

**THE ROLE OF TRADITIONAL LEADERSHIP IN COMMUNITY DEVELOPMENT: A CASE
STUDY OF THULAMELA LOCAL MUNICIPALITY IN VHEMBE DISTRICT OF LIMPOPO
PROVINCE, SOUTH AFRICA**

By

NEMUKULA LIVHUWANI ELLIOT

STUDENT NUMBER 8400024

Mini- Dissertation submitted in partial fulfillment of the requirements for the degree of

MASTER IN PUBLIC MANAGEMENT (MPM)

At the

University of Venda

In the

School of Management Sciences

Oliver Reginald Tambo Institute of Governance and Policy Studies

Supervisor: Prof. N W Nkuna

Co-Supervisor: Dr. E Mahole

Year: 2019



DECLARATION

I **Nemukula Livhuwani Elliot** declare that the content in this study, entitled The role of traditional leadership in community development: A case study of Thulamela Local Municipality is my work and that all the sources used have been indicated and acknowledged by means of complete references.

Nemukula L.E 8400024

Signature

Date

ACKNOWLEDGEMENTS

I would like to take this opportunity to express my sincere gratitude to all the people who supported me in my studies.

I would also like to extend my words of appreciation to my former student, Ndou Nndwamato for supplying me with valuable information and materials that helped me do my research.

Special thanks go to my friends Calvin Nndwamato and Jonathan Maphiri. The two gentlemen pushed me in the right direction .They were my sources of inspiration.

Lastly but not least, let me take this opportunity to thank my supervisors Prof. Nghamula Nkuna and Dr E Mahole for guiding, encouraging and supporting me all the way until I finished writing this research. I would like to thank them for their patience and kindness that were coupled with love.

ABSTRACT

The study was carried out at Thulamela Local Municipality within Vhembe District Municipality in Limpopo Province in the Republic of South Africa. The study is about an investigation into the role of traditional leadership in community development: A case of Thulamela Local Municipality. In South Africa, municipalities, especially those which are found in rural areas, are faced with challenges that sometimes hamper development and thus service delivery to clients. These challenges are sometimes as a result of the way traditional leaders execute their role in service delivery in their areas. It is in this context that this study attempts to investigate the role of traditional leadership in community development and how this impacts on service delivery. Only quantitative method was used to collect data. Questionnaires were formulated and conducted to traditional leaders in Thulamela Local Municipality. Questionnaires were designed and administered to traditional leaders in Thulamela Local Municipality. The study seeks to investigate the role that traditional leaders play and how they can be capacitated to improve service delivery. The study seeks to find ways through which traditional leaders can be capacitated to perform their roles effectively in their communities. This study established clearly that traditional leaders play a role in maintaining law and order in their communities. It also became evident with this study that communication between traditional leaders and ward councillors leaves much to be desired. It revealed a trend that traditional leaders are needed, especially when communities embark on protests.

LIST OF ABBREVIATIONS

- CBD- Central Business District
- CBO- Community Based Organisation
- DLGTA- Development of Local Government and Traditional Affairs
- CODESA- Convention for Democratic South Africa
- COGTA- Cooperative Governance and Traditional Affairs
- CONTRALESA- Congress of Traditional Leaders in South Africa
- CPF- Community Policing Forum
- DPLG- Department of Provincial and Local Government
- EPWP- Expanded Public Works Programs
- LED- Local Economic Development
- IDP- Integrated Development Plan
- NGO- Non-Governmental Organisation
- RSA- Republic of South Africa
- SANCO- South African National Civic Organization
- SAPS- South African Police Services
- TBVC- Transkei Bophuthatswana Venda Ciskei
- UNDP- United Nations Development Programme
- VECO- Venda College of Education

Table of Contents

Declaration	i
Acknowledgements.....	ii
Abstract	iii
List of abbreviations.....	iv
Table of Contents.....	v
Chapter One: Orientation Of The Study	1
1.1. Introduction	1
1.2. Background of the study.....	1
1.2.1. Traditional leadership in south africa post 1994	2
1.3. Statement of the research problem	2
1.4. Aim of the study.....	4
1.5. Specific objectives of the study	4
1.6. Research questions.....	4
1.7. Significance of the study	5
1.8 Literature review	5
1.9 Research methods	7
1.10. Study area	8
1.10.1. Population	9
1.10.2 Sampling and sample size.....	9
1.10.3. Method of collecting data.....	9
1.10.4. Data analysis and interpretation	9
1.10.5. Reference Techniques.....	10
1.11. Research ethics.....	10
1.11.1. Ethical considerations	10
1.12. Limitations of the study.....	11
1.13. Delimitation of the study.....	11
1.14. Definition of concepts	12
1.15. Chapter divisions.....	13
1.16. Conclusion.....	14
Chapter Two: Literature Review	15
2.1 Introduction.....	15
2.2. The pre – colonial era	15

2.2.1. The responsibilities of the king or chief.....	16
2.2.2. The establishment of the Traditional institution.....	17
2.2.3. The composition of the Traditional Leadership Institution.....	17
2.3. The colonial period.....	18
2.3.1. Governance and leadership role of the traditional leadership institutions ...	18
2.3.2. The introduction of civil administration	18
2.3.3. Powers of the traditional leaders during the colonial period	20
2.4. The period under apartheid rule.....	21
2.4.1. Establishment of homelands and self –governing territories.....	21
2.4.2. Institutions which supported the apartheid government.....	23
2.4.3. Tribal authorities	23
2.4.4. Local Government Bureaux.....	24
2.5. Legislative framework for traditional leaders.....	24
2.5.1. Constitution of the Republic of South Africa, 1996	24
2.5.2. The White Paper on Traditional Leadership and Governance, 2003.....	25
2.5.2.1. Objectives of the White Paper.....	25
2.5.3. The Traditional leadership and Governance Framework	26
2.5.4. National House of Traditional Leaders Act (No.22 of 1999)	27
2.5.5 Local Government Municipal Structures Act 117 of 1998	27
2.6 Progressive steps taken by government after 1994	29
2.7 Community development in context	30
2.7.1 What is community development?	30
2.7.2 Types of community development.....	32
2.7.3. Community development in the new dispensation	33
2.8. The role of traditional leadership institution in governance and development.	33
2.9 The functions of traditional leadership institutions	34
2.10 Other functions delegated to traditional leaders.....	35
2.11. Power struggle: traditional leaders vs the local government.....	37
2.12. Provincial policy development initiatives on traditional leadership and governance	42
2.13. Conclusion.....	42
Chapter 3: Research Methodology.....	44
3.1 Introduction	44
3.2 Description of the study area	44

3.3 The research design.....	44
3.4 The research philosophy	45
3.4.1 Quantitative Research	45
3.4.2 Qualitative Research	46
3.5 Research strategies	47
3.6.1 Sampling.....	48
3.6.2 Kinds of sampling.....	48
3.7. The research instruments	50
3.7.1 Questionnaire construction	51
3.8. Pilot study	51
3.9 Administration of questionnaires	52
3.11. Validity and reliability	53
3.11.1. Content validity.....	54
3.11.2 Convergent validity.....	54
3.11.3 Construct validity.....	54
3.11.4 Discriminative validity	54
3.12 Limitation of the study.....	54
3.13. Elimination of bias	55
3.14. Ethical considerations.....	55
3.14.1 Ensuring participants have given a formal consent	55
3.14.2 Avoidance of harm.....	56
3.14.3 Ensuring confidentiality and anonymity	56
3.14.4 Ensuring that permission is obtained.....	56
3.15 Conclusion.....	56
Chapter Four: Data Analysis And Interpretation	58
4.1 Introduction.....	58
4.2 Tables of respondents	58
Table 1: gender representation of respondents	58
Table 2: Level Of Education	58
Table 3: age of respondents.....	59
Table 4: number of years in the throne.....	59
Table 5: traditional leaders in the role of ensuring law and order	60
Table 7: Traditional leaders' role in discussion and allocation of budget.....	62

Table 8: Traditional leaders’ provision of support and resources by the municipalities	63
Table 9: Traditional leaders and ward councillors scheduling meetings together ..	63
Table 10: Traditional leaders’ mandate on community development	64
Table 11: Traditional leaders on consulting consistently with government departments on current programs beneficial to their communities	65
Table 12: traditional leaders’ relationship with local municipalities	66
Table 13: Traditional leaders’ executive powers to influence decisions and actions of municipalities.....	67
Table 14: Traditional leaders on working collaboratively with local political parties	68
Table 15: Traditional leaders on clear understanding of the specific role to play in community development	68
Table 16: Traditional leaders and support from civic organisations.....	69
4.3 Conclusion	70
Chapter Five: Introduction, Finding, Recommendation And Conclusion	71
5.1. Introduction.....	71
5.2. Summary of findings of the study	74
5.2.1 Findings pertaining to general findings:.....	74
5.2.2. Findings pertaining to the establishment and maintenance of law and order in the community.	75
5.2.3. Findings pertaining to traditional leaders’ skills.....	75
5.2.4. Findings pertaining to communications between traditional leaders and ward councillors.....	75
5.2.5. Findings on healthy relationship between traditional leaders and ward councillors.	76
5.2.6. Findings on Cooperation and collaboration between traditional leaders and ward councillors.....	76
5.2.7. On the support traditional leaders get from Civic Organizations.....	76
5.2.8. Findings about decision making in the employment creation initiatives.....	76
5.3. Recommendations	77
5.3.1 Recommendations on the involvement of traditional leaders in community involvement	77
5.3.2 Recommendations of areas of future research	78
5.4. Concluding comment	78
Reference	80

Appendices..... 84

Chapter One: Orientation Of The Study

1.1. INTRODUCTION

The primary objective of this research is to argue that traditional leadership is still valuable in South Africa and can contribute positively to the development of South African society at large and rural communities in particular, M L J Koenane (2017: 24)

Traditional leadership is defined as a style where power is given to the leader based on traditions of the past. Current examples would be kings, dictators and many of today's business leaders. In the past almost all leaders were considered traditional and their power was tied to their past leaders Baloyi TB (2016).

Thulamela Local Municipality is one of the four municipalities under Vhembe District Municipality. This research focuses on Thulamela Local Municipality.

This research seeks to explore the role of traditional leaders in community development. The focus will be on Thulamela Local Municipality. The main reason for conducting this research is to find out the impact of the role of traditional leaders in community development in their areas of jurisdiction. In some cases, when development, be it for business or residential purposes, is about to take place, a power struggle ensues as to who should benefit more in monetary terms. This has a negative impact on development and the delivery of services. The local communities are the ones who suffer because of this power struggle.

1.2. BACKGROUND OF THE STUDY

Before the democratic government which came into effect from 1994, Chiefs had areas which they controlled, W R Louis and R Robinson (2012: 22). With the new dispensation all areas in South Africa were declared to be under municipalities since 'Section 151 (subsection1) of the Constitution of the Republic of South Africa, 1996, on Local Government provides that the local sphere of government consists of municipalities, which must be established for the whole of the territory of the Republic. This has caused a lot of confusion and conflict between the traditional leaders and the local government.

In Venda, the chieftainship is of special importance in the traditional political life. According to Benso and RAU (1979:25) the chief is considered the head of his area, the father of his family and the living representative of the forefathers. As a result community life revolves around him. He possesses the highest legislative and judicial power and no decisions on laws which concern his territory can be binding without his consent.

1.2.1. TRADITIONAL LEADERSHIP IN SOUTH AFRICA POST 1994

In a new democratic South Africa, the government immediately recognised the role of the traditional leadership and included the institution of traditional leadership in the 1996 Constitution. The Constitution states that “the institution, status and role of traditional leadership, according to customary law, are recognized, subject to the Constitution”. The Constitution also indicates that national legislation may provide a role for traditional leadership as an institution at local level, on matters affecting local communities Zingisa (2013).

The trends at an international level indicate that traditional leadership institutions have a much bigger role to play as custodians of culture and protectors of custom Grant (2006). However, they also have a clear role to play in the performance of judicial functions within their communities. They define and interpret customary law, and settle disputes in accordance with customary law (Cogta, 2003:20).

From 1996, legislation have been put in place in trying to incorporate the institution of traditional leadership into local and national development, F. Cooper (1996). Traditional Leadership and Governance Framework Act no 41 of 2003 provides for the roles and functions of traditional leadership in promoting service delivery. However, these functions are today characterized by protest marches and riots that leave more questions than answers as to what exactly is that traditional leaders are supposed to do.

1.3. STATEMENT OF THE RESEARCH PROBLEM

The study seeks to investigate the roles that traditional leadership plays in community development in Thulamela Local municipality.

In the current South African context, municipalities are required by the Development Facilitation Act (No 67 Of 1995) to produce Integrated Development Planning (IDP). The Development Facilitation Act requires municipalities to develop objectives for service; the services the municipality will provide, the standards of service and the level at which they will be provided. In delivering services, municipalities have a mandate to consult and work with traditional leaders as they are the ones that provide land. Now, the danger of unclear and ambiguous policies that govern traditional leadership institutions leads to many challenges and problems.

However, the conduct and management of the relationship between traditional leadership and these municipalities often turn sour, sometimes ends up in courts of law, particularly when these two stakeholders clash on issues of service delivery. According to Tshehla (2005:3) traditional leaders always raise issues showing their disappointment and frustrations with the elected local level councillors. Municipal councillors on the other hand argue that traditional leaders impede and hinder service delivery. The tension that occurs between these two groups often leads to poor or non-service delivery.

There seem to be contradictions between legislation and the action of government as to the role of traditional leaders. It is evident that the government has not fully resourced traditional leadership, or formalized interactions with traditional leaders, especially at local levels where the majority of people live in abject poverty and expect the government to provide basic services. To the contrary, traditional leaders are always called upon to create conditions of democratic governance and stability in the society, and these are goals that can only be achieved if measures are taken to ensure the character and form of institutions of traditional leadership. It should be clearly defined in terms of how it operates and how it is held accountable (DPLG 2002: 4).

According to Jackson *etal* (2004) more often than not, municipalities or governments are found interfering with traditional procedures and processes, sometimes even to the point of not following legislation, let alone issues of poor remunerations and gender equity in political participation. Ignoring attempts initiated by traditional leaders to negotiate issues pertaining to traditional leadership or community services, leave them torn between government and their

communities. There continues to be a great deal of criticism surrounding government's treatment of traditional leaders by politicians, claiming that they influence communities.

It is in the background of these issues that the study sets to find out the contribution of traditional leaders in Thulamela Local Municipality to community development. The study will also inform on challenges and strategies regarding the proper functioning of traditional leadership in community development. As a result, the study will contribute to possible solutions and /or recommendations to challenges being encountered by traditional leaders in executing their roles.

1.4. AIM OF THE STUDY

The aim of the study is to investigate the role of traditional leaders in Thulamela Local Municipality in community development in order to determine the strategies that can be used to improve their participation.

1.5. SPECIFIC OBJECTIVES OF THE STUDY

In this study the researcher sets out to address the following objectives:

- To examine the role of traditional leadership to community development in Thulamela Local Municipality.
- To identify challenges that traditional leaders are facing in developing communities in Thulamela Local Municipality.
- To examine the legislative mandates of traditional leadership as stipulated in the Constitution of the Republic of South Africa.
- To determine strategies that can be used to improve the role of traditional leaders in developing the communities in Thulamela Local Municipality.

1.6. RESEARCH QUESTIONS

- What is the role of traditional leaders to community development in Thulamela Local Municipality?

- What challenges do traditional leaders face in developing communities in Thulamela Local Municipality?
- What is the legislative mandate of traditional leaders that is stipulated in The Constitution of the Republic of South Africa?
- What strategies can traditional leaders use to improve their role in service delivery?

1.7. SIGNIFICANCE OF THE STUDY

The study details the role and effectiveness of traditional leaders in community development. Rural areas in South Africa have seen little development since democracy. A vibrant and effective partnership between the community structures and government structures will benefit these communities.

