THE ROLE OF TRADITIONAL LEADERS IN THE PROMOTION OF LOCAL ECONOMIC DEVELOPMENT

by

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DECLARATION OF ORIGINALITY

I, **Ephraim Mahole**, hereby declare that the Thesis for the Doctor of Administration degree at the University of Venda, hereby submitted by me, has not previously been submitted for a degree at this or any other university, and that it is my own work in design and execution and that all reference material contained therein has been duly acknowledged.

…… ……

EPHRAIM MAHOLE **DATE**

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DEDICATION

This Thesis is dedicated to my wife, Tintswalo Portia Mahole and my children, Ndzalama and Ento Mahole. I would also like to dedicate this research Thesis to my lovely late sister, Hlamalani Mavis Mahole-Maluleka ("*ntombhi ya mhani*"), who passed away on the 27th of April 2008. May the Almighty God let her soul rest in peace. I will always remember your good work you have done for me. The Thesis is also dedicated to my lovely parents, Mrs Maria Mthavini Hobyani-Mahole and Mr. Mzamani Jackson Mahole, you are very special to me.

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ABSTRACT

This study focussed on the roles of traditional leaders in the promotion of Local Economic Development (LED). This study focused on Limpopo Province but for this study, the research study was conducted in Vhembe District which consists of four (04) local municipalities which are Makhado, Thulamela, Musina and Collins Chabane local municipalities under Limpopo Province. Chiefs as traditional leaders are expected to play an active role in local development, on the day-to-day administration of their areas and the lives of people in their jurisdiction. One of the roles of traditional leaders is to promote socio-economic development and service delivery. The new government is trying to bring economic development to all areas, especially rural areas which were left out in the previous regime.

The researcher chose a mixed research method in which both quantitative and qualitative research approaches were used. The reason for using a mixed research method is because it can be integrated in such a way that qualitative and quantitative methods retain their original structures and procedures. A qualitative approach is applicable in this study, because it allows openness to ideas, experiences, opinions, feelings and perceptions expressed by the research participants to the researcher. The researcher also applied a quantitative study for which would enable him to get results from many respondents. The researcher used a field research study as a research design. For this study, the researcher used a non-probability sampling and its subtype purposive sampling method to select the respondents for this study. The researcher chose purposive sampling method which is based entirely on the judgment of the researcher regarding the characteristics of the participants. Two data collection instruments were used, namely; research questionnaire and interview. The reason for selecting structured questionnaire and open-ended interview schedule is because the researcher wants to get relevant information about the study. Two methods of data analysis were used, namely descriptive statistics and thematic analysis.

The findings of the research study were:

- The study findings revealed that majority of the respondents at 155 (74.3%) agreed that traditional leaders participate in approving Local Economic Development (LED) initiatives/projetcs. The study further affirms that most of the respondents at 178 which constitute 84.8% confirm that traditional leaders influence community members to participate in economic development projects in their communities.
- Majority of the respondents at 147 (70.0%) agreed that traditional leaders are effective instruments to initiate LED and the researcher discovered that participation by traditional leaders promotes community development.

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- The findings revealed that there is a lack of co-operation between the traditional leaders and the municipalities. Poor working relationship between traditional leaders and the municipalities was revealed that it hampers the implementation of economic development projects in the municipality.
- The study findings revealed that the LED in the municipality fails to create job opportunities and these result to an increase in crime rate. The study findings also revealed that poor planning, communication break-down; lack of common interest; poor management by the municipalities exacerbate the challenges facing traditional leaders in the implementation of local economic development.
- The study findings revealed that traditional leaders lack knowledge, skills, capacity and resources in orders to promote LED. The study also discovered that due to the educational level of traditional leaders, it makes it difficult for them to understand the concepts and developmental projects.
- The study findings discovered that traditional leaders only get involved in policy-making for IDP programmes wherein community stakeholders participate by providing the development projects that they require in the areas.
- The researcher found that the role of traditional leaders in the promotion of LED is minimal because the only role of traditional leaders in the promotion of LED is mainly the allocation of land for LED projects.

The recommendations of the research study are:

- The researcher recommends that traditional leaders should actively participate in the decision-making to the implementation of LED. There is a greater need to ensure that the traditional leaders are made aware about the concept − LED. Traditional leaders should influence community members to participate in economic development projects. Traditional leaders should encourage community members to actively participate in economic development projects.
- The study found that traditional leaders have development skills to benefit the community's future and the researcher recommends that traditional leaders should be granted an opportunity on LED projects, as they are having development skills that can benefit the community. If traditional leaders are given a chance to participate in decision-making processes regarding issues that relate to and affect them, they will become part of the initiatives and this sense of ownership will encourage them to participate fully in the LED.

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- It is recommended that the culture of consultation and communication between traditional leaders and the municipalities should be promoted to enhance a good working relationship. Good working relationship between the traditional leaders and municipal councillors should be encouraged as it is very critical in enhancing the provision of services in the communities. The municipalities should improve their systems of communication to promote effective involvement of traditional leaders in LED. It is suggested that openness between community structures and the municipality should be encouraged.
- The researcher recommends that the municipalities should provide enough budget to improve the implementation of LED in order to bring the communities and the government together in working towards the improvements of the LED projects. The findings suggested that in order for the municipalities to implement LED projects there should have well trained personnel and enough funding and be in a position to attract investors in order to implement the LED projects accordingly.
- Supporting traditional leaders with training will enhance good governance, performance and accountability. The institution of traditional leaders should be trained about economic development as most of the respondents asserted that training on economic development is not given to traditional leaders. The researcher recommends that traditional leaders should be trained on economic development activities, as training is one form of communication which promotes the realisation of improved development. The researcher recommends that there should be a school that will educate traditional leaders to gain knowledge and skills which will result in a better community development.
- It was stated that the municipality should involve traditional leaders in LED by clearly adding and stipulating out the roles of traditional leaders in the promotion of LED. The researcher recommends that the municipalities should involve the traditional leaders in LED as it encourages community ownership. The researcher recommends that LED meetings should be done regularly to give traditional leaders a better understanding of what is LED and what the municipalities is doing concerning job creation, eradication of poverty and other municipal matters.
- The findings suggested that the traditional leader should be part of the LED by playing a meaningful role in the decision-making body (formulation stage) to implementation and have a voice in the LED council.

Key Word: Role, traditional leaders, Chiefs, Local Economic Development, Traditional Authorities

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TABLE OF CONTENTS

Contents		Page No.
Declaration of originality		i
Acknowledgement		ii
Dedication		iv
Abstract		v
Table of contents		viii
List of figures		xix
List of Tables		xx
List of Acronyms		xxiii
CHAPTER 1		
INTRODUCTION AND BACKGROUND OF THE STUDY		
1.1	Introduction	1
1.2	Background of the study	2
1.3	Problem statement	3
1.4	Rationale of the study	5
1.5	Aim of the study	6
1.6	Objectives of the study	6
1.7	Critical research questions	7
1.8	Significance of the study	7
1.9	Delimitation of the study	7
1.10	Limitations of the study	8
1.11	Definition of operational concepts	9
1.11.1	Local economic development	9
1.11.2	Traditional leaders	10

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1.11.3 Vhembe District Municipality 10

1.12 Organisation of the study 11

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction 13

2.2 Conceptual framework 15

2.2.1 Definitions of public administration 15

2.2.2 Theory of public administration 16

2.2.3 Practice of public administration 17

2.2.4 The historical experiences and development of public administration 19

2.2.4.1 The pre-generation 21

2.2.4.2 The first generation era 22

2.2.4.3 The second-generation era 23

2.2.4.4 After World War II to the 1970s 24

2.2.5 International public administration context 24

2.2.5.1 The history of Public Administration in the European context 26

2.2.5.2 The history of Public Administration in Britain 27

2.2.5.3 The history of Public Administration in America 31

2.2.6 Public administration in the South African context 33

2.2.6.1 Cape of Good Hope under the Dutch regime 34

2.2.6.2 Cape of Good Hope under the British regime 35

2.2.6.3 KwaZulu-Natal 36

2.2.6.4 Orange Free State and the Transvaal 37

2.2.6.5 The unification of the four provinces in South Africa 38

2.2.7 The development of public administration in South Africa 39

2.2.7.1 The foundations of public administration 44

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2.2.7.1.1 Nature of the political dispensation 44

2.2.7.1.2 Social values and norms 45

2.2.7.1.3 Rules of administrative law 45

2.2.7.2 The nature of public administration 46

2.2.7.3 The purpose and scope of public administration 48

2.2.7.3.1 Policy formulation and execution 48

2.2.7.4 New Public Management 49

2.2.7.5 The new institutional framework: national and provincial spheres of government 50

2.2.8 The functions of public administration 51

2.2.8.1 Policy-making 52

2.2.8.1.1 Definitions of public policy 53

2.2.8.1.2 Factors that influence policy-making 54

2.2.8.1.3 The public policy process 59

2.2.8.1.4 Public policy implementation 62

2.2.8.2 Organising 79

2.2.8.3 Public finance 80

2.2.8.4 Staffing 82

2.2.8.5 Work Procedure 84

2.2.8.6 Control and rendering account 85

2.2.9 Public management 86

2.3 An overview of traditional leadership and some theoretical underpinnings in South Africa 87

2.3.1 Traditional leadership in context 88

2.3.2 Some theoretical underpinnings in traditional leadership discourse 92

2.3.2.1 Modernization theory 92

2.3.2.2 Structural functionalism 94

2.3.3 School of thoughts on traditional leaders 97

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2.3.3.1 The Modernist Approach 98

2.3.3.2 The Traditionalist Approach 99

2.3.3.3 School of democratic pragmatism 100

2.3.3.4 School of organic democracy 103

2.3.3.5 Dialectical modernization theory 105

2.4 Overview of evolution of legislative framework on traditional leadership in South Africa 108

2.4.1 Legal environment that impacted the institution of traditional leaders 109

2.4.1.1 The Union of South African Constitution Act of 1909 110

2.4.1.2 The Black Land Act 27 of 1913 111

2.4.1.3 The Black Affairs Act 23 of 1920 112

2.4.1.4 The Black Administration Act 38 of 1927 115

2.4.1.5 Native Representation Act 12 of 1936 117

2.4.1.6 Native Trust and Land Act of 1936 119

2.4.1.7 Group Areas Act 41 of 1950 120

2.4.1.8 Black Authorities Act 68 of 1951 122

2.4.1.9 Promotion of Black Self-Government Act 46 of 1959 124

2.4.1.10 Republic of South Africa Constitution Act 32 of 1961 125

2.4.1.11 National States Citizenship Act 26 of 1970 126

2.4.1.12 The Self-Governing Territories Constitution Act 21 of 1971 126

2.4.2 The independent Black States in the Republic of South Africa 127

2.4.2.1 The independent Black States (Bantustans) of South Africa (from 1976 - 1980) 128

2.4.2.1.1 Transkei 128

2.4.2.1.2 Bophuthatswana 129

2.4.2.1.3 Venda 130

2.4.2.1.4 Ciskei 130

2.4.2.2 Self-governing territories of South Africa 131

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2.4.2.2.1 Gazankulu 131

2.4.2.2.2 KaNgwane 132

2.4.2.2.3 Lebowa 133

2.4.2.2.4 KwaNdebele 134

2.4.2.2.5 KwaZulu 135

2.4.2.2.6 QwaQwa 136

2.4.3 Legislative framework for traditional leaders 137

2.4.3.1 Interim Constitution of the Republic of South Africa Act 200 of 1993 138

2.4.3.2 The Constitution of the Republic of South Africa, 1996 141

2.4.3.3 The Council of Traditional Leaders Act 10 of 1997 143

2.4.3.4 The National House of Traditional Leaders Act 10 of 1997 145

2.4.3.5 Provincial house of traditional leaders 147

2.4.3.5.1 Eastern Cape Provincial House of Traditional Leaders 147

2.4.3.5.2 Free State Provincial the House of Traditional Leaders 148

2.4.3.5.3 KwaZulu-Natal Provincial House of Traditional Leaders 148

2.4.3.5.4 Mpumalanga Provincial House of Traditional Leaders 148

2.4.3.5.5 North West Provincial House of Traditional Leaders 149

2.4.3.5.6 Limpopo Provincial House of Traditional Leader 149

2.4.3.6 White Paper on Local Government, 1998 151

2.4.3.7 Local Government: Municipal Structures Act 117 of 1998 152

2.4.3.8 Local Government: Municipal Systems Act 32 of 2000 152

2.4.3.9 The White Paper on Traditional Leadership and Governance, 2003 153

2.4.3.10 Traditional Leadership and Governance Framework Act, 2003 154

2.5 The evolution of traditional leadership in Selected Southern African Development Community Countries 155

2.5.1 The institution of traditional leadership in Namibia 155

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2.5.1.1 The pre-colonial period of Namibia 155

2.5.1.2 The colonial period of Namibia 156

2.5.1.3 The post- independence period of Namibia 158

2.5.2 The institution of traditional leadership in Botswana 159

2.5.2.1 The pre-colonial period of Botswana 159

2.5.2.2 The colonial period of Botswana 160

2.5.2.3 The post- independence period of Botswana 161

2.5.3 The institution of traditional leadership in Zimbabwe 162

2.5.3.1 The pre-colonial period of Zimbabwe 162

2.5.3.2 The colonial period of Zimbabwe 163

2.5.3.3 The post- independence period of Zimbabwe 163

2.5.4 The history of traditional leadership in South Africa 164

2.5.4.1 Traditional leadership before colonialism in South Africa 166

2.5.4.2 Traditional leadership during the colonial period in South Africa 170

2.5.4.3 Traditional leadership during apartheid period in South Africa 173

2.5.4.4 The Congress of Traditional Leaders of South Africa 178

2.5.4.5 Traditional leadership in the new democratic South Africa 182

2.5.5 Roles and functions of traditional leaders in South Africa 184

2.5.6 The role of traditional leaders in Selected Southern African Development Community Countries (SADC) 186

2.5.6.1 The role traditional leaders in Swaziland 186

2.5.6.2 The role of traditional leaders in Namibia 188

2.5.6.3 The role of traditional leadership in Lesotho 190

2.5.6.4 The role of traditional leadership in Botswana 190

2.5.7 Capacity building for traditional leadership 192

2.6 Local economic development in context 193

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2.6.1 The Concept Local Economic Development (LED) 193

2.6.2 Theoretical framework on Local Economic Development (LED) 197

2.6.2.1 Theories of Local Economic Development (LED) 199

2.6.2.1.1 Neo-classical economy theory 200

2.6.2.1.2 Growth pole and growth centres model 201

2.6.2.1.3 Economic base theory 203

2.6.2.1.4 Location theory 204

2.6.2.1.5 Traditional economic development theory 205

2.6.3 The importance of the institution of traditional leaders in the promotion of Local Economic Development (LED) 206

2.6.4 The international context of Local Economic Development (LED) 213

2.6.4.1 Local economic development in selected countries 217

2.6.4.1.1 Local economic development in Canada 217

2.6.4.1.2 Local economic development in Australia 221

2.6.5 The South African context of Local Economic Development (LED) 223

2.6.6 Legislative framework on local economic development in South Africa 225

2.6.6.1 Interim Constitution of the Republic of South Africa Act No. 200 of 1993 226

2.6.6.2 The Constitution of the Republic of South Africa, 1996 226

2.6.6.3 The Reconstruction and Development Programme (RDP) 227

2.6.6.4 The Development Facilitation Act, 1995 (Act No. 67 of 1995) 229

2.6.6.5 The Local Government Transition Act, 1993 (Act No. 205 of 1993) as amended in 1996 229

2.6.6.6 The Growth, Employment and Redistribution Strategy of 1996 (GEAR) 229

2.6.6.7 White Paper on Local Government, 1998 230

2.6.6.8 The Local Government: Municipal Demarcation Act, 1998 (Act 27 of 1998) 231

2.6.6.9 The Local Government: Municipal Structures, 1998 (Act No. 117 of 1998) 231

2.6.6.10 The Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000) 232

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2.6.6.11 The Local Economic Development (LED) Guidelines, 2000 232

2.6.6.12 The Integrated Sustainable Rural Development Strategy of 2000 233

2.6.6.13 Accelerated and Shared Growth Initiative in South Africa (ASGISA) 235

2.6.6.14 The National Framework for Local Economic Development in South Africa (2006-2011) 236

2.6.6.15 The Comprehensive Rural Development Programme Framework, 2009 238

2.6.6.16 The 12 Performance Outcomes of the South African government 239

2.6.7 The role and duties of local government in Local Economic Development (LED) 239

2.6.8 Key role players in Local Economic Development (LED) 242

2.6.9 Challenges in the implementation of Local Economic Development (LED) initiatives 244

2.6.10 Steps to improve the impact of local economic development (LED) on the livelihood of communities 245

2.6.11 Planning for Local Economic Development (LED) in South Africa 245

2.6.12 Local Economic Development (LED) approach in South Africa 246

2.6.13 Local Economic Development (LED) in Limpopo Province 250

2.6.14 Vhembe District Municipality's socio-economic status and origin of Local Economic Development (LED) 251

2.6.14.1 Economic potential Vhembe District Municipality 254

2.6.14.2 Economic opportunities in Vhembe District Municipality 256

2.6.14.2.1 Tourism development 256

2.6.14.2.2 Mining 257

2.6.14.2.3 Enterprises development 259

2.6.14.2.4 Green economy 259

2.6.14.2.5 Agriculture 259

2.6.14.2.6 Forestry 260

2.6.15 Proposal for altering Vhembe District Municipality's LED strategy to enhance economic sustainability 263

2.7 Conclusion 263

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CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction 267

3.2 Research design 267

3.3 Research methodologies 267

3.3.1 Mixed methodology 268

3.3.1.1 Qualitative research methodology 268

3.3.1.2 Quantitative research methodology 269

3.4 Study area 269

3.5 Population of the study 271

3.6 Sampling 271

3.6.1 Sampling method 271

3.6.2 Sampling size 272

3.7 Data collection 272

3.7.1 Data Collection Instruments 272

3.8 Pilot study 274

3.9 Data analysis methods 274

3.9.1 Descriptive Statistics 274

3.9.2 Narrative Analysis 275

3.10 Ethical considerations 277

3.10.1 Permission to conduct the study 277

3.10.2 Informed consent 277

3.10.3 Voluntary participation 278

3.10.4 No harmful deception of subject or description 278

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3.11 Conclusion 279

CHAPTER 4

DATA PRESENTATION, INTERPRETATION AND ANALYSIS

4.1 Introduction 280

4.2 Analysis of data collected through questionnaires 281

4.2.1 Section A: Biographical details of respondents 281

4.2.2 Section B: Traditional leaders in Local Economic Development (LED) 286

4.2.2.1 Challenges facing traditional leaders in the promotion of local econnmic development 287

4.2.2.2 The roles of traditional leaders in the promotion of local economic development 291

4.2.2.3 The involvement of traditional leaders in policy making for Local Economic Development (LED) 299

4.2.2.4 Strategies that can be used to address the challenges facing traditional leaders in promoting local economic development 306

4.3 Analysis of data collected through interview 313

4.3.1 Question 1: What are the challenges facing traditional leaders in the promotion of local economic development? 314

4.3.1.1 Question 1.1: What are the causes of challenges facing traditional leaders in the implementation of local economic development? 318

4.3.2 Question 2: What are the roles of traditional leaders in the promotion of local economic development? 321

4.3.3 Question 3: How is the involvement of traditional leaders in policy making for local economic development? 324

4.3.4 Question 4: What are the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development? 327

4.4 Conclusion 330

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CHAPTER 5

FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction 332

5.2 Overview of the study 332

5.3 Major findings of the study 333

5.3.1 Major findings on the challenges facing traditional leaders in promoting local economic development 334

5.3.1.1 Major findings on the causes of challenges facing traditional leaders in the implementation of local economic development 336

5.3.2 Major findings on the roles of traditional leaders in the promotion of local economic development 337

5.3.3 Major findings on the involvement of traditional leaders in policy making for local economic development 339

5.3.4 Major findings on the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development 340

5.4 Synthesis of the research findings 342

5.5 Recommendations of the study 345

5.5.1 Recommendations on the challenges facing traditional leaders in promoting local economic development 345

5.5.1.1 Recommendations on the causes of challenges facing traditional leaders in the implementation of local economic development 347

5.5.2 Recommendations on the roles of traditional leaders in the promotion of local economic development 348

5.5.3 Recommendations on the involvement of traditional leaders in policy making for local economic development 350

5.5.4 Recommendations on the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development 352

5.6 Recommendation for future research studies 354

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5.7 Conclusion 355

References 360

Annexure A: UHDC approval PhD proposal letter 403

Annexure B: Ethical clearance certificate 404

Annexure C: Permission letter to conduct the research study 405

Annexure D: Permission letter to conduct the study from Vhembe District Municipality 406

Annexure E: Permission letter to conduct the study from Thulamela Local Municipality 407

Annexure F: Permission letter to conduct the study from Makhado Local Municipality 408

Annexure G: Permission letter to conduct the study from Musina Local Municipality 410

Annexure H: Permission letter to conduct the study from Mphephu Traditional Council 411

Annexure I: Permission letter to conduct the study from Shikundu Traditional Council 412

Annexure J: Permission letter to conduct the study from Mhinga Traditional Council 413

Annexure K: Permission letter to conduct the study from Shigamani Traditional Council 414

Annexure L: Permission letter to conduct the study from Mukhomi Traditional Council 415

Annexure M: Permission letter to conduct the study from Mtititi Traditional Council 416

Annexure N: Permission letter to conduct the study from Madonsi Traditional Council 417

Annexure O: Permission letter to conduct the study from Dimani Royal Council 418

Annexure P: Letter to respondents 419

Annexure Q: Consent form 420

Annexure R: Instrument – Questionnaire 421

Annexure S: Instrument - Interview Schedule 427

Annexure T: Editorial Letter 429

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LIST OF FIGURES

Contents **Page No.**

Figure 3.1: Map of Limpopo Province 269

Figure 3.2: Local municipalities in Vhembe District Municipal Area 270

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LIST OF TABLES

Contents **Page No.**

Table 2.1: Apartheid and the people of South Africa 176

Table 2.2: The three waves of local economic development 216

Table 4.1: Gender of Respondents 281

Table 4.2: Age of Respondents 282

Table 4.3: Position of Respondents 282

Table 4.4: Number of Years in the Position of Respondents 283

Table 4.5: Educational Attainment of Respondents 284

Table 4.6: Tribe of Respondents 285

Table 4.7: Local Municipality of Respondents 286

Table 4.8: Traditional leaders participate in approving local economic development 287

Table 4.9: Municipalities consult traditional leaders for any development process going on in the community 288

Table 4.10: Municipalities are open to traditional leaders in any economic development activity 288

Table 4.11: There is good relationship between the traditional leaders and municipal councillors 289

Table 4.12: Training on economic development is given to traditional leaders regularly 290

Table 4.13: Traditional leaders have capacity to implement local economic development 291

Table 4.14: Traditional leaders influence community members to participate in economic development projects 292

Table 4.15: Traditional leaders are committed to participate in economic development projects 293

Table 4.16: Traditional leaders attend workshops related to economic development 294

Table 4.17: Traditional leaders are effective instruments to initiate local economic development (LED) 295

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Table 4.18: Traditional leaders attend Integrated Development Plan (IDP) meetings as convened by local municipality 296

Table 4.19: Traditional leaders have capacity to implement economic development projects 297

Table 4.20: Traditional leaders play a leading role in local economic development projects 298

Table 4.21: The government included local economic development as one of the roles of traditional leaders 299

Table 4.22: Municipalities respect the worth of traditional leaders' inputs 300

Table 4.23: Participation by traditional leaders promotes community development 301

Table 4.24: Traditional leaders have the latitude to participate efficiently towards community development 302

Table 4.25: Municipalities ensures that traditional leaders are made aware about LED meetings in the communities 303

Table 4.26: Traditional Councils meetings address issues pertaining to the economic development within their area 304

Table 4.27: Traditional leaders are considered as one of the key role players in local economic development (LED) 305

Table 4.28: Traditional leaders who participate in LED may attract more projects in their area 306

Table 4.29: Traditional leaders have development skills to benefit the community's future 307

Table 4.30: Availability of resources creates the chances of development in any municipality 308

Table 4.31: Traditional leaders contribute land towards economic development 308

Table 4.32: There is openness to participation in decision-making processes for local economic development 309

Table 4.33: There is channels that need to be followed in case there are complains about LED 310

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Table 4.34: The municipality that have capacity to implement local economic development (LED) have the chances of succeeding 311

Table 4.35: Good relationship between traditional leaders and the municipality creates a good atmosphere for the success of LED projects 312

Table 4.36: Local Economic Development (LED) is encouraged to promote economic growth and alleviation of poverty 313

Table 4.37: Themes and sub-theme of the roles of traditional leader in promotion of Local Economic Development 314

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LIST OF ACRONYMS

A.D.	: After Death
ADC	: African Development Council
ADPA	: Abyei Development Project Authority
AGIL	: Adaptation; Goal Attainment; Integration; Latency
ANC	: African National Congress
ARC	: Agricultural Research Council
ASGISA	: Accelerated Shared Growth Initiative in South Africa
AU	: African Unity
AUSAID	: Australia's Aid Report
B.C.	: Before Christ
BCM	: Black Conscious movement
BDP	: Botsana Democratic Party
BEE	: Black Economic Empowerment
BERCD	: Bureau for Economic Research, Co-operation and Development
BPP	: Black People's Party
CBD	: Central Business District
CBOs	: Community Based organisations
CEPTSA	: Centre for Political and related Terminology in Southern African Languages
CIKOD	: Centre Indigenous Knowledge and Organisational Development
CPC	: Cape Provincial Council
CODESA	: Convention for a democratic South Africa
Constitution, 1996	: The Constitution of the Republic of South Africa, 1996
CONTRALESA	: Congress of Traditional Leaders of South Africa

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COSATU	: Congress of South Africa Trade Unions
CRDP	: Comprehensive Rural Development Programme
DA	: District Assembly
DBSA	: Development Bank of Southern Africa
DMT	: Dialectical Modernisation Theory
DP	: Dikwankwetla Party
DPLG	: Department of Provincial and Local Government
DoJ&CD	: Department of Constitutional Development
DRDLR	: Department of Rural Development and Land Reforms
DTI	: Department of Trade and Industry
ECA	: Economic Commission for Africa
ECASA	: Economic Commission for Africa, Southern Africa
ECDPM	: European Centre for Policy management
EPWP	: Expanded Public Works Programme
EUOAPEC	: European Union and the Organisation of Asia-Pacific Economic Cooperation
FCM	: Federation of Canadian municipalities
GEAR	: Growth, Employment and Redistribution Strategy of 1996
GDP	: Gross Domestic Product
GNU	: Government of National Unity
HIV/AIDS	: Human Immunodeficiency Virus Infection and Acquired Immune Deficiency Syndrome
HRDC	: Human Resource Development Fund of Canada
ICU	: Industrial Commercial Union
IDAs	: Individual Development Accounts

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IDASA : Institute for Democratic Alternatives in South Africa

IDC : Industrial Development Corporation

IDP : Integrated Development Plan

IFP : Inkatha Freedom Party

IGR : Inter-Governmental Relations

ILO : International Labour organisation

IMF : International Monetary Fund

ISRDS : Integrated Sustainable Rural Development Strategy

KWAYCO : KwaNdebele Youth Congress

KZN : KwaZulu-Nata

LDA : Limpopo Department of Agriculture

LED : Local Economic Development

LEF : Local Economic Fund

LEGDP : Limpopo Employment, Growth and Development Plan

LPHTL : Limpopo Provincial House of Traditional Leaders

LPP : Lebowa People's Party

MDB : Municipal Demarcation Board

MDP : Municipal Development Programme

MP : Member of Parliament

NBI : National Business Initiatives

NDP : National Development Plan

NEC : Native Economic Commission

NEPAD : New Partnership for African Development

NGOs : Non-Governmental Organisations

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NHTL : National House of Traditional Leaders

NP : National Party

NPM : New Public management

NPR : Native Parliamentary Representatives

NRC : Native Representative Council

OAU : Organisation of African Unity

OECD : Economic Co-Operation and Development

OFC : Orange Free State

PC : Provincial Council

PGDC : Provincial Growth and Development Strategy

POSDCORB : Planning; Organising; Staffing; Directing; Coordinating; Reporting; and Budgeting

PPPs : Public Private Partnerships

PRF : Poverty Relief Fund

PUDM : People's United Democratic Movement

RDP : Reconstruction and Development Programme

SACP : South African Communist Party

SADC : Southern African Development Community

SAHRC : South African Human Rights Commission

SALGA : South African Local Government Association

SANC : South African Native Commission

SANCO : South African Civics Organisation

SANNC : South African national native Congress

SAPs : Structural Adjustment Programmes

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SCCSA	: Swazi Council of Chiefs of South Africa
SEDA	: Small Enterprise Development Agency
SEDI	: Social and Enterprise Development Innovation
SETAs	: Sector Education and Training Authorities
SMMEs	: Small, Medium and Micro Enterprises
SNAT	: Swaziland National Assotiation of Teachers
SOEs	: State Owned Enterprises
SWAPO	: South West Africa People Organisation
TA	: Traditional Authorities
TBVC States	: Transkei; Bophuthatswana; Venda; and Ciskei Sates
TLGFA	: Traditional Leaders and Governance Framework
TVL	: Transvaal
UJ	: University of Johannesburg
UN	: United Nations
UNDP	: United Nations Development Programme
UNEP	: United Nations Environment Program
USAID	: United States Agency for Internal Development
USA	: United States of America
USANP	: United South African National Party
VDM	: Vhembe District Municipality
VERB	: Vaal Economic Regeneration Board
VNP	: Venda National Party
WPLG	: White Paper on Local Government
WPTLG	: White Paper on Traditional Leadership and Governance

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Creating Future Leaders

CHAPTER 1

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 INTRODUCTION

South Africa's first non-racial elections in 1994 heralded the end of apartheid and gave birth to a democratic dispensation that has culminated the adoption of the Constitution of the Republic of 1996. The phase marked a new era for the majority of South African citizens to be involved and participate in the country's democratic making. The era promised a public administration that is premised on basic principles and values enshrined in Section 195 of the Constitution of the Republic of South Africa 1996. In simplistic classic terms, public administration can be understood as a co-operative effort in a public setting (Nigro and Nigro, 1970: 11) like what has been created in the South African democratic constitutional founding. Such public administration is as well embedded within the operational landscape that has been historically placed within the realm of traditional leadership. It is on this basis that the 1996 Constitution of the Republic of South Africa further provides the role of traditional leadership in terms of Section 211. For example, Chiefs as traditional leaders are expected to play an active role in local development, in the day-to-day administration of their areas and the lives of people residing in their area as articulated in the 1998 White Paper in Local Government (DPLG, 1998).

According to the National Development Plan (NDP) 2030 South Africa is faced with the challenge of reducing poverty, which is a key legacy of the country's historical racial inequality policy (National Planning Commission, 2011). As a cooperative effort within a public setting, public administration therefore has to deal with these challenges. Among the efforts of dealing with those challenges is the introduction of Local Economic development (LED) in South Africa. The question that however remains is that of the extent to which traditional leaders are involved on issues of LED. Although according to the Local Government Development Strategy of 2006, traditional authorities are not directly involved in LED, they however control a significant amount of land within the municipalities (Sithole, 2006: 1). They remain responsible for the allocation of land tenure rights and that make them indispensable on matters of public administration in relation to LED. Traditional leaders have an important role to play in the Local Economic Development as they are ready to respond to the challenges of growing the economy within areas of their jurisdiction (Sithole, 2006: 1). Such contention can as well be seen within the historical line of traditional leadership evolution in South Africa and some parts in the world.

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This study is based on the role of traditional leaders in the promotion of local economic development in South Africa using Vhembe District in Limpopo Province as case in point. The chapter presents the introduction and background of the study and the problem statement. Special focus is also placed on the aim of the study, specific objectives of the study with critical research questions set out as well. The rationale of the study, significance of the study, delimitation of the study, limitation of the study will be addressed. The definition of major concepts and the organisation of the study will be presented.

1.2 BACKGROUND OF THE STUDY

Traditional leaders and traditional authorities remain important centres and play a crucial role in the day-to-day administration of their areas and lives of people in their areas of jurisdiction (Rugege, 2003: 172). It is of course with the coming of colonialism that the leadership authority of traditional leaders changed; traditional leaders became the agent of the colonial government. Despite that, the institution of traditional leadership was, for many years, at the centre of governance for the rural population in the former homelands or "Bantustans" (Cele, no date: 5) in the case of South Africa. The White Paper on Traditional Leadership and Governance of 2003 states that the existence of traditional leadership predates the colonial conquest and the apartheid era (Cele, n.d: 5). In essence traditional leadership has been in existence throughout the evolution of humankind.

The White Paper on Traditional Leadership and Governance (WPTLG), 2003 states that on issues such as development, 'a co-operative relationship will have to be developed' and it generally presents an image of traditional leaders as benign overseers of local disputes, adjudicators of tradition and custom and facilitators on matters of development (White Paper on Traditional Leadership and Governance, 2003). The WPTLG, 2003 and the Local Government Municipal Structures Act 117 of 1998 built in a consultative role for traditional authorities at the local level, especially on development issues. However, this did not constitute a direct role in decision-making. Hence the relationship between traditional leaders and their functions in relation to elected councillors remained unclear. Levy and Tapscott (2001: 14) argued that the Constitution of the Republic of South Africa, 1996 was deliberately vague on their powers and functions because of ambivalence within the African National Congress (ANC) itself over the future of traditional structures.

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Nationalist and liberation movements that fought for independence regarded traditional leaders (or chiefs, as they were renamed by colonialists) as collaborators in colonial oppression and at independence they were marginalised in most countries in Africa (Rugege, 2003: 173). It is important to mention that there is a large number of people in South Africa who are subjects of traditional leaders or live under customary law systems. As in other parts in Africa, South Africa's traditional leaders were co-opted by the colonial powers to govern rural areas (Khanyisa, 2010: 2). That has made it impossible to define their role outside the realm of public administration. Therefore, with Local Economic Development (LED) as one component of the development agenda within public administration, the institution of traditional leadership continues to play a critical role. According to Sikhakhane (2007: 1), "LED is one component of community development and the requirements for participation can never be regarded as a framework for overall participation in development in general."

In 1994, South Africa entered a new constitutional dispensation based on democracy, equality, fundamental rights as well the promotion of national unity and reconciliation that would considerably affect the rule of traditional leaders. Sithole and Mbele (2008: 18) contend that South Africa is not unique in this regard, as several other countries have also recognised the significant role of traditional leaders after liberation from colonialism, for example, Botswana, Zimbabwe, Ghana, Namibia, and Uganda. Du Plessis and Scheepers (1999: 22) stated that traditional leaders have a role to play as an institution at local government sphere. Butler (2002: 6) contends that traditional leaders would have been looked at as the guarantee of tribal harmony (playing a key role in conflict resolution); of economic viability of homesteads (by playing a key role in managing the allocation of land rights and land use rights to households); and social and cultural coherence and continuity (by playing a role in social and ritual aspects of tribal life).

1.3 PROBLEM STATEMENT

According to Houston and Somadoda (1996: 3), before the democratic and liberalisation process began, the institutions of traditional leadership had far-reaching administrative and judicial powers in terms of the Bantu Authorities Act 68 of 1951. Their functions included the 'allocation of land held in trust; preservation of law and order; provision and administration of services at local government sphere; social welfare administration, including the processing of applications for social security benefits and business premises; and promotion of education, including the erection and maintenance of schools and administration of access to education finance. Section 211(1) Constitution of the Republic of South Africa, 1996, provides that the institution, status and role of

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traditional leadership according to customary law, are recognised, subject to the Constitution. The role of traditional leaders according to the Constitution of the Republic of South Africa, 1996 in Section 212(1), provide that the National legislation may further provide for their role as an institution at local level and on matters affecting local communities. That is eventually provided for in of Section 11(1)(a)(vi) of the National House of Traditional Leaders Act 22 of 2009 in that traditional leaders must cooperate with the provincial houses of traditional leaders in order to promote socio-economic development and service delivery hence on matters related to Local Economic Development (LED). The White Paper on Local Government (WPLG) of 1998 also articulates that traditional leaders play an important developmental role in local government, albeit under the ultimate rubric of the National Constitution, which upheld liberal democratic rights and with municipalities having final jurisdiction (WPLG, 1998).

Therefore, the purpose of this study is to investigate the role of traditional leaders in local economic development in that despite the provisions given above, there are still challenges when promoting local economic development in relation to policy position related to role clarification and assumption. The Constitution of the Republic of South Africa, 1996, does not provide for the role of traditional leaders' powers beyond those that they exercise as custodians of tradition and culture. This virtually implies that traditional leaders are not constitutionally guaranteed a role in local governance. It has been observed that traditional leaders in some parts of Vhembe District find it difficult to perform their roles of socio-economic development matters as it appears that municipal councils consider that to be solely within their mandatory space. Traditional leaders are only expected to be involved on customary and cultural activities. On that basis, this study uses local economic development as basis for probing an empirical question on the extent of the role of traditional leadership within public administration theoretical space.

Many traditional leaders are arguing that their powers to govern local matters have been taken by the municipal councillors and consistent with its commitment to democratic government. To establish effective local government, clarity about the powers of local government and those of traditional leaders is very important. Rugege (2002:16) acknowledged traditional leaders' concern arguing that the provision is too vague and that the roles need to be clearly spelt out as done with elected municipal councillors. The Constitution of the Republic of South Africa, 1996 does not spell out a specific role for traditional leaders, but grants power to the national legislature to pass legislation to provide for the role of traditional leadership as an institution at local sphere on matters affecting local communities.

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1.4 RATIONALE OF THE STUDY

Modern governments have failed in the provision of services and now the concern is that, by their very nature, traditional authorities remain threats to democracy (Beall and Ngonyama, 2009:12). Traditional authorities are accused of being the representatives of a privileged few who rule over the majority (Economic Commission for Africa, 2007: 15). This prevails beside the notion that one of the roles of traditional leaders is to promote socio-economic development and service delivery (Beall and Ngonyama, 2009:12). Traditional leaders are significant stakeholders in rural local government; the relationship between the new democratic rural local government and the traditional form of local governance remains ambiguous and a potential threat to sound rural development (Kewana, 2009: 9). This study therefore sought to investigate the roles and functions of traditional leaders in the promotion of local economic development. After the democratic election in South Africa in 1994, the new elected government embarked on an effort to transform South Africa from apartheid into a democratic and developmental state. In this transformation project where the institutions of governance such as traditional leadership are still not accorded adequate power, it is necessary that this be reversed, in order to be in line with the new democratic order and constitutional principles as enshrined in the Constitution of the Republic of South Africa, 1996.

The Traditional Leadership and Governance Framework Act, 2003, granted the traditional leaders, powers to participate in the promotion of social and economic development. In order to play this role, there should be a partnership that must be established between local government and traditional authorities, thus characterising South Africa's social and political landscape as a dual society. This dual character affords traditional authorities an opportunity to be part of policy implementation in local government. Cloete and Thornhill (2005:123) pointed out that the traditional leaders must be consulted to participate as an organised structure, because they represent communities and also their structures. If they are not consulted, there could be no effective implementation of government policies.

The research paper steered by Oomen (2005:239) in the Sekhukhune area shows that 80% of those interviewed still had a high regard for their traditional leadership. This high support might suggest that traditional authorities should be fully integrated within the local development. The traditional leadership powers and the traditional political and economic balances, and the socio-economic character of their people, have changed over the years; these leaders and their corresponding authorities have survived to the extent that they are still an essential part of the

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social fabric in many rural areas. Traditional leaders have played important developmental, administrative and political roles in rural areas. From the above, it may be deduced that traditional leaders must be involved in the promotion of local economic development and it will assist to expedite the redress of service delivery imbalances and inequities in the rural disadvantaged South African communities. This analysis might provide valuable and new information on traditional leaders and their role in local economic development in the Limpopo Province. There is no previous study that has ever focused on the roles and function of traditional leaders in the promotion of local economic development in South Africa and the previous studies have ignored this important aspect.

1.5 AIM OF THE STUDY

The aim of the study is to investigate the role of traditional leadership in the promotion of local economic development in South Africa using Vhembe District Municipality area as a case in point. The study intends to empirically establish the state of traditional leadership involvement in promoting local economic development in order make recommendations that can assist towards the development of all-inclusive strategies for promoting local economic development at a local level and the discourse of public administration at large. However, to realise this broad aim, the study had to pursue objectives as outlined in the ensuing paragraph.

1.6 OBJECTIVES OF THE STUDY

The following objectives benchmarked the realisation of the main aim of the study:

- To determine the challenges facing traditional leaders in promoting local economic development;
- To establish the normative state on the role of traditional leaders in promoting local economic development in the South African context;
- To empirically determine the involvement of traditional leaders in promoting local economic development within Vhembe District Municipality area; and
- To make recommendations towards strategies that can input on the role of traditional leaders in promoting local economic development practice and discourse.

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1.7 CRITICAL RESEARCH QUESTIONS

The following are the critical research questions of the study:

- What are the challenges facing traditional leaders in promoting local economic development?
- What is the ideal normative state on the role of traditional leaders in promoting local economic development in the South African?
- What is the extent of traditional leaders' involvement in promoting local economic development within Vhembe District Municipality area?
- What are the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development?

1.8 SIGNIFICANCE OF THE STUDY

The findings of this study can be used to educate traditional leaders, headmen and councillors on how they can work together to ensure local economic development in Vhembe District Municipality and South Africa at large. In addition, the findings of this study will help policy makers to identify unclear evidence on the strategies and policies that can be used to promote a good working relationship between the traditional leaders, local government, and councillors as well as other community stakeholders.

Further, the study will add scholarly knowledge and literature on the role being played by traditional leaders in the promotion of local economic development. The study will also contribute to literature which is already limited and scarce regarding information on the impact of the Traditional Leadership and Governance Framework Act, 2003 (Act No. 41 of 2003) on the relationship between traditional leaders and other stakeholders. Furthermore, the study intends to identify policy inadequacies that hinder a good working relationship between the traditional leaders and local government in the promotion of local economic development.

1.9 DELIMITATION OF THE STUDY

This is an empirical research study which relies heavily on the analysis of primary data. Wehmeier (2005: 868) provides that location is the place where something happens or exists; this is the place or position of something. The respondents where this research will be conducted reside in Vhembe District Municipality which consists of four municipalities, namely, Thulamela, Collins Chabane, Musina, and Makhado Local Municipalities. The four municipalities are characterised

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by poor living conditions to which development processes are going on in the various communities. Researchers are encouraged to select sites and develop rationales for their choices of the research sites (Denzin and Lincoln, 2009: 172).

Following this idea, the researcher has selected Vhembe District Municipality based on the knowledge that the researcher has of the municipalities. Vhembe District Municipality is situated in the Limpopo Province of South Africa. Physically, Vhembe District Municipality is located in the far North corner of South Africa. For this study, findings from the Vhembe District Municipality will be generalised to be applicable in all other municipalities with similar characteristics in the rest of Limpopo Province, or South African rural communities.

1.10 LIMITATIONS OF THE STUDY

The limitations that the researcher encountered in this study had to do with respondents who might have given untrue opinion while filling in the questionnaires and responding to the interview due to the sensitivity of the research problem. Some respondents might have supplied wrong information to impress the researcher instead of reporting what is exactly happening. It was difficult for some respondents to get hold of them to respond to the research instrument and the researcher followed all the ethical considerations in order to win the hearts of other respondents to participate freely in the study. However, these limitations would not affect the results significantly. This study envisages to ensure that there is correspondence between the content of the self-gathered primary data collected and the actual facts that exist in the Vhembe District in terms of the roles of traditional leaders.

The other factors that can limit the research to complete the study on time may be the following: limited access to information; shortage of materials in the library to conduct the literature review on traditional leaders; limited funds for travelling costs, printing, binding, editing, stationery and typing. However, efforts were put in place to secure support for swift adherence to the research plan. In order to secure trustworthiness, reliability and validity of the data, to ensure balanced, objectivity and impartiality of the results, the researcher appointed assistants (research assistants) at University of Venda to facilitate the completion and collection process. The researcher ensured that the respondents felt free to participate during the filling of questionnaires and not at any stage did they feel intimidated or forced to respond in a particular direction. For this study, accuracy was double checked purposefully in about ten to fifteen percent of the entered data, to ensure that no coding errors appeared.

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1.11 DEFINITION OF OPERATIONAL CONCEPTS

Punch (2005: 53) alludes that the definition of operational concepts of research studies addresses the researcher's explicit understanding of the topic. Therefore, the definition of operational concepts for this study presents the clarifications of the concepts as provided in the subject of the study. With the clarification of terms being considered to be more appropriate in chapter 1, theories and other perceptions of different scholars as well as the regulatory framework on traditional leaders are discussed in chapters two and three of this study. In this study, the concepts which the researcher would like to define in this introductory chapter are in alphabetical order.

1.11.1 Local economic development

According to Zaaijer and Sara (1993: 129), local economic development is essentially a process in which local governments and / or community-based groups manage their existing resources and enter into partnership arrangements with the private sector, or with each other, to create jobs and stimulate economic activity in an economic area. Local Economic Development occurs when the local authority, business, labour, Non-Governmental Organisations (NGOs) and most importantly, individuals, strive to improve their economic status by combining skills, resources and ideas.

Local Economic Development is an outcome based local initiative driven by local stakeholders (Department of Provincial and Local Government (DPLG), 1998: 2). Bodhanya (2009: 2) defines local economic development as the process of creating wealth through the organised mobilisation of human, physical, capital and natural resources in a locality. The aim of local economic development is to produce higher standards of living, improve the quality of life, alleviate poverty, create more and better jobs, advance skills and build capacity for sustained development in the future. Swinburn, Goga and Murphy (2006: 1) define local economic development as the process by which public, business and non-governmental sector partners work collectively to create better conditions for economic growth and employment generation. The aim is to improve quality of life for all. For this study, local economic development refers to an approach in the local government which is based on improving the economic development in a municipal area and which allows and encourages the local stakeholders to participate in managing the existing resources, creation of jobs and improved the living standards.

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1.11.2 Traditional leaders

Tradition is commonly regarded to be the basis of any traditional leader's authority; it is this characteristic which differentiates traditional leaders from all other leaders in any society. Any attempt to define traditional leader and, hence, identify such individuals, must start with a discussion of the notion of tradition. Tradition is commonly refers to that which is "old". The most commonly used definition of tradition as a basis of authority is Max Weber's cited in Gerth and Mills (1946: 78): it is the authority of the "eternal yesterday", i.e. of the mores sanctified through the unimaginably ancient recognition and habitual orientation to conform. Many contemporary scholars have remained in this mould.

Adewumi and Egwurube's (1985: 20) in Aborisade (Ed.) definition of traditional leaders serves as an example: the group referred to as traditional leaders/rulers or tribal leaders/rulers are individuals occupying communal political leadership positions sanctified by cultural mores and values, and enjoying the legitimacy of particular communities to direct their affairs. Traditional leadership is an institution governing a particular tribe according to customary law and has developed over many hundreds of years in Africa. De Villiers (1997: 39) contended that traditional leaders have served the people of Africa through wars, periods of slavery, famine, freedom struggles, economic and political restructuring and during colonial and apartheid periods.

A traditional leader is defined as a person who, by virtue of his ancestry, occupies the throne or stool of an area and who has been appointed to it in accordance with the customs and tradition of the area and has traditional authority over the people of that area or any other persons appointed by instrument and order of the government to exercise traditional authority over an area or a tribe (Mthandeni, 2002: 1). The Traditional Leadership and Governance Framework Amendment Bill of 2008 Section 1(1), defines a traditional leader as any person who in terms of customary law of the community concerned, holds a traditional leadership position and is recognised. Traditional leader in this study will refer to a person whom by customary law occupies a throne of a particular tribal area.

1.11.3 Vhembe District Municipality

Vhembe District Municipality is located in the northern part of the Limpopo province. It shares borders with Zimbabwe and Botswana in the north-west and Mozambique in the south-east through the Kruger National Park. The Limpopo River valley forms the border between the district and its international neighbours. It includes the Transvaal, and areas that were previously under

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Venda and Gazankulu Bantustan's administration. It is comprised of four local municipalities: Musina, Mutale, Thulamela and Makhado. The District Municipal offices, as well as the Thulamela Local Municipality offices, are located in the town of Thohoyandou. It covers a geographical area that is predominantly rural. It is a legendary cultural hub, and a catalyst for agricultural and tourism development. Cities/Towns are as follows: Makhado (Louis Trichardt), Musina (Messina), Thohoyandou and the main economic sectors: Agriculture, mining, tourism (Source: http://www.localgovernment.co.za/districts/view/29/vhembe-district-municipality).

1.12 ORGANISATION OF THE STUDY

This study will be divided into five (05) chapters which shall be as follows:

Chapter 1: Orientation of the Study - This chapter focuses on the introduction and background of this study, followed by the problem statement, aim of the study, specific objectives of the study, critical research questions, significance of the study, delimitation of the study, limitations of the study, definitions of operational concepts, preliminary literature review, ethical considerations, and the organisation of chapters:

Chapter 2: literature Review – the literature which is relevant to the roles of traditional leaders in the local economic development will be reviewed. This chapter first presents the conceptual framework of the role of traditional leaders in the promotion of Local Economic Development (LED) within the discipline of Public Administration. An overview of Traditional Leaders will be presented. This chapter also presents the legislative framework on traditional leaders. The specific emphasis in this theme will be placed on the role of traditional leaders as it evolved through the years and under different forms of government. An empirical perspective of roles of traditional leaders in the promotion of economic development will be discussed in this chapter.

