where they wielded more power. It remains to be seen if colonial laws were still in practiced after the liberation movement came into power in 1950. The government wanted to rid the power of traditional leaders by replacing them with government officials in order to influence the reformation of their judicial system. The abolition of native laws was the manifestation of the government intervention to destroy the traditional authorities, except in case where they were allied to the government. Government was given the prerogative to run traditional courts to ensure compliance with government rules. Traditional leaders became puppets of the government (Augustine, 2016). However, those who were government collaborators were paid for their covert jobs (Ntsebenza, 2006)

Traditional leaders maintained their popularity with their people by standing firm for what they believed were their birth rights (Augustine, 2016). This, in turn, yielded positive results, and these changes led to the establishment of the following roles:

- i. Custodianship of natural resources, and community land.
- ii. Initiation of social development for their people in areas of their jurisdiction.

- iii. Dispute resolutions in their communities.
- iv. Safeguard traditional heritage as norms, values and principles.

In Ghana that traditional authorities have shown prowess in deal with their respective communities by overtly demonstrating power and authority without fear of reprisal. Even the rules of succession rests with the royal house nominate the successor, but also the communities are allowed to make suggestions (Asumadu, 2006).

2.1.6 Traditional leadership in South Africa

During Colonialism era in South Africa, an indirect rule by Shepstone a British South African statesman, Administrator of Native Affairs in 1877, reduced more powers of traditional leaders into customary laws. This rule emphasized the segregation policies in terms of living areas and led to a number of Apartheid rules that governed the land. The same rule stated that Traditional leadership were offered a right to try civil case, and the land tenure was introduced which displaced people when the government so wanted depending on circumstances. The formation of Homelands system was the intention to pretend as if the apartheid government cared, but it was divisive in nature because of such rules that were used.

The government of Apartheid was oppressing traditional leaders such that their power and authority were forcefully taken away. The government assumed the control of traditional leaders by introducing a system of government that allowed them to remove and appoint traditional leaders as they wish. Those who were appointed by the colonial government were paid salaries. Traditional leaders had to make peace with themselves in order to bargain with colonial government which would enable them survive (Hendricks & Ntsebenza, 1999).

In general, traditional leaders as perceived as chiefs, queens or kings, with inherited titles from their families, which were also passed onto sons or daughters. Other Traditional leaders don't necessarily inherit titles but are selected by the Government among others in the community. In cases where a potential traditional leader is not adult enough to be installed as a leader, the government would appoint a traditional leader. Traditional leaders' functions are more related to land allocations, dispute resolutions and any other

civil matters, and may sometime serve as spiritual and religious leaders (Lutz & Linder, 2004).

In 1975, the Inkatha National Cultural Liberation Movement was formed in response to the ill-treatment of people of colour by the white Nationalist government in South Africa. This movement worked with the African National Congress to realize the dream for traditional leadership. Their objectives were to maintain the cultures, customs and values of traditional leadership of the time against the apartheid government. However, the relationship between the parties never worked because of contradictions in political ideologies (Seara-Robitaille, 2012).

Chief Buthelezi as the leader of the Inkatha movement believed that traditional leadership should be given absolute powers of independence so that they could preserve culture, history and values of the Zulu nation without any government interference. Contrary to what Buthelezi believed in, Prince Mahlangu had a different point of view regarding the future of traditional leadership. Prince Mahlangu was a Chief Minister of former KwaNdebele homeland and founder member of the Intando Yesizwe Party, Founder member of CONTRALESA, Member of the ANC and UDM. Mahlangu's vision was to unify South Africans so that the ills of apartheid may be eradicated so that traditional leadership and government may co-exist. The idea gained momentum and as a result, other leaders joined Mahlangu's motion which led to the formation of the Congress of Traditional Leaders of South Africa (Contralesa) on 24 September 1987. (Seara-Robitaille, 2012).

Contralesa had attachments with the African National Congress (ANC) which is a political party in South Africa because of a similarity in beliefs, which caused Inkatha not to join them. United Democratic Front (UDF) was a political movement that was established to fight for liberation after the banning of the ANC in early 1980's. Buthelezi made a declaration of war against UDF in early 1980's because of his political position he took against anyone who aligns with ANC. UDF then aligned itself with Contralesa in late 1980's. Buthelezi made declarations against those who would join Contralesa, also because of the United Democratic Front (UDF) which was a political party in South Africa

involvement on the side of Contralesa. The aims and objectives of Contralesa were as follows:

- To unite all traditional leaders in the country.
- To fight against Bantustan education.
- To teach traditional leaders about the aims of South African liberation struggle and their role in it.
- To win back the land of our forefather and share it with those who in it to eradicate hunger and famine.
- To for unitary nonracial and democratic South Africa.

These are the objectives that increased its membership throughout the country. The ANC had strong attachment with Contralesa, which also made this organization popular. After the assassination of their president, Mr. Maphumulo, it was suspected that the killing was political motivated because Inkatha never aligned themselves to their aims and objectives. Contralesa joined hands with ANC, civic organizations to for 1994 democratic elections in view that traditional leadership will be given well-defined roles (Seara-Robitaille, 2012).

Beall (2006) posited that there are a number of views that emerged whether or not traditional leadership is relevant. They therefore treat people as subjects, instead of citizens. Chieftaincy is an impediment towards development and that is manifested by a lack of democratic principles which must support their practices.

The Bantustan System made traditional leaders lose touch with their communities simply because people were denied citizenship and were stuck in their homelands (Beall, 2006).

In KZN, in 1994, the Ingonyama Trust Act was promulgated, which stated that the Zulu land was under the stewardship of King Goodwill Zwelithini Zulu. There was no more ownership of land by traditional authorities anymore. This came about because of the threats of waging war if the land issue was not legislated to protect it against the ANC (Beall, 2006). In 1994, the first democratic national elections were held, followed by the first local government elections in 1996, in which mayors and their deputies, speakers, proportional representatives and ward councillors were democratically elected. Many in

the ANC held the belief that traditional leaders must not expect to enjoy same rights and status as democratically elected members of local government.

Subsequently, various acts of parliament were created in support of traditional authorities. They were as follows:

- ***Traditional leadership and Governance framework Amendment Act 2003***

It was created to provide for recognition of traditional communities, to provide for the establishment and recognition of traditional councils, to provide a statutory framework for leadership position within the institution of traditional leadership, the recognition of traditional leaders, to provide for houses of traditional leaders, to provide for functions and roles of traditional leaders, to provide for dispute resolution and the establishment of commissions, to provide for the code of conduct, to provide for amendments to the remunerations of Public Office Bearers Act 1998, and to provide for matters connected therewith.

- ***The KwaZulu-Natal Traditional Leadership and Governance Act 5 of 2005***

This act demonstrates the manner in which traditional authorities should be recognized, and also tells about the establishment of traditional councils in their respective areas. It also covers the administration of meetings across traditional houses.

- ***National House of Traditional Leaders, 2009***

This act was made to provide for the establishment of the National House of Traditional Leaders. It determined the powers and duties and responsibilities of the house, to provide for the support to the house of government, to provide for the relationship between houses, to provide for the accountability of the houses, and to provide for matters connected herewith.

- ***Traditional leadership and Governance framework Amendment Act.2009***

These are latest amendments of the same act enacted in 2003. It is meant to provide for the recognition of kingships or queenships and the withdrawal of such recognition by president on the recommendations by minister, to provide for and recognition of principal traditional communities, establish traditional and sub

traditional, provide for the establishment and the dissolution of queenship and kingship traditional councils, to provide for appointment of regents, regulate the election of members of traditional house, to regulate the roles of traditional house, to provide for relations among Houses, to provide the commission on traditional leadership disputes and claims, to amend the remuneration of Public Office Bearers Act, 1998, to provide for the remunerations of non-traditional leaders members of traditional councils, traditional sub councils, principal sub councils and kingship and queenship councils and to provide for matters thereof.

- ***The KwaZulu-Natal Traditional Leadership and Governance Bill, 2013***

This Act acknowledges the existence of spirits (IziZwe) in the province, and seeks to recognize, protect, preserve, transform and provide an enabling environment for development of spirits (IziZwe), traditional institution, customary law and customs. It also defines the role of traditional leadership within the system of democratic government in South Africa. It stands to restore the integrity and legitimacy of institution of traditional leaders in line with customary law and customs.

- ***The Constitution of 1996***

The Constitution gives the recognition of traditional leadership but with roles that are not well articulated.

These acts of parliament were meant to show that in this multi-party democracy, traditional leadership is indispensable. All possible solutions, functions, roles and responsibilities of traditional leadership are enshrined in these documents. The expectations, the behavior, and land tenure are all those things that are covered in these documents. These acts also stipulate the manner in which the local government and traditional leaders should work together to uphold the spirit of the constitution in their communities. There are also bills to show concern about their recent challenges. Traditional authorities are at the center of the municipal government and are educators on matter of rural development, Cheka (2008).

2.2 DEVELOPMENT

2.2.1 Rural development

In South Africa, development of the country is provided for by the Constitution. The duties for development are to structure and manage the administration of a municipality, and to give priority to the basic needs of the community, to promote the social and economic development of the community, and to participate in national and provincial development programmes (Constitution of the Republic of South Africa, 1996). Roy (2015) argued that it is a socially compelling duty to develop rural areas since it reduces poverty. However, the reality is that rural areas tend to be attended to later in terms of infrastructural development.

It has been established that 26.3 % of the people in KwaZulu-Natal are impoverished. This is a huge percentage compared to other provinces in South Africa. The KwaZulu-Natal provincial government has undertaken the initiative of introducing methods to deal with social ills, inefficient service delivery programmes and also coined the phrase a “better life for all”. There are also programmes that ensure that citizens are engaged in healthy lifestyle programmes, whereby they are taught how to eat healthy food and perform physical exercises. Operation Sukuma Sakhe was established to address all issues in all respective wards across the South African government structures (Operation Sukuma Sakhe, 2016).

Development in uMlalazi Municipality is regulated by Integrated Development Plan which is a 5-year plan to ensure the effective delivery of services to all. It incorporates challenges facing operations, and it is a working document upon which programmes of development are based (uMlalazi IDP Review, 2013/2014).

There have been episodes of violence (called ‘demonstrations’) throughout the country because of a severe lack of service delivery. It is a manifestation that there are challenges in the execution of development programmes. In view of such, Viduera, Diaz-Puente, and Afonso (2014) suggested that after the implementation of every programme, there should be an evaluation to ensure its compliance with procedures and standards. This intervention would assist to improve the level of service delivery and satiate the recipients thereof.

The uMhlathuze Annual Report (2015-2016) stated that every programme should have a SWAT analysis (Strengths, Weaknesses, Opportunities and Threats) before it is put into action. The government introduced an instrument to be used in order to ensure that all parties to service delivery are involved, and Batho Pele Principles were coined.

2.2.2 Batho Pele (putting people first) principles

Effectiveness and the improvement of quality of services are indispensable elements by which public service delivery is evaluated in South Africa. Development in public service delivery is a legitimate expectation which uses a customer-oriented approach, which puts people first. One of these principles is value for money which means spending money economically without compromising the quality of the services offered. This principle was noted as critically important by the Public Service Commission on the evaluation of the Batho Pele Principle in 2007. They said that the principles of Batho Pele are well articulated and integrated into service delivery at institutions of higher learning (Naidoo, 2011).

2.2.2.1 Consultation

Consultation ensures service delivery by conducting communication between the government structures and citizens, which ensures representation and service focus. People should be given a choice when there is going to be any delivery. Consultation must take the form of mass meeting (*izimbizos*), workshops, and/or customer surveys in order to determine the needs of the people.

2.2.2.2 Service standards

This principle focuses on high levels of service quality, which measures the time during which the provision was made and whether it satisfied individual and group expectations. This should take the form of service charters, and strategic plans service level agreements.

2.2.2.3 Increased access

This principle specifies that services must go to the people and not to the officials so that services are received by the public at fundamental level. This practice ensures that monetary funds are made available for sustainable projects which include decentralized

offices, extended business hours, use of user-friendly language, and an improvement in service delivery to physically challenged, and provide cultural programmes to citizens.

2.2.2.4 Courtesy

This principle deals with how the individual official deals with someone who needs a service. Courtesy and respect are integral parts of this principle. This includes the right attitude and considerate behavior.

2.2.2.5 Information

Information is power which is why relevant information must be given to consumers, as they make decisions based on that information. It is also true that officials and the government should provide services based on factual, unbiased information.

2.2.2.6 Openness and transparency

This principle defines the accountability of service providers. At each step of a programme or project, service providers have a responsibility to be open and transparent and give out information timeously.

2.2.2.7 Redress

This principle deals with all programmes and stipulates that if service provision is below the expectations of all stakeholders, steps should be taken to ensure a quality service is provided. The service providers should apologize for not delivering up to standards and make immediate remedies to correct their mistakes.

2.2.2.8 Value for money

A consumer of services expects to be fully informed about services. Consumers need to be informed and assured that they are receiving value for money and a quality product.

Batho Pele Principles are a guide on how to provide developments in any area which will improve relations with all stakeholders. This programmes ensures the quality of development at all levels, which automatically supports the government Naidoo (2011).

The Batho Pele Principles are governed by public administration basic values and principles upon which good governance rests. These are the following:

- Promotions and maintenance of high standards of professional ethics.
- Economic use of resources must be maintained.
- Public administration must be development-driven.
- Services must be provided partially, fairly and without bias.
- Public Administration must be accountable.
- Good governance must be maintained by providing timeous and accurate information.
- Public Administration must be representative of South African citizens.
- People needs must be attended to, and citizens must be encouraged to participate in any policy-making processes, (The Constitution of the Republic of South Africa, 1996).