The researcher views the following arguments as significance of this study:

- The study will undoubtedly add to the body of literature on the role of traditional leaders in community development which is a topical issue in today's democracy, particularly in the South African context.
- Through suggestions and recommendations that will be made in the study, local government officials and traditional leaders should find ways and means through which a harmonious relationship can be fostered.
- The study will also help policy makers for local governments to consider the position of traditional leaders in service delivery, which will not only be strengthened, but also clarify the role of traditional leadership in community development.
- In view of the fact that the functions of traditional leaders are a topical issue in modern communities, the study might generate materials for further researches on similar and related topics.

1.8 LITERATURE REVIEW

In order to understand the research question and its contribution to new knowledge through the review of literature on the role of traditional leaders in community development, the study was undertaken. To truly analyze the research question it was vital to study similar research

projects from other provinces that dealt with the role of traditional leaders. A review of government documents, journals, reports, previous studies and books are discussed below.

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

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

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

The Constitution of the Republic of South Africa establishes three distinct interdependent and interrelated spheres of government: national, provincial and local. The local sphere of government is made up of municipalities. In terms of the Constitution, municipalities must be established throughout the country, including rural areas. The Constitution and White Paper on

Local Government define post-1994 local government as developmental and involving integrated development planning Ntsebeza (1999:71).

During the last few years a controversy has raged over the role of traditional leaders in governance, fuelled by the passing of legislation providing for a restructured government system. The demarcation of municipalities and the 2000 municipal elections ushered in the new local government system. The controversy arose because the new municipalities cover the whole country, including rural areas under the jurisdiction of traditional leaders Rugege (2009:171)

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

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

1.9 RESEARCH METHODS

A quantitative research method was employed in this study, since the procedure needed thorough explanations in numbers, with an understanding to get deeper into the problem and to work towards finding possible solutions.

This type of methodology is rich in information and it gives more details. Qualitative methods produce detailed and non-quantitative accounts of small groups, wanting to interpret the meanings people make of their lives in natural settings, on the assumption that social interactions form an integrated set of relationships which can be understood best by inductive procedures. Payne and Payne (2004)

Since qualitative research has one natural setting, the researcher is the key instrument as the direct source of data collection. Qualitative researchers go to specific settings under the study since they are concerned with context. Qualitative methodology implementers believe that action can be best understood if it is observed in a natural setting where it occurs. Qualitative research is descriptive, context bound and the data collected are in the form of words or pictures rather than numbers. The written results of research have quotations from the data illustrated and authenticate the presentation Biklen (1992:17).

According to Holloway (1997:1), Louisy (1997:202-203) and Neuman (1997:328,418) and in Nethengwe (2009:7) qualitative research is a form of social inquiry which focuses on the way people interpret and make sense of their experiences and the world in which they live, on that note, a small scale qualitative research will be considered appropriate, thus allowing for flexibility and the opportunity it affords to obtain personal viewpoints and full answers to the research problem at hand.

Dooley (1984:281) and Monobe (2003:11) stipulate that qualitative research is descriptive since it seeks to describe life on a daily basis from the view of respondents. Furthermore, qualitative researchers are more concerned with the process rather than simply with outcomes or products.

It is in view of the above scholastic views that the researcher finds quantitative research method appropriate in this study, hence he seeks to employ Quantitative research methodologies. The researcher visited sampled traditional leaders, who are referred to as 'headmen' in the communities and administered the questionnaire instruments. The questionnaires designed sought to get detailed information as to what are their understanding, their practices and challenges they encounter in executing their leadership role in developing their community.

1.10. STUDY AREA

The research focused on Thulamela Local Municipality. Thulamela Local Municipality is a municipality in the Vhembe District of Limpopo, South Africa. It shares borders with Musina Local Municipality in the North, Collins Chabane Local Municipality in the South East and

Makhado Local Municipality in the south west. Thulamela Local Municipality has a population of about 516301 and 41 municipal wards.

1.10.1. Population

According to Melville & Goddard (1996:26) a population refers to any group that is the subject of research interest. In this study the population comprised of traditional leaders from the Thulamela Local Municipality. There are 104 traditional leaders in Thulamela Local Municipality

1.10.2 Sampling and sample size

According to Goddard and Melville (2001:42) the sample should be representative of the whole population so that the research conclusions can be generalized from it. The term sampling refers to selection or choosing a group of people or a number of items out of the whole population to represent it. This means that the researcher should take a sample of people rather than the whole group.

The researcher employed a probability sampling procedure in which all the 104 traditional leaders were sampled.

1.10.3. Method of collecting data

In this study, the instrument that was used when collecting data was questionnaire. The questions of the questionnaire were prepared in advance.

Data was collected from 71 traditional leaders. According to Goddard and Melville (2001: 49) a questionnaire can be defined as set of questions for obtaining statistically useful or personal information from individuals. In this study, this information was obtained from the 71 traditional leaders who returned the questionnaires.

1.10.4. Data analysis and interpretation

For the purpose of data analysis and interpretation, the information was arranged into themes as reflected in each of the questionnaire questions.

1.10.5. Reference Techniques

The Harvard reference technique was used in this research. According to this system, when citing, one is expected to quote the authors surname, year and followed by the page number. In bibliography, the researcher cited the author`s surname, followed by initials, date of publication, the book title, publishers and place of publication.

1.11. RESEARCH ETHICS

The researcher was aware of the fact that he was going to deal with human subjects whose rights and privacy had to be respected at all times, and as such, he was governed by the codes of informed consent when he conducted this study. The subjects were informed of the nature and purpose of the project so that they could understand the value of their participation and the importance of the project.

Participation in this project was voluntary and could have been terminated at any point if the researcher or the participant deemed it fit. This means that no respondent was forced to participate in this study. The researcher was also aware of the fact that there could be those respondents who could have chosen to remain anonymous, the researcher would have respected their decisions and would have therefore ensured that they remained so, Huysamen (1994: 134).

The researcher treated all participants equally and showed respect so that they could feel important and that their contributions would be valuable. The researcher did not discriminate against anyone of them on the basis of factors such as religion, gender, race or any other physical challenge. All participants were encouraged to take part in this project without fear of intimidation or any form of victimization.

1.11.1. ETHICAL CONSIDERATIONS

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

The researcher sought and was granted permission to conduct research by the Thulamela Local Municipal manager. Since collecting data from people raises concerns, procedural concerns in particular, which included taking into account protocol, to avoid inconveniences and showing respect for their privacy, the researcher took into cognisance the impact these factors could have in the whole project.

It is in view of these factors that the researcher aimed to demonstrate high levels of professionalism and honesty. According to Payne and Payne (2004: 66) ethical practice is a moral stance that involves conducting research to achieve, not just high professional standards of technical procedures, but also respect and protection for the people actively agreeing to be studied. Anonymity and confidentiality should also be considered.

1.12. LIMITATIONS OF THE STUDY

The following issues may affect the study:

Sensitivity of the matter: This research is very sensitive since it is about real things that are happening most of the times between the local government and the traditional leaders. Some respondents were not willing to give information for fear of victimization, despite the protection and codes of ethics that the researcher promised them.

Time constrains: the researcher was focusing on traditional leaders in the remote areas of Thulamela Local Municipality who were scattered and were far from each other, as a result, moving from one traditional leader to the other rendered the research progress slow, especially when considering the fact that traditional leaders follow strict bureaucracy and protocols.

Lack of funds: Some respondents wanted to give information after they were paid and this delayed its completion on time since the research was not funded. The researcher used his own money to conduct this project.

1.13. DELIMITATION OF THE STUDY

The research was conducted in Thulamela Local municipality. It focused on the role of traditional leaders in community development in Thulamela Local Municipality.

1.14. DEFINITION OF CONCEPTS

In this study, the following and similar concepts were defined, as they were used regularly:

- According to Payne and Payne (2004: 9) **research** means an intensive and purposeful search for knowledge and understanding of social and physical phenomenon, action research is research which, after identifying a social problem, is primarily designed to provide an empirical test of a solution since it contains an innovation to produce the change in policy or procedure which is monitored by social research method.
- According to the Oxford Dictionary (1995:318) **development** means to build or change property on an area of land with the main purpose of generating income and thus making profit Hornsby (1995:318).
- The term community development has been applied to describe interventions to promote social development at the grassroots level since the early 20th century, Earle (2005). Broadly, community development seeks to empower individuals and groups of people by providing them with the skills they need to effect change in their own communities. In this research, community development refers to a process where people are united to improve the economic, social and cultural conditions of communities which are integrated into the life of community members enabling them to contribute fully to national progress.

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

According to Reddy (1996:49) **local government** can be defined as local democratic units within the unitary democratic system which are subordinate members of the community in whom prescribed and controlled government powers are vested and sources of income in order to render specific local services, develop, control and regulate the geographic, social and economic development of defined local areas. In this research, local government refers to Thulamela Local Municipality.

- According to The White Paper on Traditional Leadership and Governance (2003:5) **royal family** means the core customary institution or structure consisting of immediate relatives of the ruling family within a traditional community who have been identified in terms of the custom and includes where applicable other family members who are close relatives of the ruling family.
- According to Fox and Meyer (1995:118) **service delivery** means the provision of services such as clean water, electricity, houses, sanitation, healthcare, education, transport, etc. Service delivery relates to the provision of tangible public goods and intangible services.

1.15. CHAPTER DIVISIONS

The research was undertaken in the 5 consecutive steps listed below:

CHAPTER ONE

Chapter One is concerned with the general orientation and identification of the research problem, which includes orientation to the study, statement of the problem, objectives of the study, research questions, significance of the study, research methods, ethical considerations, research ethics, delimitations and limitations of the study, definition of concepts, and finally, chapter divisions and conclusion.

CHAPTER TWO

This chapter provides the theoretical framework on the role of traditional leaders in community development, lessons learned, previous studies and the effectiveness of role played by traditional leaders in their communities. This is later applied to Thulamela Local Municipality. It provides detailed views of other researchers and scholars on the same and related topics which provide the researcher with different views on the topic.

CHAPTER THREE

Chapter three deals with the methods the researcher employed in selecting, the sampling methods used, collecting and analyzing data.

The chapter also clarifies on the research ethics and considerations that the researcher took into account and used.

CHAPTER FOUR

Chapter four dealt with data presentation, analysis and interpretations, which informed the recommendations that were made in Chapter Five. It is in this chapter where a lot of illustrations and discussions were made, which led to informed recommendations in the next Chapter.

CHAPTER FIVE

This is the final chapter which focused first, on providing an overview of the study, then the findings and interpretations and finally, the recommendations.

1.16. CONCLUSION

The researcher started by giving the introduction of this study followed by traditional leadership in post 1994 period. The researcher then gave the statement of the research problem which was followed by the aim, research questions, significance of the study, literature review research method, population, and data collection. The data was then analyzed and conclusion was given.

Chapter Two: Literature Review

2.1 INTRODUCTION

According to Koemane (2017), the institution of traditional leadership has been part of the culture of the African indigenous people for a very long time and is not unique to South Africa. Almost every country in the world has had various forms of hereditary leadership or absolute monarchies. Saunders (2015) argues that the subsequent colonization of different African states by European powers achieved results which were in accordance with the dictates and needs of those powers. When other European states saw the traditional leadership institution as uncivilized and necessitating assimilation, others drew them into the colonial administrative framework albeit with a diminished status and role. Some African societies were traumatized by the impact of European policies and practices, White Paper on Traditional Leadership and Governance 2003. With the changing times, the institution of traditional leadership has also evolved. In order for the institution to survive, some traditional leaders (as alleged) sold out and some stood their ground. Those who stood their ground ended up being killed or incarcerated. The changes introduced by the colonial powers affected the role and functions of traditional leaders who, in many cases, became puppets appointed for furthering the views and aspirations of the colonizers and the apartheid regime. This stigma (that traditional leaders were apartheid stooges) has remained and will continue to plague them until their image is changed by the government.

In this chapter, the legislative framework, historical background to traditional leadership and way of governance in two different epochs is discussed, namely the pre-colonial and era under apartheid. Community development as a role that traditional leaders should perform is also discussed.

2.2. THE PRE – COLONIAL ERA

The history of traditional leadership dates back to pre-colonial times. The institution of traditional leadership during the pre-colonial era occupied an important place in African life and in the body politics of South Africa. It embodied the preservation of the culture, traditions,

customs and values of the African people. It represented early forms of societal organization and governance, White Paper on Local Government, 1998 government gazette (25438:20).

In Africa and South Africa in particular, early systems of governance were characterized by traditional leadership rule. Traditional leaders and institutions dealt with a wide range of issues relating to their communities. A King or chief was regarded as the father figure or head of the community or tribe. The chief was responsible for the welfare of his / her people including peace and harmonious co-existence, dispute resolution, promotion of agriculture and indigenous knowledge system Mahlangeni (2005:16).

2.2.1. The responsibilities of the king or chief

The king or chief was responsible for the allocation of land to cater for some individual needs because everything was predominantly communal with people sharing food and other natural resources. Members of the community looked to the king or chief for any community welfare and developmental issues. Traditionally, as leaders of the tribe they focused on religious, political, economic, military and judicial services. In religious matters the high priest of the tribe (King or Chief) led the initiation ceremonies and played an important role at weddings. In economic matters, the king or the chief was the holder of the land responsible for the allocation of the land to his subject and the imposition of taxes and levies Hartman (1993:3).

The King or the Chief assumed responsibility for the prevention, detection and punishment of crime, eradication of noxious weeds, preservation of flora and fauna, utilization of water resources and supplies, protection of public property, monuments and other historical projects, rehabilitation of land, prevention of soil erosion and over stocking Hartman (1993:23).

Hartman (1993:24-26) further states that traditional leaders reported the occurrence of contagious or infectious diseases among people or livestock, unnatural deaths of people and crime; unauthorized presence of foreigners, unauthorized occupation of land, the presence of fugitive trespassers; illicit possession of arms, ammunition, liquor, dangerous or habit forming drugs, the unauthorized collection of pensions, levies or other benefits.

2.2.2. The establishment of the Traditional institution

Botha and Tandy (1992:12) state that during the pre-colonial period the Traditional Leadership Institution was a predominant force in terms of governance with all powers vested in the King or Chief. The institution was intact and coherent. In its original African tradition leadership is hereditary; it is not subject to the electoral process. Although this seems to remove any semblance, power was traditionally exercised only through council, thus negating absolutism.

Bekker (1989:237) states that, structurally councilors were drawn from the ranks of headman, sub-headman and prominent elders in the community were acknowledged for their skills and leadership qualities. Significantly, the hereditary process is fundamentally primogeniture and by nature excludes women.

Ayittey (1991:43) asserts that the first man to settle on any unoccupied land with his followers was the Chief and ultimately the primary ancestor of the group. Although the situation above (that of first man to settle was the Chief) was generally applied, it was not automatic. The Chief's eldest son could be blocked from succession if he were found to be unfit or mentally incompetent to govern. Other considerations included his mannerisms, his capacity to lead, his valour, and his popularity. He had to have insight and selfless commitment to the ideals of the community.

2.2.3. The composition of the Traditional Leadership Institution

The king or chief was not alone in terms of leadership. He was always assisted by a team called councilors who performed advisory functions and administration of local community affairs within a traditionally defined boundary. Each traditional community was headed by a king or chief with power, authority and jurisdiction over his people. There were no divisions in society and a system of leadership by kingship or chieftainship prevailed Mahlangeni (2005:16).

Thornhill (1993:30) a number of councils assisted the tribal leader in his duties. The local affairs of sub-regions were administered by a small local council committee. These local

political units had to report to the tribal leader, while social and other affairs, powers and functions were delegated to lower political units.