Chapter 3: Research Design and Methodology – The chapter provides details with regard to research methodologies that will be used to investigate the roles of traditional leaders in the promotion of local economic development. The reasons of the choice and use of a mixed methodology (qualitative and quantitative research paradigm) will be provided in this chapter. This chapter will also present the study area, population of the study and sampling method and sampling size. Data collection, pilot study, recording and transcribing of the data, ethical considerations will be provided in this chapter.

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Chapter 4: Data Presentation, Interpretation and Analysis – Chapter 4 will present the data collected through questionnaire and interview. This chapter discussed the analysis and interpretation of the collected data by discussing the sampled population's responses as a way of providing an understanding of the nature of the research findings on the role of traditional leaders in the promotion of local economic development. The data regarding the traditional leaders in local economic development was collected by using a quantitative and qualitative methods which involved the application of questionnaires and interviews from the municipal officials, traditional leaders and councillors. This chapter was divided into two (02) section, namely, analysis of data collected through questionnaires, and analysis of data collected through interviews. In this chapter, data obtained from the respondents was presented, analysed and interpreted in a graphical tabular form and in a narrative form on the role of traditional leaders in promoting local economic development (LED).

Chapter 5: Findings, Conclusion and Recommendations – In this chapter, an overview of the study, major discussion of the research findings, synthesis of the research findings, recommendations for the role of traditional leaders in promoting local economic development, as well as recommendations for future research studies on a related subject, will be documented. This chapter also presented the end product of what the researcher have studied. It will summarise the main findings as reflected in the integrated analysed data in chapter 7 of the study.

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CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

The first chapter presents the introduction and background of the study. This chapter reviews literature relevant to the role of traditional leaders in local economic development. This chapter also presents the conceptual framework of the role of traditional leaders in the promotion of Local Economic Development (LED) within the discipline of Public Administration. This chapter presents an overview of the role of traditional leaders in the promotion of LED within the discipline of Public Administration in the international and national arenas. Traditionally, the study of Public Administration concerns the administrative activities that are required to govern and the administrative requirements to give effect to governmental policies. Thornhill (2008: 2) contends that the contemporary state has developed to such an extent that the area of study of the discipline of Public Administration needs to be reconsidered to be able to provide training and research in relevant matters. Public Administration is seen around the globe as central to good government and good government is seen by the world's people as central to good life. Good government rests on three pillars namely, democracy, honesty, and competency. Thornhill (2008: 2) further, pointed that the demand for efficient and effective public administration and management within a globalized world context contributes to the need for reassessment of the domain. It has to be established whether the term public sector could still be identified unambiguously. Furthermore, Thornhill (2008: 2) states that it seems as though scholars of Public Administration should reconsider the area of study and even commence discussions with related disciplines in an effort to enhance the knowledge base of the Discipline and to improve the quality and service rendering by employees with a sound ethical base and properly trained in the art and science of administration, management and governance.

This chapter also presents the overview of traditional leadership and some theoretical underpinnings in South Africa with a view of positioning its space within public administration discourse and local economic development in particular. This is done on the backdrop that traditional leadership is one of the oldest institutions in Africa. However, specific emphasis is made on the role of traditional leaders as it evolved through the years under different government regimes ranging from pre-colonial, colonialism and post-apartheid era. The institution of traditional leadership and its associated traditional structures, have existed in this part of the world from the pre-colonial times. The research study conducted by Oomen (2002 and 2005) revealed that 73%

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of the population support traditional authorities in Limpopo Province. The 2005 survey by South African Social Attitudes pointed out that the level of trust in traditional authorities is 52% and 68% in Eastern Cape and Limpopo Province respectively. The involvement of communities in decision-making processes by traditional authorities had the potential to make the institution of traditional leadership democratic (Ntsebenza, 2004: 85). Furthermore, Ntsebenza (2004: 77) contended that traditional authorities also known as tribal authorities were responsible for local government and land administration before the advent of democracy in South Africa as they were empowered by Bantu Authorities Act, 1951.

The evolution of traditional leadership in selected Southern African Development Community Countries (SADC) will be presented. The history of traditional leadership is comparable throughout the Southern African Development Community (SADC) region. The SADC countries such as Namibia, Botswana, South Africa, and Zimbabwe had to deal with the subject of traditional leadership in their post-independence governments. Keulder (1998: 12) contends that the colonial policies in these countries strengthened the institution of traditional leadership administratively and politically, while at the same time reducing its reputation with the incoming modern elite and some sections of the local communities. This section presents the development of traditional leadership in selected Southern African Development Community (SADC) countries during the pre-colonial period; the colonial period and the post- independence period which are Namibia; Botswana; and Zimbabwe.

An empirical perspective of the roles of traditional leaders in the promotion of Local Economic Development (LED) will be stated in this chapter. According to Todaro (1994: 14), economic development is a capacity of a national economy whose initial condition has been more or less static for a long time, to generate and sustain an annual increase in its gross national product. Local Economic Development is one component of the development agenda in which the institution of traditional leadership continues to play a critical role. Local Economic Development (LED) should be everybody's business, including traditional leaders, community members, local business people and the government. Trah (2004: 1) contends that in South Africa, the socio-economic problems that LED seeks to address are economic dualism and marginalization, which is a result of the continuing effects of apartheid. Sithole (2008: 2) contends that traditional Leaders have an important role to play in the Local Economic Development, surely traditional Leaders are ready to respond to the challenges of growing our own economy. The role is that of leading, advising, participating, monitoring and evaluating the successes of any project / program that is aimed at developing the rural people (Sithole, 2008: 2). Local Economic Development should be

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everyone's business, including traditional leaders, community members, local business people and the government. Section 152(1)(c) of the Constitution 1996 empowers and requires that municipalities take responsibility for socio-economic development in their areas, thereby contributing to more sources of income and employment opportunities. According to the South African Local Government Association (SALGA) (2010: 3), the apartheid government in South Africa was focused on central planning and control with a very limited role played by local authorities in development and economic planning. The South African Local Government Association (SALGA) (2010: 3) further provides that the apartheid government policies neglected non-white populated areas of the country. The new democratic government of South Africa is confronted by the responsibility of dealing with the challenges inherited from the apartheid period.

2.2 CONCEPTUAL FRAMEWORK

The first section of this literature review will present the conceptual framework of the role of traditional leaders in the promotion of Local Economic Development (LED) within the discipline of Public Administration. This section presents an overview of the role of traditional leaders in the promotion of LED within the discipline of Public Administration in the international and national arenas. Traditionally, the study of Public Administration concerns the administrative activities that are required to govern and the administrative requirements to give effect to governmental policies. Policies on good governance are presumed to have originated from the international organisations, for example; the League of Nations, 1919, the United Nations, 1945, the Organisation of African Unity (OAU), 1963, the African Unity (AU), 2002, the Southern African Development Community (SADC), 1992, the World Bank, 1946, the International Monetary Fund (IMF), 1946, and the New Partnership for African Development (NEPAD), 2002.

2.2.1 Definitions of public administration

Public administration as a discipline and as an activity has developed from stage to stage. Public administration can be seen as an implementation of government policy and also an academic discipline that studies this implementation and prepares civil servants for working in the public service. The development of public administration led to a greater controvercy among scholars around the world, the contention was to find the grounds and principles of public administration. Henry (1986: 26) remarks that the study of public administration is broad, and it comprises both theory and practice. This section will discuss the theory and practice of public administration.

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2.2.2 Theory of public administration

Woodrow Wilson in Gildenhuys (1988: 12) further state that the object of administrative studies is to rescue executive methods from the confusion and costliness of empirical experiment and set them upon foundations laid deep in stable principle. Public administration is the detailed and systematic execution of public law. Every particular application of general law is an act of administration. Goodnow in Shafritz and Hyde (1997: 2) contends that Politics is the expression of the will of the government and Administration is the implementation of that will. Gladden (1966: 12) is on the view that Administration is a process with three stages, namely: the stage of decision; the stage of administration; and the stage of fulfilment. Pauw (1999: 28) on the other hand defines Public Administration as the organised non-political executive state function, while Gildenhuys (1988: 14) describes Public Administration as the detailed and systematic execution of public law.

Public administration has emerged as a field of independent field of study and practice. The theory is used to refer to formal university-based professional education. Yet, it is important to remember that the study of public administration was there even before it became a field of study at universities (Hiling, 1966: 320). It originated from the field of political science, before it became an independent field of study (Henry, 1986: 27). The study of Public Administration is attributed to Woodrow Wilson, where his ideas were published in the Political Science Quarterly in 1887 in America. Wilson had discovered that there was a need for the American nation to know what administration was all about. The study of administration would enable the nation to know what government was capable of, and how it would be able to perform its functions in an efficient and effective manner. According to Wilson, the purpose of the study was to provide knowledge on the functions of government and also what was needed for government to be efficient and effective.

The study of administration assists public administration, referred to as 'civil service' in that time, to improve personnel, organisation and methods of government offices. Wilson was concerned that up until his time, writers were more interested in the constitution of government, the nature of the State and the prerogative of kings, amongst other issues. What bothered Wilson even more, was who was going to make laws, and what was going to be the nature of that government. But of great importance was the question on, "Who was going to administer the law with enlightenment, with equity, with speed and without friction" (Wilson, 1886). Wilson had also seen how government alone was responsible for administration, without consulting anybody; but he also saw that the tasks of government were becoming more and more complex, and as such, government functions had to be studied, hence the science of administration. It was on this question of science that Pfiffner and Presthus (1967: 4) wrote that Wilson and Frank Goodnow

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perceived Public Administration as being part and parcel of political science; while Goodnow saw policy and administration as being two separate processes.

Wilson (1886) wanted an administration that could be Americanized, whilst he also and promoted decentralization. Further, Wilson (1886) was concerned that, for example, the German Bluntschli promoted the separation of politics from administration. Furthermore, Wilson (1886) actual words were: This discrimination between administration and politics is now, happily, too obvious to need further discussion. Its focus then was on the following academic field of principles of administration: In the Legal-Historical Approach, public administration is studied, in order to understand the relationship that exists among all three branches of the government. Theoretically, policy and administration are not treated as being integrated fields, but as separate. The study of public administration helps one to understand that at the beginning it was integrated into the field of political science, and was not seen as an independent field of study, as it currently exists today. However, in the Structural-Descriptive Approach, public administration is studied, so that students may understand the scientific management assumptions. The strategies of management within an organisation was taught. What is important is that the students study that an organisation does not exist alone, but must have personnel, finances and controls (Pfiffner and Presthus, 1967: 11-12).

In the Behavioural Approach, the study is about the code of conduct of employees within an organisation. The action of bureaucrats has to be consistent all the time, in order to avoid conflict. The study inculcates leadership styles to be exercised within the organisation in order to achieve the desired organizational goals (Pfiffner and Presthus, 1967: 13). Public administration as an academic field of study is concerned with the means for the implementation of political values (Pfiffner and Presthus 1967: 6). The means with which the academic study is concerned may be found in the dimension of public administration, which is the practice of public administration concerned with making the government executes its functions (White 1955: 10). This practice of public administration is discussed in the next section.

2.2.3 Practice of public administration

The study of Public Administration provides the knowledge about the locus of public administration, which is in the government bureaucracy (Goodnow 1900, quoted in Henry 1986: 29). The study of the professional field contributes to the administrative functions of government (Hilling, 1966: 320). Public administration is responsible for policy formulation and policy implementation. These fields were perceived to be separate, until there was a paradigm shift that

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recognised the role of stakeholder participation. Government alone was responsible for policy-making, based on top-down theory, and bureaucrats for the implementation thereof (Brans, 1997). Policy implementation has failed, largely because of the lack of understanding that during implementation, there is a need for constant feed-back to take place (Meek, 2010: 1-2). Therefore, it is clear from the above, that government alone or any other agencies should not hope to achieve any meaningful policy implementation through the top-down approach. There is, consequently, a need to involve all the stakeholders; and these would include traditional authorities who should be able to link modern administrative policies with traditional values.

Cloete (1981), who is perceived as the father of public administration in South Africa, describes public administration as comprising generic processes or functions, such as policy-making, organizing, financing, staffing, workplace procedures and control (Cloete, 1981). White (1955: 1) was of the opinion that public administration comprises all of those operations whose purpose is the fulfillment or enforcement of public policy. Pfiffner and Presthus (1967: 6) viewed public administration as a field that is mainly concerned with the means for implementing political values. It is clear from the above, that although each scholar has a different definition of public administration, all imply a certain degree of public administration. All the above definitions imply:

- Government activities;
- Government functions;
- Enforcement of public policy;
- Implementation of government policies;
- Executive functions of government;
- Administrative functions of government;
- That policy formulation and implementation are integrated; and
- Policy formulation is an interactive process.

Therefore, from the above, public administration could be defined as the executive and administrative functions of government that are utilised with the sole purpose of implementing government policies in an integrated manner. It could also refer to all government activities, which government carries out, in order to address identified social problems within society. However, what is critical is to acknowledge that policy formulation is not a privilege of the chosen few, but that it needs various stakeholders to participate, in order to make it a success.

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According to Nigro and Nigro (1970: 11), public administration is defined as co-operative effort in a public setting. It covers all three branches, which are executive, legislative and judicial, and their interrelationships. Nigro and Nigro (1970: 11) further state that public administration has an important role in the formulation of public policy and is thus a part of the political process and is different in significant ways from private administration and is closely associated with numerous private groups and individuals in providing services to the community. After World War 2 the concept of public administration expanded. Scientific management and the emphasis upon efficiency were not abandoned, but it was recognised that there was much more to public administration than management techniques and processes. The preoccupation with organisation charts and formal lines of authority changed to include a much broader focus, namely the analysis of organisations as social systems in which the workers interact in many different ways frequently at variance with the directives and views of those officials in charge. Nigro and Nigro (1970: 14) add that the principles approach was repudiated and the quest commenced for administrative science founded on a new basis of behavioural research testing hypotheses in different kinds of organisations.

2.2.4 The historical experiences and development of public administration

According to Selepe (2009: 22), evidence exists that the Egyptians practised decentralization and the use of staff advice 2000 years before Christ. The mere physical presence of the pyramids confirms that there had to exist formal plans, organisation, and leadership and control systems. How else would it have been possible to build a structure covering as much as 13 acres? Construction is estimated to have taken the labour of over a hundred thousand men for 20 years (Selepe, 2009: 22). To put this into perspective, this achievement is equivalent to administering an organization three times the size of the Shell Oil Company. Clearly such an undertaking indicates the effective practice of administrative functions (Robbins, 1980: 34).

Robbins (1980: 35) further contends that two other institutions that contributed to the development of organisation design and administrative theory are the Roman Catholic Church and the military structures. Furthermore, Robbins (1980: 35) pointed that the Roman Catholic Church has endured nearly 2000 years with a simple five-level hierarchy. In the Catholic Church, the chain of authority moves from the Pope to cardinals to archbishops to bishops and finally to parish priests. Military organisations are also singled out as contributors to the field. The use of staff support advice, uniform methods for performing tasks and discipline were practised by Alexander the Great, Hannibal, Caesar and Napoleon. More recently, the armed forces serve as a major source of studies in leadership, authority and conflict (Robbins, 1980: 35).

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According to Henry (1986: 2), public administration is the device used to reconcile bureaucracy with democracy. Public administration as an activity and discipline is dynamic, changing every day and developing every day. Before public administration as a discipline was established, public administration as an activity already existed because it started in human nature. Henry (1986: 2) further point that public administration is abroad ranging and amorphous combination of theory and practice; its purpose is to promote a superior understanding of government and relationship with the society it governs. It also aims to encourage public policies that are responsive to societal needs and to institute managerial practices attuned to effectiveness and efficiency and the deeper human requisites of the citizenry.

Mutahaba, Baguma and Halfani (1993: 6) remark that before colonialism, African governance systems varied according to the level of development and the sociopolitical systems in place. Generally, administrative systems in Africa lacked the attributes of a modern state. Mutahaba *et al*., (1993: 6) contended that colonialism to a great extent supplanted or suppressed the various traditional administrative organisations and with them their administrative cultural values. In most parts of Africa, the traditional administrative organisations were done away with and replaced by bureaucratic organisations styled after the system in the mother country (Mutahaba *et al*., (1993: 6). The evolving public administratitive culture manifested itself more significantly three important aspects: management styles, management of financial resources and management of information. Selepe (2009: 28) emphasise that the public administration had to be oriented towards development as well as be responsive to the interests and expectation of the governed. It had to recruit personnel with a greater range of knowledge and skill.

Dimock and Dimock (1969: 3) define public administration as the accomplishment of politically determined objectives. More than the technique or even the orderly execution of programmes, however, public administration is also concerned with policy, for the contemporary world bureaucracy, it is a major contributor to policymaking in government. Administration exists to perform the enabling actions required to provide services directly to the citizen, are in the form of, for example; protection, regulation or more tangible activities such as water supply and schools (Dimock and Dimock, 1969: 4). As a field of practice, public administration is as old as human society; as a theory, Public Administration goes back only about a century and as an academic subject it is now taught in most countries in the world, although in many instances only since the end of World War 2, when the practical demands of statehood and economic development needed to be met to support the political independence of the emerging nations (Selepe, 2009:

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22). In all governments, the most influential category of employees is administrative, a group having influence on the shaping of policy and the law.

According to Mumford (1961: 10), public administration in general could be regarded as an extension of governance. Administrators have been necessary as long as kings and emperors required pages, treasurers, and architects to carry out the business of government (Mumford, 1961: 10). Furthermore, Mumford (1961: 10) contends that evidence of basic administrative functions could be traced back to the early inhabitants of ancient Mesopotamia in the development of irrigation systems as a measure to survive. While, Hammond (1972: 174) emphasized that during the pre-Greek and pre-Western times, government and administration were in a simplistic way situated with the monarch, who had no intention to devolve power. Hammond (1972: 174) further postulates that the administrative process probably settled during the classical times of the Greeks in 510–338 Before Christ (B.C.) when the democratic city-state came into existence which was characterized by the devolution of sovereignty.

Collingwood (1949: 435) is of the view that during the Dark Ages of 500–1000 A.D., nearly all forms of government disappeared until the reawakening of Europe by 1100 with the establishment of new governments and different forms of government with evidence of some administrative functions, with specific reference to financing. Platt (1976: 136) states that in England, for example, the absolute autocratic monarchy as a form of government came to an end with the establishment of horizontal and vertical authorities responsible for administrative processes and administrative control vested within different government institutions. Jordaan (2013: 24) points that the history of public administration as an activity and Public Administration as a discipline is characterized by different stages of development in relation to world events and environmental influences. Attention will be devoted to the pre-generation era; the first- and second-generation eras; and the development from after World War 2 until the 1970s.

2.2.4.1 The pre-generation

The pre-generation includes thinkers such as Plato, Aristotle and Machiavelli. Until the birth of the national state; the emphasis lay principally on the problems of moral and political issues and on the development of the public administration to address the needs of the society. The operation of this administration was a less urgent problem. Anonymous (2007: 1) stipulates that from the sixteenth century the national state was the reigning model of the administrative organisation in Western Europe. Bagby and Franke (2001: 623) stated that there was a clear need for an establishment for the implementation of law and order and for setting up a structure to protect the

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integrity of the state. Also evident was the need for expert civil servants, knowledgeable in taxation, statistics and administration. Public administration was now viewed as a science and with the needs of society satisfied through a rational conversion of inputs to outputs.

2.2.4.2 The first generation era

According to Cahnman (1966: 746), the first-generation era highlights the work of Lorenz Von Stein from Vienna, a German professor in 1855, as one of the founders of the science of Public Administration. Cahnman (1966: 746) further suggests that during the time of Von Stein, Public Administration was considered to be part of administrative law, but this according to Von Stein's opinion, was too restrictive (Cahnman, 1966: 746). Von Stein considered the science of Public Administration as an integrating science, including several disciplines such as Sociology, Political Science, Administrative Law and Public Finance. Von Stein believed that the science of Public Administration should adopt a scientific method and an interaction between theory and practice. Furthermore, Cahnman (1966: 746) pointed that Lorenz Von Stein's opinions were innovative in several respects such as:

- The science of Public Administration was considered a melting pot of several disciplines such as sociology, political sciences, administrative law and public finance. Public Administration was an integrating science;
- Public administration was an interaction between theory and practice. For example the practice was considered to be the leader, but the theory had to form the base; and
- It was suggested by White (1955:1) that public administration should strive to adopt a scientific method and that the building of the pyramids was an administrative achievement of the first order as well as a remarkable technical accomplishment.

Managing the affairs of the Roman Empire with the means then available was a huge task, well performed for centuries (Selepe, 2009: 25). Organising the national state out of medieval feudalism and creating disciplined armies from an undisciplined crowd of armoured knights were administrative as well as political feats. According to Gildenhuys (1988: 69), in the United States of America (USA), Woodrow Wilson in 1887, prepared the way for the study of Public Administration as an academic discipline with his article "The study of Administration". Gildenhuys (1988: 69) further stated that although Woodrow Wilson made some controversial statements, by arguing that it is getting harder to run a constitution than to frame one is evident of his valuable contributions in Public Administration. Woll (1966: 18-34) stated that with this argument, Wilson refers to the complexity of the executive activities of a government and the implications for a public

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official without formal training equipped with only a lay knowledge of governmental activities to cope successfully with his/her executive functions. Wilson favour the separation of politics and public administration and he argues that the object of administrative study is firstly, to determine what government can properly do, and secondly, how best to do these things efficiently and effectively.

2.2.4.3 The second-generation era

Fry (1989: 80) postulated that Woodrow Wilson's main theme is still influential and indispensable when studying the development of public administration. The separation of politics and administration advocated by Wilson continues to play a significant role in public administration today (Fry, 1989:80). The dominance of politics and administration dichotomy was challenged by second generation scholars, beginning in the 1940s. Fry (1989: 80) further provided that Luther Gulick's fact-value dichotomy was a key contender for Wilson's allegedly impractical politics-administration dichotomy. In place of Wilson's first- generation split, Gulick advocated a seamless web of discretion and interaction.

Shafritz and Hyde (1997: 2-4) are of the view that Luther Gulick and Lyndall Urwick were major contributors to the demarcation of the area of study of the science of Administration in its later development stages. The two scholars integrated the work of contemporary behavioural, administrative and organisational scholars including Henri Fayol, Fredrick Winslow Taylor, Paul Appleby, Frank Goodnow and William Willoughby into a comprehensive theory of Administration (Shafritz and Hyde, 1997: 2-4). Fayol, in his Industrial and general administration, developed 14 principles of management. Shafritz and Hyde (1997: 2-4) further pointed that Fredrick Winslow Taylor (from 1856 to 1915), a contemporary of Wilson, is considered the father of scientific management. He conducted experiments on factory workers on the development of time and motion. Taylor's ideas of finding the one best way of executing a task to enhance production methods were the foundation of the classical organisational theory. Frank Goodnow (from 1895 to 1939) argued that politics is the expression of the will of the government and administration is the implementation of that will (Shafritz and Hyde, 1997: 2-4). William Willoughby is well known for his reasoning that public administration had common features that were applicable to all branches of government, as well as for his work on budgetary reform.

According Botes, Brynard, Fourie and Roux (1997: 284), at a time when the prevalent theme was the separation of politics and administration, Luther Gulick and Lyndall Urwick believed a single science of administration, which exceeds the borders between the private and public sector, could

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exist. Gulick developed a comprehensive, generic theory of organisation, which emphasised the scientific method, efficiency, professionalism, structural reform and executive control. Furthermore, Botes, Brynard, Fourie and Roux (1997: 284) point that in 1937, Gulick summarised the duties of administrators with an acronym: POSDCORB (Planning, Organising, Staffing, Directing, Coordinating, Reporting, And Budgeting), an acronym widely used in the field of Management and Public Administration, which reflects the classic view of administrative management. The second-generation theorists drew upon private management practices for administrative sciences. Thornhill (2007: 3) alluded that a single, generic management theory bleeding the borders between the private and the public sector was thought to be possible. With the general theory, the administrative theory could be focused on governmental organisations. The second-generation era lasted up to 1945 and was characterised by a continued discussion about the separation of politics and public administration.

2.2.4.4 After World War II to the 1970s

Waldo (1955: 1) is of the view that after World War II in 1945, the third-generation theorists challenged the ideas of Wilson and Gulick and the politics-administration dichotomy remained the centre of criticism. In addition to this area of criticism, political events such as the sometimes deceptive and expensive American intervention in Vietnam and domestic scandals such as Watergate, characterised by ineffective, inefficient and largely wasted efforts, caused a situation where Public Administration as a science had to detach itself from politics. There was a call by citizens for efficient administration to replace ineffective, wasteful bureaucracy. Waldo (1955: 1) further suggested that Public administration would have to distance itself from politics to answer this call and remain effective. Public Administration was now allowed to establish itself as an independent body and as an eclectic science developed its own theoretical framework and refined theories from related disciplines to establish an own body of knowledge.

2.2.5 International public administration context

The end of the Cold War ended the bipolar international systems that had dominated the world since the end of the Second World War; and it ushered in a New World Order. This has since then left only one unipolar system that has been dominated by America (Yilmaz 2008: 44). Yet, Harrison (2004) suggests that America is alone on this leadership race to lead the international affairs, since there is the European Union and the Organisation of Asia-Pacific Economic Cooperation (EUOAPEC) with other nation-states, which do not fall within this basket. The new

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order has certainly needed a new approach of governance that was no longer based on military competition.

The New World Order needs new governance that requires collective effort. In the eyes of the World Summit for Social Development of (1995) in Copenhagen, new governance could promote the elimination of poverty, through collective international effort in Africa, together with other countries in the Southern hemisphere. However, in order to achieve this goal of poverty-alleviation, there is a need for decentralisation in developing countries, which could also promote the delivery of administrative services to the citizens. The World Bank has adopted decentralisation as one of the tools for the democratization process in the African continent (Materu, Land, Hauck and Knight, 2000: 2). This has taken the approach of influencing governments to promote participatory, local governance and decentralised co-operation (Materu *et al*., 2000: 7). Public administration could be assumed to be central in the process of decentralisation, together with the formulation of those policies which will promote service delivery that eradicates poverty. If properly exercised, decentralisation could have the potential to mobilise stakeholders who should be positioned to gain from the processes of decentralisation through active participation.

The European Center for Development Policy Management (ECDPM), the Municipal Development Programme (MDP) Eastern and Southern Africa, and towns and Development workshop in Kenya in 1999 debated the benefits of the implementation of joint action. The consultative workshop was to discourse in the lessons learnt through the joint action of local governments and civil society organisations (Materu *et al*., 2000: 2). In Rethinking African Development, Deng (1998: 2-3) was of the opinion that Africa needs a new strategy of policy formulation, in order to address economic reform, democratization and to effectively attack poverty. This section suggests that in order to rid Africa of lack of development, there is a need to come up with policies, which are dictated by the needs of the African people. This also proposes that Africa should stop formulating policies, which serve the interests of their colonial masters. Of particular importance is that in the process of policy formulation, there must be stakeholders that could participate, unlike in the past, where government had the monopoly on policy formulation.

Deng (1998: 13) concurred with Prah and Ahmed (2000: 30) by stating that the lack of participation by the masses characterises public administration in the Third World. Deng (1998: 54-55) was of the view that without the proper participation of stakeholders, which should also be seen as the empowerment of the masses in all the aspects of public administration, this would achieve little. Effective participation should involve participation in the design and implementation of

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development policies (Ndulu and van der Walle 1996: 11, as quoted in Deng 1998: 57). In supporting their view, Prah and Ahmed (2000: 30) are of the opinion that Africans who are the recipients of development aid ought to participate in identifying, designing, implementing and evaluating the programmes, which are aimed at helping them. Participation in the above policy formulation activities is the fulfilment of the democratic principle of equality, where all the citizens take part in the activities of their government (Nyerere 1968: 5). This echoes Chapter Two of the Bill of Rights of the Constitution of the Republic of South Africa, 1996. It provides that all people are equal before the law – thus inviting all sections of the community, and in this case traditional authorities, to participate in all those activities that affect their lives.

In terms of the democratic principle of democracy, as was mentioned by Nyerere (1968), the co-operation between traditional authorities and democratic institutions legitimizes the latter, since traditional authorities represent the rural people. Rural people are skeptical about the ability of modern elected leaders to deliver services. If rural people can see that there is co-operation between the traditional leaders and the democratically elected leaders, they would start trusting the latter (Davidson, 1993:52, as quoted in Deng, 1998: 78). The United Nations Environment Program (UNEP) even recognises the importance of indigenous people's participation at all levels of policy and programme development and implementation stage of policies in order to achieve a sustainable development in a holistic and integrated manner (UNEP, 1994: 1).

The traditional values, institutions and knowledge systems would also be able to complement the ability of public institutions, thereby disseminating information to their communities. Since public administration institutions are crucial in policy-formulation processes, they need to be democratised and restructured, to allow stakeholders, such as traditional authorities, who are symbols of local organisations, to participate in government structures (Deng, 1984: 87-88). The inclusion of chiefs in government structures would produce a system of governance that responds to the dynamics of the communities that are represented by traditional authorities, and who are trusted as symbols of society (Deng, 1984: 90-91). Having discussed public administration at an international level, it is prudent to also discuss it within the South African context.

2.2.5.1 The history of Public Administration in the European context

Selepe (2009: 25) contended that the European development of the science of Public Administration consists of the oldest public administration representatives who were German and Austrian Cameralists. Furthermore, Selepe (2009: 25) states that the European development of the science of Public Administration was already active in the middle of the sixteenth century; the

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German and Austrian Cameralists became notable in the eighteenth century. Langrod, (1961: 72) alluded that the administrative bureaus called Kammern, chambers or cameras were studied in Germany. The Kammern, chambers or cameras administrative bureaus were also called budgetary procedures, administrative technology and the art of administrating or Verwalungskunst.

Langrod (1961: 72) further states that Public Administration studies were half scientific, half routinely descriptive, involving the primitive, haphazard mixing of information about political economy, taxation, politics, governing, assorted statistics and accounting. The work of the Cameralists provided the basis for the development and growth of the European pattern and standard for administrative services. The Cameralists approached the problems of administration or the carrying out of political policy from one fundamental point of view. The central concern of their studies was the concept and functions of the Polizei or police. The police in Europe was the grandfather of the modern public administrator (Langrod, 1961: 72). Furthermore, Langrod, (1961: 72) pointed that the Cameralists studies were published under the heading of police studies.

2.2.5.2 The history of Public Administration in Britain

According to Selepe (2009: 25), the history of public administration in Britain dates back to 1215 when King John introduced a new era in the government and administration of England. Selepe (2009: 25) further provides that the privileges and rights of the elite and clergy of Britain were guaranteed with the signing of the Magna Carta at Runnymede. The Magna Carta at Runnymede were later embodied in further legislation in Britain and have become the cornerstone of English laws. With the expansion of the British Empire during the sixteenth to eighteenth centuries many existing British laws and practices were made applicable to the overseas possessions.

And Hanekom and Thornhill (1982: 11) are of the view that there questions that were asked when the British Empire made the laws and practices to be applicable to the overseas possessions and are: to what extent were privileges and rights embodied in laws and practices of the British Empire made applicable to its territories, for example; South Africa, especially the Cape Colony, Natal, the Transvaal and the Orange Free State? Hanekom and Thornhill (1982: 11) further questioned the line of thinking of the British government when it was decided to make British practices applicable to the South African colonies, and to what extent is the South African system of government and administration based on the British philosophy of government and administration?.

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Caiden (1982: 8) emphasised that the genesis of modern public administration is to be found in the organisation of the king's household in a country where the crown had many rival contenders and where the church assumed responsibility for social services. Caiden (1982: 8) further contended that the household officials could be divided into two groups; one responsible for personal services to the monarch and the other distinguishable by education, special skills and superior functions, responsible for the administration of the king's lands, his finances, justice and the raising of armies. Amenable to the crown's will and dependent upon its pleasure the latter group exercised delegated powers. Furthermore, Caiden (1982: 8) alluded that the officials were drawn from educated classes of the bourgeoisie and the clerics and enjoyed, in practice, permanent tenure and a certain amount of discretion. The officials gained positions through patronage and purchase in turn for which the fees and prerequisites of office were kept. Over the course of time, officials often developed proprietary claims to positions. The official's business was to make the monarch the richest and most powerful person in the country and also to enrich themselves (Caiden, 1982: 8). The aims of the king were to dominate the royal household, have full control over officials and enlarge the power of the crown.

According to Caiden (1982: 8), the officials employed by the king regarded delegation of authority as inheritable freehold. The vacancies were filled by co-optation and profits were made from farming taxes, billeting of troops, contracting supplies and communication and placing of relatives and friends as sinecures. Gradually, crown administration and finances became separated from the management of the king's household the complex duties of the state were consolidated into compartments headed by ad hoc bodies of officials emphasizing collective leadership. In addition, a greater measure of uniformity was produced at the Centre and the field of administration still remained autonomous. National administration at this stage was confused, cumbersome and slow. Caiden (1982: 9) further stipulated that the scope of government depended at the king's will and inclination and the extent to which the rivals could be persuaded among the clergy, nobles and the burghers to accept his authority. Decision-making was centred on the king's court but depended on local enforcement (Caiden, 1982: 9). Public service was confined to law and order, regulatory activities and selected public works. Even warfare was limited to small armies, which were equipped with a premium on ritual. Technological aids were simple. Governmental functions were integrated with other societal institutions and barely consolidated internally into specialized areas.

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Selepe (2009: 28) stresses that the eighteenth century heralded the age of reason with the scientific challenge to religion and the application of scientific thought to human society. The reorganization of government created a favourable climate to meet the challenges of rural displacement, industrialism, technological advances, large scale warfare and middle class professionalism. The divine right of kings was one of the first victims. Caiden (1982: 9) stated that the Republicans deposed kings in some countries altogether or absolute powers were strictly regulated and controlled by the aristocrats and middle class. The king's household either disappeared altogether or was more closely defined. Persistent threats to the polity from within and without forced the central authorities to extend influence over local administration. The central authorities directly assumed concentrated services. The nation state began to establish its own educational system in competition with the church and to seek competent staff outside traditional sources. Antiquated methods and procedures were exposed and more efficient methods and techniques substituted.

Government needed bigger armies, better weapons, consistent supplies, more money, different forms of taxation, new organisations for the administration of social services, better policing and more inspectors, greater co-ordination, uniformity and standardization and higher efficiency (Caiden, 1982: 10). Moreover, Caiden (1982: 10) provided that the people demanded better communications and postal facilities, relief from poverty, oppression, distress and insecurity and equality before the law with abolition of legal disabilities and ancient privileges. New social classes and changes in social structure brought demands for participation in government and the employment of more businesslike methods in public administration.

The colonial policy provided for the introduction of political institutions and the franchise into those colonies that received, enjoyed and used these powers wisely and moderately as viewed by the colonial powers (Hanekom and Thornhill, 1982: 20). In granting political rights to the colonies, a uniform model was followed throughout the British Empire, whereas with the establishment of self-government in the colonies, a specific approach was followed. Hanekom and Thornhill (1982: 20) pointed that the first step after conquest was the establishment of military government which was an interim measure until matters were stabilised to accommodate a colonial model of government as viewed by the colonial powers. The second step was to establish crown colony government which provided for a crown-appointed governor entrusted with all legislative, executive and judicial authority of the colony. Later, an advisory council on which the colonists had representation assisted the governor in administering the colony (Hanekom and Thornhill, 1982: 20).

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Hanekom and Thornhill (1982: 20) emphasised that the governmental systems introduced in the British colonies were based on a Western ideology and Western value systems. The British politicians and public officials' Western orientated beliefs and ideals were embodied in the approach followed when the government, administrative institutions and practices were introduced in the British colonies (Hanekom and Thornhill, 1982: 20). There was a continuous changing of British foreign and colonial policies; undue influence was exerted by British officials appointed to colonial service both in Britain and in the colonies; ideological reasons were used for transferring British systems and practices to the colonies. Hanekom and Thornhill (1982: 20) argued that the colonies were compelled to accept a system of government and administration that had the following characteristics:

- Because it was beneficial to the mother country;
- The system of government applied to, transferred to, and made applicable by law in the colonies was designed to ensure that the sovereign power of England remains paramount and that British interests in foreign countries were protected;
- The system of government and administration created for colonies was founded upon uniformity , the prevention of maladministration and the promotion of civilization as defined by the British and Christianity throughout, for example Southern Africa; and
- Government institutions such as Parliament, the municipal councils were created not merely for administrative convenience, but in the hope that it might prove a step towards a federation of for example British South Africa.

According to Hanekom and Thornhill (1982: 35) it could be deduced that the systems established in the colonies did not acknowledge the traditions and customs of the indigenous population. It thus did not cater for the specific norms and values of each tribal authority which existed. The systems were mere duplications of the British system. Thus the colonial systems were not characterized by justness, equality and efficient service delivery (Hanekom and Thornhill, 1982: 35). Paternalism and racially based practices were often introduced to the detriment of the indigenous population. These practices became ingrained in the systems which developed under successive White governments and difficult to evaluate without stabilizing the current traditional authorities. Hanekom and Thornhill (1982: 35) further alluded that the origin of the guidelines or normative factors of the present South African public administration can be found in the approach to and the system introduced by the British government in their colonies.

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2.2.5.3 The history of Public Administration in United States of America

According to Riggs (1970: 1), United States of America (USA) public administration is truly exceptional and has limited relevance to the solution of administrative problems in other countries. Such an understanding requires a comparative analysis of other regimes based on the same constitutional principle, for example; the separation of executive, legislative and judicial powers. International comparisons reveal that public bureaucracies are not only instruments for the management of public policies but they also play a political role, and sometimes become politically dominant. Riggs (1970: 1) further argued that this contradicts a widely held view, especially in America, that politics and administration are, and should be, sharply separated from each other. A basic dilemma faced by all modern polities involves the need for a well-organized bureaucracy willing to serve under the direction of political leaders. The most exceptional feature of the United States political system can be seen in its ability to maintain control throughout its history over a reasonably effective administrative system. Unfortunately, the separation of powers in other regimes such as the constitutional principle and the established bureaucracies have been both powerful enough to prevent reforms that would make them more efficient and also during crises, to seize power and create military dictatorships (Riggs, 1970: 1). The understanding of this sensation helps us explain the American exception.

But Langrod (1961: 69) is of the view that the USA has apparently developed a science of Public Administration on its own without any reference to European practices and without any knowledge of similar developments elsewhere. Langrod (1961: 69) further pointed that as a result, the USA students of Administration act as though a scientific interest in Public Administration developed fully grown out of Woodrow Wilson's article on Political Science Quarterly, Jun, 1887 entitled The Study of Administration was without any historical antecedent. In the USA, the history of administration is traced to the work of the early authors such as Frank Johnson Goodnow and William F. Willoughby and the deans of the public administration movement, namely Leornard D. White and John Gaus. Furthermore, Langrod (1961: 70), stated that an entirely new literature of Public Administration has been growing rapidly out of the American approach. However, it was conceived in a strange isolationism with complete disregard for the historical developments utilised in Europe one or two centuries ago. Thus, the USA studies in Administration tended to ignore the fact that many serious methodological, expository and comparative studies have been made elsewhere and in other languages than English. However, Langrod (1961: 70) emphasised that Woodrow Wilson himself and other early American scholars of Public Administration looked across the Atlantic to Europe for the beginnings of their new science. In the United States of

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America (USA) Woodrow Wilson was the first to consider the importance of the science of Public Administration. Langrod (1961: 70) pointed that in 1887, Woodrow Wilson in his article the study of Administration debated on issues such as:

- Separation between politics and public administration;
- Consideration of the government from a commercial perspective;
- Comparative analysis between political and private organisations and political schemes;
- Reaching effective management by training civil servants and assessing their quality.

Henry (1975: 379) emphasised that Public Administration began picking up academic legitimacy in the 1920s; notable in this regard was the publication of Leonard D. White's Introduction to the Study of Public Administration in 1926, the first textbook devoted it to the field of public administration entitled the Introduction to the Study of Public Administration. The book is considered by Dwlight Waldo as quintessentially American progressive in character and suggested that:

- Politics should not intrude on administration;
- Management lends itself to scientific study;
- Public administration is capable of becoming a value-free science in its own right; and
- The mission of administration is economy and efficiency.

In this evolution of the field of Public Administration, the notion was to strengthen a distinct politics/administration dichotomy by relating it to value/fact dichotomy. Everything that public administrationists scrutinized in the executive branch was imbued with the colourings and legitimacy of being somehow factual and scientific, while the study of policy making and related matters was left to the political scientists. In political science departments, it is the public administrationists who teach organization theory, budgeting, and personnel while political scientists teach virtually everything else (Henry, 1975: 379).

The separation between politics and the public administration has been the subject of fierce debates for a long time and the different points of view on this subject differentiate periods in the science of Public Administration. The discussion about the separation between politics and public administration continued to play an important role up to 1945. The early authors on the science of Public Administration, Luther Gulick and Lyndall Urwick, integrated the ideas of earlier theorists like Henri Fayol into a comprehensive theory of administration. The scholars of the science of Public Administration believed that the thoughts of Fayol offered a systematic treatment of

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management, which was unique at that time. It was opinionated that this could be applied to the management of companies as well as to public institutions. The separation of the two disciplines was discouraged and a single science of administration, could not develop. Later on, the science of administration would focus primarily on governmental organisations and succeeded in developing on its own.

After 1945, the third generation arose and the ideas of the first and second generations were questioned. Initially, the distinction between politics and public administration was strongly familiarized by the third generation, but discussion would continue. Because of the unsuccessful USA intervention in Vietnam and the Watergate scandal politics got discredited and in the eighties there was again a plea in favour of bureaucracy especially in USA. Public Administration had to detach itself from Political science and is currently reorganised as a separate science.

2.2.6 Public administration in the South African context

Public administration practised in the Western world was brought to South Africa by the Dutch settlers who settled at the Cape of Good Hope on 6 April 1652. The Dutch practices were amended by the British after taking over the Cape of Good Hope from the Dutch in 1806. In this section, the researcher will present the development of public administration at the Cape of Good Hope under the Dutch regime and under the British regime and afterwards in KwaZulu-Natal, and the Orange Free State as well as the Transvaal, which were the states that became the Union of South Africa in 1910, will be explained in detail.

2.2.6.1 Cape of Good Hope under the Dutch regime

Schmidt (1996: 15) is of the view that the Cape was simultaneously a remote branch of a large private commercial company concerned primarily with profit-making and a rapidly expanding Dutch colony with the largest white population in the Dutch Eastern Empire The white population in the Cape Colony over the years acquired rights (*burgerregten*) more or less comparable to those of burghers in the mother country The Cape constitution of 1652 to 1778 reflected this situation. Initially, Cape burghers had the right to participate in the local administration, but had no influence on policy making. A republic of free citizens was a mere aspiration, not a reality. The Heeren XVII of the VOC in Amsterdam were reluctant to relax their strict political control over the Cape population. Schmidt (1996: 15) further pointed that Amsterdam government had established a system of governance under which the Governor at the Cape:

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- Was subject to the instructions and veto of both the chamber in Amsterdam and the Governor General in Council at Batavia. The Batavian government sent the Cape copies of laws passed by the State-General [in the Netherlands], orders of the Seventeen, and Batavian laws applicable to all the buíten comptoircn (branch offices ruled by governors), subject to the approval of the Seventeen.

According to Heese (1971: 1), the Cape Colony/Kaapkolonie was between 1652 and 1691 a Commandment, and between 1691 and 1795 a Governorate of the Dutch East India Company. Jan van Riebeeck established the colony as a resupply and layover port for vessels of the Dutch East India Company trading with Asia. Much to the dismay of the shareholders of the Dutch East India Company, whose interest focused primarily on making profits from the Asian trade, the colony rapidly expanded into a settler colony in the years after its founding. As the only permanent settlement of the Dutch East India Company not serving as a trading post, it proved an ideal retirement place for employees of the company. After several years of service in the company, an employee could lease a piece of land in the colony as a Vryburgher (free citizen), on which he had to cultivate crops that he had to sell to the Dutch East India Company for a fixed price. As these farms were labour intensive, Vryburghers imported slaves from Madagascar, Mozambique and Asia, which rapidly increased the number of inhabitants. After Louis XIV of France revoked the Edict of Nantes (October 1685), which had protected the right of Huguenots in France to practice Protestant worship without persecution from the state, the colony attracted many Huguenot settlers, who eventually mixed with the general Vryburgher population.

According to Selepe (2009: 33), during the first period of the Dutch ruling the Cape of Good Hope between 1652 and 1795, the inland expansion of the territory was gradual and the population growth was slow. In 1795, the total white population of the Cape of Good Hope was 15 000. The population lived mostly off farming in rural areas. The result was that the public administration needs of the territory were limited and largely restricted to the maintenance of law and order. Kaap de Goede Hoop (Not Dated: 1) point out that the second Dutch regime from 1803 to 1806 was too short to result in distinctive developments in the field of public administration. Due to the authoritarian rule of the Company (telling farmers what to grow for what price, controlling immigration, and monopolising trade) some farmers tried to escape the rule of the company by moving further inland. The Company, in an effort to control these migrants, established a magistracy at Swellendam in 1745 and another at Graaff Reinet in 1786, and declared the Gamtoos River as the eastern frontier of the colony, only to see the Trekboere cross it soon afterwards. In order to avoid collision with the Bantu peoples advancing South and West from

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East Central Africa, the Dutch agreed in 1780 to make the Great Fish River the boundary of the colony.

Heese (1971: 1) further stresses that in 1795, after the Battle of Muizenberg in present-day Cape Town, the British occupied the colony. Under the terms of the Peace of Amiens of 1802, Britain returned the colony to the Dutch on 1 March 1803, but as the Batavian Republic had since nationalised the Dutch East India Company (1796), the colony came under the direct rule of The Hague. However, renewed Dutch control did not last long as the outbreak of the Napoleonic Wars (18 May 1803) invalidated the Peace of Amiens. In January 1806 the British occupied the colony for a second time after the Battle of Blaauwberg at present-day Bloubergstrand. The Anglo-Dutch Treaty of 1814 confirmed the transfer of sovereignty to Great Britain.

2.2.6.2 Cape of Good Hope under the British regime

According to Campbell (1897: 4), the settlement on the shores of Table Bay founded by Van Riebeeck, as representing the Netherlands East India Company in 1652, intended as a trading station for the exclusive benefit of that mercantile association, remained under the direction of that body by a succession of Commanders until 1795, when the importance of Table Bay as the key to India and the East was considered paramount in the struggle for supremacy among the European powers; it was acquired by conquest by a British fleet, under Admiral Elphinstone, with 5,000 troops under command of General Craig. Gildenhuys, De Vries, Du Plessis, Van den Bos, Hanekom, Cloete, De Beer, Botes, Coetzee, De Villiers, Freysen, Marais, Totemeyer, Kruger, Muller, Schwella, Jeppe, Fourie, Van Wyk, Vosloo, Thornhill, Matjila, Wronsley, Bothomani, Steyn, Sonn (1988: 81) noticed that the first period of British rule of the Cape of Good Hope was between 1795 and 1803 and it was too short to lead to major developments in public administration. After the British took permanent possession of the Cape of Good Hope in 1806 there was a bigger inflow of immigrants. The white population increased to 377 000 in 1891. This rapid population increase created a greater need for a new and more comprehensive public administration. Campbell (1897: 4) further stresses that it was the death-blow of this grasping, mercenary, trading corporation, whose despotic government and rigorous monopoly of all produce raised by the settlers in the country had driven those living outside Cape Town into open rebellion. Apart from the advantage of disciplined troops, more than sufficient to conquer the paltry fort and town of Cape Town and reduce its inhabitants into complete submission, the moment of attack was favourable (Campbell, 1897: 4).

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Gildenhuys *et al*., (1988: 82) go on by stating that after 1806, there were no drastic changes in the public administration of the Cape of Good Hope. Indeed, from 1834 to 1838, the colony lost a substantial part of its white population to Natal, the Orange Free State and the Transvaal during the Great Trek. Nevertheless, the British governors changed the governmental and public institutions and practices gradually to meet the needs of the changing circumstances. The public administration of the Colony was placed on sound footing from 1850 onwards after the first public service regulations were made, soon after the British annexed the Cape of Good Hope, and subsequently legislation was passed to ensure orderly financial administration of the Colony. Campbell (1897: No Page) pointed that it is to the period of the British Settlement of 1820 in the history of the Colony that its progress and development as a part of the British Empire is to be traced. Without this valuable addition to the population the Colony would have remained nominally British by virtue of its conquest; its inhabitants, of mixed European origin, drifting away from its boundaries and involving the Government in expenditure for the preservation of the lives of the more peaceable, who were content to remain under British protection and government.

Disaffection existed all over the territory claimed to belong to the Company; open rebellion had been declared against the Government by the Boers, who dwelt inland at remote distances about Swellendam and Graaff Reinet, and who had in fact set up a Government of their own, under their own officers and style of Nationalists. Even in the extremity of immediate capture these Boers declined to come to the assistance of Sluysken, who had been left in command of the Settlement by the Commissioners Nederburg and Frykenius, although he was weak in mind and body, and endeavouring to oppose the landing and march to Cape Town of the British forces (Campbell, 1897: 4). There was no help for it but unconditional surrender, and the Cape of Good Hope passed into the possession and occupation of the King of Great Britain. The captured were treated with great leniency; their laws and customs were guaranteed to them, property was to be respected, no new taxes were to be levied, and the Dutch Reformed Church was to keep its rights and privileges.

2.2.6.3 KwaZulu-Natal

When the white Voortrekkers settled in Natal after 1834 the settlement had little opportunity to develop into a state before the territory was annexed by Britain on 15 July 1842. The governmental and administrative institutions and practices developed for this Colony corresponded with the existing system in the Cape of Good Hope (Selepe, 2009:34). The Social Sciences History Learner's Book (2014: 11) contended that there had been a slow migration of Afrikaners who had decided to move away from the Cape and British influence. The Great Trek

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became known as the Trek Boers. The Trek Boers or Voortrekkers found large tracts of uninhabited grazing land some 500 miles away from the Cape, just north and east of the Orange River. Other open spaces suitable for grazing were found towards the east, thus establishing the eastern frontier.