It has been argued that development takes a number of forms in rural and urban areas (Lori, 1994). These developments include:

- Science and technological development is a process by which the communities produce and use knowledge in building capacities.
- Small and micro-enterprise development is a process by which the government increases imports and easy access to foreign markets and to promotes sustainable development programmes for emerging enterprises
- Industrial and agricultural development is a process to achieve greater employment opportunities by increasing the exports of agricultural goods through improved technological and science skills. This is done by capacity building in modern technological advances in order to operate businesses as speedily as possible
- Educational and Health development programmes award bursaries and offer loans to enhance the level of education. Through training programmes, health initiatives may be developed and improved.
- Structural and planning development is where structures are built.
- Economic and business development occurs when the government attracts foreign investors to benefit local businesses.

Development is a dual responsibility of both traditional leadership and local government. When the local government wants to implement their programmes, they firstly consult with traditional leaders to get their approval because the land belongs to them. The traditional council is required by law to identify challenges in the community and work together with the municipality (Williams, 2009).

Traditional leaders have succeeded in providing development to their communities by bringing the following:

- Rural roads.
- Boreholes.
- Formation of co-operative societies.
- Setting up markets.
- Culverts construction.
- Construction of earth dams.
- Encouraging people for health programmes.

Amoaeng and Kalule-Sabiti (2011) maintained that farming is the sole and reliable rural programme, in mountainous areas, that supersedes others because it is productive. In Limpopo, a community integrated development programme was introduced as an initiative of a traditional council. This programme champions farming, the cleaning and bottling of water in the area, the production of poultry, and a fishery and butchery. This traditional council even realized the need to develop educational programmes in crop and livestock farming, and job creation, with the support from British High Commissioner.

All social government programmes that cover pensioners, grants, and food schemes at schools, have a viable financial source compared to traditional approaches.

There is also maintenance of livestock programme through which cattle are vaccinated on a monthly basis. This protects animals from lice and other diseases. Tractors have been bought by the Government from the Department of Agriculture to encourage both subsistence and commercial farming in rural areas. However, those who grow this produce cannot easily make enough profit in sales because transportation modes are not

easily available to take them to city markets for better profits, and that is the reason there is a relative decline in such activities (Coelho & Favareto, 2008).

The community is supposed to maintain sound relations with their leadership. The leaders will be in a position to change any negative attitudes of their members through sound actions. A number of challenges were identified, such as the illiteracy level and poor financial resources in the communities. That is the reason why other traditional leaders have established bursaries that will pay university costs for deserving students who come from their rural areas (Ndelu, 1998). In Madlebe area, under uMhlathuze Municipality, the Madlebe Umbrella Committee was formed to facilitate road constructions in the area, and it was later awarded R30 000 to run capacity building programmes. This structure was set up and financed by the KZN Department of Economic Affairs, in the area of traditional leadership of Dr S. Zungu. All other committees were affiliates of this main committee which brought the entire communities together in spite of challenges that emanated from dissatisfaction in the utilization of the money. All ten wards were running under this umbrella successfully (Ndelu, 1998). Phango and Netswera (2011) emphasized that the presence of traditional leadership in these projects is a sign of checks and balances on the part of quality of services.

Naidoo (2005) stated that public service delivery is crucial, and it must be the concern of communities through participation at all levels. Members should also be given a sense of ownership by making rules, strategies and the implementation of policies. A public servant must serve the public in a good manner. The underlying approach by the government is to create a good quality of life for every citizen in South Africa. The public services should be designed to satiate the public's needs and address their concerns.

Traditional leadership is the center of local development in a sense that they educate the local population on matters of development, and they also advise local councils on priority matters. They are the facilitators of development by mobilizing the support of the community in their locality when projects have been approved by the local government (Smith, 2008).

2.3 SKILLS DEVELOPMENT

The government introduced the Skills Development Act, to demonstrate the commitment that they have to uplifting the standard of living of poor citizens. The purpose was to improve life and competitiveness of workers, and to improve their work prospects. It was also created to improve service delivery. Skills training and development will increase the opportunities for the unemployed to find work. This is done through a number of agencies like the National Skills Authority, and National Skills Fund to mention a few (Skills Development Act 97, of 1998).

2.4 WARD COUNCILLORS

After the local government elections, elected councillors constitute a council of the municipality. The council is the governing structure which is the highest decision-making body of the municipality, as per the Municipality Structures Act of 2011. In terms of the Local Government Act of 1989, councillors have a range of roles to play, and this means both those promises they made to their communities and the stipulated strategic roles as outlined by their political party. Councillors have their legal authority inside council official meetings, and their obligation is to participate in decision making and to represent their communities. They are also expected to behave in such a manner that they are good ambassadors for their respective political parties. In order to do that, they are required to respect the community they represent. The communities have a right to know what is going on in council meetings and may attend those meetings. In order to perform these functions effectively, they should consider the diversity of interests in their communities and really act with integrity while observing the principles of good governance, (George, K, 2011).

Councillors play a huge role in accounting to their constituency and community. This accountability takes many forms as the legislatures, policy makers, strategists and financial overseers of the community. These are purely administrative procedures (George, 2011) The Constitution of South Africa (1996) states that local councillors are elected by the community during election period to govern and represent the people's aspirations and needs at the local government level. They stay in these seats for a five-

year term. Ward councillors are the faces of the political party that they represent in local government. The council will then elect a speaker, deputy mayor and the mayor respectively. They also elect the executive which is represented according to the proportional representative (PR) system. Proportional representation is an electoral system in which the distribution of seats corresponds closely with the proportion of the total votes cast for each party. *For example*, if a party gained 30% of the total votes, a perfectly proportional system would allow them to gain 30% of the seats. There are also proportional representative councillors (PR) in council; they are also deployed by the political party but were never elected. These PR councillors can be easily removed by their parties as per party resolutions (Constitution of South Africa, 1996).

Each councillor acts as the chairperson of a ward committee that is governed by the Municipal Structures Act. This committee is a statutory structure and serves to communicate between the council and the community. The councillors are to undertake strategic planning for the town, determine the council's finances and allocate the budget (KwaZulu-Natal Cooperative Governance and Traditional Affairs, 2016).

Councillors manage the community assets. They also represent their constituencies. Other councillors are chairpersons and deputies of portfolio committees inside the municipality, whose roles are to promote certain policies, housing, social services, schools, the environment and transport. Councillors are accountable to their constituency in particular, and the communities at large. In South Africa, local governments have the sole mandate to develop communities because they are closest to the people, (KwaZulu-Natal Cooperative Governance and Traditional Affairs, 2016).

Councillors are expected to observe ethical code of conduct because they signed an oath of office, they are also commissioners of oaths, and obey the principles of natural justice. These rules include procedural fairness, which is underpinned by the fact that all parties involved in discourse must be heard before a decision is made and the councillors must be free from bias. Councillors have a duty to deal with the challenges facing them in their respective wards. These are pure administrative duties assigned to them.

2.5 LOCAL GOVERNMENT FUNCTIONS

Burns (2013) was of the view that all government practices are based on certain principles that are clearly defined. It is clear that local government is to adhere to specifications in terms of administrative law, which will assist them to develop local communities.

Local Government powers are:

- To promote democratic and accountable government for local communities.
- To ensure the provision of services to communities in a sustainable manner.
- To promote social and economic development.
- To promote a safe and healthy environment.
- To encourage the involvement of communities and organizations in matters of local government.

2.6 SUMMARY OF THE CHAPTER

This chapter provides the legislative framework as well the working relationship of traditional leaders and ward councillors in rendering service delivery to community. The traditional authority's role is to manage, observe and monitor not only the behavior but also relationships in a traditional community that falls within the traditional authority jurisdiction while local authorities are preoccupied with service delivery. The insufficient consultation, and discussions between traditional leaders and ward councillors will lead to two centres of power and the Municipal Structures will encourage consultation and working together for the benefit of the poor and disadvantaged community. The Traditional leaders want to be recognized as the primary layer at local government and that Chief should be the executive heads to rural local government. The ward councillors in conducting projects should do so in prior consultation and participation of the traditional leaders in fact they should plan together in strategizing their way in development and a platform of working together for the best interest of community needs and service delivery. The preamble of the Municipal Structures Act (Act 2000) states that municipality needs to inform their daily interactions and relationships with communities they have been

mandated to serve and communities in rural areas are under the leadership of Traditional Leaders.

CHAPTER THREE

RESEARCH METHODOLOGY AND PROCEDURE

This study was undertaken using qualitative and quantitative research methods. Bless and Smith (2006) supported this stance by stating that qualitative and quantitative surveys are important as they determine how well statistics, data and graphs will be analysed. They indicate that, in some cases, quantitative measures would be meaningless unless supported by a qualitative argument.

3.1 QUALITATIVE AND QUANTITATIVE RESEARCH DESIGNS

3.1.1 Qualitative research

This is described as an approach rather than a particular design or set of techniques. Welman *et al.* (2005:188) mentioned that it is an umbrella phrase, covering an array of interpretive techniques which seeks to describe, decode, translate, and otherwise come to terms with the meaning of naturally occurring phenomena in the social world, used successfully in the description of groups, such as communities, and organisations.

Creswell *et al.* (2016:50) argued that qualitative research design is an exciting interdisciplinary situation made up of diverse perspective for generating knowledge. Edmonds and Kennedy (2017:142) pointed out that the aim of qualitative research is to reveal and understand things within a particular milieu, without attempting to infer any type of causation. Leedy and Ormrod (2010:136) stipulated that qualitative research studies would address one or more purposes,

In this study, questions were clearly defined which sought answers to the research questions. These questions were designed such that they would be able to give information about the roles of ward councillors and traditional authorities that exist in uMlalazi Municipality. Responses must give clarity to claims and assumptions, which would allow the researcher to make well informed conclusions.

A general rule is that the qualitative studies do not allow the researcher to identify cause-and-effect relationships. Creswell *et al.* (2016:53) argued that evident features of qualitative research are that they rely mostly on words rather than numerical data, and would use a meaning-based, rather than statistical form of data analysis. Leedy and Ormrod (2010) emphasised that this method is not confined to research problems involving people, but can also translate into natural species.

3.1.2 Quantitative research

The quantitative research examined communities, businessmen, churches, ward councillors, and traditional authorities. through statistical figures of research outcomes. This quantitative research was in tandem with the qualitative methods. Denzin (2011:569) agreed that, whether they are discipline, field, or practice based, qualitative and quantitative researchers do not share one approach but work as unit.

The data was analysed using descriptive statistics. The use of frequency tables and graphs were used to present the results. The Chi square test was used to see whether there is any significant difference in how the different communities from uMlalazi perceive the role of traditional leadership and ward councillors in development.

A Chi square test was used, on appropriate data, to see if there were any significant differences between males and females, in terms of how they perceive these roles. Creswell *et al.* (2016:274) stipulated that a chi-square belongs to non-parametric tests, and is only applied when the researcher wants to study the relationship between two variables. It tests whether variables are independent or dependent.

In the uMlalazi Traditional Authority there are 21 headmen, with their respective committees in their areas, and one chief (*inkosi*), who is a regent. In uMlalazi Municipality there are 27 municipal wards with 27 ward councillors, and in each ward, there is a ward committee, which is composed of 10 members from within the ward, 135 different churches, and 420 businesses. There are other areas that from part of uMlalazi under other traditional authorities but they are not part of uMlalazi traditional authorities. The researcher noted that, for example, the Zion Church is everywhere across the wards and is calculated in many times.

3.2 THE METHOD OF SAMPLING

The researcher used a stratified random sampling which allowed the researcher to divide the population into homogenous groups in the uMlalazi Municipality under Eshowe. The researcher recognised gender, and age when considering the stratified random sampling in order to minimise the variation.

The target population of this study was within the uMlalazi area, and it was made up of business traders, political leaders (ward councillors), traditional authority leaders, religious leaders and a few members of the community. Members in municipality were chosen randomly.

0	Ward No	Izigodi/Sub-Regions
Cluster 1	1	Mvuzane, Osungulweni, Gopotane
	2	Mamba, Sitilo
	3	Emkhwishimane, Esilambo
	4	Enkuzempunga, Endayini
Cluster 2	5	Ngudwini, Shayinja
	6	Samungu, Mombeni
	7	Nkanini, Mathibelana
	15	KwaKhoza, Emabhudla
Cluster 3	16	Nyezane, Makhilimba, Wombane
	17	Nhlababo; Maqhulu, Vekeza
	19	Nsingweni, Moyeni, Masundwini
	20	KwaSbhamu, Ebhadi, Ezingeni, KwaMakeqe, Doviyane, Masundwini, Island
Cluster 4	12	Maqedipuleti
	13	Nyanini, KwaMondi, Berea, Ezwelithini High School, Mosco, Galagala, Kwamfana
	21	Ezingwenya, Fohlweni, Kukhanyakufikile, Felisilwane (Emanyameni)
	22	Emanzamnyama, Qwayinduku
Cluster 5	8	Ntumeni, Gcininhliziyu
	9	Siphezi, Imbizo no1
	10	Nkume, Eziqwaqweni, Mandawe
	26	Ncemaneni, Shakaland, Matheku, Nomyaca
Cluster 6	14	Mpumaze, Mfenyana, Hologo
	23	Nteneshane, Ntshidi
	24	Nqoleni; Ndlangubo, Fasimba
	25	Habeni; Bhekeshowe; Maqhwakazi, Taptap, Matheku,
	27	Mandawe

Figure 3.1 (IDP 2016/2017)

UMlalazi has 27 electoral wards, with traditional sub regions, run by 73 *izinduna* (headmen), and the municipality is predominantly rural because huge acres of land belong to Ingonyama Trust Board. There are 14 traditional authorities whose tasks are to safeguard the land. On the business side, including at the bus and taxi ranks, Gingingindlovu KwaKhoza, and informal traders, (Mthunzini, Nqoleni and Osborne informal traders) were represented in the meeting where a presentation to introduce the research took place, and they constituted 436 business traders. Religions in uMlalazi include the Nazareth Church, the Roman Catholic Church, the Church of Nazarene, the Apostolic Church, the Zion Church, the Assemblies of God, the Anglican Church, and the Methodist Church. Some of these churches are spread out over areas but the researcher needed one third of participants from the religion side, which was the Roman Catholic Church.