2.3. THE COLONIAL PERIOD

During the colonial period, the majority of forces in Southern Africa, for example, the Africans and the early Dutch settlers had a common need, that is, fertile soil, grass and water for survival. When the Dutch settlers arrived; the African people were living peacefully and harmoniously under the rule of their kings Mahlangeni (2005:17).

2.3.1. Governance and leadership role of the traditional leadership institutions

Van Jaarsveld (1652:55-56) states that, the first early clashes between Africans and Dutch settlers led to a break up of African unity. During this time, the institution of traditional leadership was the main structure responsible for governance and leadership. The war that broke out in 1779 between the Dutch and the Africans divided many traditional communities because, with the defeat of many African leaders and kings, the institution of traditional leadership was never the same again

2.3.2. The introduction of civil administration

In 1834, the colonial administration realized the ineffectiveness of the wars and created a civil administration to govern the frontier De Kiewiet (1941:23-24). Traditional leaders resisted these moves in the cape and this led to restoration of the province of queen Adelaide to the chiefs. Carter (1967:84).

Set out below are some of the control measures that were introduced in 1848 as enumerated by Brookes (1950:87).

- White magistrates were introduced;
- Chiefs were allowed to rule their people in accordance with customary law;
- Martial law was applied to the territory;
- British kaffraria itself was regarded as a black reserve; and
- In Victoria East, blacks were placed in locations under the control of the headmen.

According to Hammond-Tooke (1975:77-83) the period from 1894 is regarded as that of direct rule from a tribal point of view; this administrative policy was most disruptive. The reason for the introduction of administrative policies was to secure law and order, replace traditional customs with white laws and to introduce civilizing institution among the tribes. It was realized that these measures could only be enforced if tribal rulers were deprived of their traditional authority. Thus the chief was stripped of executive, legislative and judiciary powers over the tribes. These powers were vested in white administrative officers who were appointed by the British government.

In depriving the chief of his traditional status, this weakened the structure of black society because in the eyes of the society, the chief was regarded as:

- The high priest and thus respected from a religious point of view;
 - The custodian of tribal land;
 - The recognized guardian of all widows and orphans;
 - The dispenser of tribal or public authority; and
 - The ex-officio representative of the tribe in all dealings with external authorities
- Hammond-Tooke, (1975:78).

According to Hammond-Tooke (1975:80) the chief consulted with his councilors before taking any action in all matters to be decided

The councilors safeguarded the tribe and its laws and customs from abuse by the chief as the laws and customs of the tribe were regarded as sacred .The chief who abused his power was replaced by the junior members of the tribe who were acting as headmen of administrative areas. As time passed by, the headman came to be recognized by the tribe as a ruler, the reason being that; the tribe preferred their own system of traditional government. The office of the headman had come to be regarded as hereditary.

European colonial expansion altered the social organization of traditional communities by virtue of almost complete European control. To this end, various statutes were introduced, for example, the South African Act of 1909 which designated the governor general as the supreme chief. According to Hendricks and Ntsebeza, (1999:104) this position gave him the

power and authority to create, divide tribes and to appoint any person he deemed fit as a chief or headman without any genealogical consideration.

2.3.3. Powers of the traditional leaders during the colonial period

It is without doubt, that the arrival of colonialists in Africa impacted negatively on the institution of African Traditional leadership and its authority. According to Mahlangeni (200:26) the economic, political, social and religious systems of the colonialists undoubtedly shook the foundations and pillars of the institution of African Traditional leadership, and left it at the mercy of the colonists to stay afloat.

Most African tribes of South Africa lost their independence during the colonial era. The colonial powers also reduced the powers of traditional leaders along the border areas of the Transvaal. There were attempts to reconstruct traditional leadership as an instrument of colonial rule. According to Stadler (1987:129-130), the role of chiefs and their authority was undermined especially after they were finally subdued and defeated during clashes over land and cattle.

The successive colonial governments of South Africa enacted a considerable number of legislative measures to change the pre – colonial structures, roles and powers of the traditional leaders. For example, the Black Administration Act 38 of 1927 was enacted to give limited powers and roles to traditional leaders. The governor – general was the superme chief in the union of South Africa. According Khunou (2011:84) the colonial and post – colonial governments recognized the institution of traditional leadership as an important political structure. Governor – generals had powers to define the area of a tribe, to change, divide and amalgamate tribes to constitute new tribes. According to Stadler (1987:130) African chiefs consequently occupied ambiguous positions in the chain of command. They became subordinated within a hierarchy controlled by government bureaucracy, the establishment of which no African was entitled to enter and which was answerable to a political leader elected to a parliament in which no African had the right to sit.

The chief native commissioners were appointed to administer to all Africans in the union of South Africa. All ethnic groups of South Africa had the commissioners. According to Stadler

(1987:129-130) the commissioners were given the power to prescribe their duties, power and privileges. A limitation was placed on any judicial actions by members of tribes against chiefs.

2.4. THE PERIOD UNDER APARTHEID RULE

According to Mhlangeni (2005:20) when the national party came to power in 1948, it entrenched a policy of apartheid and separate development. In the former Venda a territorial authority was established to provide the form of Bantu local government. Different localities were divided into kraals, wards and districts. Each kraal consisted of several families who were subjects to a headman who was accountable to the chief. The kraal headman was assisted by a council of advisors chosen from different family heads.

At some point the nationalist party withheld support for a particular traditional leader by appointing another in his place. The party would also remove certain rights such as control by appointing another in his place. According to Khunou (2009:84) the party would also remove certain rights such as control over the distribution and administration of land. This resulted in a radical change in the leadership roles of the traditional leaders. What occurred in Transkei, Bophuthatswana, Venda and Ciskei provides a good example of change in the leadership of the traditional leaders.

2.4.1. Establishment of homelands and self –governing territories

A person or people's native land is called a homeland. In the Republic of South Africa, ten homelands were established by the Apartheid government. These homelands were also known as Bantustans.

A Bantustan was a territory set aside for black inhabitants of South Africa and South west Africa (now Namibia), as part of the Apartheid policy. Ten Bantustans were established in south Africa, and ten in neighboring South –West Africa (then under south African administration) for the purpose of separate area, thus making each of those territories ethnically homogeneous as the basis for creating “autonomous” nation states for south Africa's different black ethnic groups (<http://wikipedia.org>).

The term Bantustan was first used in the late 1940s, and was coined from Bantu (Meaning “people” in some of the Bantu languages) and -Stan (a suffix meaning “ land “ in the Sanskrit

and person language). It was regarded as a disparaging term by some critics of the apartheid –era government’s “homelands “. Some of the Bantustans received independence. In South Africa, Transkei, Bophuthatswana, Venda, and Ciskei (the so-called “TBVC states”) were declared independent, while others (like kwazulu, Lebowa, and qwaqwa), received partial autonomy, but were never granted independence.

According to C F Anon (2013: 21-23), the introduction of apartheid legalized and institutionalized racial discrimination. As a result, the apartheid government created Bantustans based on the language and culture. The Bantustans were created based on the language and culture of a particular ethnic group. The traditional authorities in the Bantustans of Transkei, Bophuthatswana, Venda and Ciskei seemed to be used by the apartheid regime and were no longer accountable to their communities but to the apartheid regime. The Bantustan governments passed various types of legislation to control the institution of traditional leadership, exercised control over traditional leaders and allowed them minimal independence in their traditional role .The pattern of the disintegration of traditional leadership seemed to differ in Transkei, Bophuthatswana ,Venda and Ciskei. The governments of these Bantustans used different political, constitutional and legal practices and methods to achieve this disintegration. The gradual disintegration and dislocation of the institution of traditional leaders in these four Bantustans led to the loss of valuable knowledge of the essence and relevance of the institution of traditional leadership. One of the reasons for this anomaly emanated from the fact that undemocratic structures of government were established, commonly known as traditional authorities. More often than not these traditional institutions who were mere puppet institutions operating on behalf of the Bantustan regime, were granted token or limited authority within the Bantustan in order to extend the control of the Bantustan – system revolutionary activity within traditional areas Khunou (2009:91).

The Traditional leadership and governance function was handled at three different levels of authority, namely:

- Headman (Gota) – Head of Administrative Area
- Chief (khosi) – Head of Tribal Authority
- Paramount Chief (khosikhulu)- Head of Regional Authority

According to Koers (2013), the three structures (Headman, Chief and Paramount Chief) were under the supervision of control of the President's Office and the District Magistrates under the Justice Department which was performing agency functions on behalf of Premier's Office. The situation prevailed until the introduction of the new democratic order in 1994 when South Africa attained freedom from all forms of colonial and apartheid rule. In both Transkei and Ciskei, there was a political order that was dominated by traditional leaders. Traditional leaders who resisted this agreement were perceived as opponent and enemies of both the Homeland regimes and the Apartheid South African state Mahlangeni (2005)

2.4.2. Institutions which supported the apartheid government

Apartheid government was a system of institutionalized racial segregation that existed in South Africa from 1948 until the early 1990s.

In order for any system to succeed there must be structures to assist in making sure that it functions. This was the case for the apartheid government. To succeed, it had to make sure that it penetrated all structures that African people believed in such as traditional leadership institutions.

2.4.3. Tribal authorities

According to Balatseng and Duplessis (2010:349), members of the tribal authority were the chiefs and Headmen residing within the area. There were other councilors appointed by the chief as head of each tribal authority in accordance with custom. The head of a Tribal Authority was a chief or Headman. According to Vosloo, Kotze and Jepper (1967:196) the duties, functions and powers of tribal authorities were:

- To administer the affairs of the tribes within its area;
- To assist the headman in the exercise of the power and authority conferred upon him;
- To promote the socio – economic development of the residents in its area;
- To make recommendations to the competent authority regarding school buildings ,arable land disability grants ;
- To assist in services like the preservation of the environment, flora and fauna, soil erosion and reclamation and control of grazing and burning of grass;

According to Vosloo, *et.al* (1967:13) these authorities were allowed to make by –laws regarding the exercise of their functions. All income derived was directed to the magistrate`s office. The sources of income being:

- Fees, rates and charges which were in accordance with custom;
- All amounts derived from any property owned by the tribal authority;
- Donations; and moneys from the Legislative Assembly.

The chief officer of a tribal authority who was appointed by the authority itself, in some cases the government appointed an official who became a tribal secretary.

2.4.4. Local Government Bureaux

This is the administration of a particular country or district, with representatives elected by those who live there.

According to Mahlangeni (2005:25) the magistrates used to supervise the affairs of every local government bureau. Their functions were to assist and to guide the Tribal Authorities in the district concerned; on behalf of any authority to perform administrative and check the accounts or treasury of any Tribal and Regional Authority , and finally, to promote the application and administration of legislation on traditional leadership and governance.

2.5. LEGISLATIVE FRAMEWORK FOR TRADITIONAL LEADERS

In order to manage the traditional leadership institution in South Africa, the government promulgated certain pieces of legislation among them the following:

2.5.1. Constitution of the Republic of South Africa, 1996

Section 153 of the Constitution of the Republic of South Africa provides developmental duties of municipalities as follows:

A municipality must-

- (a) Structure, manage its administration, budget and plan its processes to give priority to the basic needs of the community; and to promote the social and economic development of the community; and

(b) participate in national and provincial development programmes. In addition to the above, section 229 of the Constitution of the Republic of South Africa of 1996 has the following as municipal fiscal powers and functions:

A municipality may impose-

- (a) rates on property and surcharges on fees for services provided by or on behalf of the municipality; and
- (b) If authorized by national legislation, other taxes, levies and duties appropriate to local government or to the category of local government into which that municipality may impose tax, value-added tax, general sales tax or customs duty.

2.5.2. The White Paper on Traditional Leadership and Governance, 2003

According to Koenane, (2017) the South African government endorsed a policy development process on traditional leadership and governance in 1998. The aim was to deal with all issues relating to the institution of traditional leadership. Subsequent to this, the government during 2000 published a discussion document on traditional leadership and governance citing a variety of challenges and issues with regard to the institution. This process led to the drafting and publication of the White paper on Traditional Leadership and Governance that was adopted and approved in 2003.

2.5.2.1. Objectives of the White Paper

The key objectives of the policy, was to set out a framework that will inform legislation intended to:

- Define the place and role of the institution within the new system of democratic governance;
- Transform the institution in line with constitutional imperatives; and
- restore the integrity and legitimacy of the institution of Traditional Leadership in line with customary law and practices

According to the White Paper on Traditional Leadership (2003:26) the transformation of the institution of traditional leadership must among others ensure the following:

- It must mobilize rural people to participate in rural local governance to achieve the Reconstruction and Development Programme (RDP) goals and Local Economic Development (LED) initiative and explore the human potential of people living in rural areas;
- It must manage an efficient, effective and fair dispute resolution system through customary law courts for traditional local communities, and
- It must act in partnership with municipalities to contribute to, and create cooperative and supportive relationship in service delivery and secure the safety of rural areas.

The White Paper on Traditional Leadership and Governance (2003:32) recognizes among others the following functions that can be performed by traditional leadership institution:

- Promote socio-economic development;
- Promote services delivery;
- Contribute to nation building;
- Promote peace and stability amongst the community members;
- Promote social cohesion of communities;
- Promote the preservation of the moral fibre and regeneration of society;
- Promote and preserve the culture and traditions of communities; and
- Promote the social well-being and welfare of communities.

2.5.3. The Traditional leadership and Governance Framework

In terms of the Traditional Leadership and Governance Framework, the objectives are:

- To set out national framework, norms and standards that will define the place and role of traditional leadership within the new system of democratic governance;
- To transform the institution in line with constitutional imperatives; and
- To restore the integrity and legitimacy of the institution of traditional leadership in line with customary law and practices.

2.5.4. National House of Traditional Leaders Act (No.22 of 1999)

According to section 11(1) the powers and functions of the House of Traditional Leadership are to:

- To cooperate with provincial houses of traditional leaders, to promote the role of traditional leadership within a democratic constitutional dispensation;

- Nation building;
- Peace, stability and cohesiveness of communities;
- The preservation of the moral fibre and regeneration of society;
- The preservation of the culture and traditions of communities;
- Socio-economic development and services delivery;
- The social well-being and welfare of communities; and
- The transformation and adaptation of customary law and custom so as to comply with the provisions of the bill of rights in the constitution, in particular by-
 - preventing unfair discrimination;
 - promoting equality; and
 - seeking to progressively advance gender representation in the succession to traditional leadership positions; and
- To enhance co-operation between the house and the various provincial houses with a view to addressing matters of common interest.

2.5.5 Local Government Municipal Structures Act 117 of 1998

The objectives of local government, as defined by the Constitution, have been highlighted in above sections. Section 19(3) of the Local Government Municipal Structures Act (1998) in performing its functions and exercising its powers, a municipal council must develop mechanisms to consult the community and community organizations. A further obligation placed on municipal councils under section 19(2) of the Municipal Structures Act is that they must annually review the following:

- the needs of the community
- their priorities to meet those needs

- their process for involving the community
- their organizational and delivery mechanisms for meeting the needs of the community
- And their overall performance in achieving their objectives.

The Local Government Municipal Systems Act (2000) re-emphasizes the role of municipal councils in facilitating the participation of members of the community in running their own affairs. Among other forms, mechanisms and channels, section 17 of the Act provides for consultative sessions with locally recognised community organizations as a way of facilitating participation.

Co-operatives Act (2005)

The Co-operatives Act (2005) defines a co-operative as an autonomous association of persons united voluntarily to meet their common economic and social needs and aspirations through a jointly owned and democratically controlled enterprise organized and operated on co-operated principles. Among other objectives, the Act seeks to promote self-reliance and to encourage participation by black people- especially those in rural areas, women, people with disabilities and youth- in the formation of legally registered co-operatives. The following forms of co-operatives are provided for:

- A primary co-operative. This is a co-operative formed by a minimum of five natural persons whose object is to provide employment or services to its members and to facilitate community development.
- A secondary co-operative. This is a co-operative formed by two or more primary co-operatives to provide services to its members.
- A tertiary co-operative. This is a co-operative whose members are secondary co-operatives. It plays an advocacy role, engaging organs of state, the private sector and other stakeholders on behalf of its members.