The Voortrekkers encountered many violent confrontations with the Matabele, Zulu and Bantu tribes, as well as the Xhosa. Land acquisition and settlement development dominated the reasons for these wars that spanned over a hundred years. Many lives were lost and distrust was sown between the cultural race groups in the hopes of establishing new settlements (the Voortrekkers) or maintaining their territories (the indigenous people of South Africa). The first stop of the northern Trek Boers was near present day Bloemfontein, Thaba Nchu, where they established their own independent republic. However, due to in-house fighting and disagreements, the Voortrekker groups split, with some heading further north and others turning inland and journeying over the Drakensberg towards Natal (KwaZulu Natal), hoping to establish a republic there. This area was controlled by the Zulu tribe (The Social Sciences History Learner's Book, 2014: 11).

The Social Sciences History Learner's Book (2014: 10) pointed the reasons for the start of the Great Trek:

- The British proclaimed an equality of race which angered the Trek Boers;
- They were unhappy about the process by which they were compensated for freeing their slaves; and
- In 1838, the British government abolished slavery at the Cape.

2.2.6.4 Orange Free State and the Transvaal

Gildenhuys *et al*., (1988: 82) stipulated that the Voortrekkers managed to develop the Orange Free State and the South African Republic (Transvaal) as independent republics with own governmental and administrative institutions and practices. These two territories however were conquered by Britain to become British colonies after the Anglo-Boer War from 1899 to 1902. The British modelled the governmental and administrative institutions and practices for the Orange Free State and the Transvaal. Cottrell, Mitchell and Matray, (2004: 37) are of the view that near the midpoint of the nineteenth century, British colonial operatives chose to deal with portions of southern Africa in different manners, causing the region's arbitrary borders to remain in flux. The British retained control of the southernmost areas, including Natal, but allowed white Afrikaners to establish the Orange Free State and the South African Republic (the Transvaal state).

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However, the British colonial leaders viewed those states less favorably, particularly because of the repeated encroachments made by the Boers on African nations and tribes, which threatened wholesale warfare, and the Boers' competing demands for control of the area's rich mineral resources, including diamonds. Cottrell *et al*., (2004: 41) further contend that even after Pretorius's attainment of the presidency of both republics in early 1860 failed to link the Orange Free State and the Transvaal, where the political situation remained in flux. At the same time, the physical boundaries of the Transvaal proved to be generally fixed, involving the Limpopo River and its tributaries to the north and the Vaal to the south.

2.2.6.5 The unification of the four provinces in South Africa

According to Malherbe (1971), Sir George Grey the Governor of Cape of Good Hope from 1854 to 1861, decided that unifying the states of southern Africa would be mutually beneficial. Malherbe's (1971) pointed out the reasons why Sir Grey wanted to unify the four states of South Africa, and were that:

- Political divisions between the white-controlled states weakened them against the natives;
- Threatened an ethnic divide between British and Boer; and
- Left the Cape vulnerable to interference from other European powers.

Sir Grey believed that a united South African Federation, under British control, would resolve all three of these concerns and that the idea was greeted with cautious optimism in southern Africa; the Orange Free State agreed to the idea in principle and the Transvaal may also eventually have agreed. However, Sir Grey was overruled by the British Colonial office which ordered him to desist from his plans. His refusal to abandon the idea eventually led to him being recalled (Malherbe, 1971).

Johnson (2011:10) agreed with Malherbe (1971) by stating that the country's centenary falls squarely into this vast limbo, although 1910 was arguably of more fundamental importance than 1994. Ever since Sir George Grey's schemes for closer union in the 1850s, Britain had dreamt of uniting the scattered settler settlements of southern Africa into a single state under the Union Jack, and the discoveries of diamonds and gold had only increased the determination to achieve this. It was an extremely tall order (Johnson, 2011: 10). Natal was already a well-developed colony with its own prime minister and saw Cape Town as Durban's deadly rival. It was entirely happy to continue on its own. The Orange and Transvaal republics were even more determined to remain

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independent of both Cape Town and London and increasingly they had the money not only to go it alone, but, ultimately, to become the dominant voice in the region.

The development of the Union of South Africa in 31 May 1910 resulted in South Africa becoming a unitary state, a country of such size and variety was a natural federal state (the date on which the four colonies known as the Cape of Good Hope, Natal, the Transvaal and the Orange Free State were united to form the Union of South Africa, these British colonies had more or less similar governmental and administrative institutions and practices). Gildenhuys *et al*., (1988: 83) is of the view that a general characteristic of administrative systems of the four provinces was that they were unified systems for the purposes of financial and personnel administration. Career systems for the purposes of personnel administration existed in each of the four colonies. Each of the four colonies had its own system of municipal government and administration. These systems, however, differed only in detail because all of them were modelled on the system developed in the Cape of Good Hope in 1836.

Gildenhuys *et al*., (1988: 83) further contend that the administrative system of the Union of South Africa established on 31 May 1910 provided for a number of state departments, which functioned under the control of the Treasury as far as financial affairs were concerned and the Public Service Commission as far as personnel matters were concerned. The number of state departments was changed to meet the needs of changed circumstances and to give effect to the notions of political office-bearers or leading officials. Gildenhuys *et al*., (1988: 83) pointed that the significant developments after World War 2 between 1939 and 1945 were:

- The establishment of a number of public corporations at the central level of government;
- The granting of self-government and independence to the black national states after 1948 resulted in the development of 10 further governmental and administrative systems in the area which became the Union of South Africa in 1910; and
- The doubling of the number of municipal authorities after the 1960s as local authorities were established for the urban areas populated by Blacks, Coloureds and Indians.

2.2.7 The development of public administration in South Africa

The term Public Administration with capital P and a capital A refers to the academic discipline in Universities, restructured technikons and technical colleges (Van Wyk, Van der Molen, and Van Rooyen, 2002: 60). Further, Van Wyk *et al*., 2002: 60) postulated that the term public administration with a lower case p and lower case a) refers to the activities performed by officials in supervisory posts, both strategic and operational within the public sector. Public administration

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includes the functions performed by administrative agencies at each level of government and related administrative and judicial activities (Klinger, 1983: 6). Public administration is that system of structures and functions operation within a particular society as an environment with the objective of facilitating the formulation of appropriate government policy and the efficient execution of the formulated policies (Du Toit, 2002: 5). Public administration and the agencies, administrators and employees involved, do not exist in a void. A host of environmental factors affect what public administrators do and how they should do it. These factors in the context of public administration include cultural values, environmental conditions, interest groups, political parties and laws. Values are the underlying beliefs and sentiments that people have concerning the nature of public administration, its purpose and the expected behaviour of public agencies and administrators towards citizens.

According to Hanekom, Rowland and Bain (1986: 58), academic thought on Public Administration in South Africa seems to have been in a state of limbo since the late 1960s. This observation is based on the fact that the dominant approach in literature, discussions and teachings on Public Administration during this time has been based on a generic administrative model. As an analytical tool, the model has become so deeply entrenched in the approach of South African Public Administration teaching that it practically resembles a dogma (Hanekom *et al*., 1986: 58). This entrenchment has, to a large degree, led to stagnation in academic thought and discussion regarding a general theory of Public Administration. Administration in simpler terms is an ingredient of social activities and therefore universal, operating as a matter of course wherever a few persons operate to attain some objectives. Administration in fact is that sector of social activity performed by officials in supervisory posts which is involved in the running of daily activities. Public administration in particular is the type of administration that is involved in the conduct of communal or public affairs by the various public bodies (Gladden, 1972: 3).

According to Swain (1987: 1), public administration involves getting done what governments do. Public administrators" decision making processes involve government employees. However, government employees work within a complex environment, which makes heavy demands upon them and leaves them only partially in control of their assigned duties. Swain (1987: 1) further stresses that public administrators, especially working in the national sphere are also directly affected by international, economic, political and military conditions. The national government strives to develop and maintain effective international relations with other nations.

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Marais (1991: 221) argues that one of the persistent ideas within the study of Public Administration is the bureaucratic model of Max Weber. It has been thoroughly criticized since it was first propounded. It has been proved that a pure bureaucratic model never existed and cannot exist in practice. Furthermore, Marais (1991: 221) contends that the environment of public administration had changed intrinsically since Weber propounded the bureaucratic model; it has also been proved that the demands of modern civil service go far beyond the narrow prescriptions of the Weberian model. Furthermore, Marais (1991: 221) states that as a theory in Public Administration it is too limited to be of use and as an instrument of prediction it falls dismally short; but in spite of this, it remains a point of departure for many writers. Weber succeeded in identifying the advantages of hierarchical organisational structure. However, it was based on the German political theories. It does not necessarily provide for the traditional African systems which provide for common values and negotiated settlements and authority based on tradition (Marais, 1991: 221).

In addition, Marais (1991: 221) points that as far as governmental institutions are concerned, the Weberian hierarchical model applied in most public institutions. The model ensures that public employees keep to the habitual rules and regulations and thus ensure that policies are being executed as envisaged by the governing structures. Thus the persistence of the bureaucratic model remains in operation, not necessarily due to its academic correctness, but due to its usefulness to persons considering themselves secure within the prescriptive model. Thornhill (2008: 60) alluded that the bureaucratic model proposed by Weber is not quoted to prove that it was indeed the most appropriate for early twentieth century public services, it is still possible to utilise strictly defined hierarchical lines, unambiguous lines of authority and adhere to rigidly prescribed organisational structures.

According to Fesler (1980: 2-3), the word bureaucracy carries both favourable and unfavourable meanings. Even in its derogatory sense, bureaucracy has two contradictory meanings. On the one hand, bureaucracy refers to red tape, inefficient, negative, impolite and unhelpful to citizens seeking services. On the other hand it conjures up visions of a body of all too efficient exercisers and often abusers of power arbitrarily deciding matters without due process. Bureaucracy has a neutral or even a favourable meaning in the professional study of administration (Fesler, 1980: 2-3). Here it refers to the formal rational organisation of relations among persons vested with administrative authority and the staffing of administration with qualified, fulltime, salaried public servants. Fesler (1980: 1-2) further states that public administration was never defined as a field that commands general assent. Examples of public administration abound from the prosaic

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delivery of mail, collection of trash and licensing of motor vehicles to the dramatic putting of a man on the moon and the dispatching of Peace Corps volunteers. one of the difficulties of discussing administration with understanding lies in the fact that some of the text books lack scientific substance and do not provide a clear meaning of public administration (Hodgkinson, 1978: 151). Du Toit and Van der Waldt (1997: 22-24) pointed the following main factors which contribute to the origins and further development of public administration from a Western perspective:

- **Human needs:** The most basic human needs for survival are water, food and shelter. The earliest humans lived on the basic means provided by nature. Nature did not always make it easy for people to meet these primary needs. There is therefore an important relationship between the level of development of a particular community and the community level of needs for services rendered by government through public administration;
- **Common needs:** Settled communities were formed because people are social beings and can meet basic needs easier in a group. Initially, these settlements were in small groups and individual members could meet basic needs. As the number of people in communities increased and people became more sophisticated, it became increasingly difficult for needs to be met by individuals. People can for instance buy food, clothing, a house, a car, pay for water and electricity. However, owing to restrictions placed on individuals by the orderly coexistence of people, it has become impossible for individuals to meet basic needs for water and electricity. The result is that these services have to be rendered by someone else. Typical needs which cannot be met by the communities include the provision of water and electricity, refuse removal and roads. Individual needs become common needs;
- **Increasing needs for services:** In today's sophisticated communities, governments must render a multitude of services to the citizens. Owing to urbanization and the consequent high concentration of people in one place, the need for services grow along with cities. In South Africa there is an increasing need for government services not only due to population growth but many communities are relatively disadvantaged in respect of basic needs met; and
- **Need for better distribution of services:** The common need for guidance and services across the country was a decisive factor in the division of government authority and services into three levels: central government, regional government and local government. The common need for security, for example, can be met better by central government since the central governing body is responsible for protecting the country's inhabitants

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against external aggression and internal strife. At regional level, provincial governments can meet the needs experienced specifically at regional level, for example the development of the region. At local government sphere, the need for specific services could be better met by local authorities such as the provision of water and electricity.

Public service by Marais (1991: 238) has moved beyond the confines and limitations of the turn of the century. The quality of personnel has improved through increased levels of education and in-service training. Marais (1991: 238) adds that the level and intensity of participation of public servants in the social, economic and even political life of many countries have increased to such an extent that public servants can no longer afford to be the mere implementor of rules and regulations but have to contribute to the improvement of existing practices.

Public administration is part of a much wider sphere of administrative activity, which is universal in its operation and consists of all those operations having for their purpose the fulfilment of public policy (Gladden, 1966: 16). Government operates at several spheres and in different forms as different types of government seem likely to call for different types of public administration, normally, the government consists of national, provincial and local spheres of government. Gladden (1966: 16) stresses that the national sphere of government has the assistance of the most important branches of public administration, namely; the central departments under their ministerial heads and staffed by public officials appointed according to the relevant legislation. In the modern welfare state this administrative set-up has to provide the nation with a great variety of services often calling for widespread decentralization.

Du Toit and Van der Waldt (1997: 8) emphasised that the action of public administration has to do mainly with government institutions producing specific products and services for the benefit of society. Governments are expected to render particular services to society. In some cases, private institutions are not interested in producing certain products and services because there are no profits in such service delivery. The result is that governments have to accept responsibility for rendering these services. While Hattingh (1986: 1) believed that public administration as an activity has definite origins and has developed into what it is today. Public administration is needed when people work together to perform and achieve a common goal together. There is enough proof that orderly communities existed thousands of years before Christ (Hattingh, 1986: 1).

The difficulty of matching the stated goal with the administrative requirements are compounded in the modern complex organisation by what can be called the hierarchic dilemma (Hodgkinson, 1978: 154). What occurs, is that the distribution of power becomes out of phase with the

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distribution of organisational rewards. In the pathological sense, monetary and status accrue disproportionately to the administrative responsibility, while employees become increasingly conscious of power implications of their technological expertise. This leads to conflict in the hierarchy lacking specialisation. Thus insecure or incompetent administrators may exacerbate the rift by resorting to reaction dramaturgy.

Hodgkinson (1978: 155) is of the view that another increasingly recognized deficiency in administration arises from the interaction of workload, time and information flow. Managers notoriously tend to dispose of time as a resource through diaries and structured appointment routines. They are often ostensibly very busy employees who appear to work longer, if not harder than their fellow organisation members. However, the question should be posed: Do they produce the results anticipated?

2.2.7.1 The foundations of public administration

According to Hanekom and Thornhill (1995: 18), public administration is a special field of activity characterised by historical foundations, which serve as guidelines and norms according to which the activities of those in public employment have to be guided. The guidelines, which can be identified but not quantified, can be divided into three main groupings namely the nature of the political dispensation, societal values and norms and the rules of administrative law. Hanekom and Thornhill (1995: 18) point out the three groups that are particularly identifiable in formally organised states with stable governments reasonable for satisfying identified societal needs:

2.2.7.1.1 Nature of the political dispensation

The Republic of South Africa is a democratic state with its Constitution as the supreme law of the Republic; law or conduct inconsistent with it is invalid, and the obligations imposed by it must be fulfilled (Section 2 of the Constitution, 1996). Thus it is obvious that the principles according to which a democratic state functions should be present in the activities of those in public service:

- Every political office-bearer and every appointed public official should, in the execution of official work, show responsibility to render work of such a high quality that accountability should be ensured; and
- Official action at the executive level should acknowledge political supremacy.

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2.2.7.1.2 Social values and norms

Since societal values and norms do not stand apart from government and administration, no official may act contrary to them. Acknowledging societal values and norms entail the execution of administrative, managerial and functional activities by the official in such a way as to show:

- Honesty and probity;
- Fairness and justness towards every citizen, irrespective of race, language, religion or political views;
- Diligence and the willingness to make sacrifices;
- Respect for the religious values inherent in a community; and
- The endeavour for efficiency by ensuring that the greatest measure of qualitative and quantitative satisfaction of societal needs is achieved with the resources available.

The social values and norms do not address current special issues such as gender equity. In contemporary society equity is a major concern and politically sensitive matter. Therefore, it of significance that equity should be specifically addressed even in the case of traditional authorities. In most cases (except Modjadji community) the lineage is patriarchal and does not accept women as chiefs. Thus, although Section 9 of the Constitution, 1996 provides for equality in the Bill of Rights, it is still not fully accepted in all communities or tribes and thus, it remains a matter that requires attention.

2.2.7.1.3 Rules of administrative law

In performing administrative, managerial and functional activities public officials should take into account both the rules of natural justice and the rule of law. Thus it follows that:

- Public activities can be undertaken only once they have been authorised by a legislative institution (Parliament, municipal council);
- Public officials may not exceed authority;
- Public officials may not cede authority to others without due processes are honoured; and
- Prescriptions regarding administrative activities should be followed rigorously (Hanekom and Thornhill, 1995: 19).

Administration is undoubtedly a science and no science can be improved if discoveries and observations of successive generations are not connected in the order in which they occur. Stillman (1991: 5) alludes that one person invents a means of executing; the latter reduces a truth

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to a formula and human gather fruits of individual experiences on its way and gradually forms a science. Democracy pushed to its furthest limits is prejudicial to the art of government and for this reason it is better adapted to people already versed in the conduct of government. This is the environment within which managers in the public sector have to manage to achieve goals stated in political terms (Stillman, 1991: 5).

2.2.7.2 The nature of public administration

MacRae and Pitt (1980: 7) state that the co-ordination of humans and materials are required to achieve specific goals. Like administration in the private organisations, public administration is concerned with accomplishing identifiable purposes in public institutions. There are two ways in which the term public administration can be used. Public administration is concerned with the achievement of goals to benefit society as a whole as opposed to goals of, for example; trade unions and businesses. Public administration is therefore concerned with servicing the state.

MacRae and Pitt (1980: 7) further add that the state is uniquely placed in a society. It operates in the name of its people. In terms of administration, the state contains a specialised group of people, namely the government which establishes priorities for the delivery of services. The government, therefore can be said to provide policies aimed at establishing the goals or ends to be attained for society while public administration is concerned with creating the framework for achieving them (MacRae and Pitt, 1980:7). Public administrators deal with the activities as identified by government as compared with private administrators who are concerned with the goals of private organisations.

Traditionally, public administration is considered by Starling (2002: 1-2) as the accomplishing side of government. It is supposed to consist of all activities involved in carrying out the policies of elected political office bearers and activities associated with the fulfilment of those policies. This focus on the means and ends of government defines public administration, at the start of the twenty first century, perhaps the most important field in the study of governmental systems. Cloete (1986: 3) views the words public and administration as words which are used to refer to the administrative processes (which are in fact functions), which must be carried out and which are inextricably linked with the functional activities (just as oil and fuel are inextricably linked with the engine of a motor vehicle) of the various public institutions. Examples of functional activities are nursing in the case of hospital and education in the case of training and development. However, Cloete (1986: 3) stresses that it must be borne in mind that wide ranging public activities are usually classified into three main groups, namely:

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- Legislative;
- Executive; and
- Judicial activities.

Looking unto the above mention explanation of the term public administration, it should be explained that the term public administration is in fact a broad term used to describe the administrative activities carried alongside the many functional activities of the different categories of public institutions. Schwella, Burger, Fox and Muller (1996: 5) are of the view that people often erroneously assume the introduction of public management into the theory and the practice of public administration suspends, subsumes or replaces that discipline. This fallacious assumption is especially prevalent among those who view public administration as merely a process. Public administration is a system consisting of identifiable functions. Public management consists of functions carried out within public administration. The study of public management does not suspend the need to study public administration as a whole with its own societal contexts, structures and functions. In this sense, public management represents foci of separation within public administration. Theoretically and practically such focuses are useful for managing public institutions. These foci do not negate the need to study other aspects of public administration.

Selepe (2009: 46) stresses that public administration is aimed at policy execution and also in policy formulation. It has other meanings as well, but these provided above are sufficient to orientate and offer clarity to introduce the subject. What a government accomplishes for society depends on what policies are formulated and adopted and on how effectively these are put into practice. Administration is a function common to all group efforts public, civil or military, large scale or small scale. It is a function in a department store, bank, a university or high school, a railroad and a city government. Administration in its broadest sense is a generic noun. Thus the development of a public school, a public road and government department falls within the domain of public administration. Although it varies in form and objects and although the administration of public and private affairs differs in many points, there is an underlying similarity in the function wherever observed. Defined in the broadest terms public administration consists of all those operations having for their purpose the fulfilment of public policy. This definition covers a multitude of particular operations in many fields, such as the delivery of letters, the sale of public land, the negotiation of a treaty, the award of compensation to an injured workman, the quarantine of a sick child, the removal of litter from a park, the manufacturing of plutonium and licensing the atomic energy (White, 1955: 1).Thus, in the public sector, efficient public administration is a precondition for efficient policy execution.

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2.2.7.3 The purpose and scope of public administration

According to Selepe (2009: 47), the immediate objective of public administration is the most efficient utilisation of resources at the disposal of employees. Good management seeks the elimination of waste, the conservation and effective use of people and materials and the protection of the welfare and interests of employees. In their broader context, the ends of administration are the ultimate objects of the state itself such as the maintenance of peace and order, the progressive achievement of justice, the instruction of the young, protection against disease and insecurity and the adjustment and compromise of conflicting groups and interests. What administration is called upon to do varies with people's expectations of the services they should receive from government.

White (1955: 3-4) contends that the two centuries ago most people expected little but oppression from government. A century ago people expected chiefly to be left alone. Now, they expect a wide range of services and protection from internal strife and external aggression. Throughout the Western world, the demands made by people upon governments have increased. This trend inevitably means more administrative agencies, more officials and more urgent demands for administrative skills. From a Western perspective and based on the requirements of a contemporary state public administration could be discussed and justified under the following headings. However, it should be noted that, in a traditional African system these functions cannot be classified as rigidly as outlined due to customs and traditions.

2.2.7.3.1 Policy formulation and execution

Fesler (1980: 3) states that when the government has adopted a policy, it means that the elected policy-makers have enacted, for example; a law forbidding, directing and permitting members of the society to behave in specified ways. The law is a merely printed document. Further, Fesler (1980: 3) points that the public administrator's roles are; to translate the statute into changed behaviour by individual members of society; to convert words into action; form into substance; and the last role is in the policy formulation process. Fesler (1980: 3) adds that this roles are played at two stages of the process and are as follows:

- Before the constitutionally empowered legislature and chief executive have made the policy decisions; and
- After the statutes have been enacted or issued on executive orders and passed on to administration.

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At the first stage, proposals for statutes and for amendments of statutes flow from many sources. Administrative agencies are among the most important sources of policy (Fesler, 1980: 3).

2.2.7.4 New Public Management

In the last quarter century there has been a significant shift within the field of Public Administration. Baird (2004: 1) states that traditional values and norms have been undermined in a number of ways. One aspect of this trend is the emergence of a concept which became known as New Public Management (NPM). At the most basic level, this concept promotes the public sector use of private sector management techniques. Due to a number of pressures, NPM spreads across the world influencing various states. However, there are reservations over the general applicability of NPM, especially in the developing world. Those who favour a more traditional approach believe that more must be done to address the issues of capacity building before NPM reforms are implemented. NPM is guided by the principle that the economic market should be used as a model for political and administrative relationships; however, there is no clear consensus in the precise definition of NPM with different scholars and practitioners focusing on different aspects. Baird (2004: 1) points the following one basic definition of public management that encompasses the major themes consisting of the following five key factors:

- The adoption of private sector management practices in the public sector;
- An emphasis on efficiency;
- A movement away from input controls, rules and procedures toward output measurement and performance targets;
- A preference for private ownership, competitive provisioning and contracting out of public services; and
- The devolution of management control with improved reporting and monitoring mechanisms.

Baird (2004: 1) further stresses that another important aspect of NPM is the rigid separation between policymaking and service delivery, which signifies a shift away from the policy-administration continuum. When taken together, these five factors will form the definition of NPM. Alongside this concept is the concept of capacity building which is extremely important in any discussion of public administration in the developing world. Capacity building relates to the enhancement of capacity, where capacity means the ability to carry out a particular task or function. NPM has two dimensions: internal organisational capacity, of human resources, management or leadership, financial resources, physical/logistic resources, and information

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resources; and external or institutional context within which the mobilization and use of organisational capacity occurs which are factors emanating from the economic, social and political environment (Baird, 2004: 2). In this context, the task or function which is to be carried out, is that of administration, and as such capacity building refers to the promotion of the resources and environment necessary for efficient administration.

While NPM deals with the content of reform, Baird (2004: 2) alludes that capacity refers to the ability of Administration as a whole to ensure efficient service delivery. For many scholars who study the developing world, NPM should be a secondary thought. It should be addressed once capacity building measures have been introduced, enhancing the basic skills and tools of administration. After steps have been taken to improve capacity then it may be appropriate to advocate NPM reforms, but for many experts in public administration the initial goal should be limited to the establishment of traditional administration.

The term new Public Management was first used in 1991 as a label to denote recent administrative reforms. Thus it is important to emphasise that reform agents did not use this term when launching administrative reforms in the 1980s and early 1990s, even if the reform content was later classified as new public management. In contrast, Christensen and Laegreid (2002: 267) contends that to general change processes, reform involves deliberate change. To label new public management a new approach has an element of intentional effort by political office bearers to change the structure and processes followed by public sector. New public management consists of two main features. The first one is the primacy of economic norms and values and the second feature is the hybrid character of new public management (Christensen and Laegreid, 2002: 267).

2.2.7.5 The new institutional framework: national and provincial spheres of government

The three branches of government are the legislature, executive and judiciary. The legislature consists of Parliament, provincial legislature, local government. The legislature approves legislation. The executive authority consists of the cabinet or government, provincial executive council and the council itself in the local government sphere and it carries out policy. The judiciary consists of the courts, and it interprets such legislation. Christensen and Laegreid (2002: 269) contend that the government departments in the national sphere are headed politically by ministers who are also members of the executive authority. There are also links between the administration and the legislature, in that the legislature body authorizes policy, which is implemented by the officials under the direction of the respective political office bearers. There

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are also links between the administration and the judicial arm of government, in that the courts can review the actions of government.

2.2.8 The functions of public administration

Public administration practised in the Western world was brought to South Africa by the Dutch settlers who settled at the Cape of Good Hope on 6 April 1652. The Dutch practices were adapted by the British after taking over the Cape of Good Hope from the Dutch in 1806. In order to position stakeholders at the strategic position of policy formulation, the Reconstruction and Development Programme (RDP) policy framework through African National Congress (ANC) sees those as resourceful who can determine their path of development through active participation (ANC, 1994: 5). The significance of public participation is derived from the Constitution of the Republic of South Africa, 1996 Section 152(1)(e) which mandates the municipalities to encourage the involvement of communities and community organisations in local government matters. In terms of the Constitution of the Republic of South Africa, 1996 Chapter 12 specifically acknowledges the institution of traditional leadership and its place and role in the system of democratic governance. Mahole (2012: 18) contends that in South Africa the principle of community or citizen participation is promoted through a constitutional and legislative framework that place participation at the centre of a developmental model of local government. Mahole (2012: 18) further states that developmental local government is local government committed to working with citizens and groups within the community to find sustainable ways to meet their social, economic and material needs and improve their quality of lives.

Nyalunga (2006: 4) contends that, another important way that communities, particularly traditional communities can participate in local government is through the structure of traditional authorities. Tshipala (2009: 20) stresses that traditional leaders are resource to strengthen the community and forms of government; for example, they are better located to encourage people's participation in public affairs compared to municipalities. Traditional leaders also play a role in participation and are an important component of a councillor's constituency (Nyalunga, 2006: 4). The Traditional Leadership and Governance Framework Act, 2003 (Act No 41 of 2003), recognises tribal authorities as traditional councils with important functions linked to local government.

In supporting this, the Municipal Structures Act, 1998 (Act No. 117 of 1998) directs that traditional authorities should also be invited to participate in the formulation of IDP policy. In light of thisstatement, it is obvious that South Africa has entered the new era of bottom-up approach, by involving various role-players in the formulation of policies (Musitha, 2012: 76). Of course this

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does not only refer to traditional authorities, but also to other stakeholders available in their areas of jurisdiction. This could suggest that public administration should not be a monopoly of government, but of all the affected stakeholders. Public administration consists of the six generic administrative functions as basis for managerial functions. In South Africa, public administration is associated with Cloete J.J.N who also is regarded as the father of public administration. Cloete's model of public administration is based on generic administrative functions (Hanekom, 1978: 59). Those generic administrative functions are policy-making, organisation, financing, staffing, work procedures, and control (Cloete, 1981). Such functions are omni-present meaning that their existence depends on the others. The six generic administrative functions are all essential building blocks in the practice of any public institution and no institution can function on efficiently or will continue to exist without all these building blocks. Botes, Brynard, Fourie and Roux (1992: 240) contend that there are the administrative functions and actions necessary for determining and carrying out aims and projects and, on the other hand, there is the functional or technical component requiring specialised knowledge, for example, the construction of dams and roads, medical care, hospital services, educational services and customs and excise inspections. For this study, the generic administrative functions will be discussed in detail below:

2.2.8.1 Policy-making

Public administration comprises various functions and one of them is public policy. The process of policy-making is central to all public administration. Off course, the definition of policy is rather ambiguous. Cloete (1981: 79) states that the policy-making process is always discussed together with policy implementation and policy analysis. The policy-making process encompasses formulation, approval and the implementation of government programmes (Sharkansky, 1975: 5). The policies of the government of the day are determined by the ideology of the political party in power. When the government makes policies, it should always be guided by the needs of the community as such policies would be meant to address community problems. Policy formulation influences service provision at every governmental sphere. It is of vital importance for the communities to participate in policy making in order to improve service delivery. Hanekom and Thornhill (1995: 54) define policy as a desired course of action and interaction which is to serve as a guideline in the allocation of resources necessary to realise societal goals and objectives, decided upon by the legislator and made known either in writing or verbally. In the public sector, policies are the output of the political process and serve as initiators for executive action.

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For policy-making to take place, there should always be a partnership between community stakeholders and the officials of government, through public meetings and through forums formed, in order to offer advice. Policy-making is viewed by Cloete (1981: 91) as an activity that is undertaken before a goal can be formally articulated. The policy which is closely related to the process of policy-making is seen as the result of the policy-making process. Public policy is thus seen as the process of the allocation of values, a course of action, and a framework for interaction. In order to come up with a process of policymaking, one must be able to identify the need (Hanekom and Thornhill, 1993: 47). Once the need has been identified, then a policy must be formulated. When all these are done, the policy is implemented. Both public and private sector bodies are involved in the policy-making process. These bodies include political office bearers, leading public officials, interest groups, trade unions, and professional institutes. All these bodies should be playing a role in the implementation of public policy (Hanekom and Thornhill, 1993: 47).

2.2.8.1.1 Definitions of public policy

The definition of public policy for this study presents the clarifications of the concept as provided in the subject of the study. With the clarification of terms, public policy is being considered to be more appropriate in this chapter and the perceptions of different scholars about the term public policy is discussed in this chapter. Before defining public policy, one needs to understand the word policy-making. Policy-making is a process and the end product is policy. Sharkansky (1975: 4) expressed that the meaning of public policy is a complex one, hence there is no consensus on a universally acceptable single definition. Public policy may refer to a proposal, the programme, and the goals of a programme, or alternatively, the impact of a programme on a social problem, for example; Sharkansky (1975: 4) defined public policies as the important activities of government. Anderson (2003:2-3) defines a policy as a relatively stable, purposive course of action followed by an actor, or set of actors, in dealing with a problem. The explanation of public policy by Anderson (2003) refers to a carefully designed course of action, which government takes to solve an identified problem. The implementation thereof is relegated to officials who should ensure that the target is actually achieved.

While, Dye (2000: 1) describes a policy as anything government chooses to do, or not do. The explanation given by Dye (2000) means that government has the prerogative to decide what it should do, or not do, in terms of what should be implemented, to resolve any problem the society faces. In other words, this implies that government is the sole initiator of policies, but this is always supposed to be done in the interests of the community. Hogwood and Gunn (1984); as quoted by Turner and Hulme (1997: 59) state that public policies involve the role of public agencies.

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According to Hogwood and Gunn (1984), policy is an action that involves community stakeholders. This is the place where traditional authorities and other interest groups may participate in the formulation and implementation of policies. Hanekom (1978: 7) views policy as a policy statement as the making known, formal articulation, declaration of intent, or the publication of a goal to be pursued. From the above explanation policy could be interpreted as having government first putting its aim into writing for a specific issue. This should not only be in writing, but it should be made public to promote knowledge. The intention is to also clarify the objective of the policy to be achieved.

According to Hanekom and Thornhill (1993: 63) public policy is a formal articulation, statement or a publication of a goal, which government aims at pursuing with the society. Hanekom and Thornhill (1993: 63) implied that government should be transparent in whatever actions it decides to take. It must pronounce the problem that should be capable of being resolved by a particular policy that has been formulated. It should also ensure that the public knows the policies and the clarification of the objectives to be achieved. Friederick (1963: 79) defined policy as a proposed course of action of a person, group or government within a given environment providing obstacles and opportunities which the policy was proposed to utilise and overcome in an effort to reach a goal or realise an objective or a purpose.

2.2.8.1.2 Factors that influence policy-making

There are always a considerable number of factors that exist and which have an important influence on policy making and the activities undertaken by public institutions. These factors must always be monitored and taken into account for the purpose of making new policies or adapting existing policies (Cloete, 1998: 133). Botes, Brynard, Fourie and Roux (1992) and Cloete (1997: 133-136) make a distinction between internal and external factors which play a role in policy-making and are as follows:

(a) Internal Factors that influence policy-making

Du Plessis and Lotter (1998: 12) state that the internal factors that influence policy-making refers to those factors that are present in the government institution itself and which could have a vital impact on policy-making. Botes *et al*., (1992) point the internal factors that have an influence on policy-making process and are as follows:

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- **Conditions of establishment**

Each public institution has its own objectives, for example; the Department of Water Affairs will focus on a different objective than, say the Department of Social development. No department has the right to act or interfere in another department's affairs.

- **Political Assignment**

The executive arm of national government is headed up by the Cabinet also known as the government of the day. The Cabinet consists of the President, the Deputy President and the various Ministers appointed by the President from National Assembly and the Ministers must ensure that the aims of political parties are achieved.

- **Legality according to the state and administrative law**

The decisions made by the public institution affects the rights and freedoms of all citizens. All actions taken by public institutions must be conducted in a responsible manner. The policy of public institutions is tested on the legal principles of government and administrative laws. The public institutions will be held fully responsible and accountable if their actions violate the rights of citizens.

- **Financial means**

Institutions need the necessary funds to operate effectively and their aims must be affordable and realistic. In order for the policies to reach their objectives there should be financial resources in order to achieve them. Projects should not be started and end up uncompleted due to the lack of funds. Budgeting should be done properly and it should have exact figures.

- **Personnel abilities**

High educational qualifications are needed to function effectively in achieving specific objectives and if the policy requires more competent candidates to do the job, the institution should request the additional funds.

- **Physical facilities**

Public institutions must have the necessary facilities like office, furniture, vehicles. Office equipment's, etc. and infrastructure and if more facilities are needed, calculated costs must be taken into consideration.

(b) External Factors that influence policy-making

The external factors listed below could have a great influence on policy-making. Cloete (1992) points out the external factors that have an influence on policy-making process and are as follows:

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- **Circumstances**

This is the total environment as determined by time and place within which activities are to be undertaken. If more people become unemployed, government will have to spend more money on creation jobs. The higher rates of crime and violence will force the government to spend money on employing and training more police men and women. People would not be so eager to invest in South Africa if the issues of crime and unemployment are not considered as a priority. About five factors shall be discussed in this instance:

- **Technological development**

Nowadays technology is increasing at a very high rate, for example; motor car, computer, etc. Because of the increasing number of motor vehicles, the authorities are faced with a challenge to make policies on how they should be used, for example; a car should be registered, drivers should hold the necessary license, traffic control should be provided for and all these is done through legislation.

- **Population increase and urbanisation of the population**

More services have to be provided by the government as the population grows. If an area becomes urban, modern services are needed, for example; sewerage, water, protection against pollution, etc.

- **Crises, natural disaster, wars and depression**

The government has an obligation to relieve sufferings and hardships brought about by crises, natural disasters and all other unforeseen circumstances, for example; assisting people who are affected by natural things like earthquakes and floods.

- **International relations**

A country should always have relations with other countries. On the other hand, a country should take part in International organisations, e.g. United Nations (UN), International Monetary Funds (IMF), African Union (AU), etc. Organisations like these influence a national policy as states are mutually dependent for particular products and services.

- **Economic and industrial development**

When a country becomes more developed industrially and economically, services from the government would be at a high rate than in a developing country.

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- **Needs and expectations of the population**

Every public institution exists to satisfy the real needs and the justified expectations of the population. Public institutions will never start providing services without a need of having been identified. There will first be a period during which the public will become aware of a need, and then the public or interest groups will start making representation to the authorities to satisfy the need. The government is there to serve the community. When the public has a need, representations should be made to make the government aware of such needs, for example; the press can make the government aware of such public needs through its reporting's. If taxpayers feel that they are extremely taxed, they can put forward their concerns to the government and push for the percentages to be reduced.

- **Policies of political parties**

In a democratic country, two or more parties contest for elections. Each party has its own political ideologies with regard to various policy matters/issues. This of course can affect the activities of executive institutions. Obviously when a new party comes into power, it will introduce policy changes, for example; previously, South Africa had a constitution that segregated people according to colour or race, but now the current constitution is non-racial. In most states, there will always be two or more opposing political parties in rivalry to gain power and rule the country. The parties base their claims to power on their respective views with regard to various policies and these views may fundamentally affect the activities of the executive institutions.

- **Activities and representations of interest groups**

Groups or associations are created by people with common interests. Interest groups play a big role in policy changes, for example; trade unions like Congress of South Africa Trade Unions (COSATU) represents their members in different things in their works, for example; working conditions, collective bargaining, etc. As such interest groups are very important because they mediate between workers and employers and even government. These groups are engaged in making representations to various authorities about changes in policy.

- **Personal views of political office-bearers**

These people are authorised to influence greatly the policies of institutions under their supervision. After-all, these are politicians who form part of the legislature which has the final say in policy matters. As executive heads of government departments, they also get and use advice from their subordinate officials who have expert knowledge in different fields.

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- **Research, investigations, views and experience of public officials**

Research is conducted in order to understand certain things so that the present situation can be developed in the near future. Due to research projects, it is clear that even policies are affected as there will be new means/ways of doing things. Through research, it has been discovered that executive institutions sometimes twist the aspirations of the legislatures which are legitimately elected by the community. This is the case because of lack of enough time by the legislatures and political office-bearers. Nekhavhambe (2017: 23) contends that the executive institutions can delegate some of their obligations to public officials through trust. Because public officials are the ones who implement policies, they can foresee the consequences of certain policies because they have experience. As such they can bring that to the attention of their superiors for immediate attention and alteration if necessary.

Van Niekerk, Van der Waldt, and Jonker (2001: 113) contend that nowadays public institutions do research on an ever-increasing scale and this inevitably has an influence on policy matters. Policy-making is inherently political and is an outcome of a political process that involves negotiation, bargaining, persuasion and compromise. Policies involve the participation of government institutions, political parties, interest groups and other role- players such as the media. Dunn (1994: 15) states that the process of policy analysis is a series of intellectual activities carried out within a process comprised of activities that are essentially political. These political activities can be described usefully as the policy-making process and visualised as a series of interdependent phases developed through time: agenda-setting, policy formulation, policy adoption, policy implementation and policy assessment. Policy analysts may produce information relevant to one, several, or all the phases of the policy-making process, depending on the problem faced by the client for policy analysis.

Policy can be initiated through interest groups introducing policy. The role of public managers in this regard is to involve all role-players from society and encourage public participation in the policymaking process. Public managers should constantly make a needs analysis in various communities to improve the general welfare (Van der Waldt, Du Toit and Stroh, 1999: 210). Public managers serve as a means of communication between society and the legislative authority through which policy relevant information is conveyed.

According to Denhardt and Denhardt (2006: 52), there are many ways in which people try to affect the degree of attention given to particular items. These people are sometimes called policy entrepreneurs and are willing to invest personal time and energy in projects such as publicity campaigns, direct contact with decision makers, petition drives and many others. Policy

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entrepreneurs can be involved in major institutions, such as the media, in this process political parties and interest groups that provide access to decision-makers. Denhardt and Denhardt (2006: 54) further emphasize stress that members of the public and non-profit organisations play important roles in building the policy agenda and shaping legislative policy, however the involvement in policymaking as part of the implementation helps to expedite the process.

2.2.8.1.3 The public policy process

The policy process is a sequential pattern of action which involves a number of functional categories of activity. Policy-making is a complex process since scholars debate on whether a particular approach is linear or integrated. Policy-making is a process of making a series of decisions on a plan of action in order to achieve certain objectives. The challenge of eradicating poverty, creation of job opportunities and creating a sustainable economic growth has over the past years shaped the South African government's growth and development programmes. Local Economic Development strategy has been developed too with regard to the challenges of economic development in the national, provincial and local spheres of government. Koma (2012: 125) is of the view that the South African government has provided a vision and strategic direction regarding how it intends to drive the economy and development trajectory and more importantly intervene in favour of the poor and the disadvantaged components of the population of South Africa. The stages of policy-making are identifying problems, investigating, gathering information and making decisions but the consecutive steps in the making of public policies are problem identification, policy formulation, policy approval, and policy implementation. There are those who argue that it does not follow a linear pathway, since policy-making cannot be separated from its implementation arm. Yet, Walt (1994: 45) and Silima (2017: 1) presented the following sequence in public policy-making.

- **Problem identification and issue recognition**

Problem identification refers to identifying issues that are construed as problems that are faced by the particular society. Policy initiation involves the three steps and are: awareness of the problem, description of the problem and collection of information.

- **Problem awareness (Identification)**

There are various ways of making the politicians and public officials to be aware of the problems faced by a particular society. The participants in identifying the problems are as follows: the law makers; politicians; officials; individual; interest groups; the society participate through

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referendum (public polis); the politicians and officials can make personal observations and the problems are influenced by environmental factors.

- **Description of the problem**

The problem in the community should be explained so that the policies which will be formulated can be a rational policies and policies are not only to be reactive, policies must also be proactive.

- **Collection of information**

Research should be done always by the officials in the communities to find out the problem they are facing. The disadvantage of collecting information is that it is time consuming, expensive and unrelated to community values.

- **Policy formulation**

Policy formulation follows policy identification. In policy formulation, government, officials and stakeholders participate. The initiative comes from the government, which invites stakeholders to participate. Policy formulation produces a policy, which government then publishes in writing; for the public to know; and also to be implemented by government officials and other stakeholders. Decisions should be made regarding actions needed to solve or prevent a problem. A suitable proposal or recommendation must be formulated. There are several consecutive steps that should be followed when formulating a policy and are discussed below:

- **Liaison with interested parties**

In order to make a rational policy that will promote the general welfare of the society, decision makers should liaise with the interested parties, for example; politicians, officials, interest groups, Community stakeholders, community members, and national youth agencies.

- **Processing information**

Politicians and officials should work together in changing the information into acceptable proposals to solve community problems.

- **Setting objectives**

Decisions should be taken regarding what must be done to solve or prevent such problems.

- **Determining priorities**

Decision makers should set priorities of preferences of what should be done to solve the problems. A question to ask can be: what actions are more important than the other? Priorities are those actions/needs which are more important than others.

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- **Considering alternatives**

Alternatives should be compiled and available consequences be determined and a comparative evaluation of each consequences should be done. An orderly priority can then be determined.

- **Survey of available financial resources**

The decision makers must make sure that there are enough resources to be utilized for a particular policy.

- **Policy approval/ Policy Adoption**

Policy approval follows the policy formulation process. The draft bill (policy) is submitted to the Cabinet committee and then to the Cabinet. The state law advisers should also check the draft bill. The Houses of Parliament are the National Assembly and the National Council of Province which will be given the chance for recommendations and these Houses are presented below:

- **First House of Parliament**

The bill is submitted to the first House of Parliament and gets the first discussion. There will be first reading in the First House of Parliament and then the second reading in the first same House of Parliament. In the House of Parliament there are discussions and amendments.

- **Second House of Parliament**

The first reading in the Second House of Parliament and second reading in the same House and discussions and amendments are entertained.

- **Joint Session of Parliament**

The whole parliament discusses the bill and if the Parliament is satisfied about the bill, it is signed by the President and becomes a law of the country.

- **Policy implementation**

Policy implementation is described as the final stage of policy making, but not of policy process as the latter involves policy analysis and policy evaluation. This is the stage where the intentions and the course of action selected by the policy makers are put into effect. Once the policy has been formulated it needs to be approved which results to the birth or establishment of a policy. The policy then gets implemented and this is a course of action. It should be implemented with resources, such as staff, budget, organisation that supports implementation. Public policy implementers include the following: executive institutions, public officials, municipal officials, interest groups, courts, and community institutions. Planning and programming are needed in policy implementation.

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Implementation is the process of turning policy into practice. However, one needs to observe a gap between what was planned and what actually happened as a result of a policy. Policy implementation can be made effective when both the policy makers and policy implementers understand the idea of implementing policies in the work place. For example, if policies are put in place there would not be confusion in implementing such policies, because what needs not to be done will be clear and written in plain policy

- **Policy analysis**

Policy consists of various parts. Policy analysis can be seen as an attempt to measure the costs and the benefits of various policy alternatives or to evaluate the efficiency of existing policies. Policy analysis is concerned with the explanation of causes and consequences of why the governments do what they do. Policies should be analysed to find out whether their implementation is producing the desired results and impacts.

- **Policy evaluation**

This phase is crucial in policy-making. Policy evaluation explains the policy-making process. This phase may be regarded as an intervention one in policy-making. When the policy is being implemented, it must be consistently evaluated, to ensure that it is achieving its objectives. Policy evaluation is the appraisal or assessment of policy content, implementation and impact in order to find the extent to which the policy objectives are reached. The unintended objectives should also be checked and appreciated, of course. Policy evaluation tries to determine the impact of a policy on the actual environment of the society.

From the above features, problem identification, policy formulation, policy approval, policy implementation, policy analysis and its evaluation are noticeable. During this phase, inputs can still be made by stakeholders to ensure that implementation achieves the targeted objectives. Policy-making does not take place on its own; there should always be stakeholders for this purpose.

2.2.8.1.4 Public policy implementation

The difference between policy formulation and policy implementation is that policy formulation addresses what and the why, whereas policy implementation regulates the what, the how, the where, then who and the when. Policy implementations may be expressed and formulised as laws, procedures, protocols, directives or budgetary actions. Policy making defines the intention and the course of action. The formalized results of this activity include laws, regulations and procedures. These results are used as input for the process of policy execution. Policy execution

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involves fine-tuning political programs and bringing about their intended effects in everyday reality. In other words, policy execution/ policy implementation is about putting purpose into practice. Policy Implementation consists of the measures such as plans, strategies, timetables, mechanisms that provide the authoritative backbone including financial rewards and resources to achieve the goals of the policy, and the motivation to use the language by the people affected. Implementation may also be highly dependent on funding. Funds may be available when the policy is first promulgated, and then may dwindle, as other priorities come to the fore. Even if there is a change of government, with different priorities, or they may be passive-aggressive or foot-dragging.

Policy implementation is the stage where the intentions, the objectives and the course of action selected by the policy-maker are put into effect. Policy implementation is described as the final stage of policy making, but not the final stage of policy process. Policies are not made merely to keep policy makers busy, but to meet the demands that something be done to alleviate problems or to realise a desirable future state of affairs. Policy receives meaning only when implemented. This is when the intentions to the policy makers are put into effect. Policy implementation is a practical activity involving proper following of a legally specified course of action over time. Relatively few policies stipulate how and by whom they should be implemented. In modern government, policies are implemented by executive governmental institutions such as: government departments, control boards, research institutions and other bodies charged with the day-to-day activities of the administration of legislation. They are implemented by the legislators when guidelines for action are supplied to the officials who carry out the policies (Hanekom and Thornhill, 1983: 85).

(a) A definition of public policy implementation

The implementation of policies is a more daunting task than policy formulation, since it includes features, which may apply universally. Walt (1994: 153) is of the view that policy process involves a number of actors rather than relying on a single actor. However, the features of policy formulation make the implementation process complicated, confusing; and they also render the implementation slow (Ripley and Franklin, 1986: 219). Those features are: the bureaucrats, the units of various levels, bargaining, multiple government bureaucracies and a multiplicity of role players.

According to Cloete and De Coning (2011: 136), policy implementation is the conversion of mainly physical and financial resources in to concrete service delivery outputs in the form of facilities and services or in to other concrete outputs aimed at achieving policy objectives. Cloete and De

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Coning (2011: 137) goes on by stating that policy implementation is a multifaceted concept attempted at various levels of government and pursued in conjunction with the private sector, civil society and non-governmental organisations (NGOs). In this partnership, strategy generation and planning are vital ingredients in the policy implementation interface, and various implementation instruments have emerged such as planning, strategy generation, program management, project management, operational, management, contracting and privatisation as well as various forms of public-private partnership.

Another definition is provided by Van Meter and Van Horn (1974: 447-448), where they provide that policy implementation encompasses those actions by public or private individuals (or groups) that are directed at the achievement of objectives set forth in prior policy decisions. Van Meter and Van Horn (1974: 447-448) goes on by saying policy implementation includes the actions of public or private individuals (groups); and they are formulated to attain objectives, which have been set forth in prior policy decisions. Policy implementation is described as the carrying out of a plan for doing something. It focuses on operationalising the plan (Katie, Kate and McGarrigle, 2012: 02). Bhola (2004: 296) suggests that policy implementation is a process to actualise, apply and utilise it (policy) in the world of practice.