In each ward in uMlalazi Municipality, there is a ward committee, which also represents their respective communities per ward. This committee is made up of ten community members of the ward which are were elected democratically from public meetings by municipal officials. It is the same structure from which members of the community were selected by stratified random sampling. A probability sampling method was used where everyone stood a chance to participate. Sample frames were then used to select heterogeneous samples, (Adams *et al.*, 2014).

Area	Population	Sample
Municipal wards	27	3
Traditional authority	14	1
Head men (Izinduna)	73	7
Churches	9	1
Business Traders	436	44
Community Members	270	27
Total	829	82

Figure 3.2 (UMLALAZI MUNICIPALITY IDP 2016/2017)

3.3 VALIDITY AND RELIABILITY OF INSTRUMENTS

Validity and reliability are benchmarks for quality (Hammond & Wellington, 2013). Adams *et al.* (2014) stated that the two mentioned items cannot work properly without the third one which is generalizability - they are all invaluable for a quantitative and qualitative research. Cresell *et al.* (2016) argued that a standardise instrument is made up of carefully choses items through validity and reliability.

3.3.1 Validity

The instrument that was used to collect data measured what it intended to measure. Participants were given enough time for explanations before the questionnaires were distributed. The reason, and the content for the research, were explained to participants and ambiguities were clarified. A session for questions and answers was opened to allow a proper understanding of the research concept. The questions of the questionnaire were designed to meet the objectives of the research. The questionnaires were administered to the sample size by the researcher.

3.3.2 Reliability

This is also defined as a process of administering the same instruments to different respondents from the same population and the findings are the same. It is divided into test and retest reliability, equivalent form reliability, split-half reliability, and internal reliability (Creswell, 2017).

The questions on all questionnaires were the same that were given to all the participants. Open-ended questions gave the exact responses regarding age, gender and duration of their residence in the area.

3.4 DATA COLLECTION INSTRUMENT

This study utilised self-administered questionnaires to collect data from the participants. Questionnaires consisted of section A and B. Section A consisted of structured questions and it was more quantitative. Section B consisted of open-ended questions, that allowed free responses to capture the opinions of the participants. These types of questions helped the researcher to obtain useful information such as people's perceptions regarding the role of ward councillors and traditional leaders in community development. The

quantitative data were analysed using the SPSS statistics software package and the qualitative data were analysed using thematic content analysis that was based on research questions. The questionnaire was written in English and was also interpreted into isiZulu to accommodate community members who were unable to read or understand English.

Adams, Khan and Raeside (2014:123) emphasised that questions should be concise and straight to the point. Open-ended questions are when respondents are given chances to express their feelings and views. Edmonds and Kennedy (2017) stated that the validity of the instrument is realised when it is applied because it then measures what it was designed to measure. They further articulated that a valid outcome of research would accurately answer all questions of the study.

3.5 DATA ANALYSIS

Responses from the collected data were encoded and analysed using the Statistical Package for Social Science (SPSS) software programme. This programme assisted the researcher to demonstrate responses in terms of males and females, and responses in terms of ages, and in terms of different places (Welman, Kruger & Mitchell, 2005). Open-ended questions were analysed using thematic content analysis (TCA) which is a descriptive presentation of a qualitative data. Thematic content analysis is a qualitative analytical method for identifying, analysing and reporting themes within data. This method gives details and abundant interpretation of data (Blanche, Durrheim & Painter, 2006).

3.6 LIMITATIONS OF STUDY

The study was undertaken at uMlalazi Local Municipality area, which is situated in Eshowe in KwaZulu-Natal (KZN) province in South Africa. This is a category B municipality that shares municipal executive and legislative authority in its area with a category C municipality within whose area it falls (Constitution, 1996). The municipality which covers 2 214km², and has three towns which are Gingindlovu, Mtunzini and Eshowe. It consists of agriculture (33%), tourism (10.1%), manufacturing (5%) economic

sectors. There is commercial farming in some parts of the land, but the most of the rural area lacks proper management and is underdeveloped. The researcher met with traditional councils, the municipal speaker and ward councillors to introduce the programme. Ward councillors are drivers of a public structure called a War Room, in which all ward stakeholders may be found. This was done to solicit support from all leaders available so that they would embrace the study. If the researcher did not obey or display compliance with practices of such structures, there may have been obstacles in conducting the research. There were no limitations with regards to the availability of financial resources in order to make the research possible.

3.7 INTENDED CONTRIBUTIONS

The intended contribution of the research was to add to the literature available on the relationships that exist between tribal leaders and elected municipal leaders. Another intention was to create healthy and sound relations among traditional leaders, businesses, municipalities, religions, ward councillors, and communities, in order to develop uMlalazi area. The research could identify gaps and flaws in relationships, which might better their work relations.

3.8 ETHICAL CONSIDERATIONS

Adams *et al.* (2014:127) stated that in all surveys, ethical procedures must be followed. Part of ethical issues is not to endanger participants, and informed consent is therefore mandatory. Respondents have a right not to participate. Confidentiality must always be upheld and data collected by questionnaire must be destroyed. Research should be conducted with honesty and with integrity. If the research is not conducted ethically, it means it was conducted fraudulently, which is against ethics and must be avoided at all costs. Sage and John (2010:41) mentioned that a researcher will always be confronted with ethical issues at every step of research

The researcher made sure that all such stipulations were adhered to during the proceedings of the research. No unfavourable remarks or harmful statements were

directed to any government officials, business traders, religions, politicians, members of the communities, traditional authorities' leaders or departments of the uMlalazi Municipality. This was not a castigatory exercise but a formal study to provide guidelines for improvement or to use initiatives as models of community life's improvement.

Sage and John (2010:41) mentioned that the researcher must inform the respondents, and they may reflect and decide to consent or not. All precautions have been adhered to, so that confidentiality is maintained at all levels. An ethical clearance certificate was awarded that warranted the researcher to proceed with the study - The UZREC no 171110-030 PGM 2017/397 was issued on the 20th September 2017.

3.9 CHALLENGES ENCOUNTERED

The researcher approached traditional councils and different traditional courts several times but could not progress. Only on the fourth time, the researcher managed to secure an opportunity to discuss this research with traditional headmen. The research involved people who hold authority in their respective areas. Literature is scarce and the information is hard to find.

The respondents were not willing to participate on the basis that they did not trust the researcher. Others mentioned that such research is made to mislead or misrepresent communities. The researcher was told to leave until such time when they would be able to convene a meeting to discuss whether they would allow the research to proceed or not in their areas. A copy of a questionnaire was left behind as per their request so that they could satisfy themselves with the content.

A researcher had made several phone calls to municipal officials in uMlalazi to secure a meeting. A municipal official requested that the researcher proof that he was a student before they committed themselves to the research. After the submission of those documents, the researcher received a permission to conduct a research in uMlalazi municipality. When the researcher arrived at their municipal offices in uMlalazi, he was given a list of ward councillors so that an appointment can be made in person. The timing was not perfect because it was the time for by-elections to replace a ward councillor who

had died, and political parties were busy conducting their campaigns. The researcher had to be patient.

Businesses were always busy and they were only interested in something that would support and expand their sector. Community members would not easily trust strangers to conduct research without being given permission from traditional leadership. Of the 82 administered questionnaires, 10 questionnaires did not come back. The researcher was left with 72 questionnaires

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 INTRODUCTION

The purpose of this chapter is to present the results of the data analysis, which transformed the raw data, obtained from the study, into meaningful facts. The participants in the study were ward councillors, traditional authorities, business traders, religious leaders (churches), headmen (*izinduna*) and community members, who were also ward committee members. The chapter discusses the demographic data of the participants, and then discusses the main objectives of the study.

4.1.2 Demographic profile of the respondents

The respondents were required to respond to structured questions relating to personal information such as employment, gender, age, the area or region led, number of years leading, and ethnic group. These structured questions were meant to determine the relationships between the demographic characteristics and the purposes for the services rendered.

The interpretations and analysis of variables are given in a graph, and information is deduced from tables. These graphs form part of the explanation that gives a clarity in quantities and percentages.

Table 4.1 Demographic profile of the respondents

Variables of biographic data		
Variables	Frequency	%
Employed		
Yes	33	46
No	39	54
Total	72	100
Gender		
Female	50	69
Male	22	31
Total	72	100
Age		
15-19 yrs	6	8.3
20-25 yrs	4	5.6
26-30 yrs	14	19.4
31-35 yrs	22	30.6
36 and above	26	36.1
Total	72	100

4.1.3 Classification of respondents according to employment

The results in Table 4.1 show that 39 (54%) of the respondents are unemployed while 33 (46%) are employed. These findings suggest that areas or regions under ward councillors and traditional leadership in uMlalazi Municipality are led by a higher number of unemployed and with a lower number of employed.

4.1.4 Classification of the respondents according to gender

The results in Table 4.1 indicate that there are more female (69%) than male (31%) respondents in the sample group. Interestingly, there are more women leaders in the areas or regions of uMlalazi local municipality. It can be concluded that this study was represented by men and women. It should also be noted that community members in this study are also ward committee members

4.1.5 Distribution of the respondents by age

The majority of respondents (36.1%) were from 36 above years of age, while 31-35 years of age followed thereafter with 22 respondents (30.6%), which were followed by respondents were between the ages of 26-30 years which made (19.4). The ages between 15-19 years were 8.3%, and only 5.5% were 20-25 years. The results show that the study is well represented in terms of ages.

4.1.6 Area or region in which you lead

It was important for this study to uncover the different areas or regions where the leaders are serving. The participants were asked to indicate the areas where they serve.

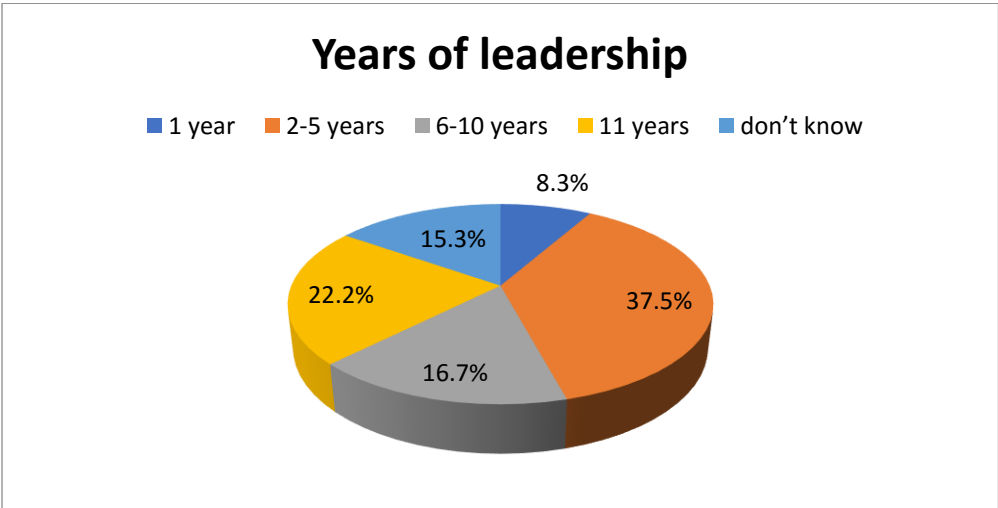
Table 4.2 Area or region leadoff respondents

Area or region	
Variables	Frequency
Ward 1	2
Ward 2	2
Ward 3	3
Ward 4	1
Ward 5	2
Ward 6	1
Ward 7	1
Ward 8	1
Ward 9	1
Ward 10	6
Ward 13	1
Ward 14	1
Ward 15	2
Ward 16	1
Ward 17	2
Ward 18	1
Ward 19	1
Ward 20	1
Ward 21	1
Ward 22	1
Ward 23	1
Ward 24	2
uMlalazi municipality	7
Dangweni	9
Impaphala	1
Mombeni	1
Kwamfana	1
Not applicable	18

Table 4.2 shows that all the areas or regions were covered as intended by the study. It was noted that some participants felt that there was no need to answer the question on where they were serving. The last column of table 4.2., there were respondents who did not indicate areas where they reside and that is the reason they appear as “not applicable”.

Table 4.3 Number of years being a leader

Number of months or years leading		
Variables	Frequency	Percentage %
1 month to 1 year	6	8.3
2-5 years	27	37.5
6-10 years	12	16.7
11 years and above	16	22.2
Don't know	11	15.3



Graph 4.1

The majority of the respondents (37.5%) worked as leaders for a period of 2-5 years, followed by 22% of the respondents who had worked 11 years and above. Additionally, 16.6% of the respondents worked 6-10 years and 8.3% have worked only 1 month to 1 year, and 11 (15.3) respondents did not answer this question.

4.1.7 Ethnic group

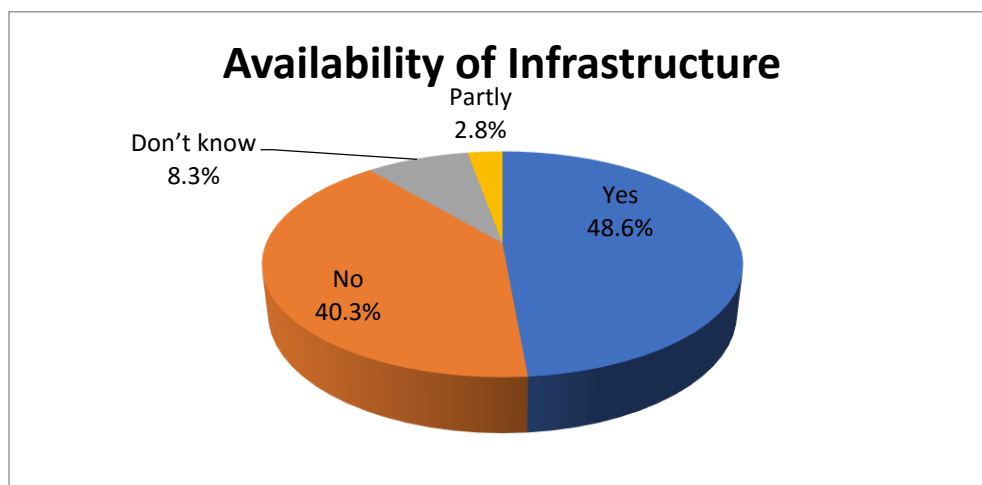
In the Umlalazi Municipality and the surround, the area is predominantly black. The researcher felt that such valuable information be known, and all the participants were indigenous to the area or region. All 72 participants (100%) were from the said area

4.1.8 Availability of infrastructure

The respondents were required to state if they had infrastructure available in their areas or regions where they were leading. The purpose of this question was to identify the infrastructures they are using. The table below shows whether there is infrastructure available or not.