The Act divides co-operatives into different kinds, which include: agricultural co-operatives, consumer cooperatives, cooperative burial societies, financial services cooperatives, housing

cooperatives, marketing and supply cooperatives, service cooperatives, social cooperative and water cooperatives.

It is fair to say that the Co-operatives Act number 14 of (2005) provides a basis for community-based organizations that seek legal recognition.

Section 81(1) of the Act stipulates that traditional authorities that observe a system of customary law in the area of a municipality may participate through their leaders, identified in terms of subsection (2) in the proceedings of the council of that municipality, and those traditional leaders must be allowed to attend and participate in any meeting of the council.

Section 81(2) (a) and (b) further stipulates that: the MEC for local government in a province in accordance with schedule 6 and by notice in the provincial gazette must identify the traditional leaders who in terms of subsection (1) may participate in the proceeding of a municipal council. The number of traditional leaders that may participate in the proceeding of a municipal council may not exceed 10 per cent of the total number of councilors in that council, but if the council has fewer than 10 councilors, only one traditional leader may then participate.

Section of the Municipal Structures Act 81(3) states that before a municipal council takes a decision on any matter directly affecting the area of a traditional authority, the council must give the leader of that authority the opportunity to express a view on that matter.

As can be found from the principles of this Act, traditional leaders must be given an opportunity to participate in municipal councils. This means that the role to be played by traditional leaders must be clarified so that they are able to give input to any services delivery enhancement processes of the municipality. As indicated in clause 3, any council should before taking any decision affecting traditional communities consult with the traditional leaders concerned to get the feeling and views of the communities that will be affected by the decision to be taken.

2.6 PROGRESSIVE STEPS TAKEN BY GOVERNMENT AFTER 1994

Leaders Act, 1997, the institution of Traditional Leadership has, over the years, performed various governance functions. However the manner in which these entities performed these functions differed from one territory to another, as during that time, South Africa was not a

unified territory or state. South Africa was divided into various territories, namely, self-governing and nominally independent entities. The states that fell under self-government were Transkei, Bophuthatswana, Venda and Ciskei. Those that were nominally independent were Kangwane, Kwazulu, Lebowa, Qwaqwa, Gazankulu and Kwandebele. Those institutions operated within defined limits of their prescribed jurisdictions. Traditional leadership institutions could play a meaningful role in the development of their communities and play an advisory role to government with regard to socio-economic needs. They should therefore be allowed to play a complementary role of government in rural areas. Notwithstanding the delegation of authority, powers and functions to the three known spheres of government in South Africa, traditional leadership institution, nevertheless, can play an increasingly important role in the development of communities in their areas of jurisdiction. They stand a better chance of serving as essential links between themselves, their communities and the three spheres of government. According to Mhlangeni (2005:34) the initiatives currently in place in the Rharhade kingdom further serve to demonstrate what traditional leadership institution can innovate pro-actively.

2.7 COMMUNITY DEVELOPMENT IN CONTEXT

Community development is often associated with terms such as community capacity building, vitality, empowerment, rural development or self- reliance.

2.7.1WHAT IS COMMUNITY DEVELOPMENT?

According to Jim Cavaye (2015), community development is a process that is conducted by community members. It is a process where local people cannot only create more jobs, income and infrastructure but help their community become fundamentally better able to manage change. This to the researcher this means that when more jobs are created, community members' income and infrastructure improve; community members should be able to manage this change. They must change their attitudes, check existing skills among themselves, improve networks, think differently about problems and use community assets in new ways. Community development improves the situation of a community not just economically, but also

as a strong functioning community in itself. This means that if the community develops, it becomes active in all respects.

Cavaye further argues that in the rural areas, community development builds the five capitals of a community – physical, financial, human, social and environmental. It is through participating in communities that people rethink problems and expand contacts and networks: they also build social capital. In this process, they learn new skills while building human capital. He further goes on to say that community development is a process and the key to it is facilitating a community in applying the principles to guide a flexible series of actions that are appropriate for the situation of the community. There are many models and frameworks for community development process. Considerable skill, confidence and judgment are needed to maintain an adaptable community – led process guided by the principles of community development. These principles are: the establishment of the existing concerns and situation of people. This means that if people have a concern, they will act on its existence. Their passion and enthusiasm will drive their action. The second principle is community ownership or involvement – if the community is afforded the opportunity to make and implement decisions, their motivation will be built and they will participate actively in decision making and implementation. Inclusiveness is another principle which entails that all citizens should be given equal opportunity to be involved. This means that much effort is required to encourage diverse sectors of the community to participate. These principles are many and are not prescriptive but if they are taken into account during community development process, positive results can be achieved.

Edward and Jones (1976:137) see community development as a process that is especially directed by local people towards objectives which they regard as beneficial to the community. This means that local people play a central role in the process of developing their own communities.

At a time when community development enjoyed prominence in much of the developing world, it was largely insignificant in South Africa. De Beer and Swanepoel (1998:10) as well as Groenewald (2012 :145) indicate that the potential community development had to instigate political change that led the government of the day to become weary of creating the necessary

conditions for it to thrive. However, De Beer and Swanepoel (2013) demonstrate that some isolated cases of successful community development initiatives were witnessed in the former homeland territories. These former homeland territories were Transkei, Bophuthatswana, Venda and Ciskei. Community development was significant in some areas where the Apartheid regime had vested interests. These are areas where the government had investments.

2.7.2 Types of community development

According to Cavaye, community development projects can be divided into the following types:

Physical improvement projects – these include roads, housing, sanitation, drainage systems and farming. These projects are big and they need to be done by skilled people. Community members can do these projects under the supervision of these skilled people. If unskilled community members do these projects without the assistance of skilled people, the projects will be of substandard and as a result will not last long. In the case of houses or bridges, if heavy rains fall the houses or bridges may be damaged. When this happens, citizens embark on protests. Traditional leaders' role in this regard is that of ensuring that all community members employed in the project respect one another, have the ability to do the job, have diversified skills and they understand that if they work together they can create improved conditions.

Functional projects – these include health, education, protection and recreation. If members of the community realize that there is a need for establishing a school, they must establish where it is going to be built, whose children may attend it. They must also go on to establish how many children it will accommodate. These the community members do in consultation with the traditional leadership.

Social projects: these include group discussions where community challenges are discussed and possible solutions are sought. Traditional leaders play a crucial role here by ensuring that venues are available for these discussions to be held. Community members are expected to work cooperatively in the projects so that the projects succeed.

2.7.3. Community development in the new dispensation

Section 152(1) of the Constitution of South Africa stipulates a number of objectives for local government. Among other duties, it states that municipalities have to 'encourage the involvement of communities and community organizations in the matters of government'. This, the municipalities do in consultation with traditional leaders. The constitution of South Africa further states that local government is developmental and that to achieve this goal, it must give priority to basic needs of the community to promote the social and economic development and participate in national and provincial development programmes.

2.8. THE ROLE OF TRADITIONAL LEADERSHIP INSTITUTION IN GOVERNANCE AND DEVELOPMENT

Traditional leadership institution can play an important role in governance and development. It is necessary therefore that this institution be appropriately repositioned in order to fully demonstrate what they can do in assisting government and the local government sphere in community development and delivery of services.

The White Paper on Traditional Leadership and Governance proposes and tabulates a variety of duties and functions which can be discharged by traditional leadership institution, namely:

- Promote socio-economic development, good governance and services delivery, especially in rural areas; and
- Ceremonial role, and serve as custodians of culture, tradition and custom, because a large number of people reside in rural areas, it is necessary that government should not only rely on the national, provincial and local spheres of government with regard to the delivery of services, other creatures of statutes should be utilized, for example, traditional leadership institution. Government requires a combination of options and use of a multi-sectorial approach to ensure efficient delivery of services, this can help reduce the burden on the three known spheres of government in a mutually reinforcing way.

The White Paper on Traditional Leadership and Governance recommends that government should put in place mechanisms to ensure an integrated, structures and coordinated involvement of the house of traditional leaders in various policy development processes and programmes. At the local level, the White Paper on Traditional Leadership and Governance recommends that the institution should:

- facilitate community involvement in the IDP processes;
- support municipalities in the identification of community needs;
- Support municipalities in the implementation of development programmes;
- enter into service delivery agreements with municipalities regarding the provision of services to rural communities; and should:
- promote indigenous knowledge system for sustainable development. However, before the Traditional leadership institutions can be expected to discharge these envisaged duties and functions, as a prerequisite, it is necessary that they be appropriately capacitated. A programme for the enhancement of institutional capacity of traditional leadership institutions is necessary and should be embarked upon. This requires a strategic partnership action approach by all actors in development in order to promote functional co-ordination and cross-functional management of development projects. White Paper on Local Governance (2008:31).

2.9 THE FUNCTIONS OF TRADITIONAL LEADERSHIP INSTITUTIONS

If given an opportunity and when appropriately developed and capacitated, Traditional leadership institutions can perform a variety of duties and functions. The White Paper on Traditional leadership and governance of 2003 elaborates a variety of functions, namely:

Carry out various functions in support of government

- Arts and culture
 - promote indigenous knowledge systems, music, oral history and other commemorative events;
- Land and agriculture
 - advise government and participate in programmes geared to prevent cruelty to animals;

-advise government on:

.stock breeding;

.agricultural schemes;

.improved farming methods

.promote sustainable use of land; and

.promote the settlements of disputes around land.

- Health and welfare

- co-operate with health authorities in circumcision practices

- co-operate in nation-wide health campaigns, for example, HIV/AIDS;

- facilitate community access to pensions and social grants.

- Justice, security and internal affairs

- act as commissioners of oath

- preside over traditional courts

- facilitate the establishment of community policing forums;

- notification of customary marriages; and

- assisting with registration of births and deaths.

- Economic development

- support local economic development initiatives

- Environment and tourism

- Promote environmental management

- Promote sustainable use of cultural resources within communities; and

- Involvement in management/protection of world heritage sites.

- National resources management

- Identification of development needs and participation in decision making; and

- Promote sustainable traditional leadership approaches to water resource management.

2.10 OTHER FUNCTIONS DELEGATED TO TRADITIONAL LEADERS

The White Paper on Traditional Leadership and Governance (2003:31), stipulates a variety of other functions which traditional leaders should perform, namely;

- Acting as head of a traditional authority;

- Presiding over customary law courts;
- Consulting with traditional communities through imbizo;
- Assisting members of the community in their dealing with the state;
- Advising government on traditional affairs through the houses of traditional leaders; therefore are expected to account to the people; when it comes to traditional leadership, the question of accountability is not very clear).
- Advising government on traditional affairs through the house of traditional leaders;
- Convening meetings to consult communities on needs and priorities and providing information;
- Protecting cultural values and providing a sense of community involvement in their areas through a communal social frame of reference.
- Being symbols of unity in their community and
- Being custodians and protectors of the community's customs and general welfare.

Traditional leaders cannot succeed in the performance of these envisaged duties and functions unless appropriate steps are taken to ensure that they are adequately trained and capacitated. They also need to be equally exposed to a variety of skill development programmes in order to enhance their capacity to discharge their assigned responsibilities (The White Paper on Traditional leadership and Governance Act of 2003)

Cele (2011:11-12) states that before granting traditional leaders power and functions one needs to understand what the areas of conflict are between traditional leaders and elected councilors. Cele cites, among others that;

The fundamental cultural rights and roles of traditional leaders within rural communities are fairly compromised by the democratic laws and the constitution.

- The question of whether traditional leaders must have a political voice and be included in the participatory structures of government?
- Whether land administration should be left in the hands of traditional leaders or be a government function?

- The principle of gender equality (in particular the role of women in a traditional leadership system)and
- The question of accountability as a democratic principle (whereas in a democracy power lies with the people, democratically elected leaders would therefore be expected to account to the people; when it comes to traditional leadership, the question of accountability is not very clear.

Cele, (201.1) argues that when all these areas of conflict are dealt with, cooperation between traditional leaders and municipal councilors will be natural. South Africa has many ethnic communities which subscribe to the value and customs of traditional leadership and which are thus not adequately represented by the contemporary system of democracy.

2.11. POWER STRUGGLE: TRADITIONAL LEADERS VS THE LOCAL GOVERNMENT

The main causes of conflict between the traditional and the local government are land ownership and control over it as well as unclear conflicting and overlapping roles assigned to both traditional leaders and councillors by the government after 1994. There are many instances where the local government and traditional leaders clash over these issues.

Traditional leaders want to be recognized as the primary layer at local government and that the chiefs should be the executive heads of rural local government. Vehement clashes between the government and the traditional leaders have been going on since 1993 and the municipal Demarcation (Act No. 27 of 1998) added salt to the wounds because it led to the establishment of the municipal Demarcation Board. The municipal Demarcation Board, as it was instructed by government vowed to create financially viable municipalities and this, as it immediately turned out, meant at times amalgamating existing traditional authorities into wider municipalities, or cutting through their borders. It became clear that the redrawing of boundaries would diminish the control traditional leaders wielded over land Omen,(2005: 64-65). This is causing a lot of protests all over the country, the recent one being experienced in Vuwani.

In addition to that, chiefly subjects, who in the apartheid era had become used to their basic needs being subsidized by the “Bantustan Venda Government”, would now have to start

paying for services such as water, electricity, roads and waste collection disposal. This had led to culture of non-payment of services by some residents in the local communities, and outstanding debts, totalling millions and millions of rand are owed to the local government Venter (1998:208).

According to Oomen (2005), the main fear concerned the potential loss of political authority. For, as one observer has remarked: Intimately this threatens chiefs' interests. If councils do their job properly and promote development, it will speed up Urbanization and strengthen the electoral principle. It is also for this reason that traditional leaders want to be recognized as the primary layer of local government.

The 1998 White Paper on Local Government provides, in broad terms, for a co-operative model within which traditional leadership could co-exist with municipalities. This new system of local government is perceived by some traditional leaders as unacceptable, and that it would lead to the usurpation of their powers. This is causing a lot of tensions in rural areas. The White Paper on Traditional Leadership and governance, (2003: 23) defines and interprets customary law, the role of traditional leadership in community development, in local government, in municipalities and in rural development.

The Municipal Structure Act of 1998 provides for the establishment of municipalities in accordance with the requirements relating to categories and types of municipalities. This structure also spells out the functions of traditional leaders. These are: To collect and administer all fees and charges which are, according to custom, payable to the traditional authority;

- (a) To perform such functions as may be delegated to them by a municipal council;
- (b) To be custodians of culture and customs; and
- (c) To convene meetings of community members;

This means that traditional leaders should administer fees on issuing stands for residence, proof of residence when residence pay for car registrations and when they open accounts at the banks, etc.

The department of Land Affairs, which was established especially to deal with land issues after 1994, was eager to get land back to the people under the leadership of the newly appointed minister Derek Hanekom. In years to come, the Department would be characterized by an atmosphere of wide consultation and a strong desire to remedy what was regarded as apartheid's most injurious legacy. From the beginning it was clear that Department's policies for rural areas would be based on a mixture of individualism and communalism, stemming from the belief that decisions must be taken by the rights holders in democratic process so that the interests of a minority cannot lead to the dispossession of the rights of others. And there would be very little patience with chiefs, unless they had high popular legitimacy. According to Oomen (2005:71-72) 'We are' as one Land Affairs official said, 'a socialist department, committed to the people and not to archaic structures. Another was more direct and very specific: 'we work for the communities on the basis of their constitutional rights and there is no way in which we will contribute to the perpetuation of apartheid fallacies like the Tribal Authorities.