Mazmanian and Sabatier (1983: 143) defined policy implementation as a generally held to be the step that follows policy formulation and is viewed as 'the process of carrying out a basic policy decision. Implementation is a process of transforming educational policy into practice. In general, policy implementation can be considered the process of carrying out a government decision (Berman, 1978). In defining policy implementation, it is useful to make the conceptual distinction between the policy implementation process and policy outcomes, even though these are interactive in practice (O'Toole, 2000). The process involves action on behalf of the policy, whereas policy outcomes refer to the ultimate effect on the policy problem. Berman (1978: 362) suggests that policy implementation is an iterative process in which ideas, expressed as policy, are transformed into behaviour, expressed as social action. The social action transformed from the policy is typically aimed at social betterment and most frequently manifests as programs, procedures, regulations, or practices.

McNabb (2010: 141) is of the view that traditional public administration theory has been of the view that public officials merely implement policies, which are formulated by the elected leaders and officials, the congress and the president. However, contemporary view demands that public officials and the public should participate in the influencing and shaping of public policies. While, Hanekom (1991: 61) contends that policy implementation refers to an enforcement of legislation.

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Hanekom (1991: 70) goes further and states that policy implementation and policy-making are invariably interrelated. According to Grindle and Thomas (1990), policy implementation is part of whole policy-making procedure. According to the United States Agency for International Development (USAID) (2001: 2), policy implementation is not a linear process. Concurring with Grindle and Thomas, Calista (1990: 117), argued that implementation is a critical part of the policy-making process.

(b) Theoretical approaches of public policy implementation

There are different models for policy implementation and for this study the researcher will focus on the two models of policy implementation, which are top-down and bottom-up models.

- **The top-down Approach**

The early theoretical models regarded policy-making as a linear exercise, which separated policy formulation from policy implementation. Walt (1994: 153) postulates that the focus of these models was on the political part of policy formulation and policy-making was located within the government structures; while the implementation thereof was the responsibility of the management or administration. Walt (1994: 153) further suggests that, in the top-down approach, the national governments are perceived to be the sole role-players in policy formulation; while in the international arena, it takes place between the donors and the national policy-makers. Sabatier and Mazmanian (1980) as quoted by Hill and Hupe (2009: 48-49) are the exponents of this approach, although Sabatier at a later stage withdrew from this position. Top-down approach is a classical approach (Hambleton, 1983: 406). However, Sabatier (1986: 37) recognises some of the advantages of the bottom-up approach, because of its effective incorporation of the study of networks and its strength in evaluating influences on policy outcomes, other than the government programmes, and its value in the interactions of policy programmes.

Further, Sabatier (1986: 30) recognised that the top-down approach did not go far enough in providing a good conceptual vehicle for predicting the change of policies with time. Sabatier (1986: 30) main concern was that the top-down approach did not accommodate the contribution that other actors could make in policy formulation. In the theories of the policy process, Sabatier (2007: 3) happened to embrace the bottom-up approach, arguing that, the policy process depends on a multiplicity of actors, various layers of government, and debates about the policies. From the above statements, it is clear that the top-down approach excludes the participation of stakeholders; and this has resulted in the failure of the poverty-alleviation projects of the World Bank and the International Monetary Funds (IMF) in the Third World countries. This failure has

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necessitated a paradigm shift of stakeholder participation, which could be linked to the need for the bottom-up approach.

- **The bottom-up approach**

Walt (1994: 155) contends that the bottom-up approach, which is in contrast with the top-down approach, is a product of the linear approach to the policy process, the role of implementers is crucial in the whole implementation-policy process, since implementation is an interactive process. Walt (1994:155) further points that the implementers in the bottom-up approach ensures that all the activities contributing towards successful implementation of policy are utilised to achieve the goals and objectives intended to be achieved. The view that the implementation of the process should be seen as an interactive process is corroborated by Hambleton (1983:405), who on the other hand regarded the bottom-up approach as an integrationist approach.

The interpretations of Walt and Hambleton were summarized by Frawley (1977: 14-15), as understanding that are seeking to integrate policy-making and policy implementation. The bottom-up theorists like Hjern and Porter (1981); Hjern (1982); Hull and Hjern (1987); and Lipsky, (2010) are of the view that the goal of implementation is to facilitate service-delivery through the participation of stakeholders at grassroots level. The bottom-up approach is based on a decentralised model, in which the central government's control is decentralized to State or local government; through bargaining, conflict or a compromise. Lipsky (2010: 397) also is on the view that the most important actors are the street-level bureaucrats and lower-level implementing officials, whose decisions and actions influence the outcomes rather than policies and programmes made by the politicians in the upper echelons.

In the case of the Local Economic Development (LED) strategy, the municipality should involve the traditional authorities in the formulation and implementation processes. The two processes are a single unit, because traditional leaders have a better understanding of the social and economic problems faced by their communities. This is supported by the study conducted by Musitha (2012: 86) that the municipal councils should involve the traditional authorities in the formulation and implementation of the Integrated Development Plan (IDP). Musitha (2012: 86) further postulates that traditional leaders had led their communities before colonialism and apartheid, and communities relied on their guidance for service delivery. Modern elected leaders are usually not trusted by communities, who are still too rural to trust modern democratically elected leaders; and as such, policy implementation may only be effective if they are involved.

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This view of the researcher could be corroborated by the Traditional Leadership and Governance Framework Act, 2003 (Act No. 41 of 2003), which requires that municipalities and traditional authorities should establish partnerships and work together. A study on the role of traditional authority in Integrated Development Planning policy implementation with reference to Limpopo Province conducted by Musitha (2012: 184) suggested that traditional leaders are currently not entirely involved in the IDP policy-implementation processes and this could be the result of the fact that the same Municipal Structures Act, 1998, which advocates the involvement of these traditional leaders in local government processes, on the other hand, only provides for these traditional leaders to participate in these processes in an ex-officio capacity and without any meaningful involvement and voting rights, for example (Vhembe District Municipality: Integrated Development Planning (IDP), 2011/12).

Deng (1984: 87-91) conducted a study Sudan on the representation and participation of Dinka chiefs, youths, farmers and women in the management structure of Abyei Development Project Authority (ADPA) for the Ngok Dinka people of Sudan and the study found out that the involvement enabled the British Colonial Administration to effectively implement public work schemes, such as roads and public buildings.

(c) Important Factors for policy implementation

There are various factors that are important in public policy implementation and these factors are discussed below:

- **Communication (transmission, clarity and consistency)**

Edward and Sharskansy (1978: 295-321) in Hanekom, Rowland and Bain (2001: 38) postulated that communication is important for effective implementation. Those who are responsible for implementation should have a clear understanding of the intention of such policies. The implementers have the responsibility to carry out a decision; therefore they must know what they are supposed to do. The orders to implement a policy must be consistent, clear and accurate in specifying the aims of the decision makers. Taking communication as an influencing policy implantation can be analysed in from three pronged view such as transmission, clarity, consistency. Transmission refers to the absence of a sound communication systems which often result in ignorance of decisions and orders.

Clarity is meant that orders or instructions should not be vague about when and how implementation is to be carried out, vagueness can make policy changes difficult and also result in changes far greater than those anticipated. According to Pressman and Wildavsky (1973: 134),

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communication is related to co-ordination, which is vitally important to policy implementation. Co-ordination promotes cooperation among people who hold different views on a particular process (Pressman and Wildavsky, 1973: 134). From the above, it may be deduced that communication is a mode that promotes an interactive process, so that the role-players understand each other on what should be done. It would be advisable for communication to be effective, since it needs to be two-way communication.

- **Resources (staff, information and authority)**

Lack of resources not only hinders policy-making, it also limits the effective implementation of policy and no matter how clear the implementation orders are, if the personnel responsible for carrying out policies lacks of resources to do an effective job, policy makers will be disappointed in the results. Without the resources the implementation of the policy which has been referred as the effective phase may be declared as being ineffective (Hanekom, Rowland and Bain, 2001: 38). Even after the policy has been made legitimate much still needs to be done to ensure its implementation. Things including money which may need to be made legitimate, much may need to be made available through the annual estimates of expenditure, staff need to be trained and recruited, work methods and procedures may have to be devised and this could require regulations and procedural manuals or codes, organizational arrangements could be necessary and control measures may have to be instituted so as to see that policy objectives are indeed being pursued.

- **Dispositions of the implementers (bureaucratic politics, incentives and bypassing channels)**

The disposition of the implementers is an important issue to take note of in the implementation of policies. Organisations may have trained staff in abundance, but it must be clear that this is not an end in itself. Sharkansky (1975: 308) stated that there must be a willingness to carry out policies by such personnel. This is necessitated by the fact that there are two arenas: one for those who make; and another for those who implement policies. Those who make policies are not the ones who implement them, and as such, those who are employed to implement, should be prepared to implement them; otherwise, this could achieve the very opposite of the intended goals.

According to Edward and Sharskansy (1978: 295-321) in Hanekom, Rowland and Bain (2001: 38), the natural tendency of behaviour of public officials is important because not only must they know and have the capacity to implement a specific policy, but they must also desire to carry it out if implementation is to proceed effectively. It has been suggested that the dispositions of

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implementers can hamper policies in three ways. Selective perceptions and accepting of instructions if policies are not in line with their own predisposition, the ensuing frustration in executive policies with which they do not agree and because implementers feel that they are important links in the implementation stage without whom public policies can never be set into motion and that they know best about a policy area in question.

There is a notion of independence on the side of staff; and this should lead to discretion. Usually, if the staff feels that the policies that they should implement clash with their interests, they will not implement such policies. Musitha (2012: 91) stated that this can happen in three ways: through the selective perception of instructions, an implementer ignores some of the directives received. Secondly, when those who are supposed to implement such policies do not support them, they ignore them instead of implementing them. Finally, implementers feel that they know better than the original decision-makers.

- **Standard operations procedures**

In order to conserve time and energy, as well as to promote the equal treatment of clients, organizations develop standard operating procedures. These procedures plus other informal decision or rules often greatly simplify choices for administrators. Decision can be made almost without thinking. Any effort to comprehend policy implementation processes affect program outcomes cannot then ignore the collective impact of countless procedures and simple decision rules. A Standard Operational Procedures is a compulsory instruction. If deviations from this instruction are allowed, the conditions for these should be documented including who can give permission for this and what exactly the complete procedure will be. Implementation is always a mix of the consciously strategic with the daily routine (Edward and Sharskansy, 1978: 295-321).

- **Follow-up**

Follow-up is crucial in policy implementation, as a way of monitoring the success of the policies. Senior officials or decision-makers give orders; and leave these instructions to bureaucrats for their implementation. Those who give directives trust that such policies have been implemented. When this trust is abused, this unleashes the negative results of implementation. Sharkansky (1975: 317) proposed a follow-up strategy to ensure compliance. Follow-up must take place at every level, so that all staff members can start taking responsibility of their actions. This may suggest that if there is no follow-up conducted, the chances are that the implementation may achieve little or nothing.

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According to Edward and Sharskansy (1978: 295-321) in Hanekom, Rowland and Bain (2001: 39), implementation is an action, putting the chosen alternative to work. We might also say that implementation is everything; the best decision will amount to nothing unless it's implemented. Follow-up is the weakest and most neglected part of the decision-making process, the stage during which good ideas die for lack of attention. Without follow-up on a procedural change, for example, conditions can drift back to the former method soon after implementation. Also, a revised process can contain flaws or inadequacies, so proper follow-up is required to correct such weaknesses.

- **Resources**

Mazmanian and Sabatier (1983: 156) contends that both financial and technical resources along with quality human resources are key factors that contribute to the proper implementation of any policy, particularly if a policy requires the creation of new structures and the hiring of new personnel. Sharkansky (1975: 303) alluded that human resources refer to the staffing of the organization, which is responsible for the implementation of public policy. Without the human resources, policies would be made for their own sake, and would not achieve anything of great significance. It is not enough to have staff alone. The staff that is responsible for policy implementation must be well-trained. From this, it may be inferred that the availability of staff is not an end in itself, but such staff must be trained to acquire skills and knowledge of the job, so that they would be able to assist in policymaking and its implementation (Sharkansky 1975: 303). This would assist them in the participation and in the implementation of policies, thus promoting the bottom-up approach, and also bargaining and negotiation.

- **Information**

Information is generally equated to power, because those who have access to information are regarded as standing a good chance to know what do with it. In addition, such people might have the knowledge of the information, which their peers do not have. According to Sharkansky (1975: 204), information is critical for policies dealing with technical matters. New programmes which have not been there before are now required for the training of those who must implement them. This means that if there is no training, the chances for the successful implementation of policies are low. The implementation of public policies requires staff to have information on the compliance of any relevant organizations, or individuals with government standards. What is critical here is that there must be information on every aspect of a programme, such as how to implement policies, how to bench-mark success, how to evaluate, how to assess, and how to monitor.

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Usually, what is seen is the passing of one policy after the other; while the staff does not know what or who informed such policies.

- **Authority**

Sharkansky (1975: 206) stated that authority is a resource that is of paramount importance for the implementation of policies. The authority that is given to staff empowers them to implement any policies, as planned. Deng (1984: 87-88) reffered to a study in Abyei Development Project Authority which shows that when stakeholders are represented and participate in the organisation, they take responsibility and have authority to take decisions, as the Ngok Dinka chiefs showed in Sudan. Staff members in the organisations usually find themselves in a dilemma, when they lack mandates to implement any decisions. Human and Zaaiman (1995: x) suggested that in order for them to do certain things, they need a definite mandate, which may take a long time to come by. Yet, participation enhances the sense of responsibility, because participants have a vested interest in the solution of the problem that needs to be resolved. In the light of this, it could be deduced that participation and representation increase the level of authority of the participants, thus making it easier for them to take a decision there and then, without waiting for anyone to give them permission to solve the problem.

- **Co-ordination**

The Reconstruction and Development Programme (RDP) is a South African socio-economic policy framework implemented by the African National Congress (ANC). It became a government policy framework in 1994 proposing that, for implementation to take place, there must be structures for the co-ordination and monitoring thereof. This must also take place between departments and among the various tiers of government (ANC, 1994: 138). The case study conducted in Mombasa in Kenya by Materu, Land, Hauck and Knight (2000: 111) in the Joint Action History of Mombasa found that without effective co-ordination, it became difficult to implement any development projects. This therefore, suggests that the co-ordination of stakeholders has a chance of guaranteeing the effective implementation of the various development projects.

(d) The role of traditional authorities in policy implementation

There are still unclear understanding of the meaning LED and also how to implement the strategy. To support these statement, Meyer-Stamer (2002) mentioned that municipalities are unclear about the meaning of LED and how to implement it. The LED (2002:40) provides that the issue of non-clarification of the roles among the national, provincial and local governments, civil society and private sector results in different players having different understanding and interpretations

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of the LED policy. The challenge of ineffective implantation of the LED strategy results in the additional challenges in achieving the economic growth and development objectives in South Africa. Materu *et al*., (2000:18) pointed that it should be noted that despite the fact that traditional authorities are recognized in some of the African States, there is still no consensus on the integration of traditional authorities into modern democratic structures; while local municipalities and district municipalities do not have the capacity to implement policies alone. Two arguments are presented, which either support or oppose their integration within modern democratic structures. These arguments are based on the neo-traditionalist and neo-liberal theories and are discussed below:

- **The neo-traditionalist argument**

Sakyi (2003: 131) postulates that traditional leaders once have presided over social, economic and political systems, which ruled over societies before colonialism came to the continent of Africa. Sakyi (2003: 131) further contends that traditional leaders developed and implemented policies, which enabled them to promote good governance in the society, for example; there were systems in place to regulate behaviour, and rules were well enforced to ensure a safe and orderly society and traditional leaders had an adequate revenue base through taxes and other donations and royalties to support families and meet their societal obligations. Through the revenue base that they controlled, they were able to promote the development of their communities. The study conducted in Sudan by Deng (1984) showed that when local chiefs participate in the development projects, there is frequently a success in the implementation of such projects.

This implies that, the participation of traditional authorities in policy implementation is crucial, as the case study in Tanzania and Sudan has shown. In Swaziland, Botswana, Nigeria and Mozambique traditional leaders continue to work with government in the development of their areas, to improve the lives of their citizens (Musitha, 2012: 93-94). It could be deduced that traditional authorities could play a positive role in the area of policy implementation in South Africa; beyond their mere attendance of municipal council meetings as ex-officio members.

- **The neo-liberal argument**

Ntsebeza (1999:9: 16) points that some scholars, as argued above, regard the institution of traditional leadership to be undemocratic, unaccountable and lacking transparency in its dealings with its subjects. There are some scholars who, despite the fact that traditional leaders have played such roles in the past, still feel that traditional governance structures should not be involved in the modern governance structures, since, by virtue of their hereditary nature, which according to them did not promote democracy, they have compromised the democratic principles (Mamdani,

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1996; Ntsebenza, 2005; and Rugege, 2002). The neo-liberals agree that traditional authorities have played a positive role in their communities, but base their argument on constitutional matters.

Musitha (2012: 94) pointed that, it could be implied that traditional leaders are elected leaders, who are elected in terms of the customary values, which are not similar to those of modern leaders. Musitha (2012: 94) further states that the election of Chief N'wamitwa of the Valoyi traditional authority in Limpopo could be a case at hand. The Baloyi traditional authorities could have discussed the matter, but failed to finalise the matter, and the Constitutional Court had to study the protocol employed when appointing a chief, and then make an award (Musitha, 2012:94).

(e) Public policy implementation in selected traditional authorities in Sub-Saharan Africa

While there might be several countries where the institution of traditional authorities is still active with regard to local government practices, this study recognises that considerable literature exists that reveals that countries, such as Botswana, Ghana, Mozambique, Nigeria and Swaziland have more of this institution. In addition, the study focuses on South Africa, which is closer to some of these countries; and it assumes that the characteristics of traditional authorities in these countries might be reasonably closer to the traditional authorities in South Africa. There is an abundance of literature, which the researcher could utilise for the study.

- **Botswana**

The Constitution of Botswana, 1996 provides for the establishment of a House of Chiefs that is an advisory body to the National Assembly and the Executive. The establishment of the House of Chiefs is not the first attempt to get the various Botswana traditional leaders to advise a government. During the colonial period in 1920, the African Development Council (ADC) was formed, providing a forum at which traditional leaders could advise the colonial government. The Constitution of Botswana, 1996 provides for the establishment of the House of Chiefs in Botswana which means the Botswana government recognises the institution of traditional leaders. The Constitution of Botswana, 1966, provides for the institution of traditional authorities with a judicial, ceremonial and developmental mandate. It further provides for the House of Chiefs, whose function is to advise National Assembly and the Executive (Constitution of Botswana, 1966). The House of Chiefs comprises 15 members and of the 15 members: eight are ex-officio members (being chiefs from the eight tribes that are recognised by the Constitution of Botswana, 1966); four elected members (being sub-chiefs elected by their fellow sub-chiefs from the four settlement

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districts of Botswana); and the last three are the specially elected members being members elected by the ex-officio members of the house.

Melber (2003: 96-97) points that the first President of Botswana, Seretse Khama, apart from being a lawyer and a devout liberal, was a chief himself. He was a prince of the Bangwato chiefdom. Seretse Khama son, Ian Khama in 1998, retired from the army to take over as chief of the Bangwato. Being a chief enabled him to mobilise voters for the Botswana Democratic Party (BDP) and to thereby keep it in power. Mr. Khama was subsequently appointed vice-president, to after the election as a token of recognition for his role in the election. In doing so, he held positions of chieftaincy, Member of Parliament (MP) and vice presidency at the same time. The elite both from majority and minority ethnic groups have created associations to articulate their commitment to their traditional culture, and to their chiefs. For example, the Society for the Promotion of Ikalanga Language, Pitso Ya Batswana, and Kamanakao attests to this (Nyati-Ramahobo, 2002 in Mazonde, 2002).

Mijiga (1998: 12) contends that the Botswana's local authorities consist of the Tribal Administration, the District Council and the Tribal Land Board. All these three institutions have equal status; and as a result, they work together in implementing the rural development agenda. Mijiga (1998: 12) further provides that primary health care, the provision of primary education, the settlement of disputes, water supply and road maintenance comprised the mandate of Tribal Administration before Botswana became independent. Currently, these functions are jointly carried out by both government departments and the Tribal Administration. The Constitution of Botswana, 1996 has incorporated traditional authorities into its government system, based on the Westminster model. According to Beall and Ngonyama (2009: 6), Botswana is one of the four protectorates that were never colonized; and as such, the chiefs were responsible for governance when Botswana was still called the Bechuanaland British Protectorate. It was not until 1966, when Botswana became independent, that a House of Chiefs was formed as the upper house of the legislature. In 1987, they were transferred and placed under the Minister of Local Government, Lands and Housing. The House of Chiefs mandate, amongst others, was for public consultation, disseminating government information, and acting as a judicial institution in those cases that relate to traditional and modern law.

Melber (2003: 110-111) postulates that Botswana as a democratic country has a dual character because democracy and chieftaincy work together. This has resulted in engagement, where both chieftaincy and modernity have emerged as winners. This case study provides a good lesson to other countries, like South Africa, where traditional authorities should not get a window-dressing

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participatory status, but be involved in the developmental agenda of the country. Traditional authorities should be full members of municipal council after all the elected leaders have been brought under these same traditional authorities in which they live. Elected leaders are the subjects of these traditional authorities. Consequently, in Botswana, chieftaincy and modernity make democracy work. Therefore, chieftaincy is not regarded as being inferior to modernity, since the two blend into liberal democracy in Botswana.

- **Ghana**

In Ghana, the chieftaincies survived after the end of colonial rule, as the chiefs remained a powerful authority in the mediation between the state and the communities (Lentz, 2000). After independence, Ghana continued with colonial administrative boundaries and the chiefs maintained the role and power at local level especially in rural areas. The Ghanaian Constitution, 1992 recognises the institution of traditional leader and assigned traditional leaders statutory and non-statutory functions. The modern democratic Constitution of Ghana protects the office of the traditional leadership and forbids parliament to enact laws which will interfere with the institution. The Chieftaincy Acts of 1961 and of 1971 are meant to regulate the functioning of traditional institutions (Shembe, 2014: 45). Nationally, traditional leaders are represented by the National House of Chiefs which consists of fifty members made of five representatives from the ten regions. The National Parliament determines the members of the Regional House of Chiefs. Its main function is to complement the work done by the National house of Chiefs. Traditional Councils are made of the Paramount Chief and divisional chiefs. The council performs functions similar to those performed by the National and regional House of Chiefs.

The survey conducted by the Center for Indigenous Knowledge and Organisational Development (CIKOD) and the University of Cape Coast found that traditional leaders felt that they were being marginalised during the planning and implementation of projects in the district. However, the traditional leaders have agreed that the District Assembly (DA) has put in place structures for participation, such as community forums, and also TAs that are included in the DA committees (Guri and Kwesi, 2008). While the survey that was undertaken by Centre Indigenous Knowledge and Organisational Development (CIKOD) found that there was a barrier between traditional leaders and government institutions because of the mistrust and fear of competition, it, however, revealed that the two structures were willing to co-operate at the sub-district level (Guri and Kwesi, 2008). Crook (2005: 2) stated that traditional leaders in Ghana influence the economic, socio-cultural and political matters through the land that they control

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Hoffman and Metzroth (2010: 15) reported that the Afrobarometer survey on local government, shows that 42% of the respondents wanted chiefs to be elected; while 16% said they should be appointed. However, 29% showed that Traditional Authorities (TAs) should not have any role to play in government. In South Africa, traditional leaders do not participate, even if they are members of municipal councils because of their non-partisan nature (Municipal Structures Act, 1998 (Act No. 117 of 1998). The Ghanaians still trust and support the institution of traditional authorities, because they view these as being representatives of their roots, and being the source of social advancement (Tettey, Puplampu and Berman, 2003: 270). While, Osabutey (2009: 1) stresses that traditional authorities are regarded as those institutions that are closest to the people, and who know the needs, aspirations, and the mechanisms required to achieve the needs of their people.

Guri and Kwesi (2008) concur with Osabutey (2009: 1) by stating that in Ghana, 90% of ordinary Ghanaians (both rural and urban) believe and depend on a traditional authority system for organizing their lives. Osabutey (2009: 1) alluded that the 2002 pre-election study results showed that 43% of the respondents in Ghana wanted their traditional authorities to participate in local governance, while 56% indicated that chiefs played an active role in educating the voters, and they created the needed awareness amongst other things. Osabutey (2009: 2) further contends that traditional authorities were not involved in all the phases of policy implementation, such as the planning, implementation, monitoring and evaluation, and the management of natural resources. From this research study, it can be deduced that the popularity of traditional leaders means that they are trusted by their communities; and as such, they could legitimize any policy implementation.

- **Mozambique**

The institution of traditional authorities are recognized in Mozambique and are represented by their traditional leaders in the local government; and they also participate at the meetings of the local council. Lutz and Linder (2004: 29) provide that this inclusion encourages the local population to participate in municipal activities, because their traditional leaders are recognised. Lutz and Linder (2004: 29) further point that the recognition of traditional leaders creates a smooth path for the acceptance of policy implementation. Traditional leaders are recognised in their area of jurisdiction and this becomes easier to implement government policies. This is because the people follow their traditional leaders, and not the government. Therefore, local government relies on traditional authorities to implement their policies (Lutz and Linder 2004: 29). The case study on Mozambique is a good example, that there is room for co-operation between local government

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and traditional authorities; even when they participate in council meetings. In fact, the benefit is that local government is assisted by traditional authorities to implement policies without any resistance from the people.

- **Nigeria**

Continuing the trend begun by the 1945 constitution, the 1963 Republican Constitution gave constitutional status to traditional rulers by retaining the Houses of Chiefs for the North and West and creating one for the Eastern Region. The Houses of Chiefs were the upper chambers in the bicameral legislative system of the three regions. When the Mid-Western Region was created from the Western Region in 1964, its own House of Chiefs was created. The wording in the 1995 draft Constitution recognises the traditional leaders. The 1995 draft Constitution added a new role for the Council of Chiefs to the effect that: The consent of the State Council of Chiefs shall be sought in matters of creating new chieftaincy or upgrading of any chief or making of any law which may improve the security of tenure or dignity of traditional institutions. The draft Constitution qualifies this new role by asserting that the role shall not be construed as conferring any legislative, executive or judicial function on the Council. The 1999 Constitution recognises the traditional leaders but does not make any provision for traditional rulers to exercise any political power. In each of the local government authorities in Nigeria, there are traditional councils of chiefs. The Local Government in Nigeria is responsible for all the policy-making. The traditional councils comprised traditional office bearers and the chairperson of the Local Government authority. The traditional council was responsible for discussing and making suggestions to the Local Government authority on matters affecting them.

According to Olanipekun (1988: 2-4), the traditional council was also responsible for advising on customary laws and practices on various issues that relate to land. The Local Government was responsible for the maintenance of order and good government. It is of paramount importance to note that Local Government acts as a tool of development and as a training ground for the administration. However, there is a financial problem for the carrying out of Local Government work (Olanipekun 1988: 7-8). The other challenge is that of the lack of skilled human resources, and the need for regular training through training courses and via the workshops of Local Government staff. The case study conducted by Olanipekun (1988) in Nigeria, proves that traditional leaders can partner with local government structures and together they could help in shaping those policies that have improved the lives of the rural people.

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- **Swaziland**

Swaziland is a constitutional monarchy with two spheres of government: namely; national and local government. The monarchy is a dual system presided over by the King and the Queen Mother (*Indlovukati*). The King is a head of government. The King is advised by the Cabinet Ministers, Swazi National Council and the Swazi National Council Standing Committee (Brown, 2010: 20). The chiefdoms are responsible for the running of local government. The study conducted by the Economic Commission for Africa Southern Africa (ECASA) (2007: x) found that traditional governance is recognised all over the Sub-Saharan Africa, but it is however, highly integrated into the state institution in Lesotho and Swaziland. Swaziland is a traditional system that is underpinned by its monarchy and the western parliamentary system and the traditional systems operate parallel to each other.

The traditional system, called Tinkhundla, is a local government administration centre (Brown, 2010: 18). Article 218 (1) in Chapter VIII of the constitution enshrines local government, stating that parliament shall within five years of the commencement of this Constitution provide for the establishment of a single country-wide system of local government which is based on the tinkhundla system of government. Local government is enshrined in the constitution and the main governing legislation is the Urban Government Act 1969. Responsibility for local government rests with the Ministry of Housing and Urban Development and there are 13 urban local authorities and 55 rural councils called tinkhundla. Each Inkhundla comprises 10 chiefdoms (*Imiphakatsi*). The Tinkhundla is responsible for the implementation of government activities.

Brown (2010: 18) stated that Swaziland has a system that incorporates the Western system and Tinkhundla, in which the electorates are provided an opportunity to elect their parliamentary representatives in their own constituencies. Brown (2010: 18) further emphasises that Tinkhundla are grouped into four districts, namely: Hhohho, Lubombo, Manzini and Shiselweni, under the Regional Administrator. They are responsible for the administration of the town councils and town boards, which serve as municipal governments (Brown 2010: 19). Local government does not have any challenges for project implementation because in Swaziland, land is held communally in trust by the King. From the case study of Swaziland, it could be deduced that traditional authorities are best suited to complement local government on policy implementation (Brown 2010: 13).

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2.2.8.2 Organising

Organising is the second generic administrative function. It is a mechanism to ensure that a plan is put into action. Cronje, de Neuland, Hugo, and Van Reenen (1991) point that organising involves developing a framework to specify how to utilise resources in order to achieve the present goals and objectives. In order for this function to take place it means that there should be effective administration (administration takes place as soon as two or more individuals cooperate in achieving a common objective). Cloete (1998: 165) is of the view that organising consists of classifying and grouping functions as well as allocating the groups of functions to institutions and workers in an orderly pattern so that everything the workers do will be aimed at achieving the predetermined common objectives. According to Botes *et al*., (1997: 346), the process of organisation involves, among others, different structural arrangements, line and staff units, span of control, delegation of authority, centralisation and decentralisation and co-ordination of activities. Wagenaar (2004: 651) describes the key task of the administrator as follows: Confronted with the complexity and overwhelming detail of everyday work situations, administrators have to turn the partial descriptions of such situations, as exemplified in formal rules and procedures, into concrete practical activity with acceptable and predictable outcomes.

Selepe (2009: 62) is of the view that in the public sector, political considerations always take precedence over other matters. Attention is always given first to the political organisation of a country since this provides a superstructure within which organisational arrangements for all functions can be involved in running the country namely the legislative, the executive (political and administrative) and the judicial functions (Selepe, 2009:62). In the Republic of South Africa, the electorate is the source of political power and the views of the voters are voiced in Parliament, which is subject to the provisions of the Constitution, which is the highest and most decisive law making body in the country. The voters entrust their power to their elected representatives who serve in various legislative assemblies. The present political dispensation in the Republic of South Africa provides for the following spheres of government (Constitution, 1996, Section 141):

- The national sphere, with Parliament as legislative and President and Cabinet as executive;
- The provincial sphere, consisting of the nine provinces, each of which has its own provincial legislature, premier and executive council; and
- The local sphere consisting of the numerous municipal councils with their own executive types (the council is also the executive authority).

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2.2.8.3 Public finance

A sound, transparent and accountable management of public finances is at the core of organisational performance (Musgrave, 1959: 4). Musgrave (1959: 4) further stated that financial performance management as a prerequisite for organisational performance determines to a large extent the government's capacity to implement policy and manage public resources through its own institutions and systems. Furthermore, Musgrave (1959: 4) suggested that financial performance provides the foundations upon which to build effective, capable and accountable administrations, able to fulfil their responsibilities and deliver basic services to the poor. Kuye, Thornhill, Fourie, Brynard, Crous, Mafunisa, Roux, van Dijk and van Rooyen (2002: 100) maintain that, financial management focuses on using limited public resources to ensure effective use of the public money and assets, to achieve value for money in meeting the objective of the government in delivering services to the public. Financing in public administration focuses on the prioritisation and use of scarce resources, ensuring effective stewardship over public money and assets and achieving value for money in meeting the objectives of government, for example; rendering the best possible services (Musgrave, 1959: 4). This must be done transparently and in terms of all relevant legislation. The financing function within a government includes various activities: formulation of fiscal policy; budget preparation; budget execution; management of financial operations; accounting; and auditing and evaluation.

Kuye *et al*., (2002: 100) are of the view that management consists of various principles and functions, of which financial management is one manifestation. These principles and functions form the basis of performance to meet objectives within the resources available. Cloete (1992: 133) alluded that just as a person cannot initiate a business undertaking without money, a public institution also cannot initiate any work without money. However, all public institutions are dependent on the citizens for their income. For this reason, special legislative directives have to be followed in the procurement and expenditure of money in the public sector. According to Henley, Liekerman, Holtham and Perrin (1983: 1), financial management issues in the public sector have become the focus of increasing attention in recent years. Cuts in the public expenditure have been the cause. These cuts have put pressure on public authorities to maintain services with limited budget allocations and to do so, they have to improve their financial analysis so that action can be taken to improve value for money. The public sector is both extremely diverse and extremely large. Henley *et al*., (1983: 3) further contend that even ignoring the large sums expended on transfer payments require good accounting and financial control, the total

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expenditure of the public sector on employing people, goods and services in carrying out both trading and public services is large.

Coombs and Jenkins (1994: 30) suggested that in the public sector organisations, there is rarely a bottom-line figure, such as profit, which can provide a single evaluative measure of performance. This is because many services are provided out of taxation, either centrally or locally and do not generate sales revenue, which can be the basis for calculating profit or loss, for example; examples include primary and secondary state education, defense, and the national health service (Coombs and Jenkins, 1994: 4). The general government expenditure is the expenditure of national and local government excluding transfers between them such as the Revenue Support Grant to local governments" medium-term financial strategy. Gildenhuys (1997: 50-51) identifies the following nine democratic values, which should serve as basic principles in the public financial management:

- The first value which can be established is that public financial decision-making should always aim at the most reasonable and equitable way in which the financial resources can be allocated, as well as the most efficient and effective way in which financial resources can be applied to satisfy the collective needs of the public;
- The second value is the fact that the utilisation of public financial resources must satisfy collective public needs optimally;
- The third value is based on the tenets of participatory democracy, namely direct or indirect participation by the tax payers, consumers and users of public services in the financial decision- making process;
- The fourth value is the principle that no tax or other charges can be collected from taxpayers without their consent and this tax burden must be distributed in a reasonable and equitable way;
- The fifth value is the fact that only the collective body of elected political representatives has authority to introduce taxes, to collect them and to decide how and on what they shall be spent;
- The sixth value is the principle of responsibility and accountability of elected political representatives to the taxpayers for the collection and spending of taxes and other income;
- The seventh value is that of sensitivity and responsiveness requiring political representatives to be sensitive and respond to the collective needs of the community;
- The eighth value emanates from the requirement for satisfying collective needs, namely the executive authority's responsibility for efficient and effective programme execution;

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- The ninth value and without doubt a very significant one derived from the tenets of democracy is social equity, is emphasising the concept of social equity in maintaining high ethical and moral standards; and
- The tenth and one of the most cardinal values of democracy is that all activities regarding public financial management and administration must take place in public and not under cover in secrecy or so-called confidentiality.

Though these values appear to be generic, they do not acknowledge traditional authority systems. In traditional society a monetary value was not necessarily attached to labour or a community. Land, for example; was not sold and was not owned by an individual. Thus it did not have monetary value. Land was a common asset and was merely allowed to a family to use as long as they remained subjects.

2.2.8.4 Staffing

According to Cloete (1997: 10), the South African public institutions increased constantly in number since 1910. The activities of the existing institutions also increased. Cloete (1997: 10) points that these expansions were caused by a number of factors; namely:

- Firstly, the population of the Republic of South Africa increased rapidly from a total of about 6 000 000 in 1911 to 22 000 000 in 1970 and an estimated 41 000 000 in 1996;
- Secondly, the Republic of South Africa underwent substantial development particularly during and after the period of the World War II between 1939 and 1945. This development required more and more services from the increasing number of public institutions; for example, education and tax collection services increased in pace with economic development;
- Thirdly, the educational development of the population created new needs, which had to be satisfied by public institutions. For example, there was an increasing demand for improved schools and universities;
- Fourthly, the people could learn because of better education, improve their economic and social circumstances with the result that they required and could afford better services, which were previously regarded as luxuries, for example, communication, transport and recreational facilities and services;
- Fifthly, the increasing prosperity of the growing population also results in social dilemmas such as drug and alcohol abuse as well as criminality which has to be combated by public institutions;

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- Lastly, as a result of scientific and technological developments, public institutions can undertake services, which were previously beyond their reach. For example, the research findings in the fields of social and natural sciences cause the activities of public institutions to change and expand. For example, new developments in medicine allow people to grow older and thus require more social assistance (Cloete, 1997: 10-11).

The abovementioned developments brought about needs for a greater number of goods and services to be rendered by the public institutions. Cloete (1997: 10-11) suggested that the required services also become more complicated demanding the employment of more skilled workers. The Constitution, 1996 provides for Parliament to be the legislative authority in and for the Republic. In practice, it means that all human resource administration in the Republic of South Africa will be subject to the provisions of the Constitution and acts of Parliament. This statement applies in particular to the public service where the Public Service Commission Act, 1996 (Act No. 30 of 1996) and the Public Service Act, Proclamation 103, and other pieces legislation prescribe the personnel policies and administration. Public resource management is not practised in a vacuum. As public resources are used to pursue policy objectives, it becomes clear that a number of contextual variables influence the management of these resources (Schwella, Burger, Fox and Muller, 1996: 13). This notion also finds support in the open system theory where the influence of the environment is an important variable in describing and explaining management and organisational phenomena.

According to Schwella *et al*., (1996: 13), the environment of public resource management can be conceptualised using general or specific environmental components as departure points. Furthermore, Schwella *et al*., (1996: 13), point the following environments of public resource management: the political environment; the economic environment; the social environment; the cultural environment; and the technological environment. It also distinguishes specific participants, namely regulators, suppliers, consumers and competitors. Selepe (2009: 58-59) emphasises that human resources planning is a critical subset of an organisation's strategic planning efforts. Without a thoughtful plan, each line manager must decide how to allocate resources and prioritise unit activities with guidance only from the next higher echelon. Agencies that take the time to plan are better able to co-ordinate the efforts of various units towards agreed upon objectives. According to Sylvia (1994: 129), planning is a fact of agency life whether agency managers wish it or not. Few organisations can afford to remain static because of changes in the agency's environment. Shortfalls in projected revenues, for example, frequently spur public executives to rethink the resources that are allocated to various components of the mission. The

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election of a new public executive whose view of government radically differs from that of the previous administration may stimulate a spate of planning activities in agencies.

2.2.8.5 Work Procedure

Nekhavhambe and Mahole (2017: 25) point that work procedures guide personnel on how they should exercise their duties. Without work procedures, public officials can do as they wish and some of the methods they follow might not be effective and efficient. Therefore, for the sake of efficiency, effectiveness and uniformity, work procedures should be properly put in place. Procedures comprise of a series of interrelating sequential steps established for the accomplishment of a task. Procedures have to do with all the functional activities that need to be done in a Chronological order to execute a process. A work method is thus a procedural order of the manner in terms of which a functional activity is executed (Nekhavhambe and Mahole, 2017: 25).

According to Botes *et al*., (1997: 332), work procedures relate to administrative practices that are designed to make it possible for administrators to carry out their daily work. These work procedures are not law, but they are derived from a combination of the many agreed authorisations the institution gives to the administrators to do their work. Work procedures are usually put in writing in the form of manuals or managerial policies and need to be revised regularly to ensure improvement and control. Woodhouse (1997: 47) stated that the economy, efficiency and effectiveness are the pillars of not only financial administration, but also administrative practices as incorporated into work procedures. Woodhouse (1997: 221) further alludes that over the years, a change has taken place in focus from procedural correctness to the efficiency and performance methods that are concerned with customer satisfaction rather than process rights. Many of the new public management methods and procedures have been adopted from the private sector.

Cloete (1998: 248) points that after policy has been formulated, the organising and financing functions have been completed and personnel have been appointed, the work can commence. Two or more functionaries will normally co-operate to attain a stated policy objective. The particular organisational arrangements will to some extent compel persons to unite their efforts in an orderly manner. However, the individuals may still hold differing views on how to perform a specific task. Cloete (1998: 248) further contends that in order to ensure that everyone in a specific organisational unit co-operates in attaining the policy objective and does not waste time in the process, it is essential for specific work procedures to be laid down for each task. This will

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result in efficient work performance and work being done in the shortest time, using the minimum amount of labour at the lowest cost.

2.2.8.6 Control and rendering account

Control is very important in public sector institutions. Without proper control measures, accountability cannot be enforced easily. It is therefore of great importance for departments and institutions to have mechanisms in place on how control is exercised. Control can either be internal or external, formal or informal. All these will be discussed hereunder. Control is defined as the examination of results and to ensure that all operations at all times are carried out in accordance with the plan adopted, with the orders given and with principles laid down. Control compares, discusses and criticizes; it tends to stimulate planning, to simplify and strengthen organisation, to increase the efficiency of command and to facilitate co-ordination (Fayol, 1937: 103).

Gulick and Urwick (1937: 161) point that a scholar in early 1932, Mary Parker Follett stated that the object of organisation is control, or we might say that organisation is control. Mary Parker Follett described the fundamental principles of organisation as co-ordination of all related factors in a situation, co-ordination of people concerned, co-ordination in the early stages of the situation and co-ordination as an ongoing process. Follett further points that these principles form the foundation and process of control, but also indicate that control is a process (Gulick and Urwick, 1937: 161). The ultimate aim of control over the administration is accountability and transparency of government. Control is applicable to financing, staffing, procedures and methods and organising, as well as control itself. Botes *et al*., 1998: 364) proved that the control process normally starts by the setting of standards and then measuring the performance against the set standards. Rowe (2008: 2) is on the view that control is also linked to governance with specific reference to openness, participation, accountability, effectiveness and coherence.

According to Cloete (1998: 245), a fundamental requirement of public administration in any state is that the population represents the highest authority and that everything that the political office-bearers and officials do, should be to the benefit of the citizens individually and collectively. Cloete (1998: 245) further alludes that the population itself can of course not exercise the legislative, executive and judicial functions to satisfy the needs of the public. For this reason, legislative, executive and judicial institutions were created and staffed by functionaries to satisfy community needs. The population also gave the functionaries authority to perform their respective functions.

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However, the people must exercise control to ensure that functionaries use their powers wisely and efficiently to further the wellbeing of the community.

Furthermore, Cloete (1998: 245) stated that the exercise of control in the public sector can have one objective; namely to ensure that account is given in public for everything the authorities do or neglect to do, so that all citizens can observe exactly what is being done to further their individual interests. Control in the public sector therefore culminates in meetings of legislatures that are open to the public and form the apex of the citizenry (Cloete, 1998: 245). To ensure that the executive authorities answer for their deeds during sessions of the legislatures, it has been necessary to introduce means of detecting any wrongful action that they might have taken. In addition, Cloete (1998: 245) points that control in the public sector consists of two parts, and are as follows:

- Internal control, which is exercised by the executive functionaries; and
- External control giving account in the legislatures (Cloete, 1998: 265).

There is a major challenge that exists concerning accountability of traditional leaders. In the case of Parliament, the provincial legislature or municipal council, the elected representatives are accountable to an electorate. Traditional leaders are not elected and can therefore not be required to account to an electorate. Their positions are hereditary and a leader cannot be dismissed in the ordinary sense of government for maladministration. Therefore, accountability should be addressed in any proposed system in which traditional authorities are assigned specific responsibility.

2.2.9 Public management

Botes *et al*., (1997: 353) contend that in the past, there has been some confusion about the study of management in public administration, as public management is the field that studies government institutions which are service-oriented. Botes *et al*., (1997: 353) defined public management as a study of management as a unit of administration. On the other hand Botes *et al*., (1997: 353) provide that administration uses policy, finance, personnel, procedures and control for goal attainment, whereas management is concerned with the mobilisation of the individual's skills of good managers to make administrative tools operational by applying intellectual activities. The main functions of a manager are to plan, execute, lead and control the execution of the planned activity.

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According to Fox, Schwella and Wissink (1991: 2), a concrete and operational approach in the context of public administration ascribed a wide meaning to public administration based on an open-systems approach. Further, Fox *et al*., (1991: 2) define public administration as that system of structures and processes operating within a particular society as environment with the objective of facilitating the formulation of appropriate governmental policy and the efficient execution of the formulated policy. From the above definition Fox *et al*., (1991: 2) further explain that public administration is much wider in scope and nature than public management: public management is only a part of public administration and care should be taken not to reduce public administration to public management. While on the other hand, Fox *et al*., (1991: 2) provide that public administration (the activity), and therefore also Public Administration (the discipline), has a broader scope and nature than public management. In this view, public management is therefore only a part of Public Administration. Shafritz and Russell (2005: 19) are of the view that Public Administration is a management specialty. While, management refers both to the people responsible for running an organisation and to the running process itself – the use of numerous resources (such as employees and machines) to accomplish an organisational goal (Shafritz and Russell, 2005: 19).

2.3 AN OVERVIEW OF TRADITIONAL LEADERSHIP AND SOME THEORETICAL UNDERPINNINGS IN SOUTH AFRICA

This section presents the overview of traditional leadership and some theoretical underpinnings in South Africa with a view of positioning its space within public administration discourse and local economic development in particular. This is done on the backdrop that traditional leadership is one of the oldest institutions in Africa. However, specific emphasis is made on the role of traditional leaders as it evolved through the years under different government regimes ranging from pre-colonial, colonialism and post-apartheid era. The institution of traditional leadership and its associated traditional structures, have existed in this part of the world from the pre-colonial times. The resilience of the system of traditional leadership throughout those regime changes, assert their need even during the current era that is inclusive to be introduced measures of local economic development (Khunou, 2006:1; Nxumalo, 2012: 17). The research study conducted by Oomen (2002 and 2005) revealed that 73% of the population support traditional authorities in Limpopo Province. The 2005 survey by South African Social Attitudes pointed out that the level of trust in traditional authorities is 52% and 68% in Eastern Cape and Limpopo Province respectively. The involvement of communities in decision-making processes by traditional authorities had the potential to make the institution of traditional leadership democratic

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(Ntsebenza, 2004: 85). Further, Ntsebenza (2004: 77) contended that traditional authorities also known as tribal authorities were responsible for local government and land administration before the advent of democracy in South Africa as they were empowered by Bantu Authorities Act, 1951.

2.3.1 Traditional leadership in context

There are different opinions regarding the origins of traditional leaders and the institution of traditional leadership. Traditional leaders play a vital role in the management of affairs in local communities in Africa. Traditional leaders play a crucial role in the day-to-day administration of their subjects within their areas of jurisdiction. The existence of traditional leadership goes before the colonial conquest and the apartheid era. The institution of traditional leadership forms an integral part of the African governing system. There are also strong beliefs in a link between traditional leaders and God; an opinion which traditional leaders appear to encourage and perpetuate. The institution of traditional leadership is shown in the Christian Bible in Exodus (1:8) where the Bible talks about a king of Egypt (Holly Bible, 2010: 35). From the abovementioned, the Report of Native Economic Commission (NEC) (1930-1932: 32) has reported that the hereditary Chief is the link between the living and the dead. The hereditary Chief is a high priest, and with certain tribes, he may become a 'god' during his lifetime and the reverence for the Chief and his family is, therefore, a quality deeply engrained in the Abantu.

According to the Economic Commission for Africa (ECA) (2007: x), the institution of traditional leadership continues to show its resilience and relevance following the collapse of social reforms and market led interventions in many African states. According to ECA (2007: 17) analysis in Southern Africa, found that the pre-colonial societies were governed by social relations which were based on family and kinship ties and the distribution of economic resources went along the line of communalism (ECA, 2007: 17). The workshop that was held in South Africa in 2007 on Harnessing Local Governance in Southern Africa found that the institution of traditional leaders is very important and it came up with concrete recommendation that would strengthen the institution (ECA, 2007: 17). This is an important step as this initiative would help the institution to grasp the intricacies of developmental needs for the rural communities.

According to d'Engelbronner-Kolff, Hintz and Sindano (1998: 4), traditional leadership refers to the authority that is based on the belief in sacred traditions in force since time immemorial" and the legitimacy of those who are called to govern by said traditions. Traditional leadership is defined by Oomen (2005: 32) as those structures of governance that derive part of their legitimacy from an association with the past. Oomen (2005: 28-29) further supports this assertion by arguing that

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traditional leaders like any other legitimate authority is coming from God and without it Africans would not have a community. De Villiers (1997: 39) is of the view that traditional leadership is an institution governing a particular tribe according to customary law and has developed over many hundreds of years in Africa.

De Villiers (1997: 39) further points that the institution of traditional leadership has served the people of Africa through wars, periods of slavery, famine, freedom struggles, economic and political restructuring and during colonial and apartheid periods. Ntsebeza (2003: 31-32) postulates that traditional leaders are leaders in charge of the lives of the people and the safety of the nation and that they are leaders who rule and govern their societies on the basis of traditional practices and values of their respective societies.

To Keulder (1998: 11), the institution of traditional leaders and its procedures of governance is not only a simpler form of government, but also a more accessible, better understood, and a more participatory one. Keulder (1998: 11) goes on by stating that it is more accessible because it is closer to the subjects than any other system of government; subjects have more direct access to their leaders because they live in the same village and because any individual can approach the leader and ask him or her to call a meeting; decision making is based on consensus, which creates greater harmony and unity; it is transparent and participatory because most people may attend tribal meetings and express their views, directly not through representatives; and lastly, harmony and unity prevail because the interests of the tribal unit, rather than an individual or group of individuals, are pursued and expressed.