Table 4.4 Is there any infrastructure?

Availability of infrastructure		
Variables	Frequency	Percentage %
Yes	35	48.6
No	29	40.3
I do not know	6	8.3
Partly	2	2.8



Graph 4.2

What is shown in Table 4.4 is that the majority of the respondents (48.6%) had infrastructure in their areas or regions but this was closely followed by 40.3%, who

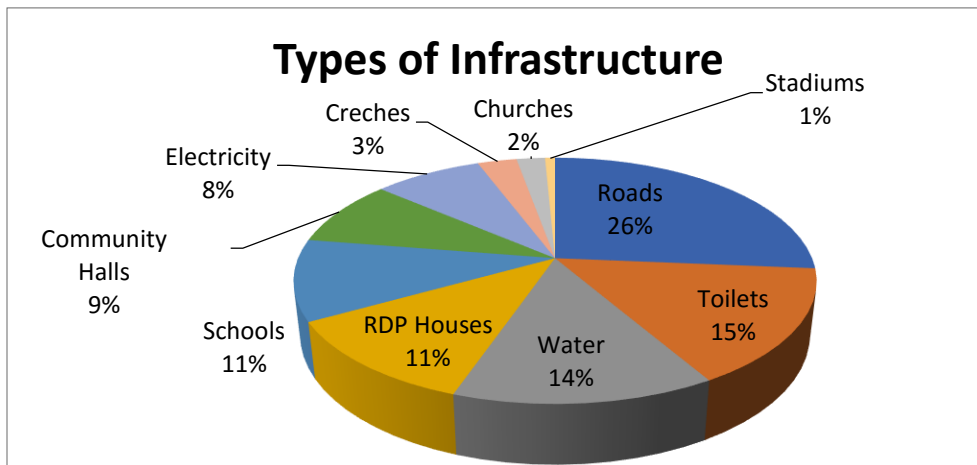
indicated that they had no infrastructure in place. Additionally, 8.3% of the respondents reported that they do not know if infrastructure was available and only 2.8% indicated that infrastructure was partly available.

4.1.9 Type(s) of infrastructure available

Table 4.5 Availability of infrastructure

Types of infrastructure		
Variables	Frequency	Percentage %
Roads	36	50
Toilets	21	29
Water	19	26
RDP houses	16	22
Schools	15	20.8
Community hall	12	16.6
Electricity	11	15.2
Crashes	4	5.5
Churches	3	4
Stadium	1	1.4
Malls	2	2.7

The table above represents multiple responses.



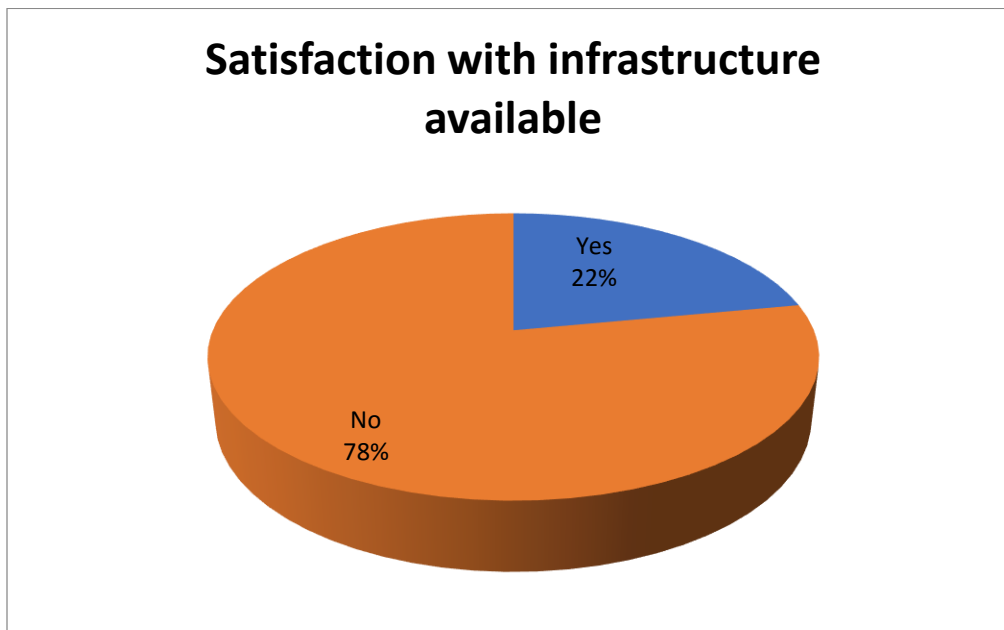
Graph 4.3

The table above shows that roads (50%) were the predominant infrastructure in the area or region. Other major infrastructure was toilets (29%), followed by water (26%), RDP

houses (22%), and schools (20.8%). Other infrastructures, which were less available, were community halls (16.6%), electricity (15.2%), crèche (5.5%) and churches with a score of 4%. Only 1.4% was a stadium.

Table 4.6 Satisfaction with infrastructure available

Satisfaction with infrastructure available		
Variables	Frequency	Percentage %
Yes	16	22
No	56	78
Total	72	100



Graph 4.4

Of the respondents 78% indicated that they were not satisfied with the infrastructure they had and only 22% said they were satisfied. The results show that there is a need to improve the availability of infrastructure.

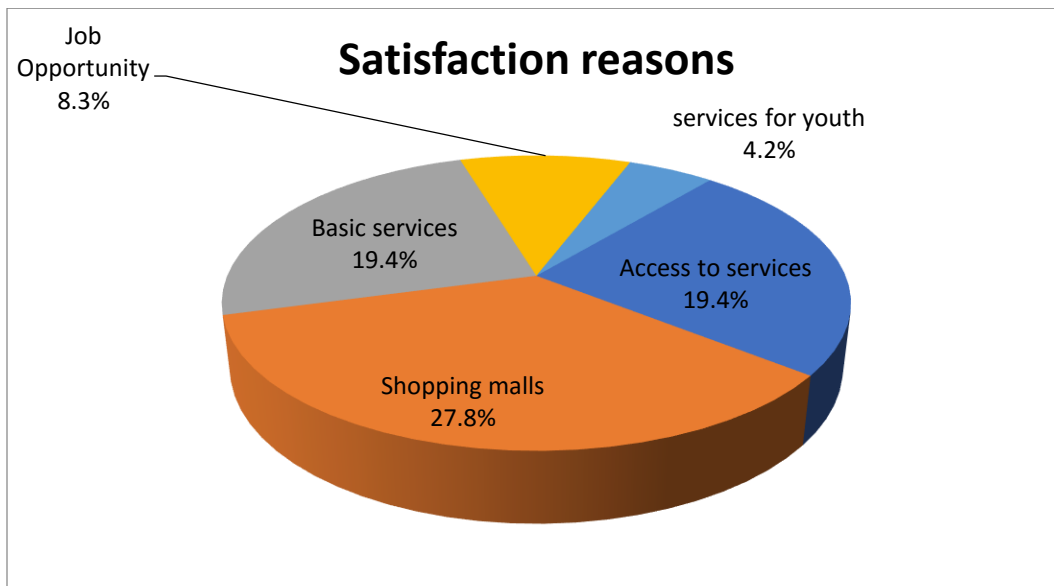
4.1.10 Reasons why infrastructure is satisfying

The 16 of the 72 participants (22%) who indicated that they were satisfied with the infrastructure were asked to give reasons for their satisfaction. Table 4.7 gives the summary of their views.

Table 4.7 Reasons why infrastructure is satisfying

Satisfaction reasons		
Variables	Frequency	Percentage
Easy access to services	14	19.4
Shopping malls are easily reached	20	27.8
Basic services are within the reach	14	19.4
Job opportunities	6	8.3
Services are provided to the youth	3	4.2
Don't know	15	20.8

The table above represents multiple responses.



Graph 4.5

It can be observed in Table 4.7 that 90% of the participants were of the view that the reason why infrastructure was satisfying was that shopping centres could be easily reached. Other satisfying services were that basic services were within their reach and that there was easy access to services, with a score of 63.6% each. Of the respondents, 27% indicated that the availability of jobs was the reason why infrastructure was satisfying. Only 13.6% said services were provided to the youth.

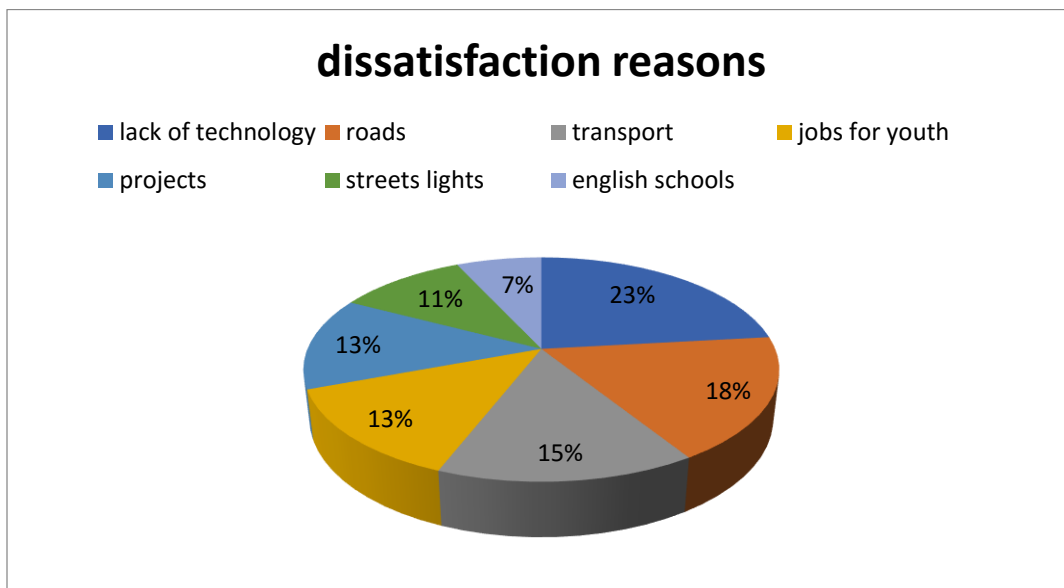
4.1.11 Reasons why infrastructure is not satisfying

The 56 (78%) of the 72 participants who indicated that they were not satisfied with the infrastructure were asked to give reasons why they were not satisfied. Table 4.8 gives the summary of their views.

Table 4.8 Reasons why infrastructure is not satisfying

dissatisfaction reasons		
Variables	Frequency	Percentage
Lack of technology	47	65.2
Roads are too far from people	36	50
Lack of government transport	30	41.7
Lack of job opportunities for the youth	27	37.5
Lack of community projects	27	37.5
Lack of proper lights on the streets	21	29.2
Shortage of English medium schools	14	19.4

The table above represents multiple responses.



Graph 4.6

It can be observed in Table 4.8 that 83.9% participants opined that the lack technology is the main reason for infrastructure not being satisfying, while 64% said roads were too far from people and 53% indicated that the lack of government transport was the problem. A

pressing issue was the lack of job opportunities for the youth, with a score of 48%, while another 48% said lack of community projects was a problem. It was also observed that 37.5% of the participants said there was a lack of proper lights on the streets. Lastly, only 25% said there was a shortage of English medium schools in the area.

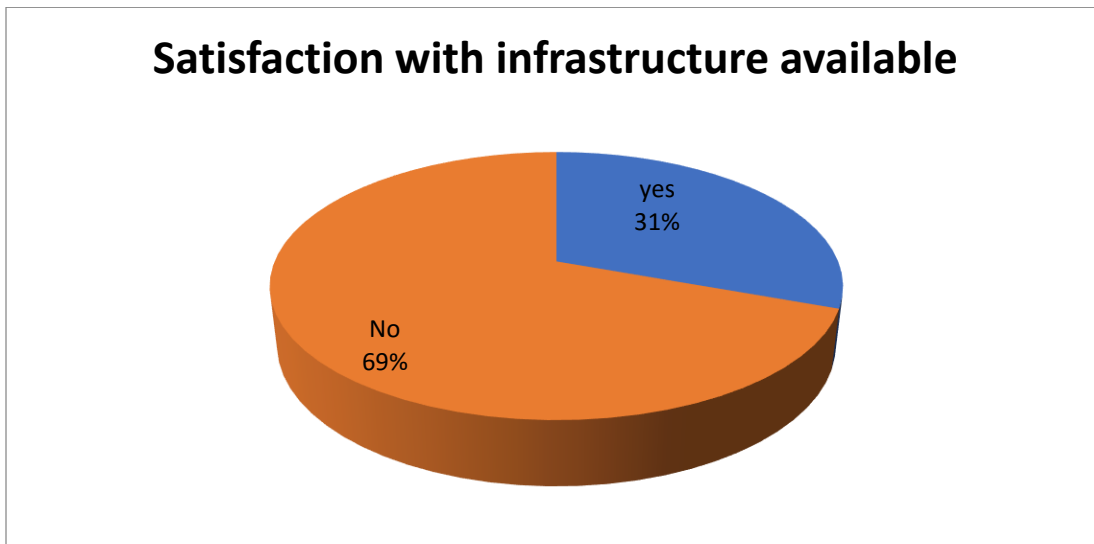
4.1.12 Satisfaction with the developmental standards in uMlalazi municipality

All the respondents were asked to state if they were satisfied with the developmental standards at uMlalazi Municipality. This question was asked in order to identify gaps if available. Table 4.9 below summarises the results.