In rural areas, the individual families and the group or tribe want to feel secure in their use and occupation of land, make permanent improvements, to graze their animals, have access to gathering fruits, fuel and to bury their dead.

The issue of land is causing a lot of conflict and confusion between the local government and the Mphaphuli Traditional Authority. During residential sites development at Unit D, graves were accidentally exhumed while development was in progress, seven of them .This caused a lot of tension between Thulamela Local Municipality and Mphaphuli Traditional Authority that development was ground to a halt for almost a year. According to the spokesperson of Mphaphuli Authority, the place is also a sacred one, where some community members do ancestral worship (Phalaphala FM Current Affairs Programme, 07 January 2010)

Development resumed after the above matter was settled out of court between Mphaphuli Traditional Authority and Thulamela Local Municipality .The spokesperson for Mphaphuli Traditional Authority, advocate Maumela, T responded by saying that any new development should be undertaken only after proper consultation with the Chief and the local communities by Thulamela Municipality. In the stands where graves were exhumed, it is proper if grave

owners would be given first preference to reside in those particular stands, and this is in accordance with the Vhavenda Culture. In the future, all developments would be prevented from taking place if proper consultation procedures are not followed in land that belongs to the Traditional Authority of Ha-Mphaphuli (Phalaphala FM Current Affairs Programme, 20 January 2010).

At Maniini Block K portion, a conflict occurred between the residents and Thulamela Local Municipality over the construction of road on sites which the traditional leader had allocated to his subjects. The conflict was broadcast on the National Television Channel 1 of the South African Broadcasting Corporation (SABC). Some of the residents who had built houses were forced to demolish them to give way to the road under construction. Some residents have not yet demolished them and are not willing to do that. The communications Manager of Thulamela Municipality made it clear that those residents would receive no cent in compensation since they had settled there without the permission of the local government. When the sites were allocated to them they were told not to build permanent structures, but temporary ones until the local government would do proper demarcation. According to the Communications Manager of Thulamela Municipality those people who do not want to move out of the road under construction are against development (SABC 1 19H30 News, 03 June 2011).

Background to Maniini Block K Portion conflict is as follows: During the late 1990s, residents of Maniini pressurized the local traditional leader who passed away in June 2004, to allocate residential sites for their children. The local traditional leader made it clear that part of his land had been declared to be an urban area by Thulamela Local Municipality. But, he allocated land on condition that people residing there would build temporary structures until the local government would demarcate sites for them to settle permanently.

In 2001, Thulamela Local Municipality demarcated and allowed sites to 327 families, and since there were more families than sites, the local government increased the number of sites to 656 in order to accommodate them and created Bloc K and R Portions. In 2003-2004, 87 families were found to be staying in the area where a road would be constructed in future, and the then

councilor in the area, requested the local government to relocate the families. The local government agreed and relocated them to the newly established Block R, with only 87 families.

In 2007-2008, some members of the Civic Organization of Block K and R Portion started to allocate sites to needy people in the area where a road would be constructed, and would charge R1500,00 for a site, pocketed R1000,00 and gave the local traditional leader, a sub-headman who also died in October 2009, R500,00.

In the evening of 14 June 2011, the window panes of the house of the former Chairperson of South African National Civic Organisation at Maniini Block K were broken, allegedly by angry residents who were coming from a SANCO mass meeting in the area, accusing him of not wanting development since he wanted road construction to be stopped until the local government built houses for those residents whom it wanted out to give way to the road under construction. The former SANCO Chairperson fled his home and went to Thohoyandou Police Station where he spent the night for his safety (Phalaphala FM Current Affairs Programme, 15 June 2011).

The concerned community members who felt that they were being deprived of development wrote him a letter and delivered it to his house. In the letter; he was warned that he should stop interfering in the development of the area. He was furthermore warned that he should tell his people who were occupying the land illegally to move out or action would be taken against him. The man who the community believed was the main obstacle of development in the area, that of a major road that would link it to the neighboring Muledane village, told community leaders in the presence of the police that he would not do anything that his organization, which he claimed is SANCO, did not tell him to do, and, that was telling people to demolish their houses for the road under construction (Limpopo Mirror, July, 2011).

On visiting the area that was the cause of conflict, the researcher found that some of the residents had already destroyed their houses and others vowed not to because they were given the sites by the Sub-headman of the area and that they had nowhere to go. The road was also under construction.

In Ngovhela, Lukau village, near former Venda College of Education (VECO) and now Marude Secondary School, which is a kilometer from Thohoyandou Central Business District (CBD), Thulamela Local Municipality vowed not to bring running water, proper roads and electricity to the area unless the residents relocated and settled somewhere since they settled there without taking into account that the area had already been demarcated residential sites in 1995. The local traditional leader, Sub-headman demarcated and allocated sites to his subjects claiming that the area belonged to him. According to the Mayor of Thulamela Municipality, residents in the area were given six (6) months to vacate, and if not, the local government would not provide any service to an area which was not well planned (Phalaphala FM Live Current Affairs Programme, Thohoyandou Town Hall, 06 May 2011).

2.12. PROVINCIAL POLICY DEVELOPMENT INITIATIVES ON TRADITIONAL LEADERSHIP AND GOVERNANCE

As stated earlier, the institution of Traditional Leadership occupies an important place in the history of local government in South Africa. Whilst this institution embodies the preservation of culture, traditions, customs and values of the African people, it also represents the early forms of societal organizational governance. It ought to be a local government institution that plays a part in the development of our communities. In order to enable the institution of Traditional Leadership to play its role properly and to contribute meaningfully in local government service delivery challenges, it became necessary for government to take certain policy initiatives intended to reposition Traditional Leadership institutions. Additionally, it was recognized that traditional leaders should operate in a local government environment together with elected local government representatives in municipalities. Cognisance was given to the new local government system in South Africa which brings rural and urban areas together under one local government institution. The need for different actors in local government to cooperate with each other gave impetus to the new policy initiatives Mahlangeni(200:37).

2.13. CONCLUSION

In conclusion, the researcher would say that conflict and thus power struggle on land ownership and control between the local government and traditional leaders was as a result of lack of clarity on the role that traditional leaders should carry out in the new democratic dispensation. According to Oomen, (2004:76) this lack of clarity around land and governance

resulted in delays in development, because it was sometimes not clear to potential investors with whom to negotiate; local government or the traditional leaders.

Chapter Three: Research Methodology

3.1 INTRODUCTION

This chapter outlines the research design that was followed in this study. The chapter also provides a description of the study area. The exposition on research philosophies are outlined, followed by target population and sampling strategies. The explanation on research instruments and questionnaire construction are also provided. A brief description on how the questionnaires were administered was outlined. The chapter also provides how data were analysed and how validity and reliability in the study were ensured. Moreover, the chapter provides the limitations of the study and also the procedures to eliminate bias. The chapter concludes by highlighting the ethical issues considered in the study.

3.2 DESCRIPTION OF THE STUDY AREA

Thulamela Local Municipality is one of the municipalities under Vhembe District Municipality. It is the largest of the four local municipalities under Vhembe District Municipality and has 40 wards. According to Mafunzwaini (2013:38) Thulamela Local Municipality has a population of 618462 people by the statistics South Africa survey. It is 5835 square kilometres wide. It is a rural municipality with a working age population of around 58.8%, an unemployment rate of about 43.9%, and youth unemployment rate of 58.5%.

3.3 THE RESEARCH DESIGN

McMillan and Schumacher (2014:26) indicate that research design “describes the procedures for conducting the study, including when, from whom, and under what conditions the data will be obtained”. According to Thomas (2013:102) research design is “a detailed plan that provides guidance on data collection and data analysis”. The research design therefore provides a plan for generating empirical evidence that will be used in answering research questions. According to McMillan and Schumacher (2014:28) “quantitative research designs emphasize the objectivity in measuring and describing phenomena”.

Correlation research design was used in this research. Correlational research is a kind of analysis in which the researcher assesses the relationships between two or more variables. The aim of conducting this kind of design is to provide the researcher with the opportunity to

make the prediction about one variable with regard to what is known about another variable (McMillan & Schumacher (2014); Creswell (2009) & Neumann (2000)). In this study the researcher tries to find the role of traditional leaders in community development in Thulamela Local Municipality. The researcher also used descriptive design. Descriptive design was chosen on the basis that it provides a summary of an existing phenomenon by making use of numbers to characterize individuals or groups (McMillan & Schumacher, 2014:31)

In this study, the researcher tries to describe the role and challenges experienced by traditional leaders in Thulamela Local Municipality.

3.4 THE RESEARCH PHILOSOPHY

According to Galliers (1991) research philosophy is a belief about the way in which data about a phenomenon should be gathered, analyzed and used. This means that for research to happen, data should be collected and analyzed.

3.4.1 Quantitative Research

Quantitative research mainly focuses on numbers, logic and objective position. It therefore focuses on collecting numerical data and generalizing them to clarify a phenomenon. "Its objective is to establish the relationship between independent and dependent variables within the population" Babbie (2016)

According to Babbie (2016:25) and Creswell (2009:18) the advantages of quantitative research are the following:

- It allows for a broader study that involves a greater number of subjects in order to enhance generalization of results,
- It gives provision for greater objectivity and accuracy of results, this enhances generalizations about phenomenon under study,
- It advocates the use of predetermined ways to certify validity and reliability,
- It provides the opportunity that the study could be repeated, analyzed and matched with related studies,
- It enhances the summary of different sources of information and can be compared across different categories over time, and

- It leads to the avoidance of personal bias.

The limitation of quantitative research is that the numbers have potential loss of meaning. Therefore, results of quantitative research can be statistically important but are often humanly less important Babbie (2016:25).

The study follows a quantitative design approach. The researcher chose a quantitative design approach because “it enhances the accuracy of results through statistical analysis” Berndt & Petzer (2011:349) and “avoids the elements of subjectivity associated with the qualitative approach” Du Plessis & Rosseau (2007:22).

3.4.2 Qualitative Research

Henning (2004:3) indicates that “...qualitative researches usually aim for depth rather than quantity of understanding. Researches are done in backgrounds that are bound by the theme of the inquiry and these cannot usually be wide unless there is a large team of investigators”.

Qualitative research studies do not control the variable, the participants are permitted to give their different opinions on the problem that is under research and they usually have more open-ended ways of giving their opinions (Henning 2004:6). Moreover, “qualitative research is not a linear process and therefore has no fixed design. Qualitative research follows a cyclical pattern in order to enhance critical reflection and it is flexible. De Vos, Strydom, Fouch & Delpont (2011: 326). Qualitative research is based on natural settings, direct data collection and richness of narrative description. Its major disadvantage is the purely verbal descriptions of the data (Babbie, 2016:26).

De Vos *et al* (2011:313), indicate that there are five qualitative research designs:

- *Narrative biography*: Cresswell (2009:232) indicates that “narrative biography is a qualitative technique where the researcher studies the lives of individuals and asks one or more individuals to provide stories about their lives. The information is then retold or restudied by the researcher into a narrative chronology”.
- *Ethnography*: is defined as “the study that focuses on the detailed and accurate description rather than explanation. It also relates to the description and

interpretation of cultural and social system” Babbie (2016:297); McMillan and Schumache,(2014:31).

- *Phenomenology*: De Vos et al (2011:316) define phenomenology “as a study that describes the meaning of the life experiences of a phenomenon or concept for several individuals” McMillan and Schumacher (2014) further argued that “the aim of phenomenology is to change lived experience into a description of its essence thereby allowing for reflection and analysis”.
- *Grounded theory*: According to Babbie (2016:300) grounded theory is regarded as “an inductive approach to the study of social life that attempts to generate a theory from the constant comparison of unfolding evaluations”.
- *Case study*: De Vos et al (2011:320) ascertain that “case study examines a bounded case over time in depth, employing multiple sources of data that are found in the setting”.

3.5 RESEARCH STRATEGIES

The research strategy used in this study is a survey. Lancaster (2005:145) says that a survey research strategy is basically a technique that collects data obtained from a large number of participants in the research project. The researcher therefore intended to create generalizations with regard to the populations by gathering data from samples. Thomas (2004:22) indicates that survey research strategy includes “various sampling designs and techniques, the use of interviews, self-completion questionnaires and many quantitative analyses”.

3.6 TARGET POPULATION

Malhotra (2010:359) defines a target population as “a collection of homogeneous elements or objects that possess the information sought by the researcher and about which inferences are to be made”. In this study, the target population was 104 traditional leaders (9 females and 95 males) in Thulamela Local Municipality.

Davis, Gallardo & Lachlan (2012:162) indicate that sampling is a realistic type of the study population which the researcher can be able to categorise and access. The sampling frame for this study comprises the total population from which the sample size is extracted. This study’s sampling frame comprised male and female traditional leaders from Thulamela Local Municipality.

3.6.1 Sampling

According to De Vos *et al* (2011:233), Sampling is regarded as the taking of a part of the population or universe and then regards it as a representative of that particular population or universe. The importance of conducting sampling is that it enhances the feasibility, its cost effectiveness, accuracy and manageability of the survey. Probability and non-probability samplings are two major techniques. In this study probability sampling technique was used.

3.6.2 Kinds of sampling

- **Probability sampling**

McDaniel & Gates (2008:333) indicate that “the choice of the sample method depends on factors such as the nature of the research problem, the research objectives, cost and time limitations”. Malhotra (2010:395) states that “probability samples are selected in such a way that every element of the population has a likelihood of being included in the sample”. De Vos *et al* (2011:229) indicate that probability sampling is based on randomisation of the sample. They further state that probability sampling techniques provide the opportunity for each member of the population to have “an equal chance of being selected.

- “Simple random sampling occurs when each member of the population has an equal probability of being selected” De Vos *et al* (2011:229). It is mostly used in small

population and it is easy to utilize, analyse and interpret the results McMillan & Schumacher (2014:153).

- Systematic sampling entails selecting each member from a list is as random as a simple random sampling McMillan & Schumacher (2014:159). Systematic sampling has a higher value than simple random sampling De Vos *et al* (2011:230).
- Stratified sampling involves the selection of subjects from the sub-groups within the population. It consists of population that is divided into a number of strata which are homogeneous De Vos *et al* (2011:230; McMillan & Schumacher (2014:159).
- “Cluster sampling is used where the population is too large for random sampling”. It is often used when economic reflections and group criteria are important for the study. This kind of sampling has the benefit of concentrating on a specific section of the greater geographic area thereby reducing costs and saving time De Vos *et al*, (2011:230).

- **Non-probability sampling**

According to McMillan and Schumacher (2014:150) nonprobability sampling “does not include any type of random selection from a population”. De Vos *et al* (2011:231) indicate that in nonprobability sampling the odds of selecting a particular individual are not known since the researcher does not know the population size or the members of the population. Tustin, Ligthelm, Martins and Van Wyk (2010:345) explain that non-probability sampling involves “sampling techniques that rely on the personal judgement of researchers” instead of the use of chance selection procedures. Non-probability samples may yield good estimates of the population characteristics” Sudman & Blair(2002:340).

- **Purposive sampling**

Purposive sampling is also known as a judgemental sampling. It is based on the judgement of the researcher De Vos *et al* (2011:232). McMillan and Schumacher (2014:152) outline that in purposive sampling, the researcher chooses “particular elements from the population that will be representative or informative about the topic of interest”.

- **Quota sampling**

According to McMillan and Schumacher (2014:152) quota sampling is utilised if the researcher is not able to use probability sampling. It occurs when the researcher chooses subjects based on the characteristics of the population.

- Convenience sampling

McMillan and Schumacher (2014:151) indicate that “in convenience sampling a group of subjects is selected on the basis of being accessible”.

- Snowball sampling

De Vos et al (2011:233) indicate that “snowball sampling is usually used when there is no knowledge of the sampling frame and limited access to appropriate participants for the intended study”

In this study, probability sampling technique was used. The random sampling techniques were used. Random sampling was chosen because it provides traditional leaders with equal opportunity of being selected. Participants were randomly selected from traditional leaders around Thulamela Local Municipality.