In the past, traditional leaders had a considerable number of duties, inter alia: serve the interests of their subjects and keep themselves abreast of the affairs of the tribe; secondly, the traditional leaders were expected to consider personally the grievances and problems of their people (Wissink, 1990: 117). Nothing could be done without their consent. Wissink (1990: 117) further provides that the traditional leaders controlled and distributed the use of land, of which they were figuratively regarded as the owners. The traditional leaders were exercising legislative, executive and judicial powers. Even though, traditional leaders were not fully involved in the development processes, these role players were enforced to implement the very unpopular policies of the apartheid system. Traditional leaders were empowered with the authority to allocate both residential and commercial land. Conversely, it was noted that in as much as traditional leaders had power to allocate land they were not empowered on how to appropriately plan for land

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distribution. Houston and Somadoda (1996: 3) pointed out that traditional leaders were charged with:

- The allocation of land held in trust; the preservation of law and order;
- The provision and administration of services at local government sphere;
- Social welfare administration including the processing of applications for social security benefits and business premises; and
- Promotion of education including the erection and maintenance of schools and administration of access to education finance.

Atkinson and Reitzes (1998: 107) contend that traditional leaders still have notable support within the rural population. Atkinson and Reitzes (1998: 107) further alluded that traditional leaders have constitutional protection and have been vested with powers and responsibilities, which cannot easily be taken away from them. Therefore, failure to include traditional leaders in meaningful ways, will seriously have an impact on development in rural communities and is a recipe for conflict and violence, thereby the ultimate losers will be rural communities. Gildenhuys, Fox and Wissink (1991: 124) on the other hand are on the view that in any society, conflict of interest does exist and local government is mainly a process of reconciling this conflict. Conflict reconciliation, through local policy and decision-making, is vital for the most common collective needs and the equitable allocation and application of scarce resources among competing needs (Gildenhuys *et al*., 1991: 124). Therefore, the sole purpose of local government is to serve communities.

Hosi Holomisa contends that the institution of traditional leadership should be preserved to safeguard the interests of the rural communities (Holomisa, 2009: 36). According to Holomisa (2009: 36), the institution of traditional leadership can only be irrelevant when all Africans decide to abandon or discard their identity, customs and languages. Many traditional leaders in Africa as they all strive to prop up their seemingly waning legitimacy amid growing resentment from the liberalists who regard the existence of the institution as a perpetuation of authoritarian rule that was left over by the colonial and post-colonial one party governments in Africa. Since ignoring one's culture can only be done at one's peril, Holomisa (2009: 36) appears to accept that Africans will have to accommodate traditional leaders to guarantee their socio-economic and political development.

The fact that traditional leaders were the central feature of a tribe also indicates the extent of power that such leaders had at the time. Part of the chaos came about as a result of South Africa's introduction and implementation of the Black Administration Act, 1927 (Act 38 of 1927) which

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gave the then Governor-General the powers to appoint and depose traditional leaders as he/she deemed fit (d'Engelbronner-Kolff *et al*., 1998: 118). d'Engelbronner-Kolff *et al*., (1998: 118) further stress that in most instances these traditional leaders refused to be accountable to the colonial government, and they were often replaced by leaders who were seen to be co-operating with the government. On the other hand, history claims that humans originally dwelt in caves and had no fixed home; they were vagabonds, and lived under conditions which dictated the survival of the fittest.

In Africa, the institution of traditional leadership was part of the system of governance prior to the advent of colonialism (Nxumalo, 2012: 17). When colonialism became a reality, the institution of traditional leadership was subject to manipulation by the colonialists to fulfil their missions to conquer and suppress African people. This is supported by the White Paper on Traditional Leadership and Governance (2003: 16) which provides that the subsequent colonisation of different African states by European powers achieved results which were in accordance with the dictates and needs of the colonial powers. Other colonialists viewed the institution of traditional leadership as uncivilised.

The South African government recognises the institution of traditional leadership, and such recognition is provided for by Sections 211(1) and 112 of the Constitution of the Republic of South Africa, 1996, which provides for the role of traditional leaders on matters affecting local communities. The Constitution of the Republic of South Africa, 1996, acknowledges that issues pertaining to the customs of the different tribes can best be dealt with by traditional leaders together with their respective municipal governments. All activities must, however, be guided by national and provincial legislation. The Department of Provincial and Local Government (2003) (now Cooperative Governance and Traditional Affairs (COGTA)) points that there has been no single approach to accommodate the institution of traditional leadership in government matters. Traditional leadership is not unique to South Africa. The Department of Provincial and Local Government (2003) further provides that many countries including the western countries have had some form of traditional leadership including monarchies. The revolutions that took place in various countries for better living conditions and better wages led to the establishment of democratic governance (Department of Provincial and Local Government, 2003). The establishment of democratic governances resulted in the elimination of the system of traditional leadership.

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2.3.2 Some theoretical underpinings in traditional leadership discourse

Theory is a set of ideas which provides an explanation for something. According to Haralambos (1980), sociological theory is a set of ideas which provides an explanation for human society. A theory can also be regarded as an attempt to explain events, forces, materials, ideas or behaviour in a comprehensive manner. To Yeacho (2004) the nature of social reality is complex that every social phenomenon is subjected to various analysis and interpretation depending on which of the theoretical realm it falls. For the purpose of this study, two theories will be discussed.

2.3.2.1 Modernization theory

The concept modernisation is a synonym of the term transformation which is commonly applied locally in South Africa. Ega (2005) is of the view that modernisation concept is used to mean an introduction of new technology and new organisation in colloquim terms, modernisation means rendering something that is old fashion new or up to date to suit the requirement of modern times. According to Eisenstady (1968), modernisation theory is defined and explained as the process of transformation from traditional or underdeveloped societies to modern societies. From the development view, Ramovha (2016: 14) attests that modernisation is defined as a process of transforming the marginalised economy to the level of participation in the first 15 economy. These kind of transformation will close the gap between the rich and the poor through access to equitable social and economic resources. Ega (2005) further postulates that modernisation is characterised by all effort to bring technology, ways of life, social organisation and modes of production and that modernisation cut across the phases of life. Armer and Katsilli (2001) credited the achievement of modernisation as through processes of economic growth and change in social, political and cultural structures.

The modernisation theorists argued that there are a various number of cultural and economic barriers that prevent traditional communities from developing. The modernisation theory lacks the theory of culture. Ramovha (2016: 15) further contends that the modernisation theorists are more concerned with economic growth within the communities, for example; the theorists measure the gross of national products. The modernisation theorists study the social, political and cultural consequences of economic growth and the conditions that are important for industrialisation and economic growth to occur (Ramovha, 2016: 15). Modernisation is in grade and the society will be considered more or less modernise to the extent that its members use inanimate sources of power and tools to multiply the effects of their efforts (Ega, 2005). Further, Ega (2005) emphasises that the distinction is between the relatively modernised and the relatively non-modernised is based

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on the use of animated power that the inanimate power where social organisation is based on the technical skills. Thus, this refers to the kind of social change which occurred in the 18th Century in Europe where the changes led to political and economic break through transforming Europe to modern society.

Modernisation theory puts its emphasis on the importance of the development of human skills (Feinberg and Soltis, 1992). The emphasis of developing traditional leaders skills can be of special significance even when implemeting local economic development activities. Feinberg and Soltis (1992) further maintais that for the transformation to be achieved, there must be an investment on the improvement of skill, attitude and knowledge amongst rural communities to be able to make effective use of innovative technologies. Development should be portrayed as more general and involving the general systems differentiation and integration of functional roles, while modernisation is a particular case of development which involves innovation of flexible social structures and the social framework to provide the skills and knowledge in technologically advanced world. Development in local communities should result in economic growth and through value adding or processing of the products within the rural communities than sending them to urban areas for processing. Ramovha (2016: 15) asserts that modernisation theory recommends that the access in advanced technology for development can also contribute to the change in culture, structure and attitude amongst the rural communities. Feinberg and Soltis (1992) point that the results of modernised communities will be characterised by high level of urbanisation, literacy, research, access health care, food security and adequate access to basic services to the community members.

The modernist theory's main contributor focuses on the multi-dimensionist aspect of the concept that is the normative behavioural and structural functional dimension. Futhermore, Yol (2010) views development, modernisation and industrialisation as related. Modernisation in rural communities helps to reshape something that is out of date to suit the requirement of the modern times. Yol (2010) points that prior to modernity, the traditional leaders were autocratic in nature, they took decision without checking or consulting the communities, but these decisions used to be binding on the inhabitant, whether it was in favour or against the communities. With the coming of foreign ideologies, it paved the way for democratisation which gave more rooms for check and balances and active participation of the public in their affairs and development of the communities (Yol, 2010). Modernisation assisted the institution of traditional leaders to introduce new ideas for community development such as being democratic in their decision-making and giving a room for the people to participate in the community affairs. The traditional leaders of modern times should

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perform a vital role in their domain which should include being able to attract investors in their communities for the initiation of local economic development projects, construction of classrooms buildings and providing learning materials in school to help in developing the education system, provision of community health facilities.

2.3.2.2 Structural functionalism

The structural functionalism views society as a system (Yol, 2010: 17). Haralambos (1980) is of the view that structural functionalism views the society as a set of interconnected parts which together form a whole. Various parts in the society according to this paradigm are understood in terms of their relationship to the whole social institution which are analysed as part of the social system rather than as related unit. The structural functionalism argues that all societies share the same norms and values (Haralambos, 1980). These norms and values are embodied in the law and that the social order comprises of the internalization of these norms and values through the roles performed by traditional leaders in their communities.

The evolution of the structural functionalism theory, owes much to the works of August Comte (1798-1857) who in the period of tumultuous change sought to promote social integration while Herbert Spencer (1820-1903) argued that society is like a human body with parts and each contributing to the survival of the entire organism (Yol, 2010: 17). However, the third pioneer of this theory, Emile Durkheim (1858-1917) developed more on the work of how the structures that formed society can hang together. Talcott Parson (1902-1979) is seen as the father of the functionalist school of thought due to his immerse contribution which will apply to this study or any social system which the community is part to survive (Parsons, 1964). These can be seen as problems that communities must solve if they are to survive and progress. Parsons (1964) point out the following four basic functional pre-requisites: adaptation, goal attainment, integration and latency or pattern maintenance and are discussed below.

- Adaptation (A): This refers to the relationship between the traditional leaders and their communities. In order to survive, traditional institution must have some degree of control over the community. Parsons (1967: 99) is of the view that each system exists in an environment, and must be able to adapt to this environment. In the process of adaptation, the environment is also affected and may be adapted to the society. This is the mobilisation of resources so that the system can survive and that things can be done to meet goals of the system (Parsons, 1967: 99). The institution of traditional leaders serve

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as the function of allowing the system to survive and provide the goods and services required for society to operate.

- Goal attainment (G): This refers to the need for all communities to set goals towards which socio-economic activities are directed procedures for establishing goals and deciding on priorities between goals are institutionalized. This function provides that each system has certain purposes associated with it. To Ritzer (1992: 246), the goals of the system must be defined, means of attempting to achieve these goals must be laid out, and then these goals must be achieved. Within the social system, the political sphere and government is an important aspect of this, setting and altering the goals for the society as a whole, and mobilising actors and resources to that end (Ritzer, 1992: 246).
- Integration (I): This has to do with primary adjustment of conflict in the community. It is concerned with the co-ordination and mutual adjustment of the community members. Legal norms define and standardise relations between individual and institutions and so reduce the potential for conflict. But when conflict does arise, it is settled by the traditional rulers and does not lead to the disintegration of the community and its development in general. Cuff, Sharrock and Fancis (1992: 45) contend that any institution that helps disseminate the shared culture, and reinforce that culture through ritual celebrations of its values help in this. This is the means by which social relationships, and interrelationships among units or groups, are regulated (Cuff *et al*., 1992: 45). One aspect of these is the rules and procedures associated with an institution, organization, or system. Wallace and Wolf (1995:39-40) provides that by integration Parsons means the need to coordinate, adjust, and regulate relationships among various actors or units within the system in order to keep the system functioning.
- Latency (L) or pattern maintenance (P): This is the function that Parsons (1967: 261) also refers to as the cultural-motivational system. The pattern maintenance functions are referred to as latent because these functions may not always be as apparent as the Adaptation (A); Goal attainment (G); and Integration (I) (A,G, or I) functions. The pattern maintenance function involves the means of managing these tensions and diffusing and resolving conflicts, so that there are orderly means of carrying on activities. For Parsons (1967:99), all institutionalization involves common moral as well as other values. Collective obligations are, therefore, aspects of every institutionalized role. But in certain contexts of orientation-choice, these obligations may be latent (Parsons, 1951: 99). Even though these exist they may not be readily apparent and thus are latent. The test of their nature would be to determine the factors reaction in a specific situation. The organizations

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and roles that perform latent functions can be regarded as those that furnish, maintain, and renew both the motivation of individuals and the cultural patterns that create and sustain this motivation (Ritzer, 1992: 242). While Parsons (1951: 99) on the other hand refers to these as fiduciary that is, founded on trust. At the level of the social system, these are traditional institutions, and the major institution that is concerned with the latent function is kinship and family or other forms of personal relationships.

For Parsons (1951: 99), the AGIL functions exist at all levels of society and in each subsystem. These may not be consciously worked out functions, and roles and functions can be shared among organizations or individuals. In traditional societies, most of these functions would have been centred in family and kinship structures, and in local communities. In the traditional society, there may have been little differentiation in functions, although culture and the integration function often came to be associated with religion. As societies have developed, these functions tend to evolve and differentiate themselves, with different institutions emerging to undertake different functions; within organizations, as they develop, there is a differentiation of functions, so that organizations become more bureaucratic, with different departments, branches, and programs developing responsibilities for separate functions, for instance; finance, human resources, marketing, service, production.

According to the structural functionalist perspective, traditional leaders are part of the society who have some functions to perform and contribute to the maintenance of the society (for, example; their communities) such functions include the contribution of their quota in the maintenance of the internal peace and security in their domain which is the only way development can take place in the community (Yol, 2010: 17). Furthermore, Yol (2010: 17) alludes that traditional leaders help in revenue generation and community tax assessment, determination of religious matters and settlement of conflict arising there of; they also contribute in community development efforts of their respective communities like building of health centre, town halls, market shop, post office, electricity, construction of road networks, bridges and culverts. The structural functionalist perspective has to be subjected to considerable criticism. Critics argued that the type of explanation states that the parts of the system exist because of their beneficial consequences for the system as a whole (Yol, 2010: 18). The main objection to this type of reasoning is that it treats an effect as a cause. Therefore, the assertion that traditional rulers embark on development projects in their domain is an attestation of consensus value and institution is a misplace one.

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Finally, despite the widespread criticism of structural functionalism, it should not be rejected out of hand, the assumption that the society should be seen as an integral whole, that its part are interdependent, that social institutions exist and the social structure directs human behaviour. However, these structural functionalist theory to community development are considered relevant in evaluating the role of traditional leaders. In other word, it presents traditional leaders as a structure within a given system which has functions to perform in the transformation and development process within local government environment as well as in a large society. In conclusion, for the purpose of this study, one has taken side with the structural functionalist perspective, because the theory provides more light in understanding the function performed by traditional leaders, not only in performing their core functions of maintaining peace and order, provision of land but also initiating and executing projects that will develop or transform their communities to be like the develop western societies.

2.3.3 School of thoughts on traditional leaders

The Department of Provincial and Local Government (2003) pointed that there has been no single approach to accommodate the institution of traditional leadership in government matters. Traditional leadership is not unique to South Africa. Many countries including the western countries have had some form of traditional leadership including monarchies. The revolutions that took place in various countries for better living conditions and better wages led to the establishment of democratic governance. The Department of Provincial and Local Government (2003) further revealed that the establishment of democratic governances resulted in the elimination of the system of traditional leadership, especially in the Eastern European states.

The primary function of traditional leaders is to regulate and control relationship and social behaviour within a traditional community. Traditional leaders are in essence people oriented and not service oriented as local government structures. Mthandeni (2002: 2) maintains that the authority of a traditional leader is derived from tradition and is exercised in consultation with senior advisers without being regulated by legislation. Traditional leaders do not exercise their functions alone but a single traditional leader may be assisted by up to ten more subordinate leaders, resulting in a total of some ten thousand traditional leaders. Mahole (2012: 77) and Tshipala (2009: 20) contend that traditional leaders are resource to strengthen the community and forms of government; for example, they are better located to encourage people's participation in public affairs compared to municipalities. Traditional leaders or authorities are social leaders and systems rather than actual government institutions.

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In Africa, the institution of traditional leadership was part of the system of governance prior to the advent of colonialism. When colonialism became a reality, the institution of traditional leadership was subject to be influenced by the colonialists to fulfil their missions to conquer and suppress African people. This is proved by the White Paper on Traditional Leadership and Governance (2003: 16) which states that the subsequent colonisation of different African states by European powers achieved results which were in accordance with the dictates and needs of the colonial powers. Whereas other European states saw the institutions as uncivilised and necessitating assimilation, others drew them into the colonial administrative framework, albeit acquiring a diminished status and role. African societies were traumatised by the impact of European policies and practices. Several values and practices that were dear to Africans and which had been practised for centuries had to be sacrificed. A review of the literature on traditional leadership indicates that there are five schools of thought and are the modernist approach, traditionalist approach, school of democratic pragmatism, school of organic democracy and dialectical modernisation theory and are discussed below:

2.3.3.1 The Modernist Approach

The modernist approach is the first school of thought and which calls for a transformation of the institution of traditional leaders to meet the requirements of a modern, non-sexist and non-racial democracy. The institutions of traditional leaders are believed to be the basis of rural patriarchy. The institutions of traditional leaders are not in accordance with the precepts of democracy (Mthandeni, 2002: 2). Hereditary title, its male-centeredness, its racial and tribal nature are a serious obstacle to democracy.

The so-called modernists argue that patriarchal traditional systems often silenced the voices of women and youth. A study conducted by Molutsi (2004) in Botswana revealed that the *Kgotla* democracy was made up of male tribal elders from senior tribesmen. These systems are also described as unaccountable, and based on a coercive "demand for consensus," rather than freely given consent (Mattes, 1997: 5). Furthermore, Mattes (1997: 6) contended that the critics further charge that traditional authorities rely on deference, place the community ahead of the individual, and that, in fact, traditional authority constitutes an anti-democratic, or at best a non-democratic form of governance. Modernists thus believe that these institutional obsoletes impede the development of a virile, prosperous, democratic, and just society, and thus must have no place in any progressive society.

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For that reason, the modernists are convinced that the traditional leadership institution has no room in the African context as it is seen to be primitive, repressive and unchanging in character. This traditional leadership institution/chieftaincy seems to be repudiated on the ground that men dominate it. A case study conducted by Nyarnnjoh (2003: 101) revealed that traditional leadership is far from being dominated by men today. Keulder (1998: 293) observed that the clashes between the modern state and the institution of traditional leadership need to be seen as primarily a contestation for social control. This observation is related to both the colonial and post-colonial governments. Further, Keulder (1998: 293) repudiated the view that traditional leaders still fall under traditional institutions. Instead, he suggested the view that traditional leaders are part of the modern institutions which were created by colonial and post-colonial governments. This observation provides a space for one to argue that colonial governments transformed traditional institutions in such a way that they now tend to be similar with modern institutions.

Keulder (1998: 292) observed that the cynical nature of modernists about traditional leadership institutions contribute to the debate between traditionalists and modernists. For modernists, the institution of traditional leadership is seen to be incompatible with democratic governance, nation-building and development. Todaro and Smith (2003: 792) described development as a process of improving the quality of all human life. This presented a myopic view that traditionalists represent backwardness and autocratic rule. Keulder (1998: 293) advocated that there is no need to worry about skeptical attitudes of modernists on traditional leadership institution because that on its own allows an opportunity for political elites with a potentially powerful instrument to strengthen the state, to enhance its capacities, to monopolise social control, and to contribute to national projects such as development and nation-building. Keulder's (1998: 293) view was skeptical about the state of affairs in Africa. Accordingly, research seems to suggest that there is a need in Africa to strengthen the state because it has proved to be a weak institution; it fails to generate the social energy needed for development.

2.3.3.2 The Traditionalist Approach

The second school of thought is the traditionalist approach which believes that the institutions of traditional leaders are at the heart of rural governance, political stability and successful policy implementation, and hence, rural development. It is argued by Mthandeni (2002: 2) that in this regard, traditional leaders act as a symbol of unity, maintain peace, preserve customs and culture, allocate land to people, and resolve disputes and faction fights; the list is endless. There is agreement between modernists and traditionalists that the institution of traditional leaders, its composition, functions and legal manifestation should change in order to adapt to transformation

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in the social and political environment. Gusfield (1971: 15) argues that the model of change which was brought through modernization saw existing structures, and values, the content of tradition as impediments to changes and are obstacles to modernization.

Keulder (1998: 293) capturers many of these features in his description of the traditionalist perspective: for them the institution of traditional leaders and its procedures of governance is not only a simpler form of government, but also a more accessible, better understood, and a more participatory one. It is more accessible because it is closer to the subjects than any other system of government; subjects have more direct access to their leaders because they live in the same village and because any individual can approach the leader and ask him/her to call a meeting; decision making is based on consensus, which creates greater harmony and unity; it is transparent and participatory because most people may attend tribal meetings and express their views, directly not through representatives; and lastly, harmony and unity prevail because the interests of the tribal unit, rather than an individual or group of individuals, are pursued and expressed.

The debate is not limited to the democratic credentials, or lack thereof, of historical political systems. Rather, it is complicated by the fact that in the modern context, neither side can deny that the content of tradition, and often the identity of traditional leaders themselves, is very often contested. After decades of manipulation by colonial and post-colonial governments, and response by indigenous leaders, there are many questions about what really is traditional, or how historically-rooted so-called “traditional institutions” really are. There is no doubt that the machinations of national leadership, including colonial authorities, have often had deep impacts on both the status, and the very nature of these institutions, for example by intervening in leadership selection processes by naming their own traditional chiefs, or endowing these leaders with new powers and responsibilities to collect taxes or produce laborers. Cooptation by colonial governments into the British system of indirect rule, for example, could both strengthen and weaken the hand of traditional leadership, sometimes at the same time. And the efforts of modern African leaders to either undermine traditional leaders and allegiances, or to politicize and thereby co-opt these potential “vote brokers” (Lawson, 2002), have further affected their standing.

2.3.3.3 School of democratic pragmatism

In South Africa, the institution of traditional leadership has been debated quite extensively by academics. The democratic pragmatists question is the compatibility of traditional leadership with democracy and human rights (Jackson, Muzondidya, Naidoo, Ndletyana, and Sithole, 2009: 4).

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At the core of the debate is the compatibility of traditional leadership with democracy and human rights. Amongst the democratic pragmatists, democracy and human rights are essentially defined from a liberal tradition that prioritizes the rights of the individual human being to choice and freedom. The proponents of this school of thought have done an assessment of national legislation that deals directly with traditional leadership. The proponents of this school of thought have assessed two main pieces of legislation which are the Traditional Governance Framework Act, 2003 (Act No. 41 of 2003) and the Communal Land Rights Act, 2004 (Act No. 11 of 2004). Reference to the Constitution of Republic of South African, 1996 as underpinned by the same definition of democracy and human rights is often made by academic scholars that scrutinise traditional leadership's compatibility with democratic governance.

The democratic pragmatists maintain that traditional leadership is incompatible with democracy because it is a system that allows for inheritance of leadership. Further, Jackson *et al.,* (2009: 4) argue that the government is mistakenly supporting this even though it contradicts democracy (Jackson *et al.,* 2009: 42). Further Jackson *et al.,* (2009: 42) argue that an infiltration of democratic values and an economic model which is propounded in global discourse will help the local establishment of democracy that will eventually displace undemocratic forms of governance such as traditional leadership. Proponents, who are commenting on the situation in South Africa and who belong to this school of thought, believe that traditional leadership is crucially about apartheid's manipulative measures that sought to legitimise separate development. Furthermore, Jackson *et al.,* (2009: 42) believe that traditional leadership contradicts the core values of democracy, therefore it should not be sustained.

The democratic pragmatists define democracy and human rights from a liberal tradition that prioritises the rights of the individual human being to choice and freedom. Reference to the Constitution, 1996, as underpinned by the same definition of democracy and human rights, is often made by scholars who scrutinise traditional leadership's compatibility with democratic governance. A study entitled Democracy, Traditional Leadership and International economy of South Africa by Koelble (2005) summarises a dominant approach in the analysis of traditional leadership in South Africa. Koelble (2005) in this working paper purports to be articulating that there are two different approaches in explaining the resurgence of traditional leadership in South Africa. However, on close analysis, these approaches are a variation of the same paradigm of analysis on traditional leadership. The core arguments made by the democratic pragmatists such as Koelble (2005); and Sithole and Mbele (2008: 5) are that:

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- Traditional leadership as a system that allows for inheritance of leadership is incompatible with democracy;
- Traditional leadership should be becoming extinct, but it continues to thrive both because the institutional local governance changes in rural areas are lagging behind and because government is mistakenly supporting this system despite that it contradicts democracy;
- An infiltration of the democratic values and economic models propounded by the global discourse will help the local establishment of democracy that will eventually displace the undemocratic forms of governance such as traditional leadership; and
- Despite the cultural relativism of those who support traditional leadership the objective and rational principles of democracy demand that the State ensures access to democracy as a commodity to which all humans are entitled.

Although Koelble (2005) differentiates between a scientific approach to analysis of traditional leadership (that illustrates conditions in which traditional leadership resurges despite democracy being universal and objective) and a conceptual approach (that emphasizes words and meaning) the premises outlined above are taken for granted as informing the analysis of difficulties in realising the elimination of traditional leadership as an option in political governance systems (Sithole and Mbele, 2008: 5). Like other prominent writers in this school Ntsebeza (1999); and Cousins (2007), Koelble's (2005) writing is informed by the basic assumption that traditional leadership is crucially about apartheid's manipulative measures that sought to legitimize separate development (Sithole and Mbele, 2008: 5). Traditional leadership should therefore not be sustained in a political democracy as it contradicts the core values of freedom and choice.

Sithole and Mbele (2008: 5) as the proponents of the democratic pragmatism school of thought believe that traditional leadership should not be sustained in a political democracy, as it contradicts the core values of freedom and choice. Mahole (2012) pointed out that even today traditional leadership system is still faced when performing their duties because of the coexistence of two diverse and conflicting systems of governance (Modern democracy vs. traditional authority) and it should be left out from political democracy. Some scholars within this school of thought view traditional leadership as a resurgent concept after the democratic elections that had as an objective the insertion of such leadership into the political discourse in South Africa. Jackson *et al.,* (2009: 43) alluded that some writers who fall into this democratic pragmatism tradition attribute this perceived resurgence to the political trade-offs that were made between government and traditional leadership for purposes of facilitating national and local elections. Jackson *et al.,* (2009: 44) offer the following conclusion about democratic pragmatists:

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- The proponents of democratic pragmatism have created an image of traditional leaders as people who were given power by an illegitimate regime, who have orchestrated political strategies to keep that power, and who have been successful in coercing the docile rural masses and government in doing this, despite the conceptual anomaly that they are within modern forms of governance. For this reason, those who advance this school of thought and who engage in any thinking on the integration of traditional leadership with state institutions do so with an ambivalent feeling and a sense of compromise.

Mamdani (1996) cited by Sithole and Mbele (2008: 6) pointed that rural citizens under traditional authorities are not true citizens. Mamdani (1996) further stated that rural citizens are subjects of undemocratic authority that does not have systems of accountability to the people. Issues informing this are that:

- Traditional leadership does not give everyone a chance to be elected; and
- It does not appear to have systems for recourse against unfair exercise of power.

Sithole and Mbele (2008: 6) allude that the former, women are specifically discriminated by a system that favours men via patriarchy in the system of inheritance and the primogeniture that is practised in succession. Traditional leadership is therefore detrimental to women's rights to equality in rural areas (Sithole and Mbele, 2008: 6) and this is expressed in detail by democratic pragmatists like Bentley (2005). Despite them not articulating the gap between the situation of women in urban areas and that of women in rural areas in terms of rights, visà-vis property or other social entitlements, the overriding implicit argument is that women in rural areas under traditional leadership (presumably all poor and docile) are abused in terms of their constitutional rights being constrained.

2.3.3.4 School of organic democracy

The proponents of the school of organic democracy, such as Sithole and Mbele (2008: 9), see traditional leadership as a different, effective and grass-roots for democracy, which is not necessarily a compromise or contradiction of democracy. Scholars within the organic democracy school of thought see traditional leadership as another system of democracy which is unique. Sithole and Mbele (2008: 9) view is that traditional leadership can exist in a more legitimate setting of modern democracy that supports development and good governance. The organic democrats see traditional leadership as a system of governance that fulfils diverse development and governance needs of the people. Jackson *et al.,* (2009: 45) brand the academics of the organic

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democracy school of thought as conservative, or as cultural relativists. The proponents of this school of thought are not against democratizing traditional leadership, but they contest the notion that traditional leadership as an institution is incompatible with other democratic institutions, and that it is fundamentally undemocratic. Scholars like Sithole and Mbele (2008: 11); and Jackson *et al.,* (2009: 45) from this school of thought contend that:

- Despite the abuse of power and the manipulation of traditional leaders by the apartheid regime, traditional leadership as a form of governance predates this and has persisted over the governance practice based on state democracy in Africa. There has never been a time since European colonialism when traditional leadership disappeared, regardless of its abuse and manipulation. Instead of it being disestablished as proposed by the democratic pragmatists, it needs to be carefully analysed, so that through this new evolution it can emerge stronger and remain appropriate to work effectively with the three spheres of government to improve the lives of the people. The location of traditional leadership within communities both physically and culturally serves a specific unique purpose that people need. This is over and above the often paternalistically expressed view on the inadequacies of local government efficiency in many rural communities (a gap that traditional leaders are seen to bridge); and
- Traditional leadership should perhaps be seen as an alternative form of democracy that places less emphasis on how governance comes into being, but more emphasis on the rationalisation of justice based on cultural-moral principles, and expressed human feeling, all of which will be under vigorous negotiation on a case-by-case social-issue basis. Traditional leadership requires a facilitative democracy more focused on issues than rigid governance processes.

The proponents of organic democracy do not argue against the need to democratise traditional leadership, but they contest the basic assumption that traditional leadership is fundamentally undemocratic in the first place. Jackson *et al*., (2009: 44) write the following about democratic pragmatists:

- The proponents of this school of thought do not see traditional leadership as an anomaly, a compromise of democracy' or a contradiction that exists within a more legitimate setting of modern, more generically different needs for people who understands more than one type of democracy. A compromise of understanding of this thinking sees traditional leadership as an institution that fulfils a governance gap where conventional democracy

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has not fully extended itself. Of course, this version of the thinking attempts to minimise the endorsement for what is seen as a less democratic system by posing traditional leadership merely as a 'manifestation of destitution for proper governance.

Nxumalo (2012: 19) contended that since the advent of democracy in South Africa, stress has been placed by scholars on the relationship between the traditional leadership and government but they have not gone deeper to look at the government development programmes, such as local economic development, to investigate the role of traditional leadership and to come up with the model on how this institution could be improved. Jackson *et al.,* (2009: 41) point that the recent history of traditional leadership in South Africa is interesting partly because of polarised views on the nature of what traditional leadership is and partly because of a clear affirmation of its existence in the last fifteen years. Further, Jackson *et al.,* (2009: 41) argue that traditional leadership has passionate proponents and skeptics. The skepticism towards traditional leadership can be attributed to a number of reasons, one of which is political. Prior to 1994 and even after the 1994 elections, traditional leadership, especially in KwaZulu-Natal was viewed as the vehicle through which the Inkatha Freedom Party's political agenda was being spread among the traditional communities (Nxumalo, 2012: 19). Experience shows that in most traditional community areas, some political parties were barred from performing their political activities, including campaigning for membership. This is one of the reasons why we have people who are still sceptical about the integration of traditional leadership into government programmes. It is interesting to note that prior to the 1994 election, leaders of the Inkatha Freedom Party were prominent proponents of traditional leadership. After the African National Congress (ANC) took over the KwaZulu-Natal (KZN) government, it is the other way round. The ANC government is now the strongest proponent of traditional leadership. All this has contributed to the ambivalence with which traditional leadership has been treated in KZN.

2.3.3.5 Dialectical modernization theory

Dialectical Modernization Theory (DMT) is defined as "social phenomenon where both types (tradition and the modern systems) change in the process and where the result is the hybrid and more emphasis is put on experience and interpretation of politics" (Rudolph, 1967). The dialectical modernization theory was originally based on studies conducted in India in the 1960s and 1970s within anthropology, sociology and political science. Rudolph is one of the most influential American scholars of South Asia in India. Rudolph scholarship transformed the study of politics and other disciplines in political science, social sciences and humanities (Fernandes, www.apsanetLorg, 823). Most of the interpretations are drawn from India to build this theory. Most

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of the material in Gusfield's (1971) paper entitled: "*Tradition and Modernity: Misplaced Polarities in the study of social change*" was drawn from modem India. Although Rudolph (1967) used the contemporary interpretations of India to challenge and to rethink some of the central concepts of political science, one could construct an argument that political history and its analysis was used for the construction of this theory Empirical studies, which took place in the 1980s in African societies further contributed to the construction of this theory, but in Africa there has been a shift from micro-level to macro-level analysis. The contribution through empirical studies made Martinussen (1997: 173) to suggest that there was a need for focusing on theories of political and social order which will shed light on traditional societies and the forms of regime and decision-making process.

Johnston (1996: 35) argued that there was a task of reconciling traditional African institutions with democratic politics which might provide a useful opening to common ground rather than division, as was the case in the past. Johnston (1996: 32) made this submission after an overview at the new political dispensation in South Africa whereby the African National Congress (ANC) and the Inkatha Freedom Party (IFP) tried to reconcile something African in a political and social transformation which was conspicuously lacking authentic indigenous elements.

The dialectical modernization theory is retained from classical modernization theory which provides the division of social phenomenon into two categories 'traditional and modem'. Dialectical modernization theory facilitates the distinction between traditional and modem, and at the same time adds nuances and more dynamic understanding (Martinussen, 1997: 41). Martinussen (1997: 172) further, revealed that most proponents of this theory (DMT) repudiate the view that tradition can impede development. Instead, traditional institutions would play a major role in promoting political development so as to have a smooth transition from old practices to new ones. Gusfield (1971: 22) holds the view that modernity which is directed to political authority and economic development, tradition is acknowledged to have a potential for sustainability of both political and economic development. The central idea is that to separate these two concepts may be problematic for development. Martinussen (1997: 172) concluded that there are moments where modern institutions can obstruct development and not function properly as expected because they may be incompatible with the tradition of the societies concerned. This does not mean that traditional societies are not open to change.

Gusfield (1971: 17) advocated that tradition has been open for change before its present encounters with the West with purposeful, planned change'. It is worth noting that traditional institutions are not always reactionary but may be very dynamic, heterogonous and vigorous.

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Perhaps tradition and modernity need to be seen as reinforcing each other instead of being perceived as systems in conflict (Gusfiled, 1971: 20). This challenges the common practice, that of placing tradition and modernity against each other. The crux of the matter is that the imposition of modern institutions can curtail development.

Martinussen (1997: 172) dialectical modernization theory also emphasises experience. Gusfield (1971: 21) demonstrated this experience in India showing that existing traditions could be used to achieve new changes. Gusfield (1971: 21) further, argued that ' in the contemporary political process of India caste, village and religious community is utilized as basic segmental groups through which the individual and the family are drawn into modern political systems'. What is worth noting is that it is not only a political system that transforms people to modern political institutions, instead there are other supporting structures which need to be recognised. Furthermore, Gusfield (1971: 17) argued that the currently so-called 'traditional society' is a product of change. Within the Indian experience, it is demonstrated that Gandhi used Indian cultural traditions and such traditional ideals contributed to Indian modernization by developing a form of public ethic that transcended narrows obligations of family and kinship (Krishma, 2001: 28).

Dialectical modernization theory proponents warn people from different ideological perspectives/disciplines that there is a need to acknowledge the uniqueness of developing countries. Although they can survive under the modernization process but they are more dynamic and heterogonous when it comes to the processes of development. The central idea is that the fusion of modernity and tradition can result in dialectics, 'where both phenomena are altered in the process of change' (Martinussen, 1997: 172). This theory places more focus on the following: firstly, indigenous social, political and cultural structures, institutions, practices and norms (Martinussen, 1997: 173). Within this focus, Rudolph (1967: 87) warned that modernization did not have to take a predetermined path recapitulating the Western model but could be continuous with the indigenous cultural traditions of a nation state. This approach is sustainable. Quite often it is argued that other societies may have the desire to be modern without necessarily losing their traditional outlook. Lastly, this theory dismisses the notion that 'development is universal, defined solely its end goals: the greatest possible similarity to the North Western countries'. This challenges the dominant view of generalising about development whilst studies and experiences of new nations show that there are a number of wide varieties of outcomes and possibilities for change and continuity (Gusfield, 1971: 16).

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Martinussen (1997) acknowledged that the dialectical modernization theory contributed to the understanding of complex dynamics involved in modernisation theory. It is also important to understand that the basic idea propounded by dialectical modernization theory is that the encounter of tradition and modernity does not always result in development. Observers revealed that the proponents of this theory challenge the modernization proponents and Marxist scholars, particularly those who had an assumption that 'cultural traditions of newly emerging nation-states were either outdated forms of behaviour that would naturally disappear with time or obstacles that needed to be in path of modernity' (Rudolph, 1967: 89). Gusfield (1971: 26) maintained that the past serves as support, especially in the sphere of values and political legitimation, to the present and the future. This shows that history always plays an important role in development, but that does not mean that the past cannot be challenged. Now that the relationship between traditional and modern systems has been demonstrated, it is fitting at this juncture to take a closer look at the political history of traditional leadership in certain countries in Africa. It is through political history that one can be able to conclude on whether traditional leaders fully welcomed colonists or were forced. Without the political history or such information conclusion that one would arrive at could be incomplete.

2.4 OVERVIEW OF EVOLUTION OF LEGISLATIVE FRAMEWORK ON TRADITIONAL LEADERSHIP IN SOUTH AFRICA

The previous section presented the conceptual framework of the role of traditional leaders in the promotion of Local Economic Development (LED) within the discipline of Public Administration. This section presents the overview of evolution of legislative framework for traditional leadership in South Africa. Selected pieces of legislation that have an impact on the powers and functions of the institution of traditional leaders will be presented. The policy of the Self-Governing Territories Constitution Act 21 of 1971 which resulted in the formation of the independent black states and the self-governing territories in the Republic of South Africa is discussed. According to the University of Johannesburg (UJ) Internal Handbook (2011:79), the establishment of democracy in South Africa has brought the issue of traditional leaders, their history and roles in the new South Africa, under the spotlight. In particular, the roles of traditional leadership in a democratic state has become a subject for debate and continues to present what sometimes seems to be an overwhelming problem. Tlhoaele (2012: 105) contends that traditional leaders, both chiefs and headmen, had and still have the powers and functions awarded to them under colonialism and apartheid in terms of various pieces of legislation which include the Black Administration Act 38 of 1927 and the Black Authorities Act 68 of 1951. The powers and functions of traditional leaders

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correlate with the powers of the elected local government officials (UJ Internal Handbook, 2011: 79).

The institution of traditional leadership has been regarded as the main ruling system closest and accepted by the people at the grassroots level. The main criticism that can be levelled against the recognition of traditional leaders in the South Africa's new democratic dispensation is that the institution does not operate in accordance with the principles of democracy (Mthandeni, 2002: 2). Furthermore, Mthandeni (2002: 2) contends that traditional leader's position is hereditary and not elected and that only Africans can become traditional leaders, which is in direct conflict with the idea of a non-sexist and non-racial society.

2.4.1 Legal environment that impacted the institution of traditional leaders

In this section, pieces of legislation from the establishment of the Union of South Africa until the apartheid as far as it relates to traditional leaders are presented. The legal environment includes the constitutional system, the legal system and the legislation determining the form and control of government institutions (Du Toit and Van der Waldt, 1999: 117). According to Basil (1994), the Peace Treaty of Vereeniging set the stage for social, political and economic reconstruction of South Africa after 1902. Further, Basil (1994) point that after the signing of this Treaty, the British imperial government in London withdrew Britain's political power from South Africa and gave all power to white minorities (English and Afrikaans). These white groups were given a blank cheque by Britain to determine the political future of South Africa. The total colonization of South Africa was fundamental in the creation of a racist South Africa regime, and in fact, if it were not for Britain, the colonial racist situation in South Africa would not have been there (Khunou, 2006: 90). The black rights and the position of traditional leaders in the contemplated Union of South Africa now shifted from Britain to the former four colonies themselves (Khunou, 2006: 90). The political leaders of these colonies hoped that by setting up the Union they would put an end to the dispute, which caused the Anglo-Boer war and promoted the economic and political development of South Africa as a whole. They believed that this could be attained without the participation of the black leaders both political and traditional in the running of the government (Khunou, 2006: 90).

An agreement or contract was written into the so-called South African Act of Edward VII C 9 of 1909. The South African Act of Edward VII C 9 of 1909 agreement marked and endorsed the continuation of the methods and practices of exploitation of black people by whites in the former Boer republics and revealed the white's intention to bar black representation in parliament permanently and to retain the existing system of discrimination. Black leadership responded by

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sending a multicultural delegation to London to protest against this agreement but they were unsuccessful. In March 1909 traditional leaders and black elites convened a South African Native Convention (SANC) in Bloemfontein to oppose the Draft Act of the Union as proposed by whites in their own Convention. Still, their efforts to oppose the Draft Act became a fruitless exercise (Khunou, 2006: 90).

2.4.1.1 The Union of South African Constitution Act of 1909

The Union of South African Constitution Act, 1909 was the policy made by the British parliament. It marked the establishment of the Union of South Africa on 31 May 1910. The provisions of the Constitution were largely influenced by the constitutions of the four colonies (the colonies of the Cape of Good Hope, Natal, Transvaal and Orange Free State were united). Nekhavhambe (2016: 10) affirms that the Union of South African Constitution Act, 1909 did not grant sovereignty to the Union, which still remained a dependency of the United Kingdom. The Legislative Authority of the Union was vested in Parliament consisting of the King (represented by the Governor-General), Senate and the House of Assembly. Senate was composed of nominees of the Governor-General and elected representatives (Nekhavhambe, 2016: 10). The House of Assembly consisted of elected members from different constituencies. Executive authority was vested in the British monarch but his powers were largely exercised and with the help of and advice of the executive council of the Union of South Africa by the Governor-General (Nekhavhambe, 2016: 10).

Further, Nekhavhambe (2016: 10) postulates that the council consisted of ministers who were heads of state departments and also members of either Senate or the House of Assembly. The Union of South African Constitution Act, 1909 allowed the former four colonies to maintain their borders, which would constitute the provinces of the Union. Within the provinces, elected provincial councils held limited legislative powers and could only act on matters specified in the constitution and their Draft Ordinances had to be approved by the Governor-General to become Laws (Nekhavhambe, 2016: 10). The provincial executive powers were vested in a provincial executive committee headed by a Provincial Administrator, who was appointed by the Governor-General. Judicial authority lay in the Supreme Court of the Union of South Africa. It consisted of the Chief Justice, appeal Judges and other Judges (Nekhavhambe, 2016: 10). The Union of South Africa became the Republic of South Africa on 21 May 1961.

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2.4.1.2 The Black Land Act 27 of 1913

According to Pheko (1987: 156-157), the land issue in South Africa was initially a strongly debated aspect. In view of the debates, the parliament passed the Native Land Act (later known as Black Land Act 27 of 1913) on 26 of June 1913. This Black Land Act 27 of 1913 was an attempt to make South Africa a white man's country. The Black Land Act 27 of 1913 had profound effects and implications for communal land administered by traditional leaders. The Union government did not consult the traditional leaders to get their views when it passed the Land Act. People who were forced to leave their farms went to occupy the traditional authorities' areas thereby exacerbating the problem of overcrowding and poverty. Section 1 (a) of the Black Land Act 27 of 1913 provided for the purchase and lease of land by blacks and other purposes in connection with the ownership and occupation and that it restricted blacks from entering into agreement or transaction for the purchase, lease or the acquisition from whites. Section 4 of the Black Land Act 27 of 1913 provides that Whites were also not allowed to buy or lease land from Blacks. Any agreement entered into contrary to the provisions of this Act was declared null and void ab initio. It also stated that no black person might own land outside the reserves.

Section 1 (a) and (b) of the Black Land Act 27 of 1913 stipulates that Blacks were allowed to remain on white-owned land only if they stayed on as paid labourers or tenants. The Black Land Act 27 of 1913 was to be laid down that in future all Black tenants performing labour services for the landowner and that all other types of Black tenancy on White owned land would be phased out. The Black Land Act 27 of 1913 had far reaching consequences for Black communities in the sense that it made provision that all black people living on farms either had to leave the farms surrendering them to white farmers or live on the farms not as co-cultivators but as farm labourers working for white farmers (Pheko, I987: 157). For these reasons, it was an offence for white persons to have black people on their farms if they were not labourers.

The aim of the 1913 Land Act (herein referred as the Black Land Act 27 of 1913) destroyed the black tenant farmer and turned him or her into the labour market. The outcome of the Act was to create reserves of cheap labour on tribal land and to keep the status quo of areas outside the reserves. Pheko (1987: 157) claimed that the result of the Black Land Act 27 of 1913 was that Blacks were left with 12.5% of the total land area, which was mostly some traditional authority land, while the Whites had 87.5% to themselves. Khunou (2006: 103) asserts that the 1913 Land Act must be seen as a big reinforcement of the South African racist system, which later developed

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into apartheid. Collins (1970: 241) perceived that Whites generally viewed traditional leaders whom they called the native leaders in relation to land as follows:

- When we westerners call people native chiefs, we implicitly take cultural colour out of our perception of them. We see them as trees walking, or as wild animals infesting the country in which we happen to cross them. In fact, we see them as part of local flora or fauna, and as men of like passions with ourselves and seeing them thus as something intra-human, we feel entitled to treat them as though they did not possess ordinary human rights. They are merely natives of the land which they occupy. Their tenure is provisional and precarious as that of the forest trees.

On the other hand, Pheko (l987: 17) quoted Steve Biko, one of the greatest black leaders of Black Conscious Movement (BCM) when he mentioned that:

- We black people should all the time keep in mind that South Africa is our country and that it belongs to us. The arrogance that the white people had to travel all the way from Holland to come and balkanise our country and shift us around has to be destroyed. Our kindness has been misused and our hospitality turned against us. Whereas Whites were guests to us on arrival in this country they have now pushed us to 13% corner of the land and are acting as bad hosts in the rest of the country. This we must put right.

According to Khunou (2006: 103), land was the source of wealth to traditional leaders and their communities. Further, Khunou (2006: 103) contends that Black families who were evicted from their farms began to lose their wealth and source of livelihood. Hence one of the powerful slogans in the liberation struggle in South Africa was *Izwe Lethu* (which is a Zulu term meaning the Land is ours). Many black leaders felt bitter about their national dispossession.

2.4.1.3 The Black Affairs Act 23 of 1920

Since Blacks were not allowed to participate in the Union government, their administration became a matter of great concern to the white rulers of South Africa. This concern was also based on the protest from the South African National Native Congress (SANNC). Government decided to allow them a certain form of self-governance to run their own domestic affairs (Cope, 1965: 99-100). In 1920 the Union government enacted the Native Affairs Act 11 of 1920 (later Black Affairs Act 23 of 1920). This Section 5 of the Black Affairs 23 of 1920 provided that the Governor-General may on the recommendation of the commission responsible for black affairs established a local Council for the whole or any portion of any of the black areas. All members of each Council were

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to be Blacks and not exceeded nine in number and an officer in the public service was designated by the Minister of Native Affairs to preside at meeting of any such Council and generally to act in advisory capacity in regard to it. These local Councils, whose members could be appointed or democratically elected, were to have considerable powers in the administration of local rural communities and land on which they lived. Section 6 of the Black Affairs Act 23 of 1920 dealt with the powers of local Council which provided inter alia for:

a) The reconstruction and maintenance of roads, drains, dams and furrows and for the prevention of erosion.
b) An improved water supply.
c) The suppression of diseases of stock by the construction and maintenance of dipping tanks and in any other manner whatsoever.
d) The destruction of noxious weeds.
e) A suitable system of sanitation.
f) The improvement in methods of agriculture.
g) Afforestation.
h) Educational facilities.

Smuts, Prime Minister by then, told the government that the principle of self-governance for Blacks was part of the law of segregation. According to Cope (n.d:99-100), one of the main aims of the Black Affairs Act 23 of 1920 was to divert the aspirations of the traditional leaders and black communities away from white South Africa and to focus their attention on the Black reserves (Cope, 1965: 99-100). The new system of rural self-government was received with mixed feelings within the circles of traditional leadership. The office of traditional leadership requires that the incumbent should occupy the position by virtue of blood. This implies that traditional leadership is hereditary. It is in this view that it must be noted that traditional leaders were by custom not elected but born to the throne. The requirement of election ran contrary to the principle upon which the institution of traditional leadership was based. The Black Affairs Act 23 of 1920 also implied that traditional leaders who were not elected to the Council were excluded from running the affairs of their rural areas. In fact, the introduction of rural self-government divided traditional leaders as some saw it as a means to endorse segregation while others believed that a half loaf was better than no bread.