4.1.13 Satisfaction with the developmental standards in uMlalazi municipality

Table 4.9 Satisfaction with development standards

Satisfaction with infrastructure available		
Variables	Frequency	Percentage %
Yes	27	31
No	45	69
Total	72	100



Graph 4.7

It may be observed in Table 4.9 that 62.5% participants were of the opinion that they were not satisfied with the developments in area of uMlalazi municipality, while only 27.5% said that they were satisfied.

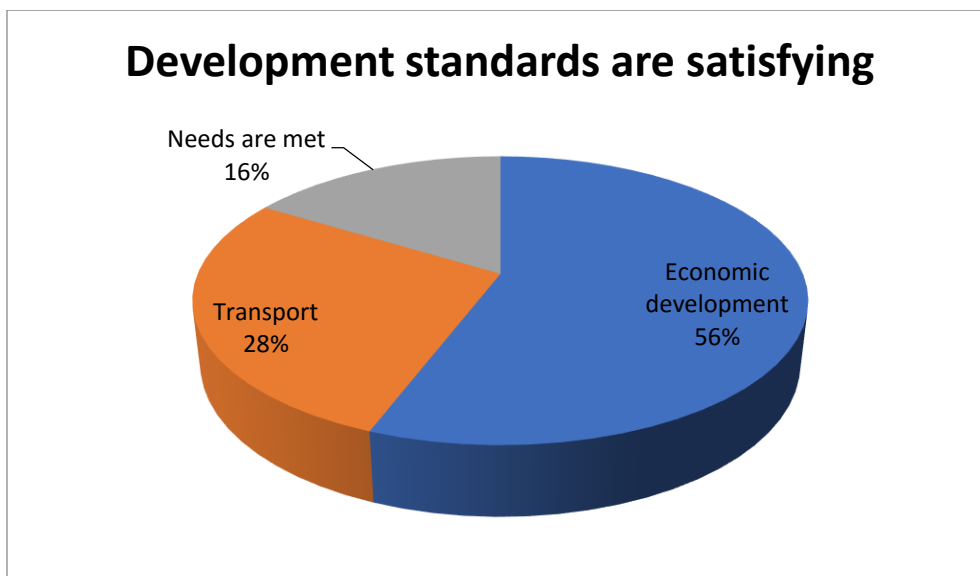
4.1.14 Reasons for satisfaction with development standards

The 27 (27.5%) of the 72 participants, who indicated that they were satisfied with the development standards, were asked to give reasons why they were satisfied. Table 4.10 gives the summary of their views.

Table 4.10 Reasons why the development standards are satisfying

Satisfaction reasons		
Variables	Frequency	Percentage
We have good economic development	24	56
Our children are provided with transport	12	28
The needs of the people are always met	7	16

The table above represents multiple responses.



Graph 4.8

It can be observed in Table 4.10 that 88.8% of the participants were of the view that the reason why they were satisfied with development standards was because there has been good economic development. Other participants said that their children were provided

with transport with a score of 44.4%. The last group of participants said the needs of the people were always met with a score of 25.9 per cent.

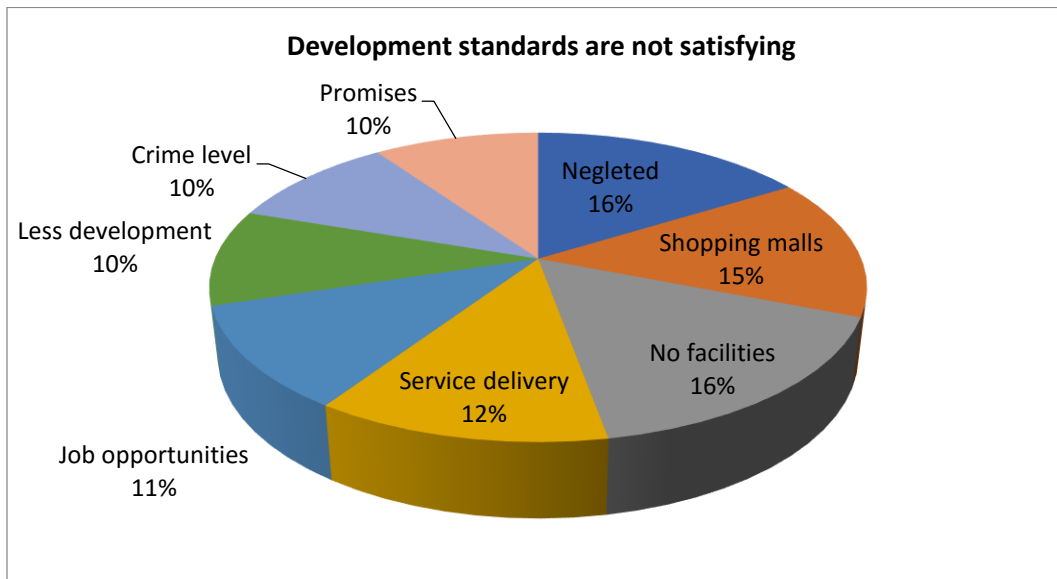
4.1.15 Reasons for not satisfied with development standards

The 45 (62.5%) of the 72 participants, who indicated that they were not satisfied with the development standards, were asked to give reasons why they were not satisfied. Table 4.11 gives the summary of their views.

Table 4.11 Reasons why the development standards are not satisfying

Satisfaction reasons		
Variables	Frequency	Percentage
UMlalazi municipality is always neglected (e.g. complaints logged but never attended)	45	100
Lack of shopping centres (e.g. mall)	41	91
There are no facilities for recreational use	45	100
Service delivery is for a few and are politically favoured	34	75.5
There are far less job opportunities	30	66.6
Some areas are far less developed	28	62
Level of crime is high	28	62
Our government gives us empty promises	27	60

The table above represents multiple responses.



Graph 4.9

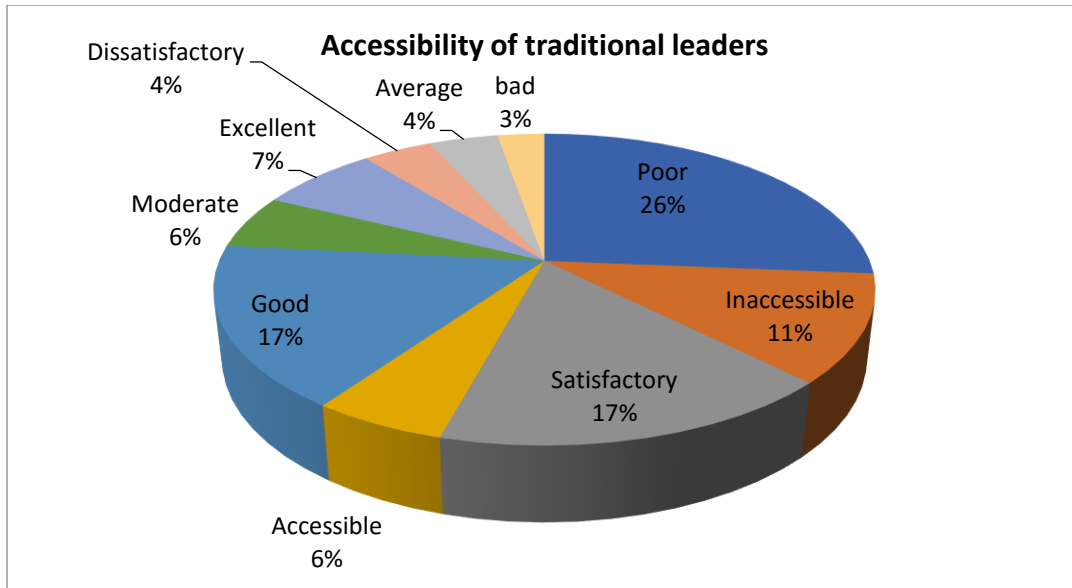
It can be observed in Table 4.11 that 100% of the participants felt that development standards were not satisfying because their municipality is always neglected, even if complains are logged, with a score of 100%, and other participants revealed that there are no facilities for recreational use, with a score of 100%. Other participants said there was a lack of shopping centres (e.g. mall), with a score of 91%, closely followed by service delivery was for a few and was politically favoured, with a score of 75.5%. Of the respondents, 66.6% said there were far less job opportunities and 62% reported that some areas were far less developed. Another 62% participants stated that the level of crime was too high. Only 60% of the participants reported that government made them empty promises.

4.1.16 Rating the accessibility of traditional leadership

The respondents were asked to rate the accessibility of traditional leadership in uMlalazi Municipality. This question was asked in order to see if the leaders are there to assist community members. Table 4.12 below discusses the results.

Table 4.12: Rating the accessibility of traditional leadership in the community.

Variables	Frequency	Percentage
Poor	19	26.3
Inaccessible	8	11.1
Satisfactory	12	16.6
Accessible	4	5.6
Good	12	16.7
Moderate	4	5.6
Excellent	5	6.9
Dissatisfactory	3	4.2
Average	3	4.2
Bad	2	2.8
Total	72	100



Graph 4.10

The survey results indicate that 26% participants said that the accessibility of traditional leadership was poor, while 16.6% said it was satisfactory and the other 16.6% said it was good. There were 11% participants who indicated that traditional leaders were un-accessible, while 6.9% said it was excellent and 5.5% said it was moderate. Additionally, 4% of participants said accessibility of traditional leaders was dissatisfactory and another 4% said it was average. Only 2.7% said it was bad.

4.1.17 Rating the accessibility of the ward councillor in the community

Table 4.13 Rating the accessibility of ward councillors

Variables	Frequency	Percentage
Better	3	4.2
Satisfactory	5	6.9
Good	35	48.6
Excellent	15	20.8
Poor	11	15.3
Available	3	4.2
Total	72	100%

It is observed in Table 4.13 above that 48.6% participants are of the view that the accessibility of ward councillors in the community was good, and only 20.8% said it is excellent. Noticeably, 15% participants said the accessibility of ward councillors was poor, while 6.9% said it is satisfactory. Additionally, 4% of participants said accessibility of ward councillors was noticeable and another 4% said that they were always available.

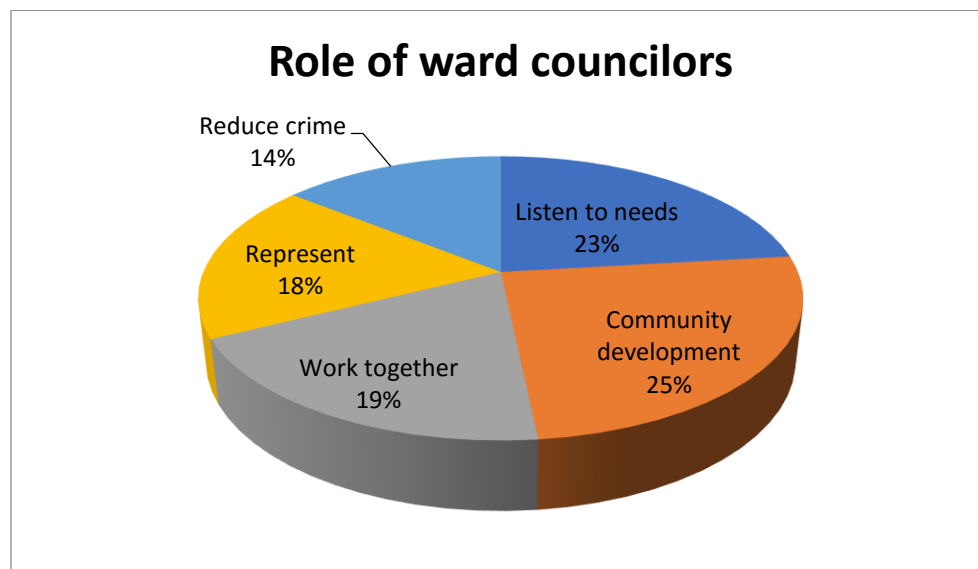
4.1.18 The role of ward councillors in the community

The respondents were asked to state the role of ward councillors in the community. This question was asked in order to observe the services rendered by ward councillors in the community. Table 4.14 below shows the results.

Table 4.14: The role of ward councillors in the community

Variables	Frequency	Percentage
To listen to the needs (complaints) of the people and pass them further to higher authorities	47	65
To ensure that community development is implemented	51	70.8
To work together with the community	39	54
To be the speakers of the community	37	51
To reduce crime in the community	29	40

The table above represents multiple responses.



Graph 4.11

It is observed in Table 4.14 that 70.8% of the participants said the role of ward councillors in the community was to ensure that community development was implemented and 65% participants said ward councillors should listen to the needs of the people and pass them further to higher authorities. Of the respondents, 54% indicated that ward councillors were responsible to work together with the community, while 51% said they should be speakers of the community. Only 40% of the participants said their role was to reduce crime in the community.

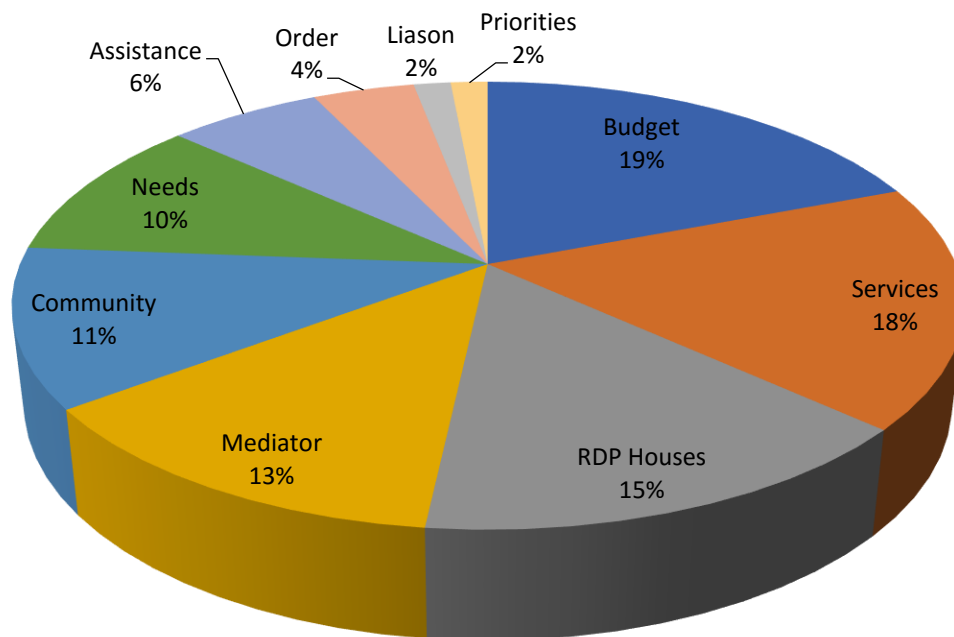
4.1.19 The role of ward councillors in the planning of infrastructure development

Table 4.15 Infrastructure development

Variables	Frequency	Percentage
They should be involved in the budget allocated for community development	37	51.4
Encourages the municipality to deliver services to the community	35	48.6
To coordinate people so that they may have inputs in the provision of the RDP houses	29	40.3
Should be the mediator of the community and the municipality	25	34.7
To advocate for the community in terms of taking their inputs for infrastructure implementation	22	30.5
They make follow up on the requested needs and follow-up until they reach the municipality	20	27.8
They should assist people to get houses	12	16.7
Makes sure that everything is in order and runs accordingly	8	11.1
They are liaising between the community and the council	3	4.2
To prioritize on the most needs of the people	3	4.2

The table above represents multiple responses.