3.7. THE RESEARCH INSTRUMENTS

Berndt and Petzer (2011:202), assert that data collection covers the real collection of answers from the recognized sample. In this study primary data were used. A survey (structured questionnaire) method was used to obtain relevant data through questionnaires. McDaniel and Gates (2007:73) highlight that “survey methods involve the use of structured questionnaires, with the objective being to extract specific data from participants”. The survey method was chosen due to its low cost and ease of administration Malhotra (2010:138).

In order to achieve the objective of this study, questionnaires were used to collect primary data from the participants. Leedy and Ormrod (2010:197) indicate that “a questionnaire is a research in which the researcher poses a series of questions to willing participants, summarises their responses with percentages, frequency counts, or more sophisticated statistical indexes upon which references are drawn about a particular population”. Benedict (2009: 54) argued that questionnaires are a common method that can be used to collect data. It is less expensive, saves time; and it can be circulated to assist in obtaining “information from

very large samples to allow for ease of analysis, without compromising the quality of data collected”.

A Like scale questionnaire format which requires the use of different ratings scale that requires participants to “indicate the extent to which they agree or disagree with a series of mental belief or behavioural belief statement about a given subject” was used in this study.

According to Kumar (2014:196) “secondary data are data which have already been collected or that are readily available”. These kinds of data have been processed previously. Thus, the researcher had to extract the vital information applicable for the purpose of the study. Secondary data were obtained from different sources such as government and municipal publications, earlier research, journal articles, printed books and mass media.

3.7.1 Questionnaire construction

Closed-ended questionnaire was used to collect data from 104 traditional leaders in Thulamela Local Municipality. The questionnaire contained a cover page and instructions on how to answer the questions.

Section A was general information which sought to elicit information on the profile of the respondents. The respondents were allowed to answer questions with regard to their gender, age, educational level and number of years in the throne.

Section B sought to get more information on the nature of traditional leaders in Thulamela Local Municipality. The information was used to profile the traditional leaders. The information collected was used to assess if?; has employees, there is a need for certain type of?,

3.8. PILOT STUDY

Welman *et al* (2005:148) indicate that a pilot study entails the administration of the research instruments to a small number of respondents from a similar population. The pilot study is therefore considered as a preparation for the real study to be conducted.

The purposes of pilot study according to Welman *et al* (2005:148) are the following:

- *To identify possible errors in the measurement procedures*

- *To detect uncertain or ambiguously formulated items*
- *To offer researchers and assistants opportunity to identify non-verbal behaviour*
- *To provide the opportunity to refine the questionnaire*
- *To check if the participants will have no pressure in answering the questions*
- *To evaluate if there will be a smooth recording of the data*
- *To determine the validity of the instruments*
- *To determine the reliability of the data collected*
- *To establish that the research methods to be employed are reasonable*

All the research instruments used to collect data were made available to the supervisor for inputs and suggestions during the proposal stage. The researcher commenced with the pilot study after receiving feedback from the supervisor on the validity of the research instruments. The questionnaires were pre-tested using ten traditional leaders who were not part of the sample but have characteristics similar to the target population. The pilot study enabled the researcher to restructure the questionnaire, check whether the questionnaire is admissible and also check the time it will take to complete. Pilot study also assisted the researcher to remove improper and unacceptable items from the questionnaire. The pilot study was also conducted to enhance the validity of the research instrument.

3.9 ADMINISTRATION OF QUESTIONNAIRES

The researcher commenced with data collection after being granted the permission to start with the process of collecting data by the university. The researcher conducted a survey with the studied population to get necessary information to ensure the achievement of the research objectives. The questionnaires were pre-tested to 4 traditional leaders at Thulamela Local Municipality. The questionnaires were hand-delivered to traditional leaders by the researcher during April 2018. The questionnaires were prepared in English and the researcher translated them to Tshivenda for the traditional leaders that experienced problem with English. The traditional leaders were given a week to complete the questionnaires after which the researcher went and collected all the distributed questionnaires. Out of the 104 questionnaires that were given to traditional leaders, 71 were returned. The retrieval percentage was 68.2.

3.10 DATA ANALYSIS

De Vos *et al* (2011:251) state that there are four categories of quantitative data analysis namely, “descriptive, association, causation and inference”.

- Descriptive analysis is used for providing report on the distributions of the sample or population over a range of variables. “It aims at describing the distributions through frequencies, measures of central tendency and measures of dispersion. Descriptive statistics explain numerical data in a way that helps in organising, summarising and interpretation of sample data” De Vos *et al* (2011:251).
- “Association methods are utilised to establish whether the position of one variable is likely to be consistent with the position of another variables analysed, either correlation, analysis of variance and or regression” De Vos *et al* (2011:251)
- Causation techniques entail the use of factor analysis, path analysis or regression analysis to establish the network of relationships between variables De Vos *et al* (2011:251).
- Inference analysis is implemented to estimate population characteristics from sample characteristics and sample differences to population differences. Inference statistics make use of probability theory to put hypotheses to test and allow inference from a sample to a population. De Vos *et al* (2011:251).

Once the data were collected, the researcher had to make sense of them. The researcher organised and coded the data so that it might be analysed.

3.11. VALIDITY AND RELIABILITY

In this study, both reliability and validity were conducted to ensure that the suitable research instruments are employed. Tichaawa and Mhlanga (2015:7) define “reliability as the extent to which test scores are accurate, consistent or stable”. “Validity is the extent to which a measure accurately and truthfully represents the characteristics being measured” Burns & Bush (2010:319). In this study, content, construct, convergent and discriminant validity were assessed.

3.11.1. Content validity

Content validity refers “to items used to measure constructs that are conceptually consistent with the definition of a variable” Scheepers, Bloom & Hough (2008:11). To determine content validity, a detailed literature review was conducted and the research instruments were polished during the pretesting and piloting stages.

3.11.2 Convergent validity

Convergent validity “is the extent to which a scale correlates positively and is related to the high association between constructs”(Malhotra (2010:315). In the case of this study, convergent validity was determined using correlation analysis.

3.11.3 Construct validity

Construct validity “addresses the question of what construct or characteristic the scale is measuring” Malhotra (2004:269). In developing the measuring instrument, the researcher made use of prior studies that have all verified reliabilities.

3.11.4 Discriminative validity

Discriminative validity “determines whether a scale does or does not adequately differentiate itself between groups that should or should not differ based on theoretical reasons or previous research Golafshani, (2003:598). This study assessed discriminant validity through the computation of the inter-construct correlation matrix among the various constructs to ensure that they are not too highly correlated.

3.12 LIMITATION OF THE STUDY

The following were the limitations of the study as encountered by the researcher. The researcher is in a full-time employment and therefore had limited time due to work commitments. Also, some of the respondents were not willing to participate even when they were promised that their responses would be treated confidentially, and these had an impact on the accuracy of the information. Similar instances were reported in Thulamela by

Mafunzwaini (2013), Cape Town by Van Heerden (2011), and in Durban by Sidzatawe (2011). Lack of funding was also a problem as a researcher did not receive any funding. It was difficult to travel to all areas where these traditional leaders are located in Thulamela Local Municipality

3.13. ELIMINATION OF BIAS

According to Smit and Noble (2014:4) “Bias exists in all study designs and although researchers should attempt to minimise bias, outlining potential sources of bias enables greater critical evaluation of the research findings and conclusions”. In this study, bias has been reduced through random selection of respondents. Furthermore, the researcher has developed a research protocol that clearly outlined data collection and analysis. The researcher has also conducted pilot study in order to refine the procedures.

3.14. ETHICAL CONSIDERATIONS

The ethics guidelines of the University of Venda (Univen) guided the researcher when conducting the study. The researcher obtained ethical clearance from Univen research ethics department. The researcher wrote a letter to Thulamela Municipality seeking permission to conduct the research of which was granted.

3.14.1 Ensuring participants have given a formal consent

“Informed consent there implies that all vital information concerning the study is given to the respondents in full. Therefore, respondents were aware that participation to the study was always going to be voluntary” De Vos (2011:117).

The respondents were informed that their involvement in this study was voluntary and that they might withdraw their participation from the study as they wished. The purpose and objectives of the research were outlined to them by making use of the covering letter and also informing them verbally. Thus, respondents had knowledge of the kind of information that the researcher wanted to elicit from them.

3.14.2 Avoidance of harm

Barbie (2013:52), point out that “the researcher must make it a point that the respondents’ involvement in the study should not bring them any harm”.

The researcher had to safeguard the privacy of the respondents and this was communicated to all the respondents in the study. Respondents were protected from any physical, psychological or general-work interrelated harm. Extra caution was put in place to safe guard any information that they revealed about their role.

3.14.3 Ensuring confidentiality and anonymity

According to De Vos (2011: 119) the theory of confidentiality directs that information should be handled in a confidential manner. “Confidentiality therefore refers to the agreements between persons that limit others access to private information”. The researcher therefore gave a guarantee to the respondents that their identities were protected.

The researcher made it a point that confidentiality and anonymity of the respondents were safeguarded at all costs.

3.14.4 Ensuring that permission is obtained

According to Saunders *et al* (2009:194), the researcher must ensure that all formal channels of communications are followed when formally requesting permission to conduct a study.

The official letter outlining the purpose of the study and asking permission to conduct a research was forwarded to Thulamela Local municipality.

3.15 CONCLUSION

This chapter focused mostly on the selection of methodology used in this study. The researcher made use of correlational research design in this study. Nevertheless descriptive research design was also prioritised. The series of techniques and methods that were used fall within quantitative research techniques. This chapter dealt mainly with the description of the research design, study area, research philosophy, research strategies, data collection techniques, data administration and analysis, target population, sampling design, research instruments and pilot study. The chapter also provides explanation on the validity and reliability

of the concept used. Thereafter, the chapter provided a discussion on the limitations of the study, elimination of bias and ethical considerations.

The purpose of this study was to investigate the role of traditional leadership in service delivery. This chapter therefore focuses on the methods and techniques that the researcher employed to conduct his study. The researcher visited traditional leaders, conducted questionnaires with them, and administered questionnaires in order to collect data which he later analysed and made generalisations thereof.

The study was predominantly quantitative in nature. Gay (1996: 208) describes qualitative research as a structured way of collecting and analysing data from different sources. It involves the use of computational, statistical, mathematical tools to derive results.

The following chapter will focus on data analysis and interpretation.

Chapter Four: Data Analysis And Interpretation

4.1 INTRODUCTION

In this chapter the researcher presents analysis and interpretations of the responses given by traditional leaders on their roles in service delivery in their communities. The data analysis and interpretations are mainly quantitative and are supported by tables and percentage distributions, hence the presentations are statistical in nature.

4.2 TABLES OF RESPONDENTS SECTION A

TABLE 1: Gender representation of respondents

The purpose of this table is to present gender distributions of the respondents in this study.

GENDER	FREQUENCY	PERCENTAGE
Males	64	90.14
Females	7	9.16
No responses	0	0
Total	71	10

With regard to this item on gender, the results show that all sexes were well represented in that 7 females and 64 males responded.

To the researcher, this table successfully shows that both male and female traditional leaders were represented.

Table 2: Level Of Education

Matric and above	40	56.4
Diploma	10	14
Bachelor degree	10	14
Honours bachelor degree	6	8.5
Masters and above	5	7.1

Others(specify)		
Total	71	100

With regard to this item on the level of education, most traditional leaders have matric certificates. A few of them have masters and doctorate qualifications. The table successfully shows that most traditional leaders went further than matric.

TABLE 3: AGE OF RESPONDENTS

Less than 20 years	4	5.6
20 – 30	10	14.1
31 – 40	20	28.2
41 -50	20	28.2
51 -60	10	14
61 and above	7	9.9
Total	71	100

On the ages of traditional leaders, the majority of traditional leaders are below the ages of fifty years whilst there is a reasonable number of those above sixty years old. This table indicates that traditional leaders are a blend of both young and old.

TABLE 4: NUMBER OF YEARS IN THE THRONE

0 – 5	20	28.2
6 – 10	10	14
11 – 15	10	14
16 = 20	20	28.2
21 and above	11	15.6
Total	71	100

With regard to the number of years of traditional leaders on the throne, the table shows that a reasonable number of traditional leaders reach the period of twenty years on the throne whilst only a few go beyond twenty years

SECTION B

TABLE 5: Traditional leaders in the role of ensuring law and order

Table 5 was based on question number1.

This question was meant to find out if traditional leaders are charged with the responsibility of ensuring law and order in their communities. There are structures like Community Policing Forums (CPF) and the South African Police Services (SAPS) that are supposed to work hand in hand with traditional leaders in maintaining law and order in their communities.

Table 5 below presents the responses thereof.

RESPONSES	FREQUENCY	PERCENTAGES
Strongly agree	56	79
Agree	15	21
Strongly disagree	0	0
Disagree	0	0
Not sure	0	0
No response	0	0
Total	71	100

The table shows that 79 percent of the respondents strongly agree that traditional leaders ensure the establishment and maintenance of law and order in their communities whilst 21 percent agree. 0 percent of the respondents said they are not sure, strongly disagree or disagree.

To the researcher, this representation clearly shows that traditional leaders know their roles and responsibilities with regard to law and order maintenance in their communities.

TABLE 6: Traditional leaders and decision making in employment creation initiatives

Table 6 was based on question number 2.

The purpose of this question was to find out if traditional leaders are decision makers in the employment creation initiatives.

The table below serves to present the participants' responses.

RESPONSES	FREQUENCY	PERCENTAGES
Strongly agree	0	0
Agree	30	43
Strongly disagree	5	7
Disagree	26	36
Not sure	10	14
No response	0	0
TOTAL	71	100

This table indicates that 43 percent of the respondents agree that traditional leaders are decision makers in the employment creation initiative whilst no respondent strongly agrees, 7 percent strongly disagree, 36 percent disagree and 14 percent are not sure.

The fact that only 43 percent of the respondents agree and no one strongly agrees that traditional leaders are decision makers coupled with the fact that 36 percent disagree and 14 percent of traditional leaders are not sure clearly indicates that traditional leaders are in essence not decision makers in the employment initiative process Traditional leaders' role in health advocacy

Table 6 is based on question 3 which focuses on the part traditional leader's play in health advocacy.

The table below presents how traditional leaders responded

RESPONSES	FREQUENCY	PERCENTAGES
Strongly agree	5	7

Agree	45	64
Strongly disagree	0	0
Disagree	0	0
Not sure	21	29
No response	0	0
TOTAL	71	100

The table shows that 64 percent of the respondents agree that traditional leaders play a part in advocacy whereas only 7 percent strongly agree. There is a 29 percent say that they are not sure.

From this representation, the study concludes that traditional leaders play a crucial role in the health services of their communities. They communicate with communities if there are issues like health outbreaks and also do awareness campaigns.

TABLE 7: Traditional leaders' role in discussion and allocation of budget

Question number 4 which deals with discussion and allocation of budgets is represented in table 5 below.

RESPONSES	FREQUENCY	PERCENTAGES
Strongly agree	0	0
Agree	31	43
Strongly disagree	5	7
Disagree	25	36
Not sure	10	14
No response	0	0
TOTAL	71	100

43 percent of the respondents agree that they are involved in the discussions and allocations of budgets, 14 percent say that they are not sure, 36 percent disagree whilst 7 percent strongly disagree that they are involved and none of the respondents strongly disagree about their involvement.

To the researcher, the table reveals that traditional leaders are sometimes or rarely involved in the discussions and allocations of budgets. This shows that traditional leaders only serve as rubberstamps in this regard.

TABLE 8: Traditional leaders’ provision of support and resources by the municipalities

Question number 5 tries to find out if traditional leaders are provided with support and resources by the municipalities. This question not only examines the extent but also the kind of support and communication strategies provided to them by the municipalities.