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The Black Affairs Act 23 of 1920 required that rural local councillors be elected. This arrangement undermined traditional authorities as in some cases traditional leaders were approved by their subjects. It also transpired that those who were elected into the local Councils were accountable to the Union government and no longer to their people. In other words, the Act made traditional leaders agents of white government. This led to some traditional leaders becoming submissive to the government and the Black Affairs Act 23 of 1920 divided South Africa into two systems of governments, namely the White government and the Black local rural government. In so doing the Union government qualified its policy of segregation. In 1920s, the South African Communist Party (SACP) was formed as a result of segregation. The SACP party focused on the countryside and believed that:

- South Africa is Black Country, by majority of its population; is black and so is the majority of the workers and peasants. The bulk of the South African population is the black peasantry, whose land has been expropriated by the white minority, and that the land is owned by the whites. Hence the national question of South Africa, which is based upon the agrarian question, lies at the foundation of the revolution in South Africa. The black peasants constitute the basic moving force of the revolution in alliance with and under the leadership of the working class.

The Industrial Commercial Union (ICU) was founded in January 1919 in Cape Town. The ICU and SACP groups accused traditional leaders of conniving with the regime and not serving their interests. There were two important things, which needed to be underlined in respect of the Black Affairs Act 23 of 1920 and these critical issues were centred on the idea of political segregation and black labour. The Black Affairs Act 23 of 1920 prevented integrated government by both Blacks and Whites thereby creating rural self-governing institutions. Khonou (2006: 107) pointed that these political institutions, as adjunct of the Union government, served the interests of the white government more than they served the rural masses, while there was no rural development. Khonou (2006:107) further stresses that this clearly illustrated the fact that traditional leaders who co-opted into the new system served the master more than their subjects. That is why the Union government was successful in manipulating traditional authorities. As a result, the legitimacy and the motives of rural self-government became questionable. And that, the Black Affairs Act 23 of 1920 turned the reserves into the labour reservoirs, draining traditional leaders' human resources and manpower (Khunou, 2006:107).

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2.4.1.4 The Black Administration Act 38 of 1927

The Land Act of 1913 created instability and insecurity in the black communities. At that time the institution of traditional leaders was in disarray as there were no specific legislative measures or provisions in the Union, which gave recognition to customary law and in particular the institution of traditional leadership. Therefore, in 1927 the Union parliament of South Africa enacted the Native Administration Act (later Black Administration Act 38 of 1927). The main aim of the Black Administration Act 38 of 1927 was to create separate political and legal institutions for the governance of black people. The Black Administration Act 38 of 1927 was enacted as a national legislative measure inter alia to consolidate all administrations by the former colonies, the recognition and application of customary law and to make provision for the regulation of the institution of traditional leadership.

In terms of the Black Administration Act 38 of 1927 traditional leaders were stripped of much of their autonomy and the Governor General of South Africa prescribed their duties, powers and conditions of service. Bennett (1994: 62) postulated that the individual colonies produced curiously diverse tribal court structures and a degree of recognition of customary law. Bennett (1994: 62) affirms that it was for this reason that the principal concern of the Union government was to improve uniformity in the application of customary law and the regulation of traditional leaders. The policy rationale behind the desire to achieve uniformity was to promote tribalism and chiefly authority. In government circles, it was believed that a return to traditional institutions could deflect the threats posed by the growing urbanized Black proletariat (Bennett, 1994: 62).

Further, Bennett (1994: 62) elucidates that the date of the promulgation of the Black Administration Act 38 of 1927 was a decisive moment in South African legal history. The Black Administration Act 38 of 1927 introduced a new structure to black legal affairs. Khunou (2006: 109) stated that the Black Administration Act 38 of 1927 was one of the Union legislation, which laid a foundational stone for racial segregation. But the principal concern in the Union government in passing the Black Administration Act 38 of 1927 was to establish a form of public administration that sought to subjugate Blacks in all spheres of life. In other words, the Black Administration Act 38 of 1927 enforced a form of colonial relationship between the dominant white minority group and a subordinate black majority who were to be administered by them. Therefore, one of the key values promoted and held by the Black Administration Act 38 of 1927 was the segregation of races (Khunou, 2006: 109).

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Section 2(7) of the Union of South Africa's Black Administration Act 38 of 1927 which regulated the institution of traditional leaders provides that the Governor-General (later the state president) may recognise or appoint any person of a native tribe and may make regulations prescribing the duties, powers and privileges of Chiefs so recognised and appointed. The Governor-General may depose any Chief so recognised or appointed. The Black Administration Act 38 of 1927 gave limited roles and powers to traditional leaders. As stated above in Section 2(7), the power to recognise, appoint and depose traditional leaders was placed in the hands of the Governor-General who was also made a Supreme Chief of all traditional leaders in the Union of South Africa and this idea originated in Natal where the Governor-General was also the supreme traditional leader. According to Koyana (2002: 149), these limitations militated against the customary rules and procedures for appointing and deposing of a traditional leader. Koyana (2002: 149) further asserts that these provisions were put to test in a number of cases in South Africa, for example; Watermeyer (1961: 4) explained the legislative powers of the Governor-General when he said that the government in making an appointment is not bound to appoint a man who would be chief according to native custom.

Koyana (2002: 149) further mentioned that there is nothing in the Black Administration Act 38 of 1927 which gives the son of the hereditary Chief any claim, to chieftainship, on the contrary, the object of the legislation appears to have been to put to an end to hereditary chieftainship for the purpose of the Black Administration Act 38 of 1927. Customary law also prescribed duties, powers and functions, which were enjoyed and bestowed on a traditional leader. The Black Administration Act 38 of 1927 undermined and interfered with the institution of traditional leaders. Section 2(8) of the Black Administration Act 38 of 1927 empowered the Minister or Secretary of the then Department of Black Administration and Development to appoint any person as a traditional leader or headman. Section 2(8) of the Black Administration Act 38 of 1927 further stipulates that a traditional leader who could not be subjected to government dictates could be summarily deposed or dismissed by the Governor-General. Furthermore, section 2(9) of the Black Administration Act, 38 of 1927 gave the Governor-General the powers to prescribe the duties and functions of traditional leaders, indicating that the government took away the customary roles of traditional leaders and gave them to the Governor-General. This was done despite the fact that, the Governor-General was someone who was not conversant with Blacks' ways of life (Balatseng and Van der Walt, 1998: 12). Hence Balatseng and Van der Walt (1998: 12) observed that during its application the Black Administration Act 38 of 1927 changed the institution of traditional authorities to a point where the institution had become the symbolic institution amongst the

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indigenous communities. It has eroded the institution to an extent that today there is a reigning confusion as to what traditional authorities are. Rakate (1996: 16) contends that traditional leaders lacked effective power to take proper decisions on important matters affecting the lives of their communities and public order in their areas and that traditional leaders became servants of government. As a result, traditional leaders were viewed by their communities as showing favouritism to government, members of their families and those who gave traditional leaders bribes.

In 1951, the Black Administration Act 38 of 1927 was changed to be the Black Administration Act 68 of 1951. The Black Administration Act 38 of 1927, controlled traditional authorities and traditional courts, but most importantly it was aimed at the recognition and the application of customary law, in order to regulate the institution of traditional leadership (Khunou, 2011: 278). Khan and Lootvoet (2001: 2) asserted that when the National Party (NP) became a government of South Africa in 1948, it extended its power over the control of traditional authorities, and its jurisdiction through the introduction of additional regulatory measures. The Black Administration Act 68 of 1951 provided the duties, powers, privileges and conditions of services to regulate the institution of traditional leaders. The Black Administration Act 68 of 1951 points the following roles of traditional leaders:

- To promote the interests of the tribe or community;
- To support and actively encourage to moral and social well-being of the traditional leader's people;
- To report any condition of unrest or dissatisfaction to the government;
- To inform his people about new laws, orders and instructions; and
- To convene meetings of the people when requested by the government and ensure attendance.

2.4.1.5 Native Representation Act 12 of 1936

In June 1936, Hertzog and Smuts created the United South African National Party (USANP). Hertzog personally drafted its programme of principles. Officially the USANP aimed at developing a strong feeling of white South African national unity (Khunou, 2006: 116). The party undertook to strive towards the achievement of the national aspirations and convictions of the white people of the Union with the motto of South Africa first. The first step the USANP led government took was to enact a Native Representation Act 12 of 1936 (later changed to Black Representation Act, which brought an end to the registration of qualified Blacks as voters on the common roll with

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whites in the Cape Province. Smuts supported this Act as his side of compromise. Nigel (1995: 75) points that Hertzog's side of the compromise was to modify his anti-British line, both in South Africa and in relation to the Commonwealth. Further, Nigel (1995:75) narrate that Hofmeyer spoke against the Native Representation Act 12 of 1936 as follows:

- By this (referring to the Native Representation Act 12 of 1936)) we are sowing the seed of far greater potential conflict than is being done by anything in existence today. The Native Representation Act 12 of 1936 provides to the natives that there is no room for them.

Khunou (2006: 116) stresses that after Blacks in the Cape were removed from the common voters roll from both parliament and Provincial Council (PC), the government placed Blacks on separate electoral lists from which they could elect three white representatives to the House of Assembly and three to the Cape Provincial Council (CPC). There was also a provision for four senators to be indirectly elected by Blacks to the upper house. These White representatives formed Native Parliamentary Representatives (NPR). This arrangement was a sort of compensation for the disenfranchised Cape black voters. Another compensatory measure was the creation of the Native Representative Council (NRC). The NRC was made up of government officials, state nominees and indirectly elected Blacks. The traditional leaders were also represented in this NRC. In fact the NRC comprised of twelve Black representatives who were indirectly elected by Blacks throughout the country and the other four Blacks who were selected by government (Khunou, 2006: 116). This body was also staffed with white commissioners. The NRC was placed under the championship and control of the Secretary for Native Affairs who was a white official.

Khunou (2006: 117) explains that it was proposed through this Native Representation Act 12 of 1936 that Blacks throughout the Union of South Africa would gain the right to elect through their traditional leaders, headmen and Black Council, seven white representatives in the white parliament and four in the Senate. This implied that Whites in the parliament indirectly represented traditional leaders. The White representatives were not true ambassadors of the black aspirations and their needs. In fact, they represented the interests of the white regime more than the rights of the Blacks they were supposed to defend. As result, both the NRC and NPR were attacked by black communities as dummy bodies, which were greatly insignificant and worthless.

According to Khunou (2006: 117), it follows from the above that Blacks denounced any kind of white representation designed by the Union government as an insufficient form of government. However, it must be noted that some of the traditional leaders participated in the proceedings of the NRC. Khunou (2006: 117) further confirms that the black majority who wanted full

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representation in the Union government regarded those traditional leaders as stool pigeons. Hertzog proposed a solution to the black problem and Hertzog had for many years been studying all aspects of the black question and he had concluded that the only principle on which a lasting solution could be based, was that of a complete separation of races. Hertzog differentiated between the Cape Coloureds and the South African Blacks. Hertzog regarded the former as part of the white population in regard to customs, speech and civilization generally. The Coloureds were not to be classed with the Black population but with the European people, economically, industrially and politically and he was inclined to extend their political rights, which they enjoyed in the Cape and the Northern Province.

The position with regard to the Cape traditional leaders and black population was fundamentally different. Khunou (2006: 117) pointed that traditional leaders and Black population stood far lower on the scale of civilization and advancement and, like Smuts, Hertzog believed that the traditional leaders and their people were by no means far enough advanced to enjoy the fruits of European civilization. It is for this reason that the Black Representation Act of 1936 was introduced to deprive the Cape Black voters of traditional rights of voting in common with the rest of the electorate. The importance of the Black Representation Act of 1936 was that it removed 11000 Cape Black voters from the common roll and all other Black voters were divided into four constituencies, which were the Cape proper, the Transkei, Natal, the Free State and Transvaal. It suffices to say that the Black Representation Act of 1936 diminished the hopes of the Blacks to be part of the electoral process in South Africa. This was true more especially to the Blacks in Transvaal (TVL), Orange Free State (OFS) and Natal who had been waiting to be enfranchised. When the Cape Black voters were removed from the common voters roll, the Blacks in these three provinces of united South Africa found themselves in a state of despair (Khunou, 2006: 117). The Blacks in the Cape and throughout South Africa who had hoped that there would be an evolution of the democratic process extending the Black vote to other provinces saw the 1936 Act as a total onslaught on their remaining rights.

2.4.1.6 Native Trust and Land Act of 1936

As a result of the negative effects of the Black Land Act 27 of 1913, land was becoming more and scarcer in the reserves. The reserves were also overcrowded. After debates in the Union parliament, however, the parliament passed the Native Trust and Land Act 18 of 1936 (which was later known as Black Trust and Land Act). According to Williams (1972: 18), the introduction of this Native Trust and Land Act 18 of 1936, more acres of land were added to the reserves thus

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making it possible for black communities to secure 13% of land for the Blacks and Whites ended up with 87%. The additional land set aside by the Native Trust and Land Act 18 of 1936 was solely for exclusive occupation. Further, Williams (1972: 18) postulates that Hertzog, promised to furnish the Trust with liberal funds to achieve its purpose of buying and developing land for the Blacks. Of the 18 million hecters released, about 3 million were Crown lands, which the Trust at once acquired. Furthermore, Williams (1972: 18) Hertzog believed that traditional leaders should have their own areas in the reserves. Therefore, Blacks were denied the opportunity to live in places of their own choice. They were also denied the opportunity to live side by side with other population groups (Williams, 1972: 18). The land of traditional leaders and their people was defined in the light of the barren reserves. In addition, Williams (1972: 18) is of the view that Hertzog set out his views on Black policy as follow:

- We are dealing here with the place of the native, not in native territory, but in the land of the white man where the white man shall rule and have the right to live safely and peacefully. Nobody compels the native to settle in this territory, but if he does so it is demanded from him that he shall respect the white man and obey the laws of the country. I wish to warn the natives that whoever is so presumptuous as to claim equal authority with the white man will experience the greatest disappointment and failure.

In conclusion from the above mentioned, Khunou (2006: 120) is of the view that in order to control and regulate the Blacks in the Trust Land, the Act introduced and established a Black trust to buy up land in released areas to be occupied by the blacks under stringent supervision by trust white officials. Khunou (2006: 120) further asserts that the state president who had powers to delegate any of his powers and functions to the Minister had powers to administer the trust land, as such a trust land was under the trusteeship of the president of South Africa.

2.4.1.7 Group Areas Act 41 of 1950

In 1950, the NP parliament promulgated the Group Areas Act 41 of 1950. The Group Areas Act 41 of 1950 distributed land for residential and other purposes on a racial basis. In other words, the Group Areas Act 41 of 1950 provided different residential areas for every section of the population. The Group Areas Act 41 of 1950 cuts across all traditional property rights and led to the eviction of thousands of Blacks, Indians and Coloureds from their homes. With the introduction of the Group Areas Act 41 of 1950, traditional leaders and their communities lost vast tracks of land. Other legislation which were used to dislodge tribes included the Resettlement Act 19 of 1954 and the Black (Urban Areas) Consolidation Act 25 of 1948. The Resettlement Act 19 of 1954

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empowered the government to remove Blacks from specified areas and to provide them with settlement elsewhere. Section 12 of the Resettlement Act 19 of 1954 provides that the dispossession should be achieved in different ways, for instance; firstly, black people were dispossessed of scheduled areas, which were registered in the name of the Minister and the land was thereafter proclaimed a white area. Secondly, land was taken from the black communities through the apartheid policy of forced removals. With these forced removals and taking away of land, traditional authorities and communities were disrupted.

Khunou (2006: 128) pointed that thousands of Blacks were also dispossessed of their land when the betterment schemes were implemented in the Bantustans. Khunou (2006: 128) further states that under the betterment schemes designated areas were divided into distinct land use zone for residential, arable and grazing purposes. As a result thousands of people were forced to move into demarcated residential zones and were consequently dispossessed of arable and grazing land. The Group Areas Act 41 of 1950 under the apartheid government divided urban areas into zones or group areas where members of one specific race only could live. Khunou (2006: 128) is of the view that it was under this arrangement that the prime areas were reserved for whites and often, areas previously owned and occupied by Blacks were later zones for exclusive white occupation and this obviously resulted in the inevitable removal of black people from their traditional areas. One of the most notorious removals was Sophiatown, about 10km west down Johannesburg. Sophiatown was one of the few townships where Blacks had for decades owned the land in terms of the South African law (Khunou, 2006: 128). The Group Areas Act 41 of 1950 was later adapted and became the Group Areas Act 36 of 1966. The separation between Whites and Blacks (including Coloureds and Indians) was taken further through residential and social apartheid. For instance; Group Areas Act 41 of 1950 introduced residential segregation. When the Group Areas Bill was debated in parliament Van der Byl, N.P M.P stated that:

- You could not solve the native problem by trying to buy sufficient land for the natives and putting them into reserves. In fact there is no enough land in South Africa to do that, therefore the only solution to this problem was that natives would have to be absorbed into industries. To ensure that there should be absolute residential and social separation between Blacks and Whites, parallel villages near the big industries would have to be provided for them so that the native permanent workers could live in his own area, an area which the white man would not be allowed to go into but in which he would be near enough to the industry in which he is employed, to be able to go to work in the morning. He further quoted four to five lines from the pamphlet printed by the Nasionale Pers which read as

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follows: In future, natives from rural areas and the reserves will be allowed to enter the European urban areas only as temporary workers and must return to their homes regularly on the termination of their service contracts. The primary objective of Group Areas Act 36 of 1950 was to try and create proper separate residential areas for Blacks and Whites.

2.4.1.8 Black Authorities Act 68 of 1951

According to Schapera (n.d:67-68), the first task of the National Party government when it took power in 1948 was to interfere with the traditional governments. The government first achieved its objective of tribal divisions through the promulgation of the Bantu Authorities Act (later known as Black Authorities Act 68 of 1951. The Black Authorities Act 68 of 1951 was supposed to modify and give the definition to traditional authorities and traditional governance. Section 7 of the Black Authorities Act 68 of 1951 established three tiers of administrative hierarchies in rural black South Africa:

- **Traditional authority:** consisting of the traditional leader and his councillors;
- **Regional Authority:** consisting of tribal authorities in a particular; and
- **Territorial authority:** administering a particular ethnic group as a homeland or Bantustan government.

The Black Authorities Act 68 of 1951 provides the powers and functions of traditional authority which included *inter alia*; to administer the affairs of the tribes and communities; to assist and advise a traditional leader in connection with performance of his duties; to assist and advise government on any other territorial or regional authority having jurisdiction in any area for which such tribal authority has been established (Khan and Lootvoet, 2001: 3). The functions marked a remarkable departure from the customary functions of traditional leaders. The traditional leaders and the Council never performed these functions before the enactment of Black Authorities Act 68 of 1951. One of those measures appeared in the form of the Black Authorities Act 68 of 1951. The Black Authorities Act 68 of 1951 granted traditional leaders the powers to control the land at tribal, regional and territorial levels. The granting of traditional leaders such powers laid the foundation for the apartheid government to combine the areas, in order to create reserves that became either self-governed or independent homelands. The homelands impacted heavily on the traditional leaders. Unlike before, when traditional leaders had assumed their position on the basis of hereditary rights, they had to be appointed through the ratification of the appointment by the homeland government. This undermined the traditional means of appointing traditional leaders (Khan and Lootvoet, 2001: 3).

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The Black Authorities Act 68 of 1951 was criticised by the British missionaries when they arrived saying that it is racist practises by the Boers and the originators and architects of the Black Authorities Act 68 of 1951 saw it as the way for revival of traditional leadership and the creation of political institutions in the Bantustans designed to employ traditional leaders in maintaining control over the homeland populations (Khan and Lootvoet, 2001: 3). As a consequence, the Black Authorities Act, 1951 (Act No. 68 of 1951) granted traditional leaders greater authority than they had previously enjoyed under traditional form of government, thereby giving them a vested interest in the continuance of separate development (Khan and Lootvoet, 2001: 3). This resulted into the emergence of a group of traditional leaders who worked with the Bantu Affairs Commissioners who were white officials.

To Khan and Lootvoet (2001: 3), the government did not hesitate to act against recalcitrant appointees. For example, in 1952 a dramatic step was taken when Chief Luthuli was dismissed from his traditional leadership of the Umvoti Mission Reserve in Zululand. The reason for the dismissal of Chief Luthuli was that he refused to give up his membership of the African National Congress (ANC). The extent of government control over traditional leaders could be seen in the deposition of 34 traditional leaders and headmen during the years 1955 and 1958 (Khan and Lootvoet, 2001: 3). The Black Authorities Act 68 of 1951 also made traditional leaders paid employees of the apartheid regime and as a result those who earned salaries owed their allegiance to the regime and no more to their

The Black Authorities Act 68 of 1951 led to the establishment of a new system of Black rural local government. Khunou (2006: 137) stresses that the government justified the passage of the Black Authorities Act 68 of 1951 on the basis of the fact that it created a framework for black development. Some of the traditional leaders denounced it and described it as a policy of divide and rule, which was geared to perpetuate white supremacy and oppression. Traditional leaders suffered a lot of hardship (Khunou, 2006: 137). Those who were against government directives were simply removed from office and replaced with those who were willing to adhere to the new institution. Others were marginalised while the collaborators whose traditional status was dubious were favoured. Traditional leaders' responsibility for the maintenance of law and order encouraged new trends of policing and tough measures for the maintenance of law and order. Lodge (n.D:261) pointed out that traditional leaders were incited:

- “Be your own police in your own interest, find out those men who respect authority and tribal institutions and band them together as the Chief's and headmen's impis which will

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turn out when called to help keep your tribes and locations clean and well behaved. Use moderate violence, just like a good Chief should do".

The Black Authorities Act 68 of 1951 made traditional leaders both police officers and officials of the Native Commissioner (NC) and agents of the government, fragmenting the legitimacy of traditional leaders. While, most traditional leaders viewed the institution of the Black authorities with suspicion. Lodge (n.d:261) quoted Chief Moiloa of Bahurutshe saying:

- "It seems to us that they want us Chiefs to sign document which says destroy me, baas. Let them destroy us without our signatures".

According to Lodge (1983: 261), many traditional leaders opposed the Black Authorities Act, 1951 (Act No. 68 of 1951). This opposition led to a number of revolts throughout the country in Soutpansberg, Sekhukhuneland, Witsieshoek and Zeerust in 1958. Other rebellions took place in Natal reserve in 1958 and 1959 and in Mapondoland, Transkei in 1960 and in the Tembu District of the Western Transkei between 1962 and 1963 (Lodge, 1983: 261).

2.4.1.9 Promotion of Black Self-Government Act 46 of 1959

The purpose of the Promotion of Black Self-Government Act 46 of 1959 was among other things intended to provide for the gradual development of self-governing black national units and for direct consultation between the government of the Union of South Africa and the national units in regard to matters affecting the interests of such national units. According to the Preamble of the Promotion of Black Self-Government Act 46 of 1959, it was expedient to develop and extend the black system of government and to assign further powers, functions and duties to regional and territorial authorities. The main objective of Section 2(1) of the Promotion of Black Self-Government Act 46 of 1959 was to create self-governing black units. The Black population was arranged and categorised into national units based on language and culture, thus there was North-Sotho unit, the South-Sotho unit, the Swazi unit, the Tsonga unit, the Tswana unit, the Venda unit, the Xhosa unit and the Zulu units (Khunou, 2006: 139). The Promotion of Black Self-Government Act, 1959 (Act No. 46 of 1959) laid a foundation for the constitutionalization of separate development and this is so because it had the effect of creating radical separation not only for blacks from the rest of white South African population, but also of black ethnic groups from each other (Khunou, 2006: 139).

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Further, Khunou (2006: 139) postulated that the administrative authorities in these national units were to be based on the tribal system. The government's contention was that each nation had to develop according to their own culture under their own government (Khunou, 2006: 139). The government further argued that in this process of development no nation was supposed to interfere with each other. The Promotion of Black Self-Government Act 46 of 1959 described 'black population' as a heterogeneous group. According to De Klerk (1991: 8-9), the basis of the Promotion of Black Self-Government Act 46 of 1959) was to ensure that Blacks lived in the Bantustans and ran their own affairs without any shares in the greater South Africa. De Klerk (1991: 8-9) goes on by stating that "the Bantu reserves were transformed into Bantustans, later called homelands." The communities in these Bantustans were to be guided and led by traditional leaders. Traditional leaders were used by the system to sustain the legitimacy of the Bantustans because the idea of the homeland system was to divide and rule black people.

Khunou (2006: 140) pointed that the Prime Minister Verwoerd argued that the policy of independent Black homelands would offer Blacks economic opportunities and political representation in the reserves. As a result, traditional leaders were manipulated by the government to accept the idea of self-rule or independent homelands. Some of these homelands gained independence with the idea to form a commonwealth with South Africa at its core (Khunou, 2006: 140). This vision of grand apartheid became the ideal for white South Africa. The independence of the four South African homelands meant that all the Xhosa, Tswana, Venda and many other black population groups had effectively become foreigners in their own country and the leaders of these four homelands who sold their subjects out and accepted independence endorsed this independence (Khunou, 2006: 140). Mostly, these leaders in their personal capacities have reaped the fruits of independence. To them this vision of separate development was an alternative to domination by the Black majority (Khunou, 2006: 140).

2.4.1.10 Republic of South Africa Constitution Act 32 of 1961

The Republic of South Africa Constitution Act 32 of 1961 was largely based on the 1909 Constitution. In 1961, the British monarch and Governor-General were replaced by a new head of state, the president (the first President of the Republic of South Africa was General C.R Swart). Legislature consisted of the state president, Senate and the House of Assembly. It had supreme authority and it was headed by the state president (Nekhavhame, 2016: 11). The Senate consisted of elected members and those nominated by the president and the House of Assembly consisted of members directly elected. Franchise was in the hands of whites only. The president

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worked with the help of a president's council that replaced Senate with no representation of Blacks. Furthermore, Nekhavhame (2016: 11) is of the view that during this constitutional dispensation, a number of changes were effected. Independence was granted to black homelands, Transkei, Bophuthatswana, Venda, Ciskei; self-government for coloureds; Development of self-government for Indians and Abolition of Senate.

2.4.1.11 National States Citizenship Act 26 of 1970

Section 2 of the National States Citizenship Act 26 of 1970 provide that the policy was promulgated to provide citizenship for Blacks to homelands. Section 5 of National States Citizenship Act 26 of 1970) provided that all Blacks of South Africa would be citizens of their respective homelands. The system was designed in such a way that Bophuthatswana would be for the Batswana, Venda for the Vendas, Transkei for the Xhosas and Ciskei for the Xhosas as well. In other words, the National States Citizenship Act 26 of 1970 eliminated all Blacks from the Republic of South Africa thereby taking a policy of separate development to its full fruition. As a result, black South Africans became citizens of ten homelands depending on their ethnic groups. Finally, in 1970 all black people in South Africa were stripped of their citizenship. The NP government intended to achieve a policy of pure apartheid by racial separation (Khunou, 2006: 144).

2.4.1.12 The Self-Governing Territories Constitution Act 21 of 1971

Section 1 of the Self-Governing Territories Constitution Act 21 of 1971 provided for the establishment of legislative assemblies and executive governments vested in executive councils in respect of homelands. Balatseng and Van Der Walt (1998: 8) confirm that with the introduction of the Self-Governing Territories Constitution Act 21 of 1971, self-governing territories were allowed to legislate for their citizens and it was also through the passage of this Act that Blacks were to run their own affairs in their homelands. According to Balatseng and Van Der Walt (1998: 8), homeland leaders could only pass their own legislation with the permission of the South African government. This demonstrates the fact that the South African government was still in control of the homelands (Balatseng and Van Der Walt, 1998: 8).

The Self-Governing Territories Constitution Act 21 of 1971 also provided for the recognition and retention of the functions and powers lawfully exercised by traditional leaders in terms of the Bantu Authorities Act (Balatseng and Van Der Walt, 1998: 8). Sections 12 and 13 of the Self-Governing Territories Constitution Act 21 of 1971 provided that both tribal and regional authorities should be

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retained while territorial authorities were disestablished. According to the South Africa Debates of the Constitutional Assembly (1994: 782), the conditions in the homelands were not conducive enough for the creation of employment. Some land in the homelands were barren and not good for any kind of development while some homelands such as Zululand and Transkei were fertile, while some of the homelands such as Lebowa, QwaQwa, Gazankulu, KwaNdebele and others, were places of misery (South Africa Debates of the Constitutional Assembly, 1994: 782). Poverty in the homelands was a cause for concern and malnutrition was common in the communities of these homelands not forgetting the overcrowding due to the acute shortage of land.

2.4.2 The independent Black States in the Republic of South Africa

Pheko (1987: 156-157) is of the view that the issues of land in South Africa was initially a strongly debated aspect. According to Davenport (1987: 259), the Constitution of the Union of South Africa, 1910, gave power to the European colonizers to replace the institution of traditional leaders with White governors. Davenport (1987: 259) goes on by confirming that these areas evolved until the creation of the so-called native homelands or Bantustans for the Africans, which, according to the 1913 Native Land Act occupied approximately 13% of the total land space of South Africa. The Land Act of 1913 created instability and insecurity in the black communities. At that time the institution of traditional leaders was in disarray as there were no specific legislative measures or provisions in the Union, which gave recognition to customary law and in particular the institution of traditional leadership. As a result of the negative effects of the Black Land Act 27 of 1913, land was becoming more and more scarce in the reserves.

The Promotion of Black Self-Government Act 46 of 1959 paved the way for the creation of the independent homelands and Bantustans. Khunou (2009: 5) affirms that the Africans were split according to culture and language. This section will discuss four Independent Black States (Bantustans) and the six self-governing territories (Homelands) and they were created in order to run their own affairs without any hindrance. The four independent Black States (Bantustans) were: Transkei; Bophuthatswana; Venda; and Ciskei (TBVC states) and the six self-governing territories were: Gazankulu; KaNgwane; Lebowa; KwaNdebele; KwaZulu; and QwaQwa. Worden (2000: 124-125) pointed that this extended the powers of the co-opted local chiefs.

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2.4.2.1 The independent Black States (Bantustans) of South Africa (from 1976 - 1980)

According to Khunou (2009: 82), the foundation of apartheid was premised on the formation of artificial black nations or homelands in reserves and these homelands were created on the basis of the language and culture of a particular ethnic group. Khunou (2009: 82) further stated that the traditional authorities in these independent Black states seemed to be used by the homelands' regime and were no longer accountable to their communities but to the entire political hegemony of apartheid. The TBVC states enacted a considerable number of legislative measures, which influenced the structures of traditional leadership. This section discusses the TBVC states.

2.4.2.1.1 Transkei

Chidester (1992: 207-208) is of the view that the election held in 1963 in Transkei which led to the creation of self-government, was intended to legitimise the idea of the homeland system. The status of self-government in Transkei was conferred on Transkei through the passage of the Transkei Constitution Act 48 of 1963. This was followed by the Status of Transkei Act 100 of 1976 which granted Transkei independence. Transkei as a nation states gained, independence on the 26th of October 1976. The Status of Transkei Act 100 of 1976 endorsed the status, roles and functions of traditional leaders in the legislative assembly of the Transkei as constituted in terms of the Transkei Constitution Act 48 of 1963. In other words, the Transkei Constitution Act 48 of 1963 indirectly recognised the legislative role of traditional leaders in Transkei. The majority of seats in the legislature were reserved for traditional leaders. Chief Kaizer Matanzima became the president of the Transkei Bantustan in 1976 (Khunou 2009: 8).

The Republic of Transkei Constitution, 1976 Section 29 (1), regulated the total number of paramount chiefs and chiefs in the National Assembly (Republic of Transkei Constitution, 1976). The Transkei Authorities Act 4 of 1965 was promulgated to regulate the institution of traditional leaders. Traditional leaders in Transkei were used as puppets to legitimise the notion of separate development (Khunou, 2006: 145). In this regard, it is important to note that the creators of the homeland of Transkei used traditional leaders to validate the so-called independence' of Transkei. Transkei adopted the Constitution of the Republic of Transkei Constitution Act 3 of 1976 when the independence was granted to it by South Africa in 1976. Section 22 of the Constitution of the Republic of Transkei Constitution Act of 3 of 1976 provided inter alia for the representation of traditional leaders in the National Assembly. The National Assembly consisted of the Paramount Chiefs and 72 traditional leaders who represented the districts of Transkei.

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2.4.2.1.2 Bophuthatswana

Bophuthatswana became a self-governing homeland in 1972 and gained its nominal independence on the 06th of December 1977. Bophuthatswana was granted independence through the enactment of the Status of Bophuthatswana Act 89 of 1977. Khunou (2009: 9) confirms that the Legislative Assembly of Bophuthatswana was consisted of traditional leaders. Although the Status of Bophuthatswana Act 89 of 1977 did not directly articulate and define the roles, functions and powers of traditional leaders, it did so tacitly when it recognised the Legislative Assembly of Bophuthatswana as constituted in terms of the Self-Governing Territories Constitution Act 21 of 1971, which gave direct recognition to the authority of traditional leaders in the Legislative Assembly (Khunou, 2009: 93).

Chief Mangope became its president. Chapter 1 of the Republic of Bophuthatswana Constitution Act 18 of 1977 reflected Bophuthatswana as a sovereign independent state and a republic, which accepted the principles of democracy and an economy based on private and communal ownership, as well as free enterprise. Section 56 (1) of the Republic of Bophuthatswana Constitution Act 18 of 1977, confirmed the status of chiefs and headmen. Bophuthatswana Constitution Act 18 of 1977, provided for the retention of the personal status of traditional leaders in Bophuthatswana and recognised the authority of traditional leaders. Section 57 of the Bophuthatswana Constitution Act 18 of 1977 further provided that the designation of Chiefs, acting Chiefs, headmen, acting headmen and independent headmen vested in the President of Bophuthatswana. In recognising a Chief, the President was required to do so with proper observance of the law and customs of the traditional community concerned (Khunou, 2009: 93).

Bophuthatswana introduced the Bophuthatswana Traditional Authorities Act 23 of 1978, to regulate the institution of traditional leadership in Bophuthatswana. Section 19 of the Bophuthatswana Traditional Authorities Act 23 of 1978 suggested the powers, functions and roles of the traditional authorities. It terms of Section 27 of the Bophuthatswana Traditional Authorities Act 23 of 1978, traditional leaders were also made ex-officio members of the Bophuthatswana parliament. Section 39 of Traditional Authorities Act 23 of 1978, traditional leaders as members of Parliament were paid salaries or stipends. In this regard Bophuthatswana government almost placed all the traditional leaders in the centre of political bureaucratic arena. It was through this legislative measure that the independence and authority of traditional leaders were eroded and curtailed in Bophuthatswana (Khunou, 2006: 149). The reason for this assertion was that those

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traditional leaders who would not toe the line were deposed and replaced by appointed traditional leaders.

2.4.2.1.3 Venda

Venda became the third self-governing homeland in 1979 and gained its nominal independence on the 13th of September 1979 and Venda was the smallest of the four independent black states in South Africa. The instrument that propelled Venda towards independence from the Republic of South Africa was the so-called Venda National Party (VNP), under the leadership of Chief Patrick Mphephu (Musitha, 2012:41). According to Khunou (2009: 99), the VNP comprised traditional leaders the majority of whom also became cabinet ministers in the Venda Republican government. The independence was instituted by the Status of Venda Act 107 of 1979. Venda attained independence in 1979, with Chief Patrick Mphephu as its first president (Khunou, 2009: 12). The National Assembly of the defunct Republic of Venda comprised the majority of the chiefs in this region.

The Venda Tribal and Regional Councils Act 10 of 1975 regulated the institution of traditional leadership. Khunou (2006: 99) contends that the traditional leaders were manipulated by Chief Mphephu to lubricate the political wheel of the Bantustan administration of Venda. It was difficult to refer to Venda as a democratic state or homeland. The Republic of Venda Constitution Act 9 of 1979 Section 25 provided that certain traditional chiefs should be appointed to the 25 Chieftainship positions in Venda. In addition, there were two further headmen of the Gwamasenga Tribal Council, who were appointed to chieftainship on special arrangement, until they could be appointed chiefs of their areas (Musitha, 2012: 41).

2.4.2.1.4 Ciskei

Ciskei was the last independent Black state to be granted independence on the 04th of December 1980 from the South Africa government. According to Khunou (2009: 14), the territory known as the Ciskei homeland was granted self-governing status in 1972 by the white apartheid regime. Khunou (2009: 14) goes on by alluding that the Ciskei territorial authority was replaced by a Legislative Assembly. On the 05th of December 1980, the National Assembly of Ciskei chose Chief Lennox Sebe as the Executive President. Chief Lennox Sebe became the first president of the Ciskei Republic. Khunou (2006: 154) further alluded that Chief Sebe appointed a Vice President and eleven members of the Cabinet. The National Assembly consisted of 22 elected

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members, 33 nominated traditional leaders, one Paramount Chief and five members nominated by the President for their special knowledge, qualifications and experience (Khunou, 2006: 154).

Chief Sebe declared his intentions to support the idea of separate development by stating that separate development of nations had always been a characteristic of traditional African life. Sebe saw the homeland system as a way to re-establish their own traditions and customs both religiously and politically and not as a product of apartheid (Khunou, 2006: 154). The preamble of the Republic of Ciskei Constitution Act 20 of 1981 provided that the Transkei government would be of a traditional nature, with some elected representatives to its legislature from the ordinary people who were willing to be held accountable for the people of Ciskei through the Almighty God (Republic of Ciskei Constitution Act 20 of 1981).

2.4.2.2 Self-governing territories of South Africa

The Native Land Act, 1913 as stated above did not only produce independent homelands, but self-governing States, such as Gazankulu, Qwaqwa, Lebowa, KwaZulu, Kwa-Ndebele and KaNgwane. This could be viewed as the remnants of the idea of Dr. Hendrik Verwoerd who, as the Minister of Native Affairs during General D.F Malan being the Prime Minister, was in favour of the self-government of all tribal areas or homelands. According to Davenport (1987: 390), the Minister of Native Affairs, Verwoerd stated that these homelands would be administered by Pretoria at the level of Territorial Authorities. This section presents the six self-governing territories which were: Gaznkulu; KaNgwane; Lebowa; KwaNdebele; KwaZulu; and QwaQwa.

2.4.2.2.1 Gazankulu

The apartheid government through the enactment of the Promotion of Black Self-Government Act 46 of 1959 created Gazankulu as a self-governing territories. Gazankulu was a tiny homeland that was situated in the former Northern Transvaal adjoining Venda and another part of Gazankulu (which is Malamulele) with Venda area fall under Vhembe District Municipality, which falls under Limpopo Province. In February 1973, Gazankulu attained self-governing status. To Cadman (1987: 43), Ntsanwisi had consistently rejected the homeland style of independence and in 1983, Ntsanwisi cemented his stance when he met other likeminded homelands leaders to sign a declaration of intent. Cadman (1987: 101) further stated that the signatories to this document committed themselves to work ceaselessly for the establishment of the greater South Africa based on non-racialism and democracy. Furthermore, Cadman (1987:101), in 1983, Ntswanisi established Ximoxo Xa Rixaka. Ximoxo Xa Rixaka was a national cultural liberation movement.

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Ximoxo Xa Rixaka had approximately 35 000 members by December 1984. Cadman (1987: 101) pointed the following fundamental aims of Ximoxo Xa Rixaka:

- To promote the ethnic culture and interests of Gazankulu's Tshangaan/Tsonga people;
- To abolish racial discrimination; and
- To identify government created institutions through which black interests can be facilitated.

Khunou (2006: 167) contended that many traditional leaders supported Ximoxo Xa Rixaka because of its pro-Tshangaan cultural position. Ntsanwisi and his successor Nxumalo staffed the Legislative Assembly and Cabinet of Gazankulu with some of the most influential traditional leaders. Recognised traditional leaders in Gazankulu were also an integral part of the whole civil service because the government paid them for services they rendered in their tribal offices (Khunou, 2006: 167). Many traditional leaders opposed independence, thus agreeing with Ntswanisi that independence would strip the Tshangaan off their citizenship. According to Khunou (2006: 166), during the first elections of the Gazankulu homeland for the Legislative Assembly, Ntsanwisi was elected to be the first Chief Minister of Gazankulu. Ntsanwisi, the Chief Minister of Gazankulu was a professor with fairly well established credentials. Ntswanisi guided the territory through difficult circumstances and there was opposition to the homeland leaders in general and Ntswanisi was no exception (Khunou, 2006: 166).

2.4.2.2.2 KaNgwane

Many Swazi people in South Africa lived in scattered reserves in the former Eastern Transvaal and these Swazi people inhabited the areas of White River and Nelspruit (Cooper, 1985: 52). Further Cooper, (1985: 52) pointed that it was through the process of resettlement that the apartheid government heavily challenged Swazi traditional leaders and the people.

- Firstly, Swazi traditional leaders lost vast tracks of their land.
- Secondly, traditional leaders' sons who were to inherit leadership became scattered and eventually traditional leadership ended up in the wrong hands; and
- Lastly, the Swazi tribes were also broken up (Cooper, 1985: 52).

The South African government settled these people on a narrow stretch of land along the northern and western borders of Swaziland in the middle of the 1970s. The area was named KaNgwane and the Swazi people under the control of their traditional leaders owned these areas communally (Cooper, 1985: 52). Furthermore, Cooper (1985: 52) goes on by stating that in 1977, a legislative assembly was established in KaNgwane where Mabusa became the Chief Executive Councillor.

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Since its inception in 1977, the Legislative Assembly requested that the South African government grants KaNgwane a self-governing status. KaNgwane obtained self-governing status from the government of South Africa in terms of the Self-Governing Territories Constitution Act 21 of 1971 in June 1982. Seswati was made an additional official language of the homeland. An Executive Council served as a Cabinet while the Chief Executive Councillor and Executive Councillors assumed the status of a Chief Minister and Ministers respectively. Section 11 of the Self-Governing Territories Constitution Act 21 of 1971 provided for the duties, powers and functions of traditional leaders. The Chief Minister of KaNgwane, Chief Mabusa interpreted the South African government's consent to grant KaNgwane self-government as evidence of sincerity by the central government not to incorporate KaNgwane into Swaziland (Cooper, 1985: 52). The Swazi Council of Chiefs of South Africa (SCCSA), were in favour of incorporation of KaNgwane into Swaziland and vehemently opposed the idea of self-government.

2.4.2.2.3 Lebowa

Lebowa was a homeland for the North-Sotho and Pedi people. According to Khunou (2006: 161), Lebowa homeland was geographically situated in the former Northern Transvaal in what is known today to be Limpopo Province and the homeland became a self-governing territory in 1973 where Dr. Phatudi was elected to be the Chief Minister of Lebowa. Dr. Phatudi chief rival in 1973 was the prominent traditional leader known as Chief Matlala who was in favour of independence (Khunou, 2006: 161). Dr. Phatudi was not in favour of the independence for Lebowa. In 1978 Dr Phatudi was re-elected Chief Minister and his rivals for leadership were Ramusi of the Lebowa People's Party (LPP) and Chief Molapo who led the Black People's Party (BPP) (Khunou, 2006: 162). Traditional leaders in Lebowa did not play a central role in the administration of the government of Lebowa. Chief Matlola who supported the idea of independence did not succeed in his endeavours to lead Lebowa into independence. The first capital of Lebowa was Seshego. Seshego was initially built as a dormitory and labour reservoir township for the then Pietersburg (which was changed to be Polokwane) (Khunou, 2006: 162).

Later, the Lebowa administration moved the capital from Seshego to Lebowakgomo. Cooper (1985: 305) is of the view that about 3888 Blacks who lived in Lebowakgomo in 1979 were civil servants and their families. Cooper (1985: 307) goes on by contending that many people were drawn from the rural areas of Lebowa to render their services to the Lebowa administration and some of the traditional leaders also left their villages to become members of the Lebowa Legislative Assembly. Other traditional leaders who were not members of the Assembly, were

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also paid by the Lebowa government for their leadership in the rural areas and this arrangement and new developments by the Lebowa administration tampered with the existence of the institution of traditional leadership (Cooper, 1985: 307). Khunou (2006: 162) on the other hand alluded that traditional leaders who were in the Legislative Assembly of the Lebowa government were placed at the centre of Bantustan politics and many of those who were paid by the government were also drawn into the government administration, thus shifting their allegiance from their people to the Bantustan authorities.

2.4.2.2.4 KwaNdebele

Cobbert and Cohen (1988: 114) are of the view that after Transkei, Bophuthatswana, Venda and Ciskei (TBVC) States had gained their independence, the Pretoria government wanted to grant another territory of Kwa-Ndebele the same status of independence. Further, Cobbert and Cohen (1988:114) affirm that the royal family of Kwa-Ndebele in Mpumalanga sided with community structures to oppose apartheid-sponsored independence in the 1980s. To Khunou (2006: 163), the South African government established KwaNdebele as a homeland for Blacks of Southern Ndebele people in the mid-1970s. When the original list of Bantustan was drawn in 1959, no provision was made for the South Ndebele. This homeland was established near Groblersdal in the former eastern Transvaal, now part of the Mpumalanga Province (Khunou, 2006:163). In 1979, a first stage Legislative Assembly was established in KwaNdebele. Its capital was Siyabuswa. In 1981, the South African government granted KwaNdebele self-government status. The Chief Minister of KwaNdebele was appointed from the ranks of traditional leaders. Between 1984 and 1986 Chief Skosana acted as the Chief Minister of the KwaNdebele homeland. After his death, the Legislative Assembly elected another traditional leader by the name of Chief Mahlangu, Chief Minister (Khunou, 2006: 163).

The South African government always justified separate development on the basis of the fact that different tribal groups must be kept separate to ensure peace and harmony. KwaNdebele, however, was the creation of a mosaic homeland consisting of different tribes (Khunou, 2006: 164). This move contradicted the key objectives of the Promotion of Black Self-Government Act. KwaNde bele was an artificial conglomeration of tribes and different pieces of land. The inevitable results of the process intended to create KwaNdebele was marred with conflicts and hostilities between different tribes. For instance, Sotho speakers and the Ndebele took up arms against each other. Traditional leaders of these two communities were also in dispute regarding the incorporation of Moutse into KwaNdebele.

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To Makanjee (1987: 62), traditional leaders of Moutse region disputed the transfer of their subjects to KwaNdebele and in a meeting which was organised by Dr Phatudi, the Chief Minister of Lebowa, Chief Mathebe of Moutse told about 3 000 people that Chief Skosana of KwaNdebele had told him that the Moutse people were now his subjects. Further, Makanjee (1987: 62), contends that the KwaNdebele proposal of amalgamating people was done for the sake of creating a homeland, which implies that the weak tribes were likely to be absorbed by the bigger ones against their wishes with the danger of imposing traditional rule on the people. Another critical issue, which became a problem for the politics of KwaNdebele was the fact that senior members of the KwaNdebele government did not call for the independence (Makanjee, 1987:62). Mbokotho, the pro-independent vigilante group was in favour of independence. Tribal traditionalists, traditional leaders, civil servants and the youth under the aegis of KwaNdebele Youth Congress (KWAYCO), however, opposed independence. Chief Mahlangu of the KwaNdebele royal family was detained outside Pretoria Supreme Court in 1987 after applying for a restraining order against the KwaNdebele police. The police outside the British Embassy in Johannesburg also detained his brother, Prince Cornelius Mahlangu, in May 1987. Both the royal kraal of Chief Nzundza and the meeting place for anti-independence were fire bombed in 1987 (Makanjee (1987: 62).

2.4.2.2.5 KwaZulu

KwaZulu as a homeland became a self-governing territory as a result of the Self-Governing Territories Constitution Act 21 of 1971. Upon the creation of this homeland, Chief Buthelezi became its Chief Minister. Anthea (1997: 23) is of the view that Chief Buthelezi was not only consistently refused independence of KwaZulu but also sought to dissuade other homeland leaders from accepting this option. That is why in 1973 Chief Buthelezi organised a conference of homelands leaders in which he encouraged other homelands leaders to reject the so called independence of their territories. Chief Buthelezi later vigorously criticised the leaders of Transkei and Bophutswana, namely Chiefs Matanzima and Mangope, for reneging the initial agreement reached in the 1973 Conference where it was agreed that leaders of the homelands should reject independence (Anthea, 1997: 23).

Anthea (1997:23) further provided that Chief Buthelezi's strategy was to become the Chief Minister of KwaZulu so that he could prevent the independence of KwaZulu and make sure that Africans would always outnumber white citizens in South Africa. Furthermore, Anthea (1997:23) explained that because of Buthelezi's strategy, the ANC supported the view that Buthelezi should

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assume traditional leadership despite the fact that his entitlement to traditional leadership was uncertain. The apartheid government confirmed Chief Buthelezi as traditional leader of the Buthelezi tribe in 1957. According to Mare and Hamilton (n.d:89), Buthelezi believed in the position of traditional leadership and its validity during his tenure of office as the Chief Minister of KwaZulu. In 1974, Chief Buthelezi launched Inkatha to demonstrate the opposition to apartheid regime. Mare and Hamilton (1993:89) further asserted that Buthelezi told traditional leaders in Ulundi in September 1977 that the institution of traditional leadership could only survive as long as it served the interests of the people, and their role in Inkatha. Chief Buthelezi rejected to accept Congress of Traditional Leaders of South Africa (CONTRALESA) in KwaZulu, which was the ally of ANC (Mare and Hamilton, n.d:89).

Besides many convoluted political problems and violence which fraught the people of KwaZulu in the 1990s, the KwaZulu government managed to consolidate the institution of traditional leaders more than any of the other homelands. Cooper, (1985: 349) shortly before the homelands were dismantled there were about 208 proclaimed tribal authorities in KwaZulu grouped under 24 regional authorities. Seven tribal court houses were completed in 1982 with 22 under construction. Buthelezi's government deepened the roots of the institution of traditional leaders but not their powers (Cooper, 1985: 349). Chief Buthelezi led traditional leaders throughout the period of homeland administration and the first ten years of democracy in South Africa and fought against the demise of institution of traditional leaders and he shaped and trimmed the institution according to his patterns and whims (Khunou, 2006: 171).