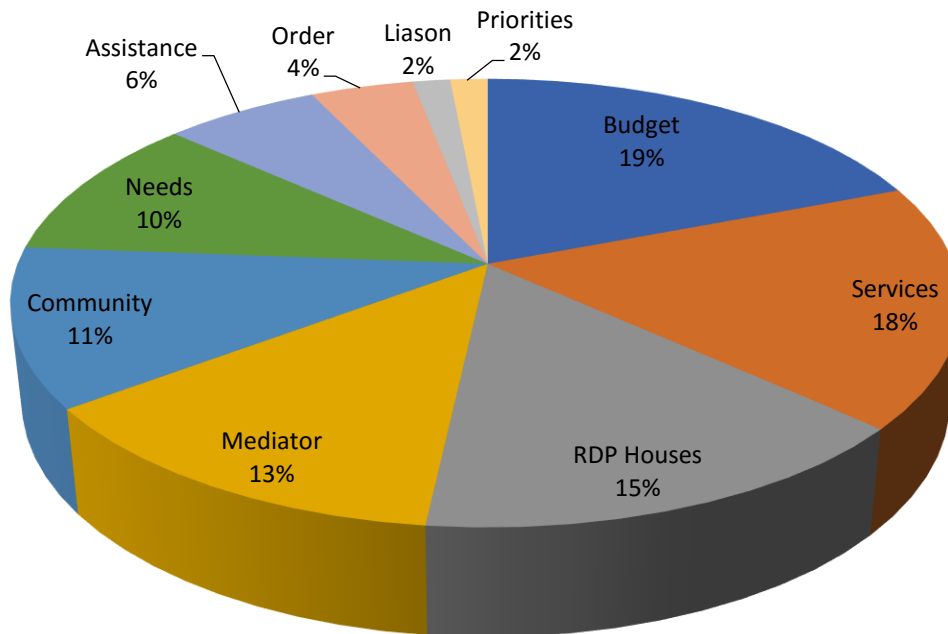
The role of ward councilor in planning of infrastructure development



Graph 4.12

It may be observed in Table 4.15 that more than 51% of the participants indicated that the role of ward councillors in planning of infrastructure development was to be involved in the budget allocated for community development, while 48.6% said ward councillors should encourage the municipality to deliver services to the community, closely followed by 40.3 participants who said they coordinate people so that they may have an input in the provision of RDP houses. Other 34.7% participants said ward councillors must be mediators of the community by giving their input for infrastructure implementation. 30.5% of participants said ward councillors must advocate for the community in terms of taking their inputs for infrastructure implementation, and 27.8% participants indicated that they must follow-up on the requested needs and ensure that they reach the municipality. There were also 16.6% participants who said they should assist community members to get houses, while 11.1% said they should make sure that everything is in order and ran well. Only 4.2% said they were liaising between the community and the council and another 4.2% said they prioritized on the most needs of the people.

The role of ward councilor in planning of infrastructure development



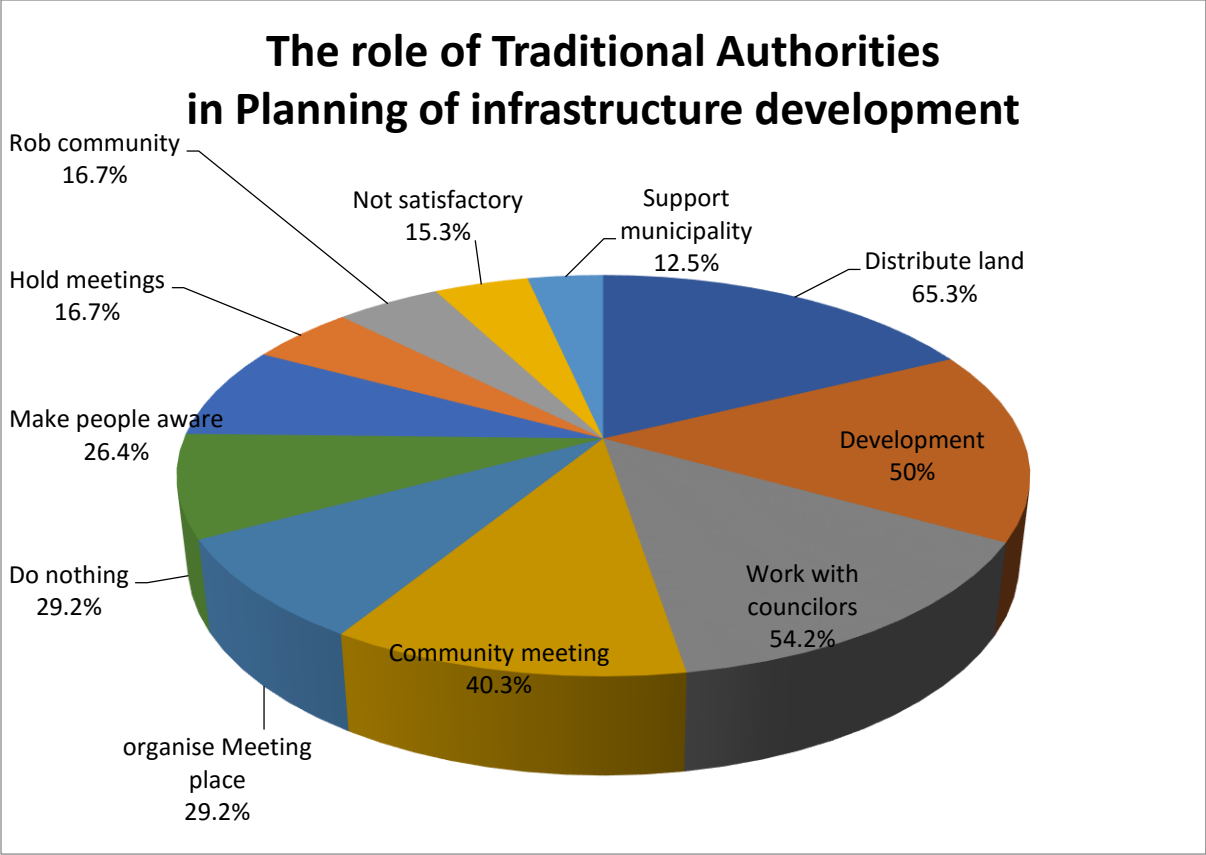
Graph 4.13

4.1.20 The role of traditional leadership in the planning of infrastructure development

Table 4.16 The role of traditional leadership in the planning of infrastructure development

Variables	Frequency	Percentage
They distribute land	47	65.3
They work hand in hand with ward councillors	39	54.2
They allow the development to come to the people	36	50
They attend community meetings about infrastructure	29	40.3
They pick the place where meetings or the planning of the infrastructure development will be	21	29.2
They do nothing	21	29.2
They make the community members aware of developments taking place in their area	19	26.4
They hold meetings with community members and address problems if there are any	12	16.7
They rob community people their land and money	12	16.7
They are not doing a satisfactory role	11	15.3
They support the municipality not the community	9	12.5

The table above represents multiple responses.



Graph 4.14

It is observed in table 4.16 that 62% participants indicated that the role of traditional authorities in the planning of infrastructure development is to distribute land, while 54% said they work hand in hand with ward councillors. Fifty percent said they allow development to come to the people and 40% said they attend community meetings about infrastructure in the community.

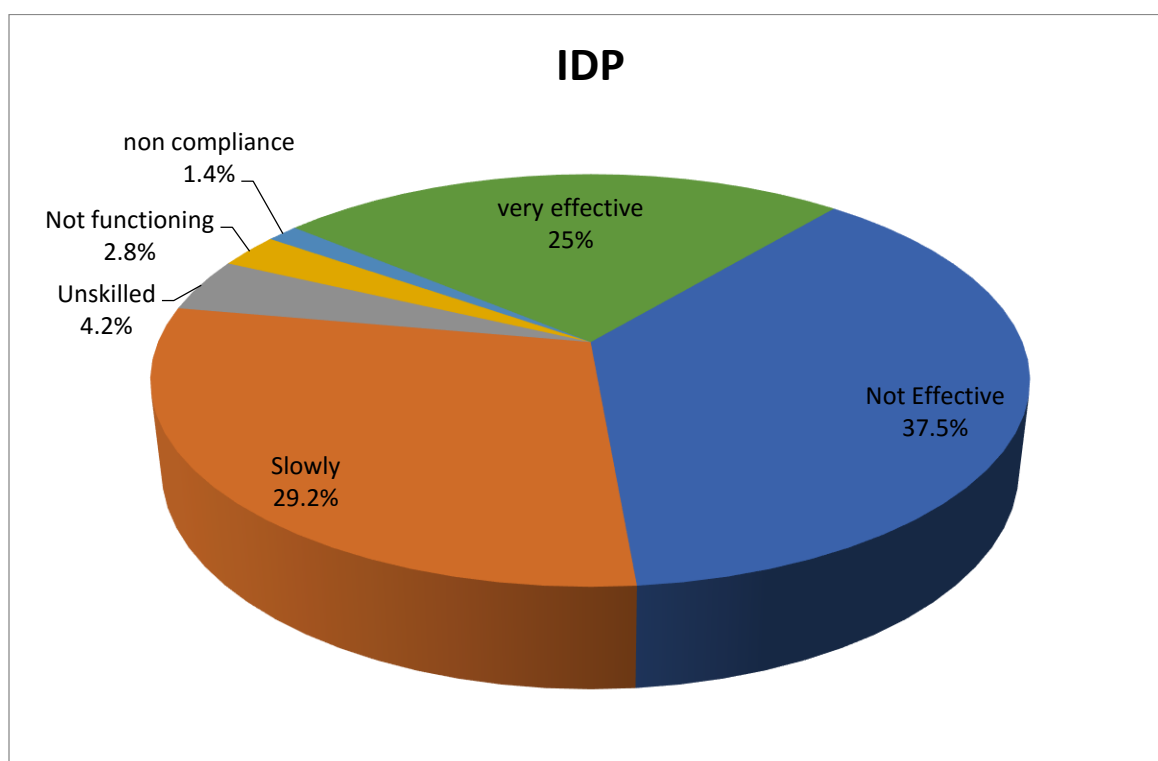
Twenty-nine per cent said that they pick the place of where meetings or the planning of the infrastructure development will hold another 29% said traditional authorities do nothing. Other participants said they make the community members aware of developments taking place in their area, with a score of 16.6% and another 16.6% said traditional authorities rob community members their money and the land.

Fifteen per cent said they are doing a satisfying job in communities. Only 12.5% said they support the municipality not community members.

4.1.21 The effectiveness of the IDP programme in community development

Table 4.17 The effectiveness of the IDP programme in community development

Variables	Frequency	Percentage
It is not effective	27	37.5
It is slowly implemented	21	29.2
They employ unskilled people	3	4.2
It is not functioning properly for the community	2	2.8
It does not comply to the needs of the people	1	1.4
It is very effective in community development	18	25



Graph 4.15

It can be observed in table 4.17 that 37.5% of the participants do not find the IDP effective in community development while 29% of them noticed a slow implementation of the IDP programme. Twenty-five 25 percent of the participants found the IDP programme very effective in community development and 4% of the participants indicated that they have employed unskilled people in the programme. Then 2.7% of the participants stated that

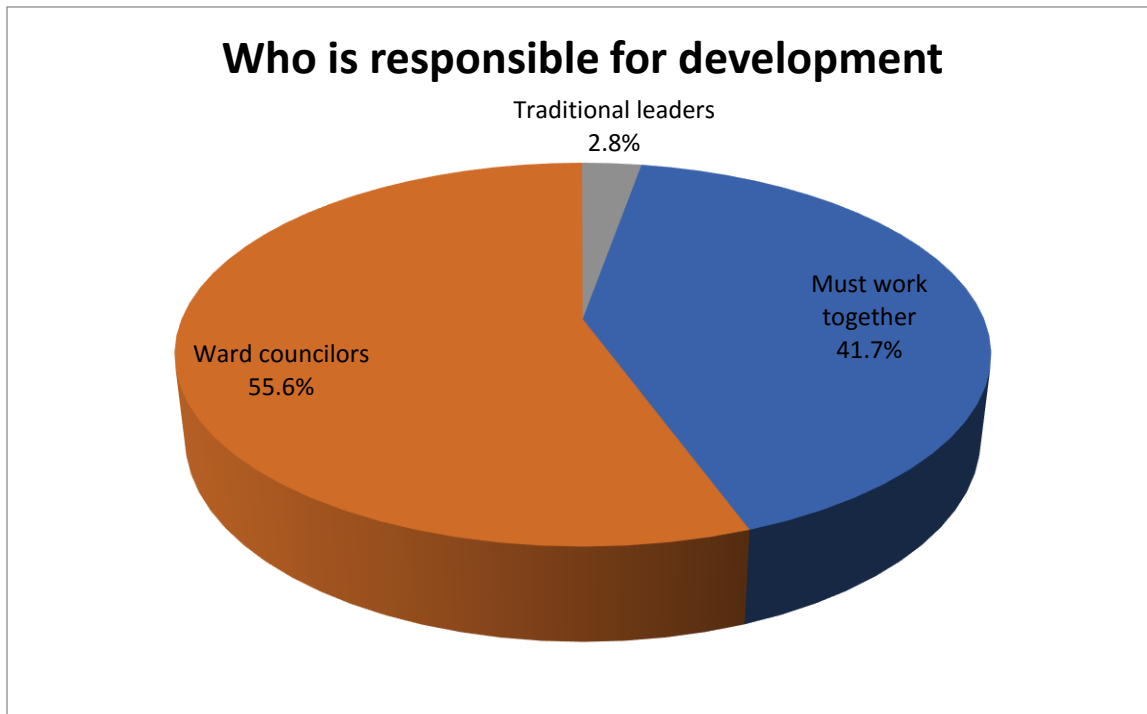
the programme is not functioning properly for their community and only 1.4% reported that it does not comply with the needs of the people

4.1.22 who is responsible for area development between the traditional leaders and ward councillorss

The respondents were asked to give views and reasons who is responsible for area development between the traditional leaders and ward councillorss. Table 4.18 below discusses the results.