The table below presents the responses thereof.

RESPONSES	FREQUENCY	PERCENTAGES
Strongly agree	0	0
Agree	20	28.6
Strongly disagree	25	35.7
Disagree	20	28.6
Not sure	6	7.1
No response	0	0
TOTAL	71	100

This table indicates that 35.7 percent of the respondents strongly disagree, 28.6 percent disagree, another 28.6 agree and 7.1 is not sure that traditional leaders are supported and that their communication with the municipality is adequate. This is indicative of the fact that communication and support structures between the Municipality and traditional leaders leave much to be desired considering the fact that only 28.6 percent of the respondents claim that they are supported.

TABLE 9: Traditional leaders and ward councillors scheduling meetings together

Question 6 is meant to find out if traditional leaders and ward councillors schedule and conduct meetings regularly together to discuss community issues.

The participants responded in the following manner.

RESPONSES	FREQUENCY	PERCENTAGES
Strongly agree	10	14.3
Agree	51	71.4
Strongly disagree	0	0
Disagree	0	0
Not sure	10	14.3
No response	0	0
TOTAL	71	100

The table above shows that 71 percent of the respondents state that traditional leaders schedule and conduct regular meetings with ward councillors but only 14 percent strongly agree whilst the other 14 percent of the respondents are not sure.

Although there are no respondents who disagree, it is clear to the researcher that these scheduled meetings are only for compliance especially when one takes into account the fact that only about 14 percent of all the respondents who strongly agree. The fact that 14 percent of the respondents are not sure also adds to the idea that consultations between traditional leaders and ward councillors are not effectively conducted.

TABLE 10: Traditional leaders' mandate on community development

Question 7 is meant to find out if traditional leaders have a constitutional mandate to ensure that there is development in their communities and to what extent they exercise these powers.

The table below illustrates the responses there of.

RESPONSES	FREQUENCY	PERCENTAGES
Strongly agree	10	14.5
Agree	46	64
Strongly disagree	0	0
Disagree	10	14.5
Not sure	5	7
No response	0	0
TOTAL	71	100

Only 14.5 percent of the respondents strongly agree that traditional leaders have a constitutional mandate to ensure development in their communities. 64 percent of the respondents agree whilst another 14 percent disagree. 7 percent are unsure of their mandate.

Although there are no respondents who strongly disagree, it is clear to the researcher that the support that traditional leaders get from the Municipality could be minimal when one looks at the 15 percent of the respondents who strongly agreed. This is also supported by the 7 percent of the respondents who are not sure. In this regard the researcher's impression is that although traditional leaders have constitutional powers, if they are not well equipped with the necessary support, skills and resources they are bound to fail in the execution of their duties. Failing to make an impact in their communities ultimately makes them ineffective and they lose respect.

TABLE 11: Traditional leaders on consulting consistently with government departments on current programs beneficial to their communities

Question 8 sought to establish if traditional leaders consult consistently with government departments on current programmes which are beneficial to their communities .Consultation with government departments would enable traditional to know in advance what programmes are coming to their communities and how such programmes would be advocated, implemented and what resources would be needed.

The participants responded in the following manner.

RESPONSES	FREQUENCY	PERCENTAGES
Strongly agree	5	7.2
Agree	41	57.1
Strongly disagree	0	0
Disagree	15	21.4
Not sure	10	14.3
No response	0	0
TOTAL	71	100

Only 7.2 percent of the respondents strongly agree that traditional leaders consult consistently with government departments on current programmes which are beneficial to their communities. About 57 percent agree, 21.4 disagree and 14 percent are not sure. All the respondents answered this item.

This representation indicates that traditional leaders consult with government departments but to a certain extent as reflected by the 57 percent of the respondents agreeing and 7 percent strongly agreeing.

The total percentage of the respondents who disagree and who are not sure which equals 36 percent gives an indication that consultation between the two stakeholders laves much to be desired.

TABLE 12: traditional leaders’ relationship with local municipalities

Question 9 sought to find out if traditional leaders have a healthy relationship with their local municipalities. By a healthy relationship the researcher refers to the mutual respect, consultation and feedback that prevails at all times between the two stakeholders.

The table below shows the responses from traditional leaders.

RESPONSES	FREQUENCY	PERCENTAGES
Strongly agree	10	14.3
Agree	35.	50
Strongly disagree	0	0
Disagree	20	28.6
Not sure	6	7.1
No response	0	0
TOTAL	71	100

The table above indicates that 14.3 percent strongly agree that traditional leaders maintain a healthy relationship with their local municipalities. 50 percent agree, about 29 percent disagree and 7 percent are not sure.

If only 13 percent strongly agree, the indication is that traditional leaders do not keep a healthy relationship with their local municipalities and the 36 percent of those that either disagree or

are unsure suggest that the relationship is not totally healthy as the municipalities sometimes do things without consulting them.

The 29 percent is too large a number for traditional leaders to deny a good relationship if ever it was there. This could be confirmed by another worrying percentage of unsure respondents.

TABLE 13: Traditional leaders’ executive powers to influence decisions and actions of municipalities

Question 10 was aimed at establishing if traditional leaders have executive powers to influence decisions and actions of municipalities in their areas of jurisdiction.

The table that follows presents the responses thereof.

RESPONSES	FREQUENCY	PERCENTAGES
Strongly agree	5	7.2
Agree	15	21.4
Strongly disagree	15	21.4
Disagree	10	14.3
Not sure	26	35.7
No response	0	0
TOTAL	71	100

Only 7.2 of the respondents strongly agree that traditional leaders have executive powers to influence decisions taken by the municipality in their areas of jurisdiction. 21 percent agree, 21.4 strongly disagree whilst 14 percent disagree. 35 percent of the respondents are not sure.

This presentation indicates that traditional leaders have minimal powers to influence decisions taken by the municipality in their areas of jurisdiction. A whopping 36 percent of the respondents are not sure of the traditional leaders’ influence in the decision making which is indicative of the fact that they have no or little influence. When one adds 21 percent of strongly disagreeing and 14 percent of disagreeing respondents, one can conclude that indeed traditional leaders cannot exercise their executive powers in the decision making and actions of the municipality in their areas.

TABLE 14: Traditional leaders on working collaboratively with local political parties

Question 11 sought to find out if traditional leaders work collaboratively with local political parties.

The table below presents the responses from traditional leaders.

RESPONSES	FREQUENCY	PERCENTAGES
Strongly agree	10	14.3
Agree	41	57.1
Strongly disagree	5	7.1
Disagree	15	21.5
Not sure	0	0
No response	0	0
TOTAL	71	100

Only 14.3 percent of the respondents strongly agree that traditional leaders work collaboratively with local political parties. 57.1 percent agree, 7.1 percent strongly disagree whilst 22 percent disagree. No respondent was unsure about this item.

To the researcher, this presentation indicates that there is minimal collaboration between traditional leaders and local political parties. Although 71 percent of the respondents indicate that there is collaboration, it is a worrying factor to the researcher that only 14 percent of them feel strongly about it. When the researcher added the percentages of those who disagree and those who strongly disagree, he could conclusively indicate that there is minimal or no collaboration between traditional leaders and local political parties.

TABLE 15: Traditional leaders on clear understanding of the specific role to play in community development

Question 12 sought to establish if traditional leaders have a clear understanding of the specific roles that they must play in community development.

The following table presents how traditional leaders responded.

RESPONSES	FREQUENCY	PERCENTAGES
Strongly agree	10	14.4

Agree	51	71.4
Strongly disagree	0	0
Disagree	0	0
Not sure	5	7.1
No response	5	7.1
TOTAL	71	100

Only 14.4 percent of the respondents strongly agree that traditional leaders have clear and specific roles to play in community development. 71.4 percent agree, 7, 1 are not whilst another 7.1 did not respond.

The high percentage of respondents who agree against the zero percentage of the respondents who disagree raises many questions. The study finds it unlikely that all the respondents could be positive about an item. To the contrary, there is evidence of endless clashes between traditional leaders and political parties which is suggestive of the fact that there are no clear and specific roles.

Table 16: Traditional leaders and support from civic organisations

Question 13 this question wanted to find out if traditional leaders receive support from civic organisations. By support and cooperation, the researcher wanted to know if traditional leaders and civic association officials speak in one voice or is there always a tag of war as they share the same clients.

The table that follows shows how traditional leaders responded.

RESPONSES	FREQUENCY	PERCENTAGES
Strongly agree	36	50
Agree	20	28.6
Strongly disagree	0	0
Disagree	0	0
Not sure	15	21.4
No response	0	0
TOTAL	71	100

The table above indicates 50% of traditional leaders strongly agree that traditional leaders receive support and cooperation from civic organisations. 28.6 agree and 21.4 are not sure.

To the researcher, as only 50% of the respondents strongly agree that traditional leaders receive support and cooperation from civic organisations, the other 50% which comes from those who merely agree and those who are not sure suggest that cooperation is only superficial.

4.3 CONCLUSION

This chapter successfully presented how the researcher developed and administered his research questions, what the individual question focused on, and how the participants responded in each question. The respondents were afforded the opportunity to remain anonymous, and were assured that the information they give will remain confidential. It is in the background of these aspects mentioned above that the researcher takes it that the analysis and interpretation of such data gives a clear and honest picture of the situation on the ground.

The objectives of the study sought to establish if the Thulamela Local Municipality was involving its traditional leaders in community development, establish the challenges to traditional leaders' involvement and the recommendation of strategies aimed at improving traditional leaders' involvement in community development.

In this chapter, it became evident that various issues that make traditional leaders perform effectively or inefficiently were clearly examined and identified. It also became clear that if both traditional leaders and ward councillors work together for the benefit of the broader community and created a mutual trust between them, some of the problems would have been minimised and the role of traditional leaders could be clearer and their performance could improve.

The following chapter deals with the findings and recommendations.

Chapter Five: Introduction, Findings, Recommendation And Conclusion

5.1. INTRODUCTION

Traditional leadership is constitutionally established in section 212 of the Constitution of South Africa, 1996. Furthermore, section 81 of the Local Government Municipal Structures Act 117 of 1998, provides that traditional leaders should participate in the activities and proceedings of the municipal council. For areas where the local system uses customary law, the MEC for local government is legally mandated to choose which traditional leaders can come and take part in the activities of the municipality under which they fall, also, the local government MEC has to prescribe the role of traditional leader in the municipality. It is quite evident from the legal basis outlined above that traditional leaders have their position in local government and the system of government at large.

This chapter deals with the conclusion to the study and makes recommendations to try and solve the research problem. The recommendations are based on findings raised in chapter four. These are:

How the capacity of traditional leaders can be increased; how the relationship between traditional leaders and government officials can be increased; how the support for traditional leaders can be improved; how effectively traditional leaders can be utilized; how traditional leadership institutions can be effectively used and how areas of conflict can be addressed to improve co-operation between councillors and traditional leaders.

If these recommendations are implemented, the participation of traditional leaders in service delivery could be enhanced.

In the overview the study sought to find out the role that traditional leaders take in community development, whether there is legislative framework that protects and governs them and the extent to which they contribute in the decision making and implementation of policies .This is in view of community expectations or needs and a way these expectations are met with demands made by the communities on one hand and the government on the other.

The study focused from the onset on the roles and responsibilities that traditional leaders had prior 1994, the policies that governed them and specific powers that have contributed in

shaping communities. In accordance with the Black Authorities Act 68 of 1951, traditional leaders functioned according to the laws and customs of their tribes. In terms of this Act, the Governor General enacted regulations prescribing that all the people residing within the jurisdiction of a traditional leader must be loyal and respect the duties, privileges and conditions of service of chiefs and headmen (Zingisa 2013). The Act also stipulated that chiefs shall carry out orders vested in their native affairs commissioners or any other official from the government or face dismissal. This caused a lot of tension, as many chiefs could not rule as they wished, they felt uncomfortable and that they were being undermined.

In terms of the Traditional leadership and governance Act, traditional leaders were also expected to report the occurrences of issues like infectious diseases among people or livestock, unnatural deaths of people and crimes, unauthorized presence of foreigners, the unauthorized occupation of land, the presence of fugitive trespassers and many other duties pertaining to the safety of their communities. In this regard, it was people who were relatives to the chiefs or those very close to the chiefs, who benefited from this setup in that they continued to commit crimes and still went unpunished. Those behaviours inevitably led to dissatisfaction among the loyal residents, and as such, many chiefs lost favour or respect from their residents.

Post 1994, the South African Institution of government immediately recognized the role of traditional leaders and included the traditional leaders in the constitution in 1996.

The white paper on local government provided for traditional leaders and municipalities to develop.

- Mutual understanding. The policy stated that there should be cooperation, consultation and support between traditional leaders and ward councillors. This in a way reshaped the status quo and position traditional leaders held at positions of active decision making rather than rubber stamping on the decision made by the government, in this case, ward councillors. Inevitably, it is from these new roles that brought about tensions between ward councillors and traditional leaders, especially when competing over client and on issues of service delivery and consultations.

The study also looked at the issue of capacity building on the part of traditional leaders. It sought to find out whether traditional leaders, whether consulted or not, were inducted into the new roles and responsibilities expected from them. The issue raised here is that of aligning traditional leaders' responsibilities, which include their opinions and practices, with the demands of the new setup as envisaged in White Paper on Local Government. In this case, traditional leaders are expected to work hand in hand with ward councillors in providing service delivery to the people, instead of competing for the same clients.

The purpose of the study was therefore to establish the extent to which these new legislations were being observed or implemented by both parties, and how they influenced proper governance and improve service delivery.

The study continued to find out the relationship between traditional leaders and the government in view of the legislative framework that the Constitution of South Africa, 1996 brought about, the issues of the cooperation, support and consultation between traditional leaders and the government, cannot be overemphasized. This mutual understanding between these two institutions is supposed to form the basis for effective service delivery in any given community. The Community Policing Forum (CPF) of the South African Police Services (SAPS) and SANCO are supposed to work cooperatively and collaboratively to ensure that there is law and order in the community they serve.

Structurally, the study is categorized into five chronological chapters in which the first introduced the study, gave an exposition of the research questions, objectives, significance of the study and a definition of the terms. Chapter two covered an in-depth review of the study of literature which included, inter alia, the theoretical framework of the study in which sustainable livelihood approach was adopted as a means through which community development can be achieved in any society.

Chapter three covered the research design and methods used to conduct the study. This chapter also dealt with details of the study sample and ethical issues which the researcher has observed. Of equal importance on the methodology was the issue of the research paradigm and the techniques being able to produce results which were valid and reliable. Validity and reliability are concerned with a research test being able to measure what it is intended to

measure and its ability to be repeated on different settings and still be able to produce the same results respectively.

Chapter four analyzed the findings, gave deductions and presented the study data. Data analysis was done to convert data into readable information understandable by the various classes of audiences from policy- makers to the ordinary citizens. Data presentation was made possible through the use of tables.

Findings of the study will be summarized in section 5.2 of this chapter. This is the final chapter and it deals with the study summary, conclusions as well as recommendations and aimed at improving the involvement of traditional leaders in the sustainable development of Thulamela Local Municipality and South Africa at large.

5.2. SUMMARY OF FINDINGS OF THE STUDY

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

5.2.1 Findings pertaining to general findings:

According to gender the study found that all the genders were represented. There were 64 male and 7 female traditional leaders with a ratio of 90.14 to 9.16. According to the level of education, traditional leaders at the level of matric and below were 40 which constitute 56,4 percent, those with diplomas were 10 which constitute 14 percent, those with bachelor degrees were also 10, those with the honours degrees were 6 which constitute 8.5 percent and those with masters and above were 5 which constitute 7.1 percent.