2.4.2.2.6 QwaQwa

The Self-Governing Territories Constitution Act 21 of 1971 also created the QwaQwa homeland. QwaQwa was one of the six self-governing territory for the Southern Sotho people. Like the other homelands, the architects of the policy of separate development created QwaQwa and the first Legislative Assembly was created in 1975 which consisted of traditional leaders (Cooper, 1985: 307). Further, Cooper, (1985: 541) confirms that in 1980, QwaQwa was granted self-governing status by the government of South Africa. Unlike other homelands of South Africa, QwaQwa was a very small area with limited economic resources and was comprised mainly of two tribal areas under paramount traditional leaders. These areas were the Bakwena tribal area and the Batlokwa tribal area. Both Bakwena and Batlokwa tribal areas were divided into the seven and three districts respectively with their own district traditional leaders. Chief Mopeli of Dikwankwetla Party (DP) was Chief Minister had since its creation, rejected independence (Cooper, 1985: 307).

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Chief Mopeli rejected the South Africa government's idea of a confederation of states and stated that the homeland government should rather be developed into a regional government within a federal South Africa. It is reported by Cooper *et al*., (n.d:540) that Chief Mopeli clashed with the Commissioner-General Van Rooyen over the issue of independence of QwaQwa. As it transpired the QwaQwa Commissioner-General pushed the idea of independence. Further, Cooper, (1985: 540) emphasises that while the South African government would never force QwaQwa to become independent the whole idea was that the homelands would do so and that QwaQwa would ultimately develop politically into some form of independence. According to Khunou (2006: 174), traditional leaders in QwaQwa had great powers and privileges. For example; the composition of the Legislative Assembly was biased towards them and Chief Maloka reported that in QwaQwa of the 60 members of the Legislative Assembly in the 1970s, 20 were elected and 40 nominated by tribal representatives. This arrangement counteracted democratic representation in the Legislative Assembly (Khunou, 2006: 174). Secondly, traditional leaders were paid in their capacities as 'traditional leaders'. In QwaQwa each of the 36 traditional leaders who were members of the Legislative Assemby were paid R51 536 per annum and extra R2 400 for their traditional duties (Khunou, 2011: 246). Although the traditional leaders in QwaQwa similar to other homelands were seen as puppets of the apartheid government, it is important to state that the institution of traditional leaders played a critical role in rejecting the independence of QwaQwa (Khunou, 2006: 174). In so doing, the apartheid government was unable to successfully complete its grand project of apartheid.

2.4.3 Legislative framework for traditional leaders

The new democratic South African government enacted several pieces of legislation in an attempt to transform the institution of traditional leadership. In 1994 South Africa entered a new constitutional dispensation based on democracy, equality, fundamental rights, the promotion of national unity and different with other African and international countries in accommodating the indigenous institutions of traditional leaders in its new political order when the country made its transition from minority rule to a non-racial democracy in 1994. The new constitutional dispensation culminated in the Interim Constitution of 1993. The South African White Paper on Traditional Leadership and Governance Framework, 2003 provided that the institution of traditional leadership in indigenous to South Africa and the rest of Africa and its existence predates the colonial conquest and the apartheid era (Department of Provincial and Local Government (2003). The institution of traditional leaders became alert and soon began to realise that their status, powers, functions and authority might disintegrate in the new system. According

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to Sowetan (2007), traditional leadership is supposed to be an umbrella institution because it was there before the formation of political parties and it will continue to exist long after the demise of political parties and government.

According to Tlhoaele (2012: 52), the road to democracy commenced in earnest in December 1989, when the representatives of most of the political formations gathered together and discuss the future of the Republic of South Africa in a Conference of a Democratic Future. Holomisa (2004) contends that the pressure that weighed heavily on the shoulders of the negotiators was huge and the Conference took place under a murky cloud of suspicion with no one stakeholder trusting the other. Holomisa (2004) further stressed that in spite of the tensions and stalemates punctuated by breakdowns and walkouts, the focus of the Conference remained steadfastly fixed on the proverbial political lighthouse that a free, non-racial and non-sexist South Africa as envisaged in the 1995 Freedom Charter; the 1994 Reconstruction and Development Programme (RDP) policy framework; and finally the Constitution of the Republic of South Africa, 1996. This section will futher discuss the selected legislative framework on the institution of traditional leadership from the pre 1993. These legislative framework include the Interim Constitution of the Republic of South Africa Act 200 of 1993; the Constitution of the Republic of South Africa, 1996; the Council of Traditional Leaders Act 31 of 1994; the National House of Traditional Leaders Act 10 of 1997; Provincial house of traditional leaders; White Paper on Local Government, 1998; Local Government: Municipal Structures Act 117 of 1998; Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000); the White Paper on Traditional Leadership and Governance, 2003; and the Traditional Leadership and Governance Framework Act 41 of 2003.

2.4.3.1 Interim Constitution of the Republic of South Africa Act 200 of 1993

Du Plessis and Scheepers (2000: 73) point that due to the strong participation of traditional leaders as a result of pressure by Congress of Traditional Leaders in South Africa (CONTRALESA in the negotiations leading up to the Interim Constitution of the Republic of South Africa 200 of 1993 (herein refer as the Interim Constitution, 1993) as well as the then forthcoming general elections and all existing traditional leaders were recognised in terms of the Interim Constitution, 1993. CONTRALESA commented that the democratic dispensation developed in South Africa should be developed in a manner which reflects the values of the whole community it serves. The Constitution should therefore mirror the soul of the nation and it must include all the aspirations, beliefs and values. The institutions and role of traditional leaders, which have been in existence

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as longer than a liberal democracy in the West are to be treated with respect and accordingly be integrated within the structures of national, provincial and local government.

Khunou (2006: 204) affirms that the struggles and determination of the IFP and CONTRALESA resulted in an agreements, which were included in Chapter 11 of the Interim Constitution, 1993 which provided for the recognition of all existing traditional leaders and customary law. Section 181, Chapter 11 of the Interim Constitution, 1993 provided that the constitutional provisions for the institution of traditional leaders were as follows:

(a) A traditional authority which observes a system of indigenous law and is recognised by law immediately before the commencement of this Interim Constitution, 1993, shall continue as such an authority and continue to exercise and perform the powers and functions vested in it in accordance with the applicable laws and customs, subject to any amendment or repeal of such laws and customs by a competent authority; and

(b) Indigenous law shall be subject to regulation by law.

Section 229 of the Interim Constitution, 1993 provided that the position of traditional leaders was subject to amendment and repeal and the customary law was to be regulated by the statute. Du Plessis and Scheepers (2000: 76) further postulated that all existing legislation were recognised by the Interim Constitution, 1993 and in effect, it meant that the legal chaos of the apartheid era was continued in the new dispensation. In view of this constitutional arrangement, it is unsurprising that the traditional leaders negotiated for the type of the Constitution that would respect and uphold their aspirations and powers (Khunou, 2009: 108). The Interim Constitution, 1993 provided for ex-officio status of the traditional leaders in local government structures. Section 182 of the Interim Constitution, 1993 further provided a function for traditional leadership at the local level of government. Section 184(1) of the Interim Constitution, 1993 also provided for a National Council of Traditional Leaders at national level and a Provincial House of Traditional Leaders at provincial level. The six Provincial Houses of the traditional leaders were established in terms of the legislation enacted by the provincial legislatures concerned. The National Council of Traditional Leaders was to consist of nineteen (19) elected representatives by the different Houses of Traditional Leaders. The Council of Traditional Leaders had to advise and make recommendations to national government on any matter pertaining to Traditional Authorities, indigenous law and the customs and traditions of traditional communities (Du Plessis and Scheepers, 2000: 76).

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Further, Du Plessis and Scheepers (2000: 77) maintained that the National Council of Traditional Leaders had to advise the President at his request on any matter of national interest and to comment on any parliamentary Bill pertaining to the matters referred to above. Notification of the approval or rejection of the Bill had to take place within thirty days. Parliament could not pass the Bill before a period of thirty days had elapsed. If no notification was given, parliament could proceed with the Bill (Du Plessis and Scheepers 2000: 77). According to Olivier (n.d:72) six Provincial Houses of the traditional leaders were established in terms of the legislation enacted by the provincial legislatures concerned. According to Khunou (2006: 203), these constitutional provisions were once again a victory for traditional leaders in the new democratic South Africa.

The Interim Constitution, 1993 was amended (later became the Constitution of the Republic of South Africa Second Amendment Act 44 of 1995 providing that Section 184 would only apply once the Council of Traditional Leaders was established. Section 183 provided for the establishment of Houses of Traditional Leaders in the various Provinces. Their powers, duties and functions were to advise the provincial legislatures on matters dealing with Traditional Authorities, indigenous law and the customs and traditions of traditional communities. Bills also had to be referred to the Houses and they had to notify the provincial legislature of their approval or rejection of the Bill within thirty days (Du Plessis and Scheepers 2000: 77). The legislature could, in any event, accept the Bill after thirty days without taking any proposals of the Houses into account. Section 160(3)(b) of the Interim Constitution, 1993 provided that where applicable, a provincial Constitution may provide for the institution, role, authority and status of a traditional monarch in the province and would make provision for the Tsonga and Venda monarchs in case of Vhembe District of Limpopo Province.

In 1994, South Africa entered a new constitutional dispensation based on democracy, equality, fundamental rights, the promotion of national unity and reconciliation (Khunou, 2006: 134). The new constitutional dispensation culminated in the Interim Constitution, 1993. Section 181 to183, Principle XIII of the Interim Constitution of the Republic of South Africa Act 200 of 1993 provided the role of traditional leaders. Khunou (2006: 134) further asserts that although Chapter 11 recognised and protected the institution of traditional leaders, status and role of traditional leadership according to customary law, the recognition of customary law and traditional leadership was subject to the supremacy of the Interim Constitution, 1993 and the Chapter on Fundamental Rights and the compulsory application of common and statutory law. The institution, status and role of traditional leadership according to indigenous law were recognised and protected in the Interim Constitution, 1993 in accordance with the Constitutional Principle VIII. The roles and

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functions of traditional leadership were not defined in this Principle of the Interim Constitution, 1993.

2.4.3.2 The Constitution of the Republic of South Africa, 1996

The Constitution of the Republic of South Africa, 1996 (herein refer as the Constitution, 1996), came into operation on the 04th of February 1997. The Constitution of the Republic of South Africa, 1996 is the highest law of the land. Section 2 of the Constitution, 1996 provides that the Constitution is the supreme law of the Republic; law or conduct inconsistent with it is invalid, and the obligations imposed by it must be fulfilled. Section 2 must be read with section 1 of the Constitution, 1996 which also pronounces the supremacy of the Constitution and the rule of law. If all of these principles are read together, one principle is indisputable: the Constitution is supreme and everything and everybody is subject to it. Everything and everybody: all law and conduct, all traditions, customs, perceptions, customary rules and the system of traditional rule are influenced and qualified by the Constitution, 1993 (Khunou, 2009: 109). The institution of traditional leadership is obliged to ensure full compliance with the core constitutional values of human dignity, equality, non-sexism, human rights and freedom. Any law which precedes the coming into force of the Constitution, 1993 remains binding and valid only to the extent of its constitutional consistency. The Constitution, 1996 recognises the institution of traditional leadership.

Chapter 12 of the Constitution, 1996 provides for the recognition, status and role of the institution of traditional leadership in South Africa, subject to the Constitution. This Chapter of the Constitution, 1996 devotes only two sections (Section 211; and Section 212) to matters of traditional leadership and compared to Chapter 11 of the Interim Constitution, 1993 which contained four elaborative sections (Section 181; Section 182; Section 183; and Section 184). Sections 211 and 212 of the Constitution, 1996 however recognises a role and place for traditional leadership, but it gives very little details about the future of the institution of traditional leadership putting it in the following word:

Recognition:

Section 211. (1) The institution, status and role of traditional leadership, according to customary law, are recognised, subject to the Constitution;

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(2) A traditional authority that observes a system of customary law may function subject to any applicable legislation and customs, which includes amendments to, or repeal of, that legislation or those customs; and

(3) The courts must apply customary law when that law is applicable, subject to the Constitution and any legislation that specifically deals with customary law.

Role of traditional leaders:

Section 212. (1) National legislation may provide for a role for traditional leadership as an institution at local level on matters affecting local communities.

(2) To deal with matters relating to traditional leadership, the role of traditional leaders, customary law and the customs of communities observing a system of customary law: –

(a) National or provincial legislation may provide for the establishment of house of traditional leaders; and

(b) National legislation may establish a council of traditional leaders.

The Constitution, 1996 does not assure traditional leaders powers beyond those that they exercise by virtue of their traditional role as custodians of tradition and culture; this implies that traditional leadership have no constitutionally guaranteed role in local government. The institution of traditional leadership is recognised subject to the Constitution of 1996 and is required to be compatible with the Constitution. According to Khunou (2009: 110), this constitutional provision requires the traditional leadership to change its own rules and practices not to be in conflict with the Bill of Rights. Khunou (2009: 110) further stipulates that discrimination on the ground of sex or gender would for example not be allowed and more inclusive participation in the decision-making processes will be considered. The Constitution, 1996 is a legal effort to recreate a new and democratic institution of traditional leadership in South Africa.

The Constitution, 1996 recognises and respects the cultural position of the institution of traditional leadership. However, their roles and responsibilities have not been clearly stipulated. Section 211 of the Constitution, 1996 advocates for the existence of the institution as well as the status and role of traditional leadership, and affirms that traditional authority must observe a system of customary law which must not be in conflict with any applicable legislation and customs, including

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amendments to them. Section 211 of the Constitution, 1996 also makes provision for courts to apply customary law when it is applicable, subject to the Constitution and any legislation that specifically deals with customary law. Section 212 provides a role for the institution of traditional leadership on matters affecting local communities. Section 212 of the Constitution, 1996 also allows for national and provincial legislation to provide for the establishment of Houses of Traditional Leaders. Chapter 12, of the Constitution of South Africa, 1996 Section 211 to 212 recognises the institution, status of traditional leaders and stipulates the roles of these office bearers on matters affecting local government, but unfortunately, the roles and functions of traditional leaders are not clear defined. Chapter 7, Section 152 of the Constitution, 1996 stipulates that the objects of local government which are:

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

In order to attain these objects, the machinery of local government should be organised in a way that will allow mutual deliberation and consultation of traditional leaders and other community stakeholders. Section 153(a) and (b) of the Constitution, 1996 clearly outlines the development duties of the municipalities:

- Structure and manage its administrative as well as budgeting and planning processes, to give priority to the basic needs of the community and to promote the social and economic development of the community; and
- Participate in national and provincial development programmes.

Traditional leaders were not happy about the municipalities taking the lead in development, this might be the fact of traditional leaders' inability to effect a meaningful impact in the development process, since financial resources are the responsibility of local government.

2.4.3.3 The Council of Traditional Leaders Act 10 of 1997

According to Meer and Cambell (2007: 4), prior to the final Constitution being formalised, on the 02nd of December 1994 the Council of Traditional Leaders Act 31 of 1994 was passed in order to explain the composition of the Council of Traditional Leaders, the process of election of its

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representatives and its specific powers and functions. Meer and Cambell (2007: 4) further point that in 1997 a new of the Council of Traditional Leaders Act 10 of 1997 was passed and the 1994 legislation repealed. Much confusion over the scope and degree of traditional authority remained, with traditional law and practices often coming into conflict with those of our new democracy (Meer and Cambell, 2007: 4).

Both the 1993 and 1996 Constitutions provide for the establishment of Provincial Houses and a National House of Traditional Leaders. The Council of Traditional Leaders Act 10 of 1997 was enacted on the 11th of April1997, did not come into operation. Section 2(1); and (2) of the Council of Traditional Leaders Act 10 of 1997, provides for the establishment of a Council of Traditional Leaders; and the Council comprised of three (03) nominated members of the House who are not members of Parliament or members of any provincial legislature to represent the that House on the Council. Section 7(1); and (2) of the Council of Traditional Leaders Act 10 of 1997 stipulates the composition, powers and functions of the Council of Traditional Leaders and which are:

- To promote the role of traditional leadership within a democratic constitutional dispensation;
- To enhance unity and understanding among traditional communities;
- To enhance co-operation between the Council and the various Houses with a view to addressing matters of common interest;
- May advise the national government and make recommendations relating to any of the following: Matters relating to traditional leadership; the role of traditional leaders; customary law; and the customs of communities observing a system of customary law;
- May investigate and make available information on traditional leadership, traditional authorities, customary law and customs;
- Shall, at the request of the President, advise him or her in connection with any matter referred to in this section; and
- Shall present an annual report to Parliament.

Section 9 of the Council of Traditional Leaders Act 10 of 1997 envisaged a Council with an elected Chairperson and 19 elected representatives. As a result the Council of National House of Traditional Leaders in South Africa was not elected because the Provincial Houses of Traditional Leaders were also not established at that time. The Council of Traditional Leaders Amendment Act 85 of 1998 was later amended with the Council of Traditional Leaders Act 10 of 1997 in 1998 replacing the Council of Traditional Leaders by the National House of Traditional Leaders

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(Khunou, 2006: 205). Khunou (2006: 205) further contended that the National House of Traditional Leaders Act 10 of 1997 prevented elected officials from serving in the National House of Traditional Leaders of South Africa. This restriction applied only to the National House and not to the various provincial houses.

2.4.3.4 The National House of Traditional Leaders Act 10 of 1997

Meer and Campbell (2007: 3) provided that during the initial negotiations and drafting of the Interim Constitution of the Republic of South Africa, 1993 (Act 200 of 1993) (herein refer as the Interim Constitution, 1993), the matter of the institution of traditional leadership proved to be a challenging issue. Nthai (2005: 5) noted that a middle ground had to be found between the ancient institution and the new principles of equality, representation and constitutionality. Nthai (2005: 5) further pointed that the 1993 Interim Constitution provided for limited recognition of traditional leadership and Houses of Traditional Leaders at both national, provincial and local spheres were established. This compromise laid the basis for further development and transformation of the institution. Chapter 12 of the Constitution, 1996 specifically acknowledges the institution of traditional leadership and its place and role in the system of democratic governance. The Constitution, 1996 provides for the continued authority and functioning of such leaders in accordance with traditional law, within the broader legal framework, and for traditional leaders to participate at local government sphere. Further, the Constitution, 1996 also established a Council of Traditional Leaders. The Constitution, 1996 in Chapter 12 is generally held that the Constitution of 1993 was more favourable to traditional leaders than the later final Constitution, simply due to the influence that the Congress of Traditional Leaders (CONTRALESA) had on the negotiations.

The National House of Traditional Leaders Act, 1997 (Act No. 10 of 1997) repealed the Council of Traditional Leaders Act 10 of 1997 which did not come into operation (the one that came into operation is the Council of Traditional Leaders Act, 1994 (Act No. 31 of 1994) on 02nd of December 1994). Section 4 of the National House of Traditional Leaders Act, 1997 (Act No. 10 of 1997) provides for the establishment of the National House of Traditional Leaders, and it is stipulated that the National House shall consist of members nominated as provided in Section 4. Section 3 of the National House of Traditional Leaders Act, 1997 (Act No. 10 of 1997) deals with the duration and dissolution of the National House of Traditional Leaders, and it is specified that the National House shall continue for five years after it has been constituted. The President shall have the power to summon the National House to an extra-ordinary meeting for the dispatch of urgent business during the period following its dissolution.

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Section 10 of the National House of Traditional Leaders Act, 1997 (Act No. 10 of 1997) provides for the National House of Traditional Leaders which was established and inaugurated on the 18th of April 1997 in Parliament. Section 4(1) of the National House of Traditional Leaders Act, 1997 (Act No. 10 of 1997) stipulates that the National House of Traditional Leaders consists of 18 members and each provincial House can nominate 03 members who are not members of Parliament or members of the provincial legislature. Section 9(1) of the National House of Traditional Leaders Act, 1997 (Act No. 10 of 1997) stipulates that at the first meeting of the National House a chairperson and deputy chairperson have to be elected. The National House has its meetings at the Department of Constitutional Development in Pretoria explained in Section 9(3) of the National House of Traditional Leaders Act, 1997 (Act No. 10 of 1997). Section 14 of the National House of Traditional Leaders Act, 1997 (Act No. 10 of 1997) points that a secretary for the House is appointed by the Department to assist the National Council. Section 7(1) of the National House of Traditional Leaders Act 10 of 1997 provides the following objects of the National House are:

- To promote the role of traditional leadership within a democratic constitutional dispensation;
- To enhance unity and understanding among traditional communities; and
- To enhance co-operation between the National House and various Provincial Houses with a view to addressing matters of common interest.

Section 7(2) of the National House of Traditional Leaders Act 10 of 1997 provides the following functions of the National House:

- It may advise national government and make recommendations regarding; matters relating to traditional leadership;
  - ✓ The role of traditional leaders;
  - ✓ Customary law; and
  - ✓ The customs of communities observing a system of customary law.
- It may investigate and disseminate information on the above-mentioned matters;
- At the request of the President, it has to advise him or her on any matter referred to it; and
- It has to submit an annual report to Parliament.

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2.4.3.5 Provincial house of traditional leaders

Section 212 of the Constitution, 1996 states that national legislation must provide for the role of traditional leadership as an institution at local level on matters affecting local communities. Section 212 of the Constitution, 1996 further stipulates that the legislation may provide for the establishment of a national council of traditional leaders and provincial houses of traditional leaders. Section 143(2) of the Constitution, 1996 also provides that the provincial constitutions may also provide for the institution, role, authority and status of a traditional monarch. According to the Constitution, 1996 Section 104, provinces have concurrent legislative powers with parliament regarding traditional authorities and customary law. The National Council of Traditional Leaders (now the National House of Traditional Leaders) was only established on the 18th of April 1997 after the 1996 Constitution was adopted. The Houses of Traditional leaders were instituted in North West, KwaZulu-Natal, Mpumalanga and the Free State by 1997 but problems were experienced in the Northern Province and Eastern Cape due to the various tribal groupings who could at that time not come to an agreement on representation in the Houses (Du Plessis and Scheepers, 2000: 22). The White Paper on Local Government, 1998, gives traditional leaders powers to attend and participate in municipal local council meetings, and to advise councils on the needs of their communities.

According to Du Plessis and Scheepers (2000: 22), all the provinces except the Western Cape, Gauteng and the Northern Cape have established Houses of Traditional Leaders. Furthermore, Du Plessis and Scheepers (2000: 22) postulated that it is argued that there are no traditional communities in these areas, although the Griqua and Khoi also claim that they have traditional leaders. The composition of the Houses differs from province to province and for the purpose of this study the researcher discussed in detail the House of traditional leaders in Limpopo Province.

2.4.3.5.1 Eastern Cape Provincial House of Traditional Leaders

The Eastern Cape House of Traditional Leaders Act, 1996 (Act No. 1 of 1996) provides that the House is composed of 23 representatives of which 20 are male and 3 female. According to Plessis and Scheepers (2000: 22), the Department of Local Government and Traditional Affairs provides administrative support for the House. The Eastern Cape House of Traditional Leaders Act, 1996 (Act No. 1 of 1996) provides that legislation must be referred from the provincial legislature to the House and also describes how advice from the House should be dealt with. The Legislature is, however, not obliged to accept recommendations from the House (Du Plessis and Scheepers, 2000: 22).

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2.4.3.5.2 Free State Provincial the House of Traditional Leaders

In the Free State the House of Traditional Leaders Act, 1996 (Act No. 6 of 1994) determines that the House consists of 15 members, mainly traditional leaders elected from the various districts as described in the schedule to the Section 3(i) of the Free State the House of Traditional Leaders Act, 1996 (Act No. 6 of 1994).

2.4.3.5.3 KwaZulu-Natal Provincial House of Traditional Leaders

The KwaZulu-Natal House of Traditional Leaders Act, 1994 (Act No. 7 of 1994) provides that the House consists of 76 members and the executive committee has 5 members. According to Section 5(2)(a) of the KwaZulu-Natal House of Traditional Leaders Act, 1994 (Act No. 7 of 1994) consists of three representatives from each of the regional authorities, *Inkosi* of the *Amangwana* and *Amazizi* tribal authorities, one person nominated by the Ingonyama, and Section 5(2)(b) of the KwaZulu-Natal House of Traditional Leaders Act, 1994 (Act No. 7 of 1994) further provides that the traditional prime minister to the *Ingonyama* or his representative and not more than two representatives from the total number of tribes in the Province proclaimed under any other law. The KwaZulu-Natal Legislative Remuneration Act, 1994 (Act No. 2 of 1994) makes provision for the payment of salaries and allowances to members of the House of Traditional Leaders.

2.4.3.5.4 Mpumalanga Provincial House of Traditional Leaders

According to the Mpumalanga House of Traditional Leaders Act, 1994 (Act No. 4 of 1994) the House consists of 21 members from all regions and all levels and of both genders. Schedule 1 of the Mpumalanga House of Traditional Leaders Act, 1994 (Act No. 4 of 1994) stipulates that members are elected by an electoral college consisting of all traditional leaders in Mpumalanga sitting in a special meeting convened for this purpose by the speaker. The House has various committees to help it achieve its purpose. These committees are:

- Executive Committee comprising 5 members;
- Standing Committee on Recognition, Appointments, Dispute Settlement, Removal/Reinstatement of amakhosi comprising 6 members;
- Standing Committee on the Rules of Procedure/Internal Arrangement and Local Government comprising 5 members;
- Standing Committee on traditional Authorities' Accounts comprising 4 members; and
- Standing Committee on Traditional and Cultural Activities comprising 6 members.

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2.4.3.5.5 North West Provincial House of Traditional Leaders

The North West Province House of Traditional Leaders Act, 1994 (Act No. 12 of 1994) provides for the establishment of the Provincial House of Traditional Leaders. Section 3(1) of the North West Province House of Traditional Leaders Act, 1994 (Act No. 12 of 1994) stipulated that the North West House of Traditional Leaders consists of 24 members and includes two dikgosi or dikgosigadi elected by the dikgosi or dikgosigadi in each of the regions referred to in the Schedule to the North West Province House of Traditional Leaders Act, 1994 (Act No. 12 of 1994) (Du Plessis and Scheepers, n.d: 22). Four persons are appointed by the Executive Council by virtue of their expertise, experience and knowledge of indigenous law and custom of the people. Presently one of the nominated members is a woman. Section 3 of the North West Province House of Traditional Leaders Act, 1994 (Act No. 12 of 1994) describe the regions that may nominate members to the House in the Schedule to the Act. The Department of Local Government and Housing was responsible for administrative assistance to the House of Traditional Leaders. The Remuneration of Members of the House of Traditional Leaders for the North West Province was stated in section 2(a)-(c) of the North West Act, 1995 (Act No. 14 of 1995) provides for the payment of allowances to members of the North West Province House of Traditional Leaders.64 The functions of the provincial Houses of Traditional Leaders as described in the various pieces of legislation also differ.

2.4.3.5.6 Limpopo Provincial House of Traditional Leader

In terms of the Northern Province House of Traditional Leaders Act, 1994 (Act No. 6 of 1994) as amended by the Northern Transvaal House of Traditional Leaders Amendment Act, 1995 (Act No. 1 of 1995) and later called the Northern Province House of Traditional Leaders' Amendment Act 5 of 1996). According to Northern Province House of Traditional Leaders Amendment Act 5 of 1996 the total number of members may not exceed 36; it is a prerequisite that the members must be fairly and reasonably representative of the districts established in terms of Proc 51 of 1995.In the Northern Province (now being called Limpopo Province) the Northern Province. House of Traditional Leaders Amendment Act 5 of 1996 provided that the House consists of 36 traditional leaders and of the 36, two are women. The Department of Local Government and Traditional Affairs assists the House in administrative matters. The House in turn assists the Department in, for example, solving chieftainship disputes.

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In 2005, the Limpopo House of Traditional Leaders Act 5 of 2005 was enacted and as the traditional authority is part of the community, it occupies a higher status, both as the custodian of values and customers. According to Musitha (2012: 58), the Limpopo Provincial House of Traditional Leaders may be assumed to be an association of traditional leaders, which addresses matters that affect them collectively.

(a) The composition, powers, functions and duties of the Limpopo provincial house of Traditional Leaders

In terms of the South African Constitution, 1996, traditional leaders are recognised and they are represented at national level thorough the National House of Traditional Leaders, and at provincial level through Provincial House of Traditional Leaders. The White Paper on Local Government, 1998, also provides that traditional leaders have powers to attend and participate in municipal local council meetings, and to advise councils on the needs of their communities. The Limpopo Houses of Traditional Leaders Act 5 of 2005 gives powers to the Provincial House of Traditional Leaders to advise and propose to the Provincial Legislature or Provincial Government on matters relating to traditional councils, indigenous law or traditions, and the customs of traditional communities within the Province (Beall, Mkhize, and Vawda, 2005: 5). Beall *et al*., (2005: 5) further confirms that the Provincial House also makes inputs into Bills on roles that affect them also execute any functions conferred on them by law.

Furthermore, Beall *et al*., (2005: 5), stresses that although traditional authority is part of the community, it occupies a higher status, both as the custodian of values and customers, and as provided for in the Limpopo House of Traditional Leaders Act 5 of 2005. Beall *et al*., (2005: 5) suggested that there must be a partnership between elected leadership and traditional authority, so that the two must necessarily be equal before the law. Traditional and elected leaders must, therefore, both promote social and economic development. While politicians are sent to office by a popular vote, traditional leaders who represent traditional authorities occupy office by way of hereditary means (Beall *et al*., 2005:5). Nevertheless, they depend on government resources for their survival.

According to Musitha (2012: 59), the Limpopo Provincial House of Traditional Leaders (LPHTL) is entitled to advise and make proposals to the Provincial Legislature or Provincial Government in respect of matters relating to traditional councils, indigenous law, or the traditions and customs of traditional communities within the Province. Further, Musitha (2012: 59) points that the Limpopo Provincial House of Traditional Leaders must also discuss any Provincial Bill that pertains to

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traditional authorities, indigenous law, or to such traditions and customs, before they can be taken to the speaker of Provincial Legislature for tabling before the legislature. Limpopo Provincial House of Traditional Leaders can also perform any function referred to them by way of any legislation. The Provincial House of Traditional comprises 36 members. It has an Executive Committee of six members (Limpopo Houses of Traditional Leaders, Act No. 5 of 2005. Chapter 3 of the Limpopo House of Traditional Leaders Act 5 of 2005 has established six regions, namely: Vhembe, Mopani, Sekhukhune, Capricorn, Waterberg and Bohlabela (which has since been transferred to Mpumalanga).

- **Vhembe Local House of Traditional Leaders**

The Vhembe Local House of Traditional Leaders is made up of 14 part-time members and the management is made up of the chairperson and the deputy chairperson.

- **Mopani Local House of Traditional Leaders**

The Mopani Local House of Traditional Leaders comprises 10 members who are part-time. The management is composed of the chairperson and his deputy chairperson.

- **Sekhukhune Local House of Traditional Leaders**

The Sekhukhune Local House of Traditional Leaders is the biggest, as it is composed of 20 members, who are all part-time. The management falls under the chairperson and the deputy.

- **Capricorn Local House of Traditional Leaders**

The Capricorn Local House of Traditional Leaders has 10 members, who are all part-time and the management falls under the chairperson and the deputy.

- **Waterberg Local House of Traditional Leaders**

The Waterberg House of Traditional Leaders is made up of nine members, who are all part-time (Limpopo Houses of Traditional Leaders Act 5 of 2005. Therefore, in total, the province has 63 members in its House.

2.4.3.6 White Paper on Local Government, 1998

The White Paper on Local Government, 1998 provided for the role of traditional leaders and those of elected local government. The White Paper on Local Government, 1998 lists such functions as follows: Traditional leaders should act as head of the traditional authority, and as such exercising limited legislative power and certain executive and administrative powers; they should also preside over customary law courts and maintaining law and order; they must consult with

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traditional communities through *imbizo/xividzo*; they should also assist members of the community in their dealings with the State; they should advise government on traditional affairs, through the houses of traditional leaders; they must convene meetings to consult with communities on needs and priorities, and to provide information; traditional leaders should be the spokespersons for their communities; and traditional leaders should continue to be the custodians and protectors of the community's customs and general welfare (White Paper on Local Government 1998: 75-76).

The White Paper on Local Government, 1998, also includes the roles in the development of the local area and community. Traditional leaders should make recommendations on land allocation and the settling of land disputes, lobbying government and other agencies for the development of their areas, to ensure that the traditional community participates in decisions on development and contributes to development costs. Traditional leaders should also make recommendations to authorities on trading licenses in their areas. The White Paper on Local Government, 1998 envisaged a co-operative model for rural local governance.

2.4.3.7 Local Government: Municipal Structures Act 117 of 1998

The Local Government: Municipal Structures Act 117 of 1998, Section 81 requires the traditional leaders who represent traditional authorities to be identified and also required to attend and participate in municipal councils, as ex-officio members in the South African local government structures. The Municipal Structures Act 117 of 1998, Section 81, Subsection 3, declares 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. The South African government argued that the involvement and participation of the traditional leaders in the local municipal councils would accord them an opportunity to actively participate in municipal processes on issues that fundamentally affect their communities.

2.4.3.8 Local Government: Municipal Systems Act 32 of 2000

The Local Government: Municipal Systems Act 32 of 2000 Chapter 2, Section 4, Sub-sections 2 states the duties of municipal council. The Municipal Systems Act 32 of 2000, Chapter 4, Section 17(2)(d) states that consultative sessions with locally recognised community organizations and, where appropriate, traditional authorities must be held. The Municipal Systems Act 32 of 2000, Chapter 4, Section 17(2) further emphasised that a municipality must develop a culture of

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municipal governance that complements formal representative government, with a system of participatory governance. The Constitution of the Republic of South Africa, 1996 and the Municipal Systems Act 32 of 2000 failed to address the roles and responsibilities of traditional leaders in the new democratic political dispensation clearly. Traditional leaders were not happy about councillors taking the lead in development, this is due to traditional leaders' inability to effect a meaningful impact in the development process, since financial resources are the responsibility of local government.

2.4.3.9 The White Paper on Traditional Leadership and Governance, 2003

The White Paper on Local Government, 1998 recognised that the issue of traditional leadership required a separate White Paper that would deal with all the issues relating to the institution comprehensively. This recognition, together with the need identified in the Constitution, 1996 for legislation on traditional leadership, gave rise to the drafting of a comprehensive White Paper on Traditional Leadership and Governance of 2003. The White Paper on Traditional Leadership and Governance of 2003 therefore, represents an important milestone that would guide the transformation of the institution of traditional leadership, and bring about good governance and stability in rural areas.

The main purpose of this White Paper on Traditional Leadership and Governance of 2003 was to set out a framework that would inform legislation on the definition of the place and role of the institution of traditional leadership within the new system of democratic governance. The intention was that the legislation would transform the institution of traditional leadership to be in line with the constitutional imperatives, and at the same time restore the integrity and legitimacy of the institution of traditional leadership in accordance with customary law practices. The institution of traditional leaders is expected to play similar roles at both the provincial and district levels. Additionally, at a local level, traditional councils as established by custom should promote cooperative relations with local municipalities. The institution of traditional leadership should also participate in Municipal Ward Committees and continue to participate in Municipal Councils as prescribed by Section 81 of the Local Government: Municipal Structures Act 117 of 1998. The WPTLG (2003: 36) provides that the Traditional Councils are expected to perform the following functions:

- Supporting municipalities in facilitating community involvement in development planning processes;
- Communicating community needs to municipalities and other spheres of government;

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- Recommending appropriate interventions to government to bring about development and service delivery;
- Participating in the development programmes of municipalities and other spheres of government.
- Traditional councils may also enter into partnerships and service delivery agreements with any sphere of government, to promote sustainable development.

2.4.3.10 Traditional Leadership and Governance Framework Act, 2003

The White Paper on Traditional Leadership and Governance (WPTLG), 2003 resulted in the passing of the Traditional Leadership and Governance Framework Act (TLGFA) 41 of 2003. The TLGFA, 2003 (Act 41 of 2003) provides for the recognition of traditional communities, the establishment and recognition of traditional councils, a statutory framework for leadership positions within the institution of traditional leadership, the recognition of traditional leaders and under certain circumstances their removal from office, the functions and roles of traditional leaders, the resolution of disputes, and the establishment of a Commission on Traditional Leadership Disputes and Claims, a code of conduct for Traditional Leaders, and the amendments to the Remuneration of Public Office Bearers Act 20 of 1998. The TLGFA, 2003 (Act 41 of 2003) has seven chapters and each chapter focuses on a specific provision of the Act (TLGFA, 2003:8).

The TLGFA Act 41 of 2003) provides for a community to be recognised as a traditional community provided it is subject to a system of traditional leadership in terms of that community's customs, and if it observes a system of customary law. The Premier of a province may then recognise a community as a traditional community, taking into consideration the applicable guidelines and processes as stipulated in the TLGFA, 2003 (Act 41 of 2003). Following the recognition, a traditional community must transform and adapt customary law and customs relevant to the application of the TLGFA, 2003 (Act 41 of 2003), so as to comply with the relevant principles contained in the Bill of Rights in the Constitution, 1996. Once the Premier has recognised a traditional community, the traditional community must establish a Traditional Council in line with the principles set out in provincial legislation. A Traditional Council may have no more than 30 members, at least a third of the members must be women, and the Council should be comprised of traditional leaders selected by the senior traditional leader concerned as well as 40% of democratically elected members. The Premier must recognise a Traditional Council for that particular community, and may determine a lower threshold where the number of women to participate in the council is insufficient (TLGFA, 2003:8).

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The Traditional Leadership and Governance Framework Act (TLGFA), 2003 (Act 41 of 2003), Chapter 5, elaborates on the functions and roles of traditional leaders as it relates to municipal level. The TLGFA, 2003 (Act No. 41 of 2003) provides an opportunity for municipalities and traditional leaders to work together in the spirit of cooperative governance. The TLGFA, 2003 (Act No. 41 of 2003) further suggests that traditional leaders primarily play a supportive role to the municipalities and is, in turn, one of the key stakeholders that municipalities should consult in accordance with the principles of an Integrated Development Plan (IDP). Community development is one of the key functions for traditional leaders; this could include economic development, social development through the support of customs and social cohesion as well as improved service delivery.

2.5 THE EVOLUTION OF TRADITIONAL LEADERSHIP IN SELECTED SOUTHERN AFRICAN DEVELOPMENT COMMUNITY COUNTRIES

The previous section discuss the overview of evolution of legislative framework for traditional leadership in South Africa. The previous section presents the overview of traditional leadership. This section will present the development of traditional leadership in selected Southern African Development Community (SADC) countries during the pre-colonial period; the colonial period and the post- independence period which are Namibia; Botswana; and Zimbabwe. The history of traditional leadership is comparable throughout the Southern African Development Community (SADC) region. The SADC countries such as Namibia, Botswana, South Africa, and Zimbabwe had to deal with the subject of traditional leadership in their post-independence governments.

2.5.1 The institution of traditional leadership in Namibia

This section will present the development of the institution of traditional leadership in Namibia as a selected Southern African Development Community (SADC) country and the discussion will focus on the three phases of government, during the pre-colonial period; the colonial period and the post- independence period.

2.5.1.1 The pre-colonial period of Namibia

Keulder (1998: 34) pointed that most communities in Namibia were governed by Kings with the assistance of Chiefs prior to colonial occupation. The authority of Kings was hereditary, and was vested with almost all political, economic and social power. Further, Keulder (1998: 34) stresses that in most parts of Namibia, the Kings were assisted by Chiefs, who were then assisted by senior headmen, who were in charge of districts and, together with the Chiefs, formed the

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government. In most areas headmen were selected by their subjects or appointed by the Chief to represent their interests. Another level of authority known as sub-headmen, was created, notably in Ovambo, and the sub-headmen were in charge of wards. Their main function was to advise the senior headmen. In some groups, for example the Herero, the Paramount Chief appointed the Chiefs, who in turn appointed some of the headmen (Keulder, 1998: 34-35).

Fife (1998: 35) provides that as the legislators and policy makers of their communities, the Chiefs and their subordinate headmen were responsible for the following functions: allocation of land, defence, peace and order, co-ordination of agricultural activities, and the general progress of the group, including looking after the poor. In most cases their authority was absolute, and the use of their powers was not always selfless. Further, Fife (1998: 35) contends that the Chiefs constituted the political and economic elite, and their political status and material well-being rather than the well-being of the group were often the driving force behind their decision making. Khanyisa (2010: 20) alludes that the Chiefs rules of governance largely constituted the basis of the moral economy, which is a characteristic of traditional communities. The moral economy was characterised by the almost complete absence of a monetary currency in the daily interaction of community members.

Furthermore, Fife (1998: 37) states that transfers of goods and services were done in kind, and the larger community formed a social safety net that secured the survival of individuals and families alike. The practice of *mafisa*, which was more prevalent amongst the Lozi-speaking people, is a good example of how the moral economy operated. According to this practice, any member or family in a community whose livestock had been depleted through sickness or drought could ask for animals on *mafisa* from the rest of the community. The member affected should undertake to look after them for an agreed period (Fife, 1998: 37). When this time had expired, the original animals were returned to the owners, and the caretaker kept most of the offspring born during his or her period of caretaking. According to Beall, Mkhize and Vawda (2005: 36), colonialism and other forces of modernity did not only disrupt and destroy most of the moral economy, but they undermined the social and political authority of traditional leaders. Colonialism and other forces of modernity changed the role of many leaders from guardian of the well-being of their society to colonial bureaucrat.

2.5.1.2 The colonial period of Namibia

Namibia was colonised by Germany from 1884 until 1914, and South Africa took over from 1915 to 1989. Keulder (1998: 35) points that the German control in Namibia was mainly concentrated in the areas south of the Police Zone, which is where the German administrative structures were

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established. The areas north of the Police Zone were left in the hands of existing traditional authorities. According to Du Pisani (1986: 24), the first attempt at local government in German's South West Africa renamed Namibia after 1989, was the establishment of Advisory Councils in 1904. These councils were made up of nominated members of the various sections of the German community. Furthermore, Du Pisani (1986: 24) emphasised that in 1909 further developments in the administration were made, with the introduction of a three-tier local government structure for the whites. The first level was the municipal councils, responsible for the normal municipal functions; the second level was the district councils, with functions similar to those of the municipal councils, but for areas outside of their boundaries; and the third level was the territorial council. The territorial council was an advisory body for the governor, with some legal status to change and modify his decisions (Du Pisani, 1986: 24). Keulder (1998: 37-38) is of the view that in 1914 the functions of this body were expanded to include public health, agriculture, roads, irrigation, wildlife and black labour. Keulder (1998: 37-38) further alluded that the overall aim of the administrative structures was to reinforce and secure the supremacy of German interests; as a result, the relationship between the German rulers and the traditional authorities has a conflict and designed to undermine the authority of traditional authorities.

Furthermore, Keulder (1998: 38) asserts that, the German administration intervened in the affairs of the indigenous population using the so-called protection treaties and these treaties were often used to play traditional leaders off against one another in a classic colonial policy of divide-and-rule. Du Pisani (1986: 25) contends that one other mechanism used for direct interference in the traditional power configurations was the land policy formulated in 1892. Further, Du Pisani (1986: 25) affirms that the main aim of the land policy was to expropriate tribal land for white settlers, and to resettle the indigenous population in native reserves. Oomen (2005: 38-39) is on the view that during the expropriation, one traditional authority was used, together with the military power of the Germans, to destroy another. Keulder (1998: 39) on the other hand confirms that the expropriation of tribal land and restrictive legislation led to a serious decline in stock levels, and exacerbated the conditions of absolute poverty in the tribal areas. The theft of land and stock resulted in the Herero and Nama revolts of 1904 to 1907, when the traditional leaders of these groups mustered their military strength to overthrow the colonial power. However, owing to their failure to co-ordinate their efforts, the uprising failed. After the revolts, the German administration introduced native commissioners to deal with the rising black discontent. One of their functions was the administration of black contract workers, mainly on white farms (Keulder, 1998: 40). In addition, Keulder (1998: 40) pointed that when the German colonial rule ended in 1914, a set of

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trends had emerged that continued to grow, and gathered force under South African rule and these trends were:

- Direct intervention in the traditional power configurations to ensure effective control over the indigenous population with the aid of sympathetic traditional leaders;
- The co-option of traditional leaders into administrative structures to enhance the legitimacy of the structures; and
- The use of coercion and legislation to secure the dominance of modern state structures over traditional ones (Keulder, 1998: 40).

These trends effectively placed many of the traditional leaders on the side of the colonial power, and as a result they were alienated from their grassroots support base (Keulder, 1998: 40). This to some extent, forced traditional leaders to accept deeper involvement in the then government administration. This caused discontent and conflict between traditional leaders, the youth, churches, progressive political parties, and the migrant workers. The discontent was carried into independent Namibia, resulting in a complete distrust of traditional leaders and a subsequent reduction in their powers.

2.5.1.3 The post- independence period of Namibia

Namibia's independence was never too long instead was short. The Namibian Constitution Act 34 of 1998 was drafted in a matter of weeks, and there was little consultation with groups outside the political parties. Keulder (1998: 53) points that during the drafting of the Namibian Constitution Act 34 of 1998, the indigenous interest groups such as traditional leaders were not consulted. As a result, their interests were not reflected in the Constitution, except in Article 102 (5) of the Constitution of the Republic of Namibia Act 34 of 1998, which stipulated that there shall be a Council of Traditional Leaders to be established in terms of an Act of Parliament in order to advise the President on the control and utilisation of communal land and on all such matters as may be referred to it by the President for advice.

After independence, the traditional courts lost their former criminal jurisdiction, but retained presiding over the civil cases (Du Pisani, 1986: 50). Traditional courts were not part of the legal system of Namibia to the same extent as the Lekgotla is in Botswana. Mahlangeni (2005: 65) provides that the tribal police were also disbanded, and traditional leaders lost their powers of detention. Mahlangeni (2005: 65) further states that the only other way in which traditional authorities could become part of the political configuration as set out in the Constitution was if

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they were to be constituted as a form of local authority. The Traditional Authorities Act, 1995 (Act No. 17 of 1995) excluded traditional leaders from political office, thereby reducing their traditional and colonial status from that of political leaders to that of cultural agents.

2.5.2 The institution of traditional leadership in Botswana

The development of the institution of traditional leadership in Botswana as a selected Southern African Development Community (SADC) country will be discussed and the discussion will focus on the three phases of government, during the pre-colonial period; the colonial period and the post- independence period.

2.5.2.1 The pre-colonial period of Botswana

The most important political institution in pre-colonial Botswana was that of Kingship. The Paramount Chief (or King) had political, economic, legal, religious and symbolic authority. He was assisted by senior advisors (*Bagakolodi*) and ward headmen in the execution of his tasks. The social control of the tribe was administered through the *Kgotla* (gathering close to the Chief's house where formal announcements were made) (Keulder, 1998: 96). Even though its powers were only advisory, the *Kgotla* played a key role in generating consensus for proposed actions. Schapera (1982: 91) states that the tribe was usually divided into clusters of a few families which were run by a headman with whom in most cases the families were directly related by birth or marriage. Each cluster constituted an administrative unit, the ward, and had its own *Kgotla*. Furthermore, Schapera (1982: 91) provides that the headman was responsible to the Chief for the activities in his ward, and together with the other headmen, made up the Chief's advisory council.

According to Good (1992: 70), the Chiefs' control of the means of production, such as; land, labour and cattle and the Chief would make them the dominant class in pre-colonial times, with the authority to manage and extract resources and accumulate wealth. As time went by, an advanced tribute system developed, with commoners linked to the Chiefs, and with the serfs subservient to them. Further, Good (1992: 70) pointed out that a large settlements were then established with a growing state apparatus, and new lands were given to the commoners, while their original inhabitants (such as the Basarwa or San and Bakgalagadi tribes) were incorporated as serfs. This new social stratification based on dominance and servitude required an expansion of bureaucratic structures for social control to be maintained.

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Furthermore, Good (1992: 40) emphasises that the overseers were appointed as supervisors of subordinate tribes. In addition, Good (1992: 40) provide that King Khama III instituted commissioners to administer the areas in which they resided. Along the northern and southern borders of Bamangwato territory, boundary watchmen were employed to monitor developments. Together with the expansion of the grazing land, the royal cattle posts were moved to these strategic areas and the functions of the boundary watchmen increased. What emerged was in fact a tribal bureaucracy with a clear hierarchy and line of command (Good, 1992: 40).

2.5.2.2 The colonial period of Botswana

Colonialism in Botswana occurred entirely through concessions rather than conquest (Keulder, 1998: 99). The Bechuanaland Protectorate was economically unattractive and did not invite wholesale domination by the Europeans (Keulder, 1998: 99). Therefore, the European occupation of Botswana was unique in that traditional leaders gave full consent to colonisation by the British, as they feared a worse subjugation by the Boers from South Africa (Keulder, 1998: 99). The occupation of Botswana was less violent than that of Namibia and Zimbabwe, with fewer clashes between the indigenous people and the newcomers. The transformation to independence was consequently relatively smooth and peaceful.

According to Picard (1987: 27), the Bechuanaland Protectorate came into being in 1885, following an informal relationship that began in 1880 between the British rulers in Cape Town and the traditional leaders. From the outset it was British policy not to interfere unnecessarily in the tribal administration. Picard (1987: 27) further affirms that the primary motive of the colonisers was to protect a territory which was economically unattractive, therefore there was no real need for them to directly monopolise social control. A system of parallel rule was then developed. Under this system the colonial government regulated the affairs of the European population, while the tribal authorities managed tribal affairs with very little interference. During colonial period in Botswana, a magistrates operated as a link between the colonial government and the traditional leaders (Picard, 1987: 27).