Table 4.18: Who is responsible for area development between the traditional leaders and ward councillorss?

Variables	Frequency	Percentage
Both they must work together to develop the area	30	41.7
Ward councillorss have more connections	40	55.6
Traditional leaders have more knowledge about the community	2	2.8



Graph 4.16

It may be observed in table 4.18 that the participants thought that ward councillors were the ones responsible for development more than the traditional leaders, with a score of 55.5%, because they have connections, while 41.6% participants indicated that both ward councillors and traditional leaders are responsible for area development. Notably, only 2.8% stated that traditional leaders have more knowledge about the community.

4.1.23 Noticed positive infrastructural developments for the past five years

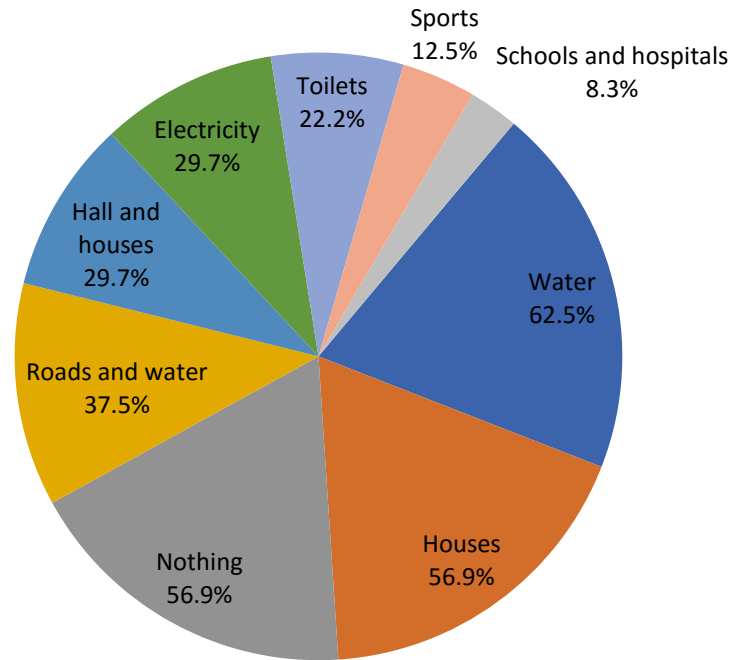
The establishment of Local Government made infrastructural development a programme. Before that, water was derived from the river and ponds, candles were used to provide lights and there were no street lights in the rural areas of Umlalazi, roads were not conducive for road-users in rural and township.

Table 4.19 Positive infrastructure developments for the past five years

Variables	Frequency	Percentage
The provision of water to the ward	45	62.5
Building of houses	41	56.9
Nothing	41	56.9
Building of roads and water supply	27	37.5
Community hall and houses	21	29.7
Electricity	21	29.7
toilets	16	22.2
Sports facilities have been provided	9	12.5
Schools and hospitals renovation	6	8.3

The table above represents multiple responses.

Infrastructure developments



Graph 4.17

According to table 4.19, 62.5% of the participants noticed a positive development for the past five years in the provision of water to the ward. Also, 56.9% of the participants noted that there were RDP houses being built. In contrast, the exact same percentage, 56.9% of the participants, indicated that nothing noticeable had taken place in terms of infrastructural development. There were 37.5% participants who pointed out that the building of roads and supply of water had taken place as part of community development in their area. A further 29% of the participants, respectively, said that electricity and toilets were also provided in the last past five. A small percentage of 22% participants reported a provision of sports facilities, and only 8.3% participants mentioned that schools and hospitals were renovated.

4.1.24 Views on the Batho Pele principles

The participants were asked to state if any Batho Pele principles were in place. This question was meant to measure the effectiveness of Batho Pele principles in the community. Table 4.20 summarises the results.

Table 4.20 Views whether Batho Pele principles are in place in their local community or not

Variables	Frequency	Percentage
NO	40	55.6
YES	32	44.4

It can be observed in Table 4.20 that participants felt that the Batho Pele principles are not in place, with a score of 55.5%, and only 44.5% of the participants found the principles of Batho Pele in place in their community.

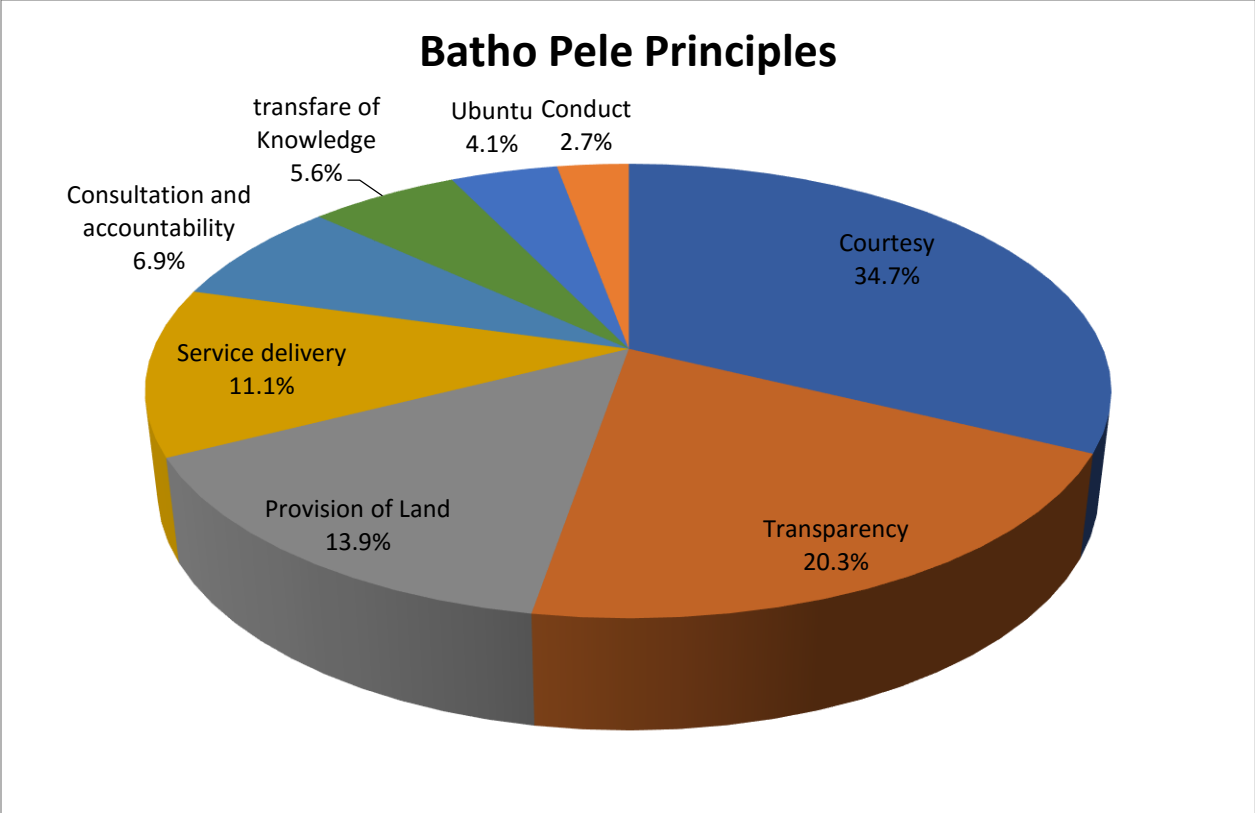
4.1.25 Batho Pele principles

The 32 (44.5%) of the 72 participants who indicated that Batho Pele principles are in place, were asked to identify those principles in place. Table 4.21 gives the summary of their views.

Table 4.21 Batho Pele Principles

Variables	Frequency	Percentage
Courtesy	25	34.7
Transparency	15	20.3
Provision of land to stay and gardens for every house	10	13.9
The service delivery has put the community first	8	11.1
Consultation and accountability	5	6.9
Transfer of knowledge	4	5.6
Ubuntu	3	4.1
The way people conduct themselves is good	2	2.7

The table above represents multiple responses.



Graph 4.18

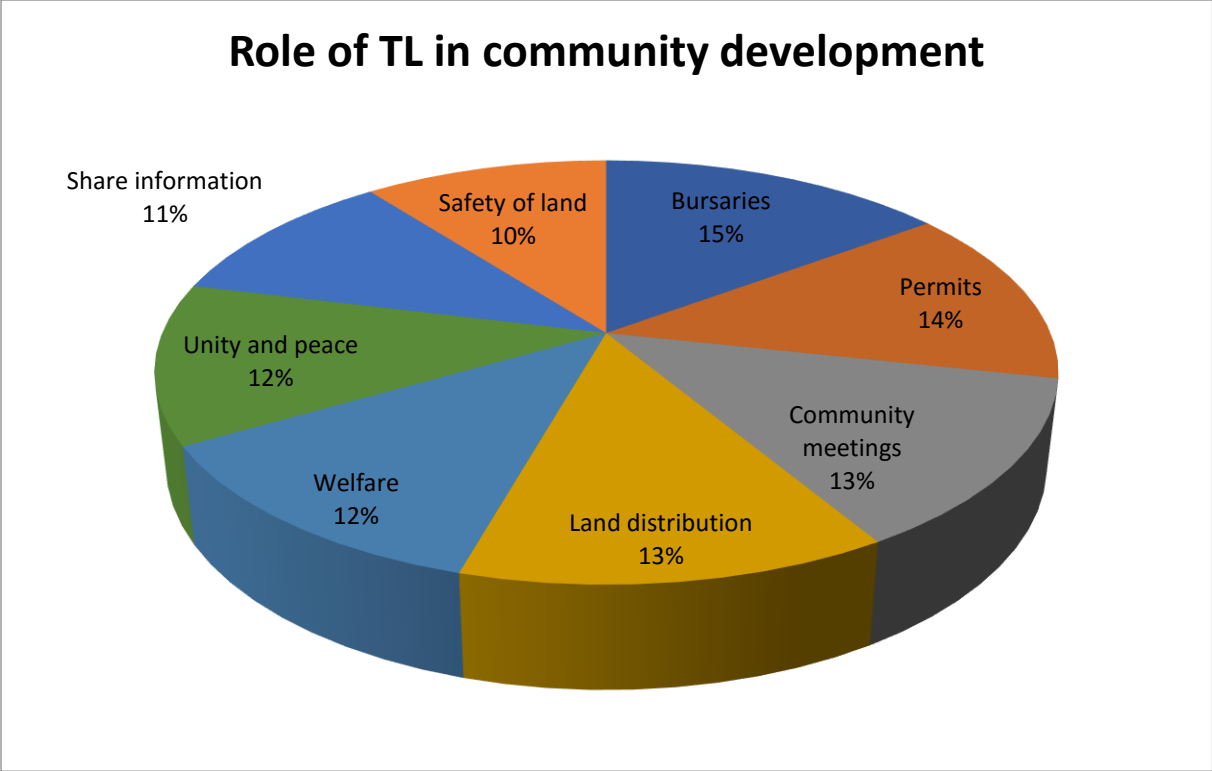
According to Table 4.21 above regarding Batho Pele Principles, the majority of the participants (34.7%) said courtesy was evident in their area, while 20.38% indicated that it is transparency. Notably, 13.9% said the provision of land and gardens to every house were in place, closely followed by 11.1%, who said the service delivery has put the community first. Only 6.9% said consultation and accountability were in place. The results also show that 5.6%% participants said that the transfer of knowledge was in place and 4.1% said ubuntu was in place. Lastly, only 2.7% said people conducted themselves well.

4.1.26 The role of traditional leadership in terms of community development

Table 4.22: The role of traditional leadership in terms of community development

Variables	Frequency	Percentage
To offer bursaries to the students in the community	57	79
To issue out permits for land use	55	72
Organize community meetings and discuss the needs of the people	50	69
To ensure distribution of the land	50	69
To ensure the welfare of the community	47	65
To unite and bring peace among the community and listen to the people's complaints	47	65
To inform the councillors about the needs of the people	41	56.9
To ensure the safety of the land of the people	40	55.5
To liaise with companies in order to get jobs for the semi-skilled people	36	50
To pass the budget and recommendations of the community development	33	45.8
We do not know because we do not see them doing anything	7	9.7
To work together with the government in community development	4	5.5

The table above represents multiple responses.



Graph 4.19

The graphical explanation indicates statistics that emanate from Table 4.22.