The ages of traditional leaders were in the following order:

Those that were under the age of twenty years were 4 which constitute 5.6 percent, from the age of twenty to thirty were 10 which constitute 14.1 percent, from the age of thirty one to forty were 20 which constitute 28.2 percent, from forty one to fifty were also 20 and those from fifty one to sixty were 7 which constitute 9.9 percent. There was no traditional leader over the age of sixty who participated.

According to number of years on the throne:

From 0 to five years there were twenty which constitute 28.2 percent, those between six and ten years were 10 which constitute 14 percent, from 11 to 15 years there were also ten, from sixteen to twenty there were twenty and those from twenty one and above were 11 which constitute 9.9 percent.

5.2.2. Findings pertaining to the establishment and maintenance of law and order in the community.

The study established that traditional leaders play a leading role in maintaining law and order in their respective communities. Traditional leaders are responsible for allocating land to their community members and also take responsibilities in solving disputes on land matters and other minor cases amongst individual citizens. Instead of referring all cases to the police services, traditional leaders together with their kangaroo courts, impose charges or fines, and in this way law and order is maintained.

5.2.3. Findings pertaining to traditional leaders' skills.

The study established that traditional leaders are constantly aware of the roles and responsibilities vested on them in terms of the provisions of the Constitution of South Africa and the White Paper on local government. The challenge, however, lies with issues of consultations in the making of crucial decisions pertaining to service delivery. It revealed that traditional leaders are used as rubber stamps by the government, and are rarely part of decisions making on issues of allocations of budget.

5.2.4. Findings pertaining to communications between traditional leaders and ward councillors.

It became evident with this study that communication between traditional leaders and ward councillors leaves much to be desired. The study revealed a trend that traditional leaders are needed, especially when communities embark on industrial strikes. The government always call in traditional leaders to calm communities down, and in some cases, are blamed of in sighting communities to go on strikes. This clearly shows that traditional leaders and ward councillors do not speak in one voice. The study revealed traditional leaders' ever willingness to work with government if conditions are made conducive to working effectively.

5.2.5. Findings on healthy relationship between traditional leaders and ward councillors.

On this item, the study established that in essence there is no healthy relationship between the two institutions. It revealed that consultation and communication between these stakeholders is very minimal, and as such, relationship between them is always strained and unhealthy. This affects development very negatively in that it might come to a complete halt or developers ending up losing lots of funds. Even the local government is also affected in that it is deprived of income and result in local communities losing employment.

5.2.6. Findings on Cooperation and collaboration between traditional leaders and ward councillors.

In this regard, the study found out that there is minimal cooperation and collaboration between the two institutions. It becomes evident that there is no planning, implementing and evaluating together of programs before and after implementation. There is very limited time where traditional leaders come together to evaluate programs and to give each other feedback except when communities take it to the street.

5.2.7. On the support traditional leaders get from Civic Organizations.

The study established that traditional leaders rarely get support from civic organizations, and that there is always a tug of war between them, particularly on issues of land distributions. In some instances, Civic Associations are seen as an opposition party to the chief, opposing and challenging every decision the chief takes. The institutions of traditional leaders always find it difficult to operate side by side with SANCO, especially because of endless conflicts on who should be respected and heard by community members between the two.

5.2.8. Findings about decision making in the employment creation initiatives.

The study found out that traditional leaders take part in the decision making of employment, especially temporary employment like Expanded Public Works Programs (EPWP), but for higher or permanent jobs which is the competence of institutions like Human Resource (HR) and other Departments. These top jobs require interview and other processes which do not need traditional leaders.

5.3. RECOMMENDATIONS

The findings of the study suggest that good management of the relationship between the local government and traditional leaders, clear definition of roles, support and communication are keys to service delivery. From the preceding summary of findings and the discussions in the various chapters report, the following recommendations are made. These recommendations are divided into two distinct sections; those relating to research study and those relating to areas of future study.

5.3.1 Recommendations on the involvement of traditional leaders in community involvement

- Traditional leaders need empowerment in local government through a vivid policy framework aimed at how they can actively partake in the affairs of the municipality. At present, traditional leaders appear to be operating parallel with ward councillors, a situation which creates tensions and damage their morale. This policy framework would do a lot to give traditional leaders an engagement model, roles and responsibilities at municipal level and more importantly the manner in which they can cooperate with councillors towards sustainable community development.
- Political interference needs to be eliminated in Thulamela Local Municipality for the good of developmental progress. The politicians and administrators of the municipality need to embrace the politics- administrative interference as the model of complementarily aimed at tolerance and cooperation. The provincial government should set the rules and ensure that those who attempt to sustain political interference and infighting are disciplined.
- Councillors need to cooperate with traditional leaders through a sustainable complementary model. A culture of oneness can help improve the strained relations between them and the traditional leaders. Projects which are as a result of the bilateral efforts should be given equal credit without bias towards the ward councillors. A fact remains that traditional leaders are the spokespersons of the community and councillors should treat them as their counterparts since they make their engagements with the communities smooth be it in ward committees or the various imbizos.

- Thulamela Local Municipality should uphold the Batho Pele principles as the starting point for its community development initiatives. Community consultation (possibly through the traditional leaders) should always be done during the course of major community development projects. Such consultations should ensure that the municipality puts the people first, thereby developing a locally acceptable route to community development. Community development projects such as piped water or sewerage which cut-out some parts of communities and disrupt traditional ways of life, should involve a lot of consultations before they are rolled out. Putting the people first ensures that the municipality stays at peace with its people while utilizing the institution of traditional leaders as representatives of the communities.
- Budgetary support should be provided from national and provincial government to help fuel community development. As their authorities, the national and provincial governments should consider giving fiscal support to the Thulamela Local Municipality.

5.3.2 Recommendations of areas of future research

The study covered the role played by traditional leaders in the development of the community of Thulamela Local Municipality. It concentrated on traditional leadership at the local sphere of government in a category B type of municipality. Further researchers can widen the scope to study the role of traditional leadership in the development of the Vhembe District Municipality. This study is quantitative in nature. The researcher recommends that qualitative studies be done to enhance its validity. Similar studies can be done to other municipalities to make comparisons in other local municipalities.

5.4. CONCLUDING COMMENT

The institution of traditional leadership in South Africa dates back to the pre –colonial era. The power and influence of traditional leaders in the South African societies has been weakened over the years due to the adoption of western style political systems. However at the dawn of democracy in 1994 a lot of effort has been exerted to empower and resuscitate the institution of traditional leaders. These efforts include legislative and regulatory steps aimed towards the

empowerment of traditional leaders. A representative sample of 14 respondents was used and the study gathered empirical data through a questionnaire. The study found out that traditional leaders in Thulamela Local Municipality are doing a lot from the few resources which are at their disposal and the municipality, provincial government as well as the national government can cooperatively improve the situation by exploring some of the recommendations made in the preceding section of the research report.

The study clearly showed that the roles and functions of traditional leaders are not clearly defined and that there is no proper relationship between them and the government. Consultation between the two stakeholders is ineffective and this has negative influence on service delivery. According to Craythorne, (1997:13), the local government must provide an efficient service in order to secure peace, safety, stability, comfort, and convenience of the population it serves.

It has become evident that where there is no proper consultation between traditional leaders and the local government service delivery suffers. The local government and traditional leaders should consult and engage one another in talks for the smooth delivery of service to communities. There should be formal meetings wherein traditional leaders and ward councillors meet to plan the implementation of programs together.

REFERENCE

- Ayittey, B.G.N.1991. Indigenous African Institutions, New York: Transactional Publication
- Babbie, E. 1992: The Practice of Social Research (6th Edition). Wadsworth. California.
- Babbie, E. et. al. 2009: The Practice of Social Research (9th Edition).
- Babbie, G, 2016.The Practice of Social Research 14th Edition
- Beall, J, 2005: Cultural Weapons: Traditions, Inventions and the Transition to Democratic Governance in Metropolitan Durban on Cultural Studies.
- Bekker, K 1997: Citizen Participation in Local Government J L van Schaik, Pretoria.
- Bekker, L. 1994. Doing Social Research, McGraw-Hill Incorporated.
- Bekker, K (ed.) 1997: Citizen – Participation in Local Government. J. L. Van Schaik, Pretoria
- Benso, 1979: The Republic of Venda. Chris van Rensburg Publications, Johannesburg
- Berndt, A & Petzer, D, 2011. Marketing research: Cape Town Pearson Education
- Biken, B. 1992: Qualitative Research for Education. Ally and Bacon, Boston.
- Black Universities in the Northern Province. Doctoral Thesis, Johannesburg: Rand Afrikaans University.
- Bureau for Economic Research: Cooperation and Development (Benso)
- Brookes, E.H 1950. The History of Native Policy in South Africa from 1930 to the Present. Second edition
- Craythorne, D. L 1997. Municipal Administration (Fourth Edition).
- Cresswell, J W. 2009. Research Design : Qualitative, Qualitative and Mixed Methods Approaches . 2nd Edition: Sage Publications
- Cele, S.B, 2011. Discussion Paper on the role of Traditional leaders in a Democratic South Africa.
- Davis, C.S. Gallardo. H.P& Lachlan, K. 2012 Stright talk about communication research methods 2nd ed. Dubuque: Kendall hunt Publishing
- De Kiewiet, C.W.A. 1941. History of South Africa Social and Economic. London Oxford University Press.
- Delpoit
- Du Toit, D and van der Wadlt, G. 1999: Public Administration and Management- The Grassroots.Juta and Co Ltd,Kenwyn.DuToit, D.F.P et. al. 1998: Public Administration and Management for Effective Governance.Juta and Company Ltd., Kenwyn.

Edition J.C van Schaik. Pretoria.

Fox, W. And Meyer, I.H.1995: Public Administration Dictionary. Juta Co.Ltd.Stellenbosch.

Grant, E. 2006. Human Rights, Cultural Diversity and Customary Law in South Africa. Journal of African Law. Vol 50 (1): 9-20.

Hartman, L.M. 1993. Traditional Leadership and Institutions. Durban: Butterworth
Health Department in Mutale Municipality. Mini- Dissertatin, Thohoyandou: University of Venda.
Juta and Co. Ltd., Kenwyn.

Leedy, P. D &, Ormrod, J. E 2010. Practical research Planning and Design , 9th ed. New Jersey : Pearso

Mahlangeni, B.M, 2005. The role of traditional leadership and Institutions in the Development of their communities with specific reference to the Rharhabe kingdom. UN published Master's Treatise. Port Elizabeth Nelson Mandela University.

Malhotra, N .K. 2004 Marketing research : An applied orientation. New Jersey : Pearson

Mc Daniel. C & Gates , R. 2008. Marketing research : the impact of the internet. New York: John Wiley & Sons

Monobe, R. J. 2003: The use of Information Technology in Initial Teacher Education in Historically.

Mtimkulu, P 1996: Traditional Leaders and the Constitution: Constitutional development and the issue of Traditional Leadership in Rural Local Government in South Africa. Paper presented at the International Conference on the new South African Constitution at the Holiday Inn, Umtata. 25-26 April.

Nethengwe, J. 2009: An Investigation of the Strategies for Ensuring Efficient Service Delivery in the Oxford University Press Southern Africa (Pty) Ltd., Cape Town and the Institute for Development Studies, RAU 1979 the Independent Venda. Benso, Pretoria.

Oomen, B. 2005: Chiefs in South Africa: Law, Power and Culture in the Post-Apartheid Era. Pelgrave, New York.

Parnell, S. 2004: Constructing a developmental nation-the challenge of including the poor in the post-apartheid city. University Press, University of Cape Town.

Payne, G. and Payne, J. 2004: Key concepts in Social Research. Sage Publications, London.

Reddy, P.S (ed.) 1996: Readings in Local Government Management and development: A Southern Africa Perspective. Juta and Co. Ltd., Kenwyn

Smit, J and Noble, H. 2014. Bias in research: Evidence Based Nursing. 17(4) , 100- 104.
DOI:10.11.1136/eb- 2014-101946

Stadler, A. 1987: The Political economy of modern South Africa London David Phillip Publishers (Pty) Ltd

Sudman, S &, Blair, E. 2002. Marketing research: a problem-solving approach. Houston. Mc Graw-Hill.

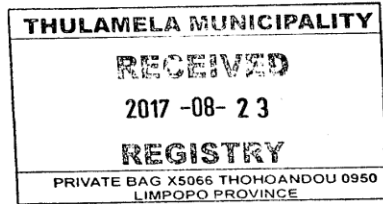
Temporal dimensions of development administration United States of America. Duke University.

Tshehla, B. 2005. here to stay: Traditional Leaders' role in justice prevention, Crime Quarterly, Volume 11 (1) 5

Venda (Republic of): Government Gazzette, Vol. 10. 18, No. 200, Thohoyandou, 1990.

APPENDICES

APPENDIX A



P.O. BOX 354
MUTALE
0956

The Municipal Manager
Thulamela Municipality
P/Bag X5066
THOHOYANDOU
0950

Dear Sir/Madam

APPLICATION FOR PERMISSION TO CONDUCT RESEARCH.

I Nemukula L.E: I.D 640616538080 hereby apply for permission to conduct research in Wards 3,4,5 and 14.

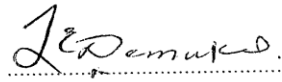
I am doing Masters in Public Management (MPM) with the University of Venda (UNIVEN).

The topic of my dissertation is entitled: An investigation into the contribution of traditional leadership in community development: A case study of Thulamela Municipality.

I will be grateful if my application is taken into account, and I would also like to thank you in advance for your kind consideration.

Yours Faithfully

Nemukula L.E


.....
0828961673

082 896 1673 or 082 0800 753

APPENDIX B

P.O. BOX 354
MUTALE
0956

Thengwe Tribal Authority
MUTALE
0970

Dear Sir/Madam

APPLICATION FOR PERMISSION TO CONDUCT RESEARCH.

I Nemukula L.E: I.D 640616538080 hereby apply for permission to conduct research in Wards 3,4,5 and 14.

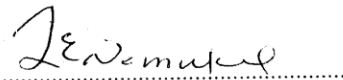
I am doing Masters in Public Management (MPM) with the University of Venda (UNIVEN).

The topic of my dissertation is entitled: An investigation into the contribution of traditional leadership in community development: A case study of Thulamela Municipality.

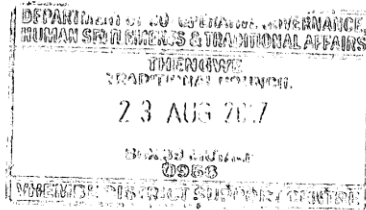
I will be grateful if my application is taken into account, and I would also like to thank you in advance for your kind consideration.

Yours Faithfully

Nemukula L.E



0828961673



082 896 1673 or 0820800753

APPENDIX C

.....COMPLETE THE FOLLOWING QUESTIONNAIRE BY MAKING A CROSS IN THE APPROPRIATE COLUMN

Roles	Strongly agree	agree	Not sure	Disagree	Strongly Disagree
1. Traditional leaders ensure establishment and maintenance of law and order in the community.					
2. Traditional are involved as decision makers in the employment creation initiatives.					
3. Traditional leaders provide advocacy and health services to the communities.					
4. Traditional leaders take part in the discussions and allocations of the budgets to the community.					
5. Traditional leaders are provided with support and adequate communication resources such as support, transport, information, etc.					
6. Traditional leaders and ward councillors schedule and conduct regular meetings together.					
7. Traditional leaders have a constitutional mandate to ensure development in their communities.					
8. Traditional leaders consult consistently with government departments on current programmes that are beneficial to the communities.					
9. Traditional leaders maintain a healthy relationship with their local municipalities.					
10. Traditional leaders have executive power to influence decisions and actions of municipality in their areas of jurisdiction.					
11. Traditional leaders work collaboratively with local political parties.					
12. Traditional leaders have clear and specific roles to play in community development.					
13. Traditional leaders receive support and co-operations from civic organisations.					