Oomen (2005: 100) is on the view that although it was the intention of the British not to interfere in the traditional system, frequent interference did occur. In support from the abovementioned, Picard (1987: 37) states that the Order in Council of 1891 established the Resident High Commissioner as the legislative authority in the protectorate, and vested in him the administration of justice, the raising of revenue, and the responsibility for the general order and good governance of all people in the territory. The Resident High Commissioner was also empowered to depose

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Chiefs when this was considered necessary. Oomen (2005: 101) asserts that the High Commissioner had legislative powers, the traditional leaders had no such powers, except the requirement to design and implement legislation on behalf of the colonial government.

2.5.2.3 The post- independence period of Botswana

According to Parsons (1990), a closer to home in Southern Africa, Botswana incorporated traditional authorities into a government system based on the Westminster model. After its victory in 1966 the Botswana Democratic Party instituted a House of Chiefs as the upper house of the legislature. Parsons (1990) further points that under the leadership of Seretse Khama, who became the first president of the Republic of Botswana and who himself was heir to the Banfwato throne, this was part of an effort to limit the power of traditional authorities, with the House of Chiefs being confined to an advisory role. Proctor (1968) emphasises that the established House of Chiefs provided a valuable means by which the government could get expert advice about tribal institutions from the chiefs who had considerable influence in the rural areas. Further, Proctor (1968) affirms that it was also hoped that their engagement in the new state structures would convince them to adapt and accept democratic rule.

Protcor (1968: 60) stresses that at the time of independence of Botswana, traditional authorities were well established as powerful role players in all aspects of rural life. Furthermore, Protcor (1968: 60) points that the tribal structures adapted well to the European influence. As a result, they survived the European rule and also maintained their legitimacy; therefore the European rulers were reluctant to abolish them. When Botswana became a Republic in early 1966, the Constitution Act No. 30 of 1966 came into effect in September 1966 with the provision for the House of Chiefs, which would consist of eight ex-officio members; four elected members and four special members. The condition contained in Article 80(1) of the Constitution, 1966 was that all the Chiefs had to abstain from involvement in active party politics for at least five years prior to their election to the House of Chiefs. Keulder (1998: 111) contends that the established House of Chiefs had no capacity to make laws, as this was the right vested in the democratically elected parliament. Even though the Chiefs expressed their dissatisfaction with this arrangement, not much was done to address the situation. As a result, the restricted powers of Chiefs remained a serious concern in postcolonial Botswana (Keulder, 1998: 111). The fundamental problem was that their advice in the form of proposed amendments to draft legislation did not have to be acted upon by parliament. However, the strength of traditional authorities in Botswana at the time of independence created conflict with the local government structures. Vengroff (1985: 113)

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postulated that the traditional leaders were reluctant to surrender their powers and influence to the new structures, and the relationship between the two remained quarrelsome.

Vengroff (1985: 113) emphasises that after independence the traditional authorities lost many of their powers to the District Councils and land boards. However, some years later, people still seem to pledge their loyalty to the Chief rather than the Municipal Council. According to the Botswana Constitution, 1966 as Amended, the House of Chiefs is made up of 15 members, 8 representatives from the 8 principal tribes of Botswana, 4 members elected by sub-Chiefdoms and 3 specially elected members.

2.5.3 The institution of traditional leadership in Zimbabwe

In this section, the development of the institution of traditional leadership in Namibia as a selected Southern African Development Community (SADC) country and the discussion will focus on the three phases of government, during the pre-colonial period; the colonial period and the post-independence period will be discussed below.

2.5.3.1 The pre-colonial period of Zimbabwe

Garbett (1976: 142) points that the Zimbabwean two main political entities before the arrival of the Europeans were the Matebele (which now are called Ndebele) and Shona Kingdoms. Garbett (1976: 142) further stipulates that the Shona nation was made up of the Hera, Rozwi, Njanja, Dzete and Nobvu tribes. Patrilineal ancestry was the basis of the political, administrative, religious and social systems of these people. Each clan had a common ancestor who united its members, and from whose name the hereditary title of the Chief was derived. The Shona people were politically organised in relatively autonomous Chiefdoms and the Shona people were usually subdivided into wards made up of several scattered villages and controlled by a headman (Garbett, 1976: 142). Shona Chiefs were entitled to tributes, which included leopard skins, the hearts of all lions killed, women and youths captured as slaves during raids, and labour. The Shona people ruled with the help of advisors and councillors, and received further advice from ward and village headmen and senior family members. Ward headmen, who were responsible for a number of villages making up a ward, heard important cases referred to them by village headmen. Serious allegations of murder, arson, witchcraft and offences against the Chief were generally heard by the Chief himself (Garbett, 1976: 144). The Chief's court was open to outsiders, and his role was that of adjudicator rather than punisher.

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Unlike the loose system of independent Chiefdoms found among the Shona, the Ndebele were organised into a strongly centralised Kingdom (Keulder, 1998: 145). Within it, the King had great power and full control of land and cattle. The King was also the commander of a powerful and well-trained army and supreme judge. As a ruler he was assisted by three great councillors and two councils. Keulder (1998: 145) points that one council consisted of the headmen and represented the interests of the commoners, and the other consisted of important kinsmen of the King and represented the interests of the royalty. The control by the King over various substructures was facilitated by the Queens' settlements. These were small independent courts run by the wives of the King and his daughters, who married important leaders in the regiments. They were an important source of information for the King as he travelled through his domain (Keulder, 1998:145). Garbett (1976: 115) asserts that the Ndebele kingdom was geared to military conquest. Raids for cattle, grain and slave capturing were frequent. Various non-Ndebele groups were conquered and incorporated into the Ndebele kingdom. Garbett (1976: 115) further alluded that the Ndebele raids disrupted the Shona political system, which was much more loosely organised and less prepared for military conquest and self-defence.

2.5.3.2 The colonial period of Zimbabwe

According to Keulder (1998: 154-155), the colonial rule in Zimbabwe, as elsewhere on the continent, destroyed large parts of the pre-colonial system of governance, through war and through imposing a repressive modern administration on the indigenous population. In Zimbabwe, the war against Lobengula resulted in the dismantling of the well-organised administration of the Matabele (Ndebele) Kingdom (Keulder, 1998: 154-155). Thereafter, the colonial administration systematically intervened in what remained of the pre-colonial order as it extended its social and political control over the African people. Keulder (1998: 154-155) further affirms that the number of traditional leaders was reduced, they lost their status and power, and the traditional mode of life was severely disrupted. However, the colonial administration relied on the traditional leaders to maintain social control. By enlisting and appointing African leaders, the colonial administration hoped to exercise authority over the African society.

2.5.3.3 The post- independence period of Zimbabwe

After independence, traditional leaders lost almost all the powers they had received from the colonial rulers. Holomisa (2004: 13) points that the new democratic state embarked on a strategy to monopolise social control, traditional leaders were replaced either by popularly elected officials or by government-appointed leaders and this was in line with the government's avowed socialist

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principles. Keulder (1998: 202) points that the modern state took control of the administrative and legal structures, thereby achieving victory over the traditional forms of government. However, Keulder (1998: 202) further stresses that the state was weak at the local level, and struggled to remain the sole supplier of survival strategies to the peasants and to compensate this, it had to fall back on traditional leaders to enhance its ability to provide efficient legal services. Although the institution of traditional leadership was extremely weak immediately after independence, it appears that it was not totally without influence.

Furthermore, Keulder (1998: 202) the popular election of traditional leaders to village courts suggests that in certain areas, at least, they had the support of the local rural population. The government of Zimbabwe has since fully restored the powers of traditional leaders in local government and land administration, allocation and redistribution. Holomisa (2004: 13) provides that traditional leaders are the greatest supporters of President Robert Mugabe's land redistribution programme. The land that was historically theirs and that of their people before colonialism is restored to them at no cost. Further, Holomisa (2004: 13) affirms that traditional leaders also play a leading role in the land allocation committees, as well as identifying families which deserve land.

2.5.4 The history of traditional leadership in South Africa

The existence of the institution of traditional leaders is not an issue of South Africa only as many African countries have traditional leadership structures in place. It should be clear that traditional leadership in South Africa has been in existence before colonialism. According to Vorster (2002), during the pre-colonial times, various forms of government ranging from empires to tribal states were instituted. The head of the tribe, which in today's understanding as the king, was the highest of the hierarchy followed by his subordinate chiefs then the headmen. Bennet (1995) is of the view that after these traditional leaders' heads follows patriarchal heads of households. This indicates that traditional leaders have always been patriarchal with sovereign powers. Traditional leaders however lost their sovereignty after colonisation as they were transformed sometimes unwillingly and into government functionaries.

In rural areas, Van Kessel and Oomen (1997) argue that local governance was greatly reshaped by the Bantu Authorities Act of 1951. For them, the aim of this Act was to create some form of self-governing of Bantustans, which would ultimately lead to their independence. This is where the problem began because power was now rested with the compliant chiefs who were dependent on the salaries paid by the Department of Native Affairs. According to Van Kessel and Oomen

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(1997), this was the period where traditional authorities were no longer accountable to their subjects but to the department. Further, Van Kessel and Oomen (1997) argued that the powers of traditional authorities were increased but their legitimacy was being eroded. Legitimacy could have been easily eroded during that period because popular leaders were those who could comply with the Department of Native Affairs. Traditional leadership also served to accentuate the forces of tribalism as they remained dependent on colonial government patronage.

The question was how to determine which chief was authentic traditional leader rather than those who were creations of apartheid ethnographer of Bantustan regimes? This is debatable but from the above discussion, it seems safe to conclude that anyone who was willing to comply with the state could easily become a traditional leader (Ntwasa, 2005:26). Van Kessel and Oomen (1997) point that even today, traditional leaders have to comply with the requirements laid down by the Traditional Leaders and Governance Framework Act (TLGFA) Act No. 41 of 2003 that is, traditional leaders have to transform and constitute their council as per TLGFA requirements. This is an attempt by the government to democratise the institution of traditional leaders and in a way bring it in line with the constitution. This is the challenge on the side of the chiefs because if they do not comply, land administration powers could be eroded to other structures. When traditional leaders are made to comply with the modern system of governance popularity and legitimacy is usually compromised. Even during the introduction of Bantu Authority Act, traditional leaders lost their popularity. Adding to their unpopularity was their role in the implementation of the policies of betterment, which involved cattle culling and land demarcation (Van Kessel and Oomen, 1997). Having acknowledged this literature, it should be noted that not all chiefs or traditional leaders were willingly incorporated into this new dispensation.

Traditional leaders have and are still now working towards bringing back their legitimacy and take over their roles of being custodians of culture and customs. Ntwasa (2005: 26) is of the view that with the new policies being passed, it means traditional leaders have another challenge since they have to compromise their roles of becoming custodians of culture. At this stage the most compromise traditional leaders are facing with, and are likely to resist is the inclusion of women in land administration and giving them rights to acquire and use land in their own right. If traditional leaders allow that to happen, it would contradict customs and traditions, this could lead to them losing the popularity they are trying to rebuild (Ntwasa, 2005: 26). This is arguably the most important compromise traditional leaders will have to make, if democracy is to occur in rural areas.

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Even today, the social arrangement in rural areas is still patriarchal, therefore, there is a need for traditional leaders (custodians of customs) to transform towards a democratic administration and giving women rights to acquire and use land on their own right. Just like with the imposition of the Bantu Authorities Act 68 of 1951 this (compromise) will not only compromise their popularity but will change the relationships between traditional leaders and their subjects. At higher levels such as Congress of Traditional Leaders of South Africa (CONTRALESA), traditional leaders may be willing to accept the new order, but at grassroots level, where culture and customs are practised, transformation will become a challenge. This section discusses the history of traditional leadership in South Africa under the four periods of government, namely; traditional leadership before colonialism in South Africa; traditional leadership during the colonial period in South Africa, traditional leadership during apartheid period in South Africa; and traditional leadership in the new democratic South Africa.

2.5.4.1 Traditional leadership before colonialism in South Africa

Traditional leaders have already been regarded as important in African life and politics of South Africa. They were concerned with the preservation of the culture, traditions and customs, which are called value systems. Hanekom (1988: 120) in Heymans and Totemeyer (1988) perceives a value as personifying the relationship between any object, which is real or imagined, and a psychological subject. Values represent the individual's perception of what is good or bad and what is right or wrong as well as fulfilling the function of guiding an official in the fulfilment of his/her duties (Hanekom, 1977: 10). According to the White Paper on Local Government (1998: 20), culture, traditions, customs and values represented early forms of social organization and governance. Early systems of governance were characterized by traditional leadership rule in Africa and South Africa in particular. Traditional leaders were dealing with issues concerning their communities. During this period a king or chief was regarded as the father figure or head of the community or tribe. According to Mahlangeni (2005: 16), a chief was responsible for promoting the well-being of his people, peace and harmony, dispute resolution, agriculture and indigenous knowledge systems. Indigenous knowledge system is the knowledge that is unique to a particular culture or society. This system differs with the international knowledge system generated by universities, research institutions and private firms (Warren, 1991; and Flavier, 1995).

Traditional leadership is an institution that has developed over many decades in Africa. According to Ntsebeza (2001: 32), the situation is similar to the rest of African countries, the pre-colonial South African governance was led by Kings and Chiefs to whom we refer to as traditional leaders

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or traditional leadership. It is evident that before colonial rule, traditional leaders had added authority and power, and they permeated almost all the spheres of their subjects' lives. Traditional leaders had control over political functions, in which safety and security were their responsibility. Further, Ntsebeza (2001: 32) postulates that the political functions included the overall protection of the inhabitants as well as relations with people from the outside. Traditional leaders also had control over the economy; they performed economic functions such as land allocations and distribution, and they also became custodians of the land. According to Hartman (1993: 3), the king or chief is responsible for allocating land to his/her subjects as the holder of land, and has powers to impose taxes and levies. Further, Hartman (1993: 3) points the following responsibilities:

- To prevent, detect and punish criminals;
- Efficient use of labour relations;
- Eradication of weeds;
- Utilisation of water resources and supplies;
- Protection of public property, monuments and other historical objects; and
- Reporting of community matters, criminal activities and illegal occupation of land.

The literature on the institution informs us on the understanding that there are a lot of changes that took place in the roles of traditional leaders throughout the different governments. Pre-colonial South Africa was a mixture of different cultural and linguistic communities. It consisted of different African population groups with different languages, cultures and traditions, which were governed by traditional and not elected leaders. The role of traditional authorities in South Africa is controversial. The institution of traditional leadership is one of the oldest traditional institutions of governance (Khunou, 2006: vi). Furthermore, Khunou (2006: vi) stresses that during the pre-colonial era, traditional authorities constituted an important component in the traditional system of the administration of the traditional community. Traditions placed a great amount of responsibility on traditional leaders to look after the best interests of their communities. When the colonial government took over, they changed the pre-colonial form and nature of traditional authorities. These colonial governments exercised control over traditional leaders and allowed minimum independence in their traditional rule.

During the pre-colonial period, traditional leaders and traditional authorities were important institutions, which gave effect to traditional life and played an essential role in the day-to-day administration of their areas and the lives of traditional people (Khunou, 2006: 7). Pre-colonial

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traditional leadership was based on governance of the people, where a traditional leader was accountable to his subjects and the tribal land was controlled by a traditional leader (Khunou, 2009: 85). Koyana (2004) suggested that, there was a difference of opinion pertaining to the roots and origins of traditional leadership in these black groups of South Africa and elsewhere in Africa. The origins of traditional leadership were linked with God. This was a belief which traditional leaders encouraged. Koyana (2004) further points that a link between God and traditional leaders was also noted in the report of the Native Economic Commission (NEC) of 1930:

- The hereditary chief is the link between the living and the dead. He is a high priest, and with certain tribes, he may become a god during his lifetime. The reverence for the chief and his family is, therefore, a quality deeply ingrained in the Abantu.

Ntsebeza (2003: 32) goes on by stating that traditional leaders facilitated the economic, environmental and developmental matters, including the powers to collect tax. Social functions such as court decisions and implementation, judicial administration and health systems were again the responsibility of traditional leaders. Finally, traditional leaders had control over cultural functions, which included sacred and spiritual leadership, custom and tradition, and general cultural matters (Ntsebeza, 2003: 32). Zibi (1998: 6) agrees with the above statement by stating that historically, a traditional leader constituted the embodiment of all leadership functions of his community. A traditional leader was primarily a symbol of unity for his people; in other words, he was also a force of integration. A traditional leader was a religious leader, a custodian of the culture of his people, a defender of his people, and a judicial officer responsible for the maintenance of law and order (Zibi, 1998: 6).

To support these facts, it is clear that traditional leaders performed a wide range of functions and possessed far-reaching powers. There was almost no aspect of their people's lives over which they had no control. It is evident, then, that traditional leaders held the highest office in their communities. According to Hammond-Tooke (1975), the Chief is not merely the most important and most powerful member of the tribe, a traditional leader is the tribe, the embodiment of all the attitudes, emotions and values that ensure its solidarity. On the other hand Zibi (1998: 7) provides that a traditional leader is the symbol of tribal unity, and the unity within the institution of traditional leadership was further strengthened by the fact that ascendancy to leadership was a function of heredity. The customary law of succession was governed by the principle of male primogeniture, which meant that a female could not succeed (Zibi, 1998: 7). This action kept the institution of

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traditional leadership intact; however, there were succession disputes which were handled within the royal family.

This action also meant that community members, who were subjects, had little choice but to rally behind the royal household and ensure that it succeeded in its endeavours, because there would be no elections to choose a successor to the reigning traditional leader. It is only nowadays that succession disputes are handled in courts of law, for instance in the case of the Valoyi traditional community in Limpopo, where the Constitutional Court had to intervene in a case between Ms. Tinyiko Lwandhlamuni Philla Nwamitwa Shilubana and her cousin, Mr. Sidwell Nwamitwa v (case CCT03/7 [2008] ZACC9 Shilubana and others v Nwamitwa Sidwell (www.constitutionalcourt.org.za, Accessed 27 March 2017).

The case of Shilubana and others v Nwamitwa 2008 (9) BCLR 914 (CC) raised issues about the powers of the traditional authorities to develop their customs and traditions to promote gender equality in traditional leadership in accordance with the 1996 Constitution. Ms. Tinyiko Shilubana was appointed to a traditional leadership position for which she was disqualified by virtue of her gender. The Constitutional Court was called on to decide whether the Valoyi traditional community, in particular the traditional authority, has the authority to restore the position of traditional leadership to the house from which it was removed by reason of gender discrimination, even if this discrimination occurred before the 1996 Constitution came into operation. In dealing with the appeal against a decision of the Supreme Court of Appeal, substantially confirming a decision of the Pretoria High Court, the Constitutional Court found as follows: That the Valoyi traditional authority restored the traditional leadership to a woman who would have been appointed traditional leader in 1968, were it not for the fact that she was a woman. As far as lineage is concerned, the traditional leadership was also restored to the line of Hosi Fofoza (Ms. Shilubana's father) from which it was taken away on the basis that he had only a female and not a male heir. The Constitutional Court further held that the Valoyi traditional authority had authority to act on constitutional considerations in fulfilling their role in matters of traditional leadership. Their actions reflected in the appointment of Ms. Tinyiko Shilubana accordingly represented a development of customary law. The traditional authority intended to act to affirm constitutional values in traditional leadership in its community. It had the authority to do so (Khunou, 2009: 111/360).

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2.5.4.2 Traditional leadership during the colonial period in South Africa

During the colonial period African people and the settlers had a common need of a fertile soil, grass and water for survival. This was the case in the whole of Southern Africa. Settlers are defined as people who come from other countries such as Europe, and who settle in a new region that is occupied by people of different ethnic groups (American Heritage Dictionary, 2011). In South Africa, the Dutch settlers found people living in peace and harmony under their traditional leaders. The introduction of civil administration by the Dutch settlers affected traditional leadership in South Africa (Brookes, 1950: 87). In order to promote effective control of South Africa white magistrates were introduced, chiefs were allowed to rule their people in accordance with customary law, and marital law was applied to the territory. The structure of the black society was weakened by denying the chief to exercise his/her powers in a full manner. According to Hammond-Tooke (1975), black people regarded a chief as:

- The high priest, and who should be respected;
- The custodian of tribal land;
- The recognised guardian of all widows and orphans;
- The dispenser of tribal or public authority; and
- The ex-officio representative of a tribe in various matters.

The arrival of the French, Dutch, and British colonialists affected traditional leadership and its authority in South Africa (Mahlangeni, 2005: 26). The independence of most of the African tribes was lost during the colonial era. The colonialists attempted to restructure traditional leadership as an instrument of colonial rule. According to Stadler (1987), the role of traditional leaders such as chiefs and their authority were reduced after they were defeated during clashes over land and cattle. The leadership monopoly of traditional leaders changed when the colonial administrators and rulers introduced their authorities on the other hand (Khunou, 2006: 2). During the early period of colonial rule, the colonial government exercised minimal control over local administration at tribal level. The new changes and alien systems challenged the authority of traditional leaders. Khunou (2006: 2) further stipulated that the colonial governors gradually enforced their power over traditional leaders and their communities. In so doing, it appeared that traditional leaders in traditional authorities' areas became second-class rulers of their subjects and subjects of the colonial masters. In South Africa, Botswana and Lesotho, the system of indirect rule was introduced. Through this system, traditional leaders became agents of the colonial governments. These new political arrangements disrupted patterns of traditional leadership. The institution of

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traditional leaders seemed to be recognised and shaped by colonial governments to suit, adopt and promote the objectives and aims of their colonial strategies and mission.

Ntsebeza (2006: 34) confirms that South Africa is one of the many countries that fell into the colonial grasp of Britain. Similarly to other colonising experience, Britain found South Africans living under traditional leadership. Ntsebeza (2006: 34) further asserts that Britain was faced with the challenge of replacing the leadership in the land of the colonised. This challenge meant dealing with the institution of traditional leadership. The colonialists were faced with a dilemma in trying to decide how to best assume leadership of the African indigenous people and what to do with their leaders. The British came up with a policy of indirect rule, which meant that they would take over the leadership of the colonies without getting rid of traditional leadership (Ntsebeza, 2006: 34). The strategy behind the action was to find a way of dominating the lives of the indigenous people with minimal revolt. In their view, the only way of achieving this was to ensure that traditional leadership formed part of the broader colonial leadership structure. They realised that if traditional leadership was left out completely, it would not be easy to get the support of the indigenous people and to enable the colonial system to be stable and sustainable. Ntsebeza, (2003) explains the philosophy behind the indirect rule which are: the underlying belief behind indirect rule was that every system of government, if it is to be permanent and progressive, must have its roots in the framework of the indigenous society.

The British realised they could not govern the indigenous African people successfully without the use of traditional leaders because they were foreign to the African people. It is therefore understandable that the British saw traditional leadership as a critical link between themselves and the people. They saw traditional leadership as an instrument for legitimising their cause. Ntsebeza, (2003) concurs with the statement by contending that if European governments destroy, directly or indirectly, the powers of traditional rulers they will have wiped out the only voluntary basis upon which Africa can be administered. This argument depicts the intentions and attitudes of the colonialists towards the institution of traditional leadership, that the institution was seen as a strategic vehicle for the colonisers to put themselves into a position where the colonised could accept them. Khunou (2006: 3) further contends that the colonial governments enacted a considerable number of legislative measures, which influenced the structure of the traditional leadership. This legislation seemed to interfere with the traditional institution of the traditional leadership. Due to the colonial policies and laws as well as the influence of missionaries, traditional communities were introduced to the principles of Christianity and western civilisation (Khunou, 2006: 3). The institutions of traditional leadership, traditional courts and other

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indigenous institutions were gradually replaced and substituted by western structures and systems of administration.

According to Zungu (1996), the British policy of indirect rule was first introduced into Natal as early as the mid-19th century. Sir Theophilus Shepstone was one of the first colonialists in South Africa who worked steadily to impose indirect rule on the Zulus of Natal. While, Mamdani (1996: 63) stresses that the application of this policy was, at this stage, basically a trial and error exercise, as it only came into full and perfect force with the passage of the Black Administration Act 38 of 1927, after 17 years of the formation of the Union of South Africa. The Black Administration Act 38 of 1927 gave the Governor-General the power to appoint and dethrone traditional leaders as he deemed necessary, thus making him the supreme traditional leader of the land. It is apparent that the main aim of giving the Governor-General these powers over traditional leadership was to ensure that control over the institution was maintained. On the other hand, Mzala (1988: 42) affirms that for the British, this was the only way of ensuring that the institution served as a good instrument of colonial rule. The Black Administration Act 38 of 1927 had severe implications for the institution of traditional leadership because the leaders were made accountable to the colonial government. Furthermore, Mzala (1988: 42) alludes that the ultimate goal of the policy was to systematically convert the institution of traditional leadership into an extension of the colonial government in black communities.

Ntsebeza (2003: 38) confirms that traditional leaders were expected to act as the eyes and ears of the colonial government. Furthermore, Ntsebeza (2003:38) points that, a gulf was therefore created between traditional leaders and their people, as the leaders were now accounting to the colonial government and not to their people. In turn, traditional leaders became frustrated as they were aware of the fact that they had an obligation to serve their people, but at the same time the colonial government expected them to be loyal to the system (Ntsebeza, 2003: 38). This frustration is captured by Hammond-Tooke (1975: 54), in many ways the headman is in a difficult position; on the one hand he is linked by ties of Kinship and political office to the people of his location and is expected to look after their interests and well-being; on the other hand he is a paid official of the white administration, under the immediate control of the Commissioner and subject to disciplinary action if he fails to obey the latter's lawful instruction. Ntsebeza (2003: 41) emphasises that traditional leaders had tough choices to make under colonialism; the leaders who chose to remain loyal to the people were overthrown, and those who remained loyal to the government remained in their positions, but were often not on good terms with their people. These actions dealt harshly with the integrity of the institution of traditional leadership because in certain

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instances people who were appointed to replace non-compliant traditional leaders were not necessarily appointed on the basis of tradition, but on the indication of readiness to co-operate with the colonial government (Ntsebeza, 2003: 41). This eventually forced those traditional leaders who complied with the system to cross swords with their own people, as the aspirations of their people were not always in accord with the objectives of the foreign infidels.

Ayittey (1991: 41) stated that the new system created a room for some traditional leaders to abuse their power, and fertilised the ground for corruption to grow, since these actions would not threaten traditional leaders' positions as long as they did not fall out of step with the colonial government. Furthermore, Ayittey (1991: 41) contends that this conduct planted the first seeds of corrupt behaviour amongst traditional leaders, and it is still a challenge to the institution of traditional leadership in post-democratic South Africa. Ntsebeza (2003: 41) on the other hand affirms that colonialism represents the first dent to the integrity of the institution of traditional leadership, in that this was the first time that some higher authority was imposed above traditional leadership in the leadership of South African polity (an authority that corrupted and radically changed the institution of traditional leadership). Even after the introduction of the apartheid system in South Africa, the new rulers could not ignore traditional leadership.

2.5.4.3 Traditional leadership during apartheid period in South Africa

Rebirth (2000) confirms that the seeds of apartheid were sown as early as 1910, but apartheid officially became law after the then National Party won the white minority elections on 28 May 1948. Binza (2006: 498) states that the strategists in the National Party invented apartheid as a means to cement their control over the economic and social systems. Further, Binza (2006: 498) contends that the aim of apartheid was to maintain white domination while extending racial separation. Starting from the 1960s, a plan of Grand Apartheid was executed, which emphasised territorial separation and police repression. With the presentation of apartheid laws in 1948, the racial discrimination was officially institutionalised. George and Binza (2011: 6) state that race laws touched every aspect of social life, including a prohibition of marriages between non-whites and whites. It also included the sanctioning of jobs for the whites only.

In 1950, the Population Registration Act No. 30 of 1950 was introduced. The Population Registration Act No. 30 of 1950 provided that all South Africans be racially classified into one of three categories, for example: White, Black (African) and Coloured (people of mixed descent). The coloured category included major subgroups of Indians and Asians. Rebirth (2000) alludes that the classification into these categories was based on appearance, social acceptance and

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descent; for example, a black person would be a member of an African tribe or race. The Department of Home Affairs was responsible for the classification of the citizenry, and non-compliance with the race laws was dealt with very harshly. Rebirth (2000) further, points that all Blacks were required to carry passes containing fingerprints, photo and information when gaining access to non-Black areas.

On the other hand Mahlangeni (2005: 20) points that when the National Party came into power in 1948, it came up with its own policy of separate development. In Transkei, Bophuthatswana, Venda, and Ciskei; an authority was established to form a Bantu local government. There were also self-governing territories such as Lebowa, Gazankulu, KaNgwane, KwaNdebele, Qwaqwa and KwaZulu. In order to enhance good governance, these areas were divided into districts. Traditional leaders were found in these areas, which are kings, chiefs and headmen. Headmen were assisted by a council of advisors chosen from different family heads (Mahlangeni, 2005: 20). Apartheid government did not respect the institution of traditional leadership, but they demanded cooperation from it. Those traditional leaders who did not cooperate with them, were sometimes removed and replaced by others. This also contributed in creating conflict amongst traditional leaders.

The introduction of National Party's government came with racial discrimination. The government created Bantustans based on the language and culture of a particular ethnic group. Traditional leaders in these areas were no longer accountable to their communities but to the government. The government passed laws to control the institution of traditional leadership, exercised control over traditional leaders and allowed them minimal independence in their traditional role. According to Bureau for Economic Research, Co-operation and Development (BERCD), (1979), in the Republic of Venda, traditional leaders were incorporated to form the government. Chiefs and headmen became ministers of different government portfolios. They were cabinet ministers and members of parliament of the Republic of Venda on the other hand Vosloo, Kotze and Jepper (1974: 198) emphasise that traditional leaders such as the chiefs and headmen were members of the tribal authority, and they reside within the area. The chief as head of each tribal authority has powers to appoint councillors in accordance with custom. A tribal authority is headed by a chief or a headman, where there is no chief (Vosloo *et al*., 1974: 198). There were duties, functions and powers of tribal authority. Vosloo *et al*., 1974: 198) identified the following duties, functions and powers of tribal authorities:

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- Administration of the affairs of the tribes within its area;
- Giving assistance to the head in the existence of the powers, authority and functions controlled upon him;
- Promotion of the socio-economic development of the residents and communal areas;
- Making recommendations to the competent authority regarding school buildings, arable land, old age and disability grants; and
- Assisting in services like the preservation of the environment, soil erosion and reclamation and control of grazing and burning of grass.

Under the apartheid government, the institution of traditional leadership forged alliances with various political forces. In the face of these alliances the institution was subjected to the manipulations of the Nationalist government and thus as a result, traditional leaders had no choice other than to follow the governments divide and rule approach (Khan and Lootvoet, 2001: 1). In the year 1951, the Bantu Authorities Act No. 68 of 1951 was introduced. The Bantu Authorities Act 68 of 1951 provides for the establishment of Black homelands and regional authorities. The main aim was to create greater self-government in the homelands. The homelands became independent states to which each African was assigned by the government according to the record of origin (which includes Transkei, Bophuthatswana, Venda, and Ciskei). All political rights including voting rights were restricted to the designated homeland (Khanyisa, 2010: 34). The idea behind this strategy was to ensure that Blacks should become citizens of homelands, thereby losing their citizenship in South Africa and any right of involvement with the South African Parliament, which held complete hegemony over the homelands.

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Table 2.1: Apartheid and the people of South Africa

	Blacks	Whites
Population	19 Million	4.5 Million
Land Allocation	13 Percent	87 Percent
Share of National Income	<20 Percent	75 Percent
Ratio of average earnings	1	14
Minimum Taxable Income	360 Rands	750 Rands
Debtors/Population	1/44.000	1.400
Infant mortality rate	20 Percent (Urban)	2.7 Percent
Actual Expenditure on Education per Pupil	40 percent (Rural)	
Teacher/Pupil Ratio	$45	$696
	1/60	1/22

Source (Rebirth, 2000)

Table 2.1 above indicates how resources were distributed between the two types of citizenships, namely: the Blacks and white populations of South Africa. According to Mamdani (1996: 90), the colonial and apartheid regimes created two types of citizenships and the first type is referred to the people who resided in urban areas, who were regarded as true citizens; and the second type referred to the people who resided in the rural areas, who were regarded as subjects of traditional leadership. In support of the statement above, Rebirth (2000) confirms that that from 1976 to 1981, four homelands were created, an action which denationalised nine million South Africans. Africans living in the homelands needed passports to enter South Africa, thus becoming aliens in their own country.

Table 2.1 above presents an indication of the extent to which black South Africans were unfairly treated during apartheid period in South Africa. The smaller percentage which is 13% of land that was allocated to the black population was largely situated in the homelands and as a result, the apartheid government realised that the institution of traditional leadership was better positioned

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to provide leaders in the homelands to facilitate the achievement of its goals. Ntsebeza (2006: 82) clarifies that it is for this reason that the Bantu Authorities Act, 1951 (Act No. 68 of 1951) provided for the homeland governments to be led mainly by Chiefs, with a few elected members. To Mamdani (1996: 72), the dominance of traditional leaders was tactically arranged for the apartheid government to be able to control the homelands and as such, the apartheid government did not change or abandon indirect rule vis-à-vis traditional leaders, but rather intensified their instrumentalisation. Khanyisa (2010: 35) points that the events that took place during the colonial era up to the dawn of democracy left a terrible legacy for the institution of traditional leadership. The following are the several pieces of legislation which were enacted by the apartheid government, and had dire consequences for the institution of traditional leadership and the African community at large and among the prominent laws were the following:

- The Black Administration Act, 1927 (Act No. 38 of 1927) which gave the Governor-General the power to appoint and dethrone traditional leaders as he deemed necessary, thus making him the supreme traditional leader of the land;
- The Bantu Authorities Act, 1951 (Act No. 68 of 1951) which provided for the establishment of black homelands and regional authorities, with the aim of creating greater self-government in the homelands. It abolished the Native Representative Council;
- The Promotion of Bantu Self-Government Act, 1959 (Act No. 3 of 1959) which classified black people into eight ethnic groups. Each group had a Commissioner-General who was tasked to develop a homeland for each group, where they would be allowed to govern themselves independently without white intervention; and
- The Bantu Homelands Citizens Act, 1970 (Act No. 26 of 1970) which compelled all black people to become citizens of the homeland that responded to their ethnic group, regardless of whether they had lived there or not. The Bantu Homelands Citizens Act 26 of 1970 removed their South African citizenship.

There were also province-specific pieces of legislation such as the Chiefs Courts Act, 1983 (Act No. 6 of 1983) which was implemented in the areas currently falling under the Province of the Eastern Cape; the Bophuthatswana Traditional Authorities Act, 1978 (Act No. No. 23 of 1978); the KwaZulu Act on the Code of Law, Act, 1985 (Act No. 16 of 1985); and the Lebowa Royal Allowance Act, 1990 (Act No. 8 of 1990), to mention just four, it then became a challenge and enormous task for the democratic government that was elected in 1994 to try and remedy the situation by putting into place legislation and other measures to restore the dignity of the institution of traditional leadership.

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2.5.4.4 The Congress of Traditional Leaders of South Africa

In this section, the researcher will present the roles played by the Congress of Traditional Leaders of South Africa (CONTRALESA) in shaping the institution of traditional leadership for effective rural development and governance. The Congress of Traditional Leaders of South Africa (CONTRALESA) was launched in 1987, in order to articulate the interests of Traditional Leaders and act as an extra parliamentary opposition movement to the apartheid regime. The movement aligned itself with the African National Congress and the United Democratic Front. It was initially a regional formation largely constituted of traditional leaders persecuted by the homeland government of Kwangwane.

According to Klopper (1998: 130), the CONTRALESA organisation was first launched in September 1987 by Chiefs and headmen from Kwa-Ndebele who were anxious to challenge Kwa-Ndebele Chief Minister Majozi Mahlangu's attempts to persuade the apartheid government to declare the territory an independent homeland. Further, Klopper (1998: 130) asserts that it was definitely opposed to Mahlangu and increasingly confident of the support of both local civil servants and school going activists, CONTRALESA managed to put a stop to this process. Furthermore, Klopper (1998: 130) contend that CONTRALESA's assertive challenge to South Africa's white minority government found further expression in its 1987 Constitution, which stressed the need to educate all traditional leaders about the aims of the liberation struggle, which were: to fight for the eradication of all independent homelands; to reclaim the land taken from their forefathers by white colonialists; and to work alongside other progressive organisations for a unitary, non-racial and democratic South Africa. According to Bank and Southall (1996: 415), CONTRALESA sought to achieve among others the following goals:

- To unite all traditional leaders in South Africa;
- To school them in politics of liberation;
- To fight for the eradication of the Bantustan system;
- To win back the lands stolen from their forefathers during colonialism; and
- To contribute to the struggle for a unitary, non-racial and democratic South Africa.

Bank and Southall (1996: 415) further stated that at the official inauguration of CONTRALESA as a national body, Chief Holomisa, the President of CONTRALESA stressed that the primary objective of organization was to restore dignity, reverence and respect to the ancient institution of chieftaincy, which had been manipulated and abused by the apartheid regime. Chiefs must shed

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their image as collaborators and government sell-outs and had to prove that they were worthy leaders who could make a real contribution in the struggle for national liberation.

Klopper (1998: 131) points that before first national congress of CONTRALESA in 1990, its leadership was taken over by Chief Phathekile Holomisa, who was later elected to join the South Africa's first democratic Parliament and become a member of the African National Congress (ANC). CONTRALESA then suggested that a more significant role be found for traditional leaders, but their insistence that Chiefs should be included in the country's new Senate did not meet with ANC approval. When he was speaking at a CONTRALESA conference shortly after the election, then President Mandela made it clear that traditional leaders should not expect the government to just bow to [their] demands for increased powers (Klopper, 1998: 131). The response of CONTRALESA was to call a boycott of local elections in November 1995, because in its view, the Local Government Transitional Act, 1993 (Act No. 209 of 1993) stripped traditional leaders of all their powers. The ANC then decided to take action, and ordered an urgent disciplinary enquiry into the activities of CONTRALESA leader, Chief Phathekile Holomisa (Klopper, 1998: 131). Chief Holomisa decided to call for CONTRALESA's independence from the ANC, in a bid to attract other traditional leaders to its cause (Klopper, 1998: 131). Chief Holomisa insisted that he never called for a boycott of local elections, and he argued that CONTRALESA's position was that traditional leaders were not voting and were not encouraging rural citizens to vote for an undemocratic structure (Klopper, 1998: 131).

During 1990s, when the ANC was unbanned it gained a national following (South African History, 2007). Fokwang (2003: 5) contends that during the Convention for a Democratic South Africa (CODESA) negotiations from 1991-1993, CONTRALESA pushed for traditional leaders to maintain their authority and functions in the new democratic South Africa. Despite its previous strong affiliation to the ANC lead alliance, in the run-up to South Africa's first democratic local government elections in 1995/1996, CONTRALESA began to work with the Inkatha Freedom Party (Fokwang, 2003: 5). It is important to note that in the pre-1994 period these two groups had never collaborated and in fact had openly disagreed with each other. Ntsebeza (2004: 3) on the other hand, stated that the post-1994 government policies and laws were closing the ideological gap between members of CONTRALESA and those traditional authorities who are sympathetic to the Inkatha Freedom Party (IFP). Initially, cooperation was around the issue of local government, however it appears that the main issue bringing traditional authorities together is their struggle for recognition and power amidst the development of new democratic structures and institutions.

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According to Mzala (1988: 39), the extent to which the relationship between the ANC and traditional leaders changed after the formation of the ANC in 1910 is remarkable. Further, Mzala (1988: 39) alludes that it was somewhat in contradiction to the fact that the Steering Committee that organised the founding of the ANC sent special invitations to all Chiefs of various ethnic groups in Southern Africa to form part of the organisation. Mzala (1988: 38) points that the act of bringing traditional leaders on board issued from the ANC's recognition was based on the following three basic factors:

- Some Chiefs played a progressive role in the earlier period of resistance to colonial invasion, so the ANC, as the custodian of that tradition of resistance, felt obliged to give them due recognition, and that is why King Dinuzulu ka Cetshwayo and others were made vice-presidents of the ANC;
- Despite the advent of an industrial society, large sections of the rural masses still respected Chiefs as traditional leaders in the village context, and the ANC was viewed as the parliament of all the African people. It was therefore crucial at that stage that all the people and their leaders be drawn into a single movement of liberation; and
- When organised within a progressive movement of resistance, the Chiefs showed a tendency to join the people in the struggle, and when left to themselves, most Chiefs proved comfortably co-operative with government policy which sought to integrate them into its scheme of African administration (Mzala, 1988: 38).

Mzala (1988: 39) goes on by stating that yet again, when the ANC adopted its first Constitution in 1919, despite the fact that leading personalities in the African community had emerged from outside the institution of Chieftaincy, it provided for a forum within the Congress known as the Upper House of Chiefs. All Kings, Princes, Paramount Chiefs and Chiefs by heritage, as well as other persons of royal blood in the direct line of succession among all the Africans in Southern Africa, had the right to attend the meetings of the Congress either in person or by representation. Some Chiefs were accorded the distinction of honorary Deputy Presidency of the ANC (Mzala, 1988: 39). To belong to this category meant a special place of honour and respect, with the Chiefs having precedence over all other members of the audience during ANC meetings. On the other hand, this did not mean that all matters on the agenda of ANC meetings had to receive the approval of the Chiefs. In addition, Mzala (1988: 39) states that it was only matters which affected the direct interest of all or some of the Chiefs and the place under their jurisdiction that had to be referred to the Chiefs as an organised body in their own House. Traditional leaders would

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subsequently be allowed to conduct a separate session for consideration, and their decision would be final.

Throughout the drafting process, CONTRALESA campaigned for the constitutional recognition of the status, role, and powers of traditional leaders in the new democratic South Africa, which resulted in the drafting of Chapter 12 of the Constitution, 1996. Notwithstanding, until the passing of the Traditional Leadership and Governance Framework Act of 2003 there was little real indication of the actual role or functions of traditional authorities within the democratic system. Comaroff and Comaroff (1992: 10) affirms that throughout this period CONTRALESA expressed its frustration at the apparent lack of recognition traditional leadership received from the new dispensation. This was dramatically illustrated at a conference, organized by the Ministry of Provincial and Local Government in 2000, on traditional leadership and institutions aimed at producing a White Paper (Comaroff and Comaroff, Not Dated: 10). Assembled royals, led by key members of CONTRALESA, refused to participate, demanding that the Constitution be amended to recognize their sovereignty and asserting that they would discuss the matter with no one other than the state president (Comaroff and Comaroff, 1992: 10).

Holomisa (2004:61) stresses that CONTRALESA has over the years played a significant role in shaping the views of the institution of traditional leadership and the organisation continues to play this role, and is contributing to the formation of a new character for the institution of traditional leadership. Further, Holomisa (2004: 61) point that CONTRALESA is at present an influential body that advocates the recognition of traditional leadership by the government. It was during the reign of Hosi Phathekile Holomisa that CONTRALESA pushed for the recognition of traditional authorities and their institutions as the primary level of government in rural areas. Ntsebeza (2006: 270) is of the view that CONTRALESA also rejected the notion that, in the rural areas of the former Bantustans, municipalities and elected councillors must be the primary level of local government. Traditional authorities, particularly those in CONTRALESA, were part of the adoption of Resolution 34 of the National Negotiating Council that was unanimously adopted on 11 December 1993. Ntsebeza (2006: 270) points that in terms of the Resolution 34 of the National Negotiating Council, the following recommendations were agreed upon:

- Traditional authorities shall continue to exercise their functions in terms of indigenous law as prescribed and regulated by enabling legislations;
- There shall be an elected local government, which shall take political responsibility for the provision of services in its area of jurisdiction;

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- The (hereditary) traditional leaders within the area of jurisdiction of a local authority shall be ex-officio members of local government; and
- The chairperson of any local government shall be elected from amongst all the members of the local government (Ntsebeza, 2006: 270).

Through these processes, traditional authorities managed to secure some guarantees. However, while traditional authorities in other provinces were opportunistically jumping on the bandwagon of the ANC, the picture in KwaZulu-Natal was different (Ntsebeza, 2006: 270). This was a consequence of a fall-out between Chief Mangosuthu Buthelezi and the ANC, which led to Chief Buthelezi and his supporters not joining CONTRALESA, and in fact they displayed a great deal of hostility towards the organisation.

2.5.4.5 Traditional leadership in the new democratic South Africa

The South African democratic government recognised the traditional leadership institutions. The first South Africa's non-racial elections in 1994 heralded the end of apartheid government and gave birth to a non-racial democracy brought changes that affected the prime focus of the institution of traditional leaders. The South African history of both colonial and apartheid governments plays an important role with regard to the value of traditional leadership within the society. Customs and traditions that were the basis and source of law were either nullified as being *contre bonos mores* or distorted in their interpretation to the extent that they were regarded as reactionary and in the contravention of human rights. Khan and Lootvoet (2001: 1) state that the institution of traditional leaders, which had been freed from the apartheid governments, began focusing its energies on governance and service delivery related issues. According to Khan and Lootvoet (2001: 1), the institution of traditional leadership attempt to adopt the role of being the fundamental actor in local level service delivery attracted a great deal of interest at a National sphere where the new South African government faced the difficult task of trying to incorporate the institution into South Africa's constitutional democracy.

According to the Transcript of a meeting between Thabo Mbeki (2000), traditional leaders of the Kingdom of KwaZulu Natal in a meeting with President Mbeki, traditional leadership is the most important feature of traditional communities, especially with regard to societal organization. Tshehla (2005: 2) emphasises that as the government grappled with different policy suggestions, uncertainty over the place of traditional leaders in South Africa grew and their roles surrounding service delivery became blurred. Finally, nine years after the dawn of democracy, the government implemented the Traditional Leadership and Governance Framework Act, 2003 (Act No. 41 of

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2003) in an attempt to define the place of Traditional Leadership in South Africa (Tshehla, 2005: 2). In December 1991 the process of negotiation for a new democratic dispensation began at the Conference for a Democratic South Africa (CODESA) and the traditional leaders tabled the concern that the then Interim Constitution of the Republic of South Africa 200 of 1993 would need to recognise their powers and functions. This implied recognising the governance of their communities as well as the powers they exercised within their communities. In terms of relevance of traditional leaders on a broad level, research conducted by Oomen (2002: n.p) indicated that up to eighty percent of people living in rural areas still support and acknowledge chiefs and tribal leaders.

The White Paper on Traditional Leadership and Governance (2003: 20) goes further by providing that during the negotiation process traditional leadership was not dealt with, and it was later postponed. It was only in February 1993 that the matter was finally addressed when the negotiating council accepted the views of traditional leaders. This process ended in the drafting of Chapter 11 of the Interim Constitution of the Republic of South Africa Act 1993 (Act No. 200 of 1993), now replaced by the Constitution of the Republic of South Africa, 1996. Chapter 11 of the Interim Constitution Act 1993 (Act No. 200 of 1993) was dedicated to traditional authorities, rather than traditional leaders, and the institution of traditional leadership as a system of governance at the local sphere of government was recognised and protected. Section 181 of the Interim Constitution Act, 1993 (Act No. 200 of 1993) enabled traditional authorities to continue, and Section 182 made provision for traditional leaders to be ex-officio members of municipal councils within their area of jurisdiction. However, traditional leaders were dissatisfied with these provisions, as their position, powers and functions were not entrenched. These concerns were addressed during the negotiation process, and the final Constitution gave traditional leaders more than the Interim Constitution, 1993 (Act No. 200 of 1993) did.

The White Paper on Traditional Leadership and Governance, 2003 and other legislations need to be implemented. Government is interested in developing knowledge and skills of traditional leaders. Traditional leaders should have intervention programmes that will make them to be aware of what is expected from them as far as their roles and responsibilities are concerned. The functions of traditional leaders were performed differently in different areas, because South Africa was not a unified State or territory. In terms of the White Paper on Traditional Leadership and Governance, 2003 there are duties and functions to be performed by traditional leadership institutions. Traditional leaders promote socio-economic development, good governance and service delivery, especially in rural areas. Traditional leaders will not be able to perform their

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duties effectively, efficiently, ethically, impartially, economically and in a transparent manner in an automatic way. They need to be capacitated so that their knowledge, skills and competence can be enhanced. Capacity building will enable them to achieve their goals. Skills development programmes focusing on traditional leaders should be initiated and implemented.

The Constitution of South Africa, 1996 states that the institution, status and role of traditional leadership, according to customary law, are recognised, subject to the Constitution. The Constitution, 1996 also indicates that national legislation may provide a role for traditional leadership as an institution at local level, on matters affecting local communities. The National House of Traditional Leaders (NHTL) was therefore established to deal with matters relating to traditional leadership, the role of traditional leaders, customary law, and the customs of communities observing a system of customary law. The NHTL was established and constituted in terms of the Constitution of the Republic of South Africa, 1996, along with Section 2(1) of the Council of Traditional Leaders Act 31 of 1994, which was later repealed by the National House of Traditional Leaders Act 10 of 1997.

2.5.5 Roles and functions of traditional leaders in South Africa

From a developmental perspective, local governance should provide basic services and improve social and economic conditions for its citizens. Ranganayakulu (2005: 75) is of the view that one of the main goals of development is to reduce poverty and improve basic living conditions for the most disadvantaged segments of a society. The inclusion of traditional authorities in local governance should serve and reinforce these goals. In terms of the Traditional Leadership and Governance Framework Act 41 of 2003 the criteria to measure successful inclusion of traditional structures in local governance would be that it has become more effective, inclusive, and responsive towards all groups within society, especially to the most disadvantaged. (Ranganayakulu, 2005:75) goes on by stating that effectiveness refers to the attainment or label to which an organisation has performed according to its capacities, potentials and goals.

According to the Centre for Political and related Terminology in Southern African Languages (CEPTSA) (2004: 12), traditional authorities may be better able to deliver basic services because they are often more legitimate to govern in the eyes of the people than municipalities. This would mean that the decisions made by traditional authorities will have a higher likelihood of success, and they may be in a better position to mobilise the financial and human resources needed for the public interest or a development project. Nevertheless, traditional