It can be observed in Table 4.22 that 79% of respondents said that traditional authorities offered bursaries to students in the community, 72% said they have issued permits for land use, and 69% said they have organised community meetings to discuss the needs of the people. A further 69% said they have ensured distribution of the land. Respectively, 65% of participants said that traditional leaders did ensure welfare of the community and unite and bring peace in the community and listen to the complaints of the people. Moreover, 56.9% said that the traditional leaders have informed councillors about the needs of the people. A majority of 55.5% said they ensured the safety of the land of the people and 50% said they liaise with companies in order to get jobs for semi-skilled community members.

It may be noted that 45.8% of the participants said traditional leaders have passed the budget and recommendations of the community development. Interestingly, only 9.7% said traditional leaders did not know what they are doing because they community did not

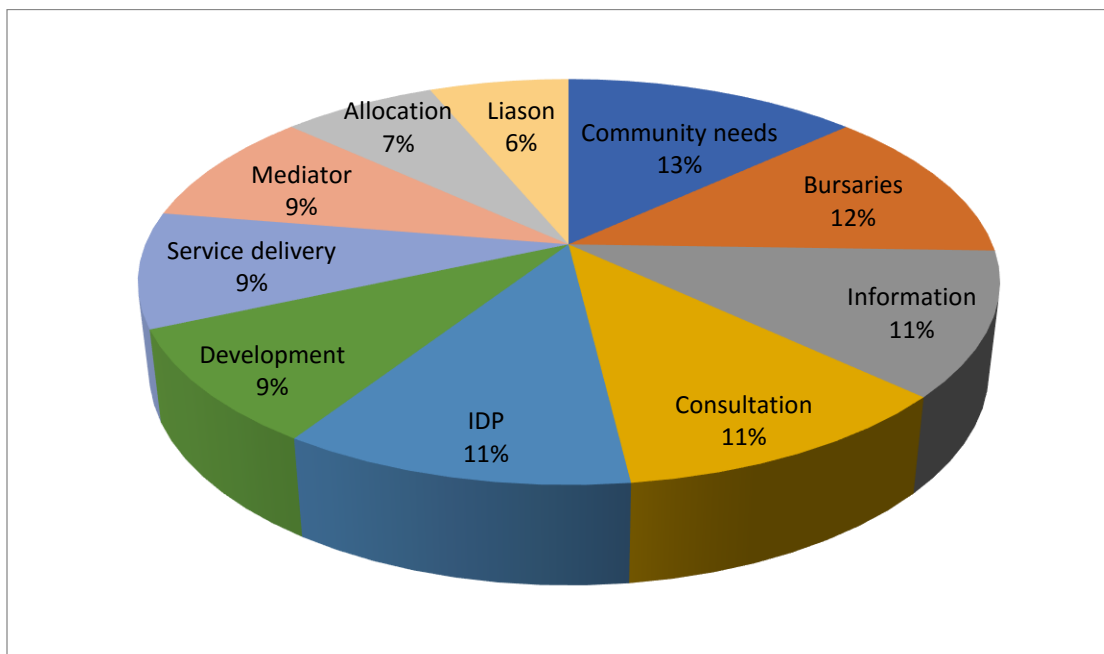
see them doing anything. Only 5.5% said they have worked together with the government in developing the community.

4.1.27 The role of a ward councillor in terms of community development

Table 4.23: The role of ward councillor in terms of community development

Variables	Frequency	Percentage
To ensure that all the community needs are met	59	81.9
To get bursaries for the students	55	76
To help the needy and informing the community about all the progress	51	70.8
To consult the community and get their views	50	69
To make sure implementation of IDP	50	69
They drive development through the municipality	41	56.9
To bring all the service delivery to the community	41	56.9
By being a mediator between the community and other governmental structures	41	56.9
Advocating for the community	31	43
To liaise with relevant departments to help the community	28	38.8

The table above represents multiple responses.



Graph 4.20

Table 4.23 shows that 81.9% of participants said that the role of ward councillors, in terms of community development, was to ensure that all the community needs were met, while 76% said their role was to get bursaries for students and only 70.8% said they helped the needy and informed the community about all the progress.

It may be observed that 69% indicated that ward councillors did consult the community and get their views, while another 69% said they make sure the implementation of IDP. Additionally, 56.9% said they drive development through the municipality, while another 56.9% said they bring all the service delivery to the community, and 56.9% said they are mediators between the community and other governmental structures. Finally, 43% said they are advocating for the community and only 38.8% said they liaise with relevant departments to help the community.

4.2 SECTION B QUALITATIVE ANALYSIS

4.2.1 Challenges in community development

Respondents have identified challenges that they meet in their places, which must have been taken care of by either Ward councillor or traditional leader. Northouse (2016) defined leadership as a process of an individual influencing a group of individuals to achieve a common goal. This proves the effectiveness of traditional leadership and ward councillors in uMlalazi area in developing the community. As much as they perform such duties, their performance differs in terms of their extent.

Northouse (2016) stipulated that strength of situational leadership is to be prescriptive in nature, and it will dictate how people should behave in a given situation. This style conforms to traditional leaders and ward councillors on how they should behave at their level. It means that the style should not be rigid but flexible depending on the circumstances they meet.

4.2.1.1 Infrastructure development

Many respondents have demonstrated their dissatisfaction that emanates from underdevelopment in their areas., but few respondents have also expressed their satisfaction about infrastructure that they have on the basis that it is still in use in the area

of Umlalazi. The respondents mentioned that there are infrastructure developments through creation of roads, buildings, sports fields, halls, shopping malls which are still servicing their communities, although, some participants said even though there are these mentioned services provided for the communities, but their conditions are bad.

Respondents further mentioned that the government builds roads, low cost houses, schools, community halls, but other minority of respondents complained about the government not assisting in building churches in the uMlalazi area. The provision of basic services is also recognized. Even though such programmes are in place, other respondents remain dissatisfied. Respondents revealed an ease of access to basic services, and that malls are within their reach. Some infrastructures are in deep rural areas and where public transport comes once in a while and tarred roads are far away from people. The majority of respondents also revealed that the youth suffer from unemployment, and other respondents complained about the unavailability of street lights in rural areas which makes their lives uneasy.

4.2.2 Development standards

Respondents complained about the slow rate at which development is moving, and it is a source of dissatisfaction. Few respondents hold a view that things are not good and change is far away from happening soon. It can be suggested that participants assumed that there cannot be a possibility of change in this government, and they have adopted the style to watch and they do not complain. The unavailability of outdoor gym facilities is a contributory factor towards dissatisfaction by other respondents. Many respondents said that other structures were build long time ago, they therefore need upgrade, and a proper maintenance

4.2.3 Traditional leaders

Respondents have maintained the effectiveness of traditional leadership in uMlalazi area in developing the community. As much they perform such duties their performance differs in terms of their extent. Respondents mentioned that traditional leaders are custodians of traditions and land, and they maintained that traditional leaders are supposed to work hand in hand with ward councillors to enhance development, and must avail themselves to solve community problems.

Few respondents complained that traditional leaders are not available when they need them, even though they perform good work for their communities. Other respondents complained that information is withheld and they do not access such information for their benefit. Respondents have maintained that the work of traditional leaders is to try cases for offenders. Respondents said traditional leadership should be seen to be upholding the objectives enshrined in the Constitution since they derive their mandate from customary law, and Traditional leaders also encounter serious challenges when they are not in a position to service their communities. Respondents also say that Traditional leaders must from time to time, call mass meetings during which they announced programmes of action for the community and development programmes that would enhance the community.

4.2.4 Ward councillors

Respondents maintained that they have a duty to provide development to the people. They also represent them in local government to convey people's needs. They also must provide information to the communities through holding meetings. Other respondents say Ward councillors must provide work opportunities. Respondents say that Ward Councillors provide jobs for the destitute and training programmes for small and emerging businesses, and Ward councillors work according to their three months' work schedule which makes them omnipresent. Ward councillors have a schedule to meet regularly to discuss community challenges.

Respondents state that through a programme called IDP (integrated development plan) development is conducted, whereby issues of development are discussed. Even though other respondents complained that such a programme is not effective enough to address development quickly. They have structures in place for challenges that are encountered by members of the community, which are called War rooms, under the Government programme called Operation Sukuma Sakhe.

Batho Pele principles are not know to some participants, and the majority do understand the role played by Batho Pele but its effectiveness is not recognized in their communities. Respondents say that ward councillors have a duty to pass a budget in order to ensure that services in their municipality are met. They then allocate the resources to respective departments for developments. They further encourage consumers of services to pay for

service delivery. Ward councillors also sit in committees in their municipalities as a sign of commitment and in line with the Municipal Structures Act 2007.

CHAPTER FIVE

SUMMARY, RECOMMENDATION AND CONCLUSION

5.1 INTRODUCTION

This study has examined the role of traditional leaders and ward councillors in promoting community development in the uMlalazi area, in KwaZulu-Natal province. The study was conducted because some people within that area were claiming that services are not being provided to them by their community leaders. This chapter starts presents the summary of the findings, recommendations and conclusions

5.2 SUMMARY

The results of this study revealed that uMlalazi community members rely solely on the local government for basic services such as water and electricity. All wards in the research area participated in this survey, and most of the participants have had many years residing in uMlalazi Municipality. The participants also confirmed, that in uMlalazi, there are different infrastructures for public use, but some were built a long time ago, and hence they need to be maintained because they were no longer in a good condition. There are some improvements in the infrastructure that has been newly built for the community.

Participants claimed a satisfactory level of community development of the following issues:

- Basic services (water and electricity).
- Accessibility of shopping malls.
- Services provided for the youth in training programmes.

The study discovered dissatisfaction among participants on the following issues:

- Lack of technology.
- Roads are too far from people.
- Lack of government transport.
- Lack of job opportunities for youth.
- Lack of community projects.
- Lack of streets lights.

- Shortage of English-medium schools.

Other responses were that the development standards of infrastructure were not satisfactory because of the following:

- Umlalazi Municipality does not respond to complaints.
- Lack of shopping centres.
- No recreational facilities.
- Service delivery is for few who are politically connected.
- Less job opportunities.
- Some areas are less developed.
- High level of crime.
- Government makes empty promises.

In contrast to these points, some participants mentioned that they have a very good economic development programme, and that people's needs are sometimes met. The results show that communities are generally satisfied with the accessibility of both traditional leaders and ward councillors, even though some say they are inaccessible. The findings also show that ward councillors have crucial roles to play in ensuring community development, the alleviation of crime and addressing the material needs of the people.

The indication that came from the majority of participants was that traditional leaders also participate in the planning process of infrastructure development by giving land to the municipality so that development can take place. The majority of respondents criticized the IDP programme for not being effective enough to address community needs. The findings were that the roles that both types of leaders demonstrate are totally different from each other. In traditional leadership there is no financial budget for community development that comes from the local government, which is not the case with ward councillors. The infrastructure development is a prerogative of ward councillors, but traditional leaders do not perform such duties. The study has shown that the Batho Pele principles are basically not used to the fullest by municipal officials when performing their duties, and this is the reason why most participants are not happy about the provision of services. The majority of participants understand the role of traditional leaders in community development, as they indicated that they are to safeguard and distribute land,

to ensure the welfare of the community and to bring peace in the areas. The findings of the study show that the traditional leaders in the uMlalazi area provide capacity building for the communities, and preserve culture for the communities and for the generations to come. The study reveals that ward councillors have their roles to connect the needy communities with local government programmes, by ensuring that needs are met, mobilise funding for students and to consult communities and drive development through IDP.

5.3 RECOMMENDATIONS

In terms of the findings, it is clear that to ensure community development, both traditional leaders and ward councillors have a role to play. It is apparent that their roles differ from each other.

The study revealed levels of both satisfaction and dissatisfaction among community members. The traditional leaders and ward councillors must make sure that in all activities that they perform for their communities, the communities are satisfied at all costs.

Among other things, dissatisfaction among respondents came up because the community's material needs are lacking. It is recommended that the municipality must provide free Wi-Fi 'hot spots' because technology is becoming a need. Access roads must be created so that public transport is accessible to all those who need it. The youth should be taught how to overcome unemployment, for example self-employment initiatives through the National Youth Development Agency (NYDA). This will automatically bring about community projects and some community members will benefit. The municipality must introduce high voltage lights to areas where there are no lights at all.

The study showed that the development standards of infrastructure are not satisfactory because some structures are not available or not being built at all, which causes frustrations.

All complaints that are submitted to the municipality must be given reference numbers and be attended to through a complaints commission.

There must be community engagement in which they are told about the objectives and aims of the municipality.

The high level of crime must be dealt with by South African Police Services, with communities, through the establishment of community policing forums.

The government must stop making empty promises to the communities.

Shopping centres must be made built in rural areas.

The accessibility of both traditional and ward councillors as community leaders is different, but every leader should make time and avail himself or herself to the community at least once in every month. This can be done through the establishment of regular one day visits in a month, so that everyone knows that this day is always available for consultation. Both leaders must be given a joint capacity building training to showcase the need, and the importance of positions they hold in the community.

In order to avoid rumors about who does what in terms of service delivery in the community of uMlalazi, it is important to articulate clearly what certain roles belong to whom so that the public should know the accountable leader is when there is an issue or problem that needs addressing. The IDP must be clearly defined to every member for its workability and convince community members so that they know its value.

The issue of Batho Pele principles was raised, and that there is little that the community know about these principles. A chart of the Batho Pele principles should be made visible in any government institution, at local shops and churches so that people may know what is expected from their leaders with regards to service delivery. It is also advisable that these should be the principles used by these leaders when implementing their programmes to demonstrate adherence to government programmes. By so doing the communities will be able to realize the importance of such principles.

The study shows that ward councillors roles are different from traditional leadership roles and responsibilities in the community. It is highly recommended that such roles be clearly enshrined in policy documents.

5.4 CONCLUSION

This study has showed that of the two leaders, ward councillors are basically responsible for development in uMlalazi. and it has given the recommendations so that in future there will be no uncertainty about the kinds of responsibilities that are undertaken by these leaders.

Recommendations have also been provided with the intention to assist the municipality to develop solutions that will facilitate relations between the communities and leaders in these communities. The study emphasized particularly the use of government policies to address these community challenges in uMlalazi, and in South Africa at large.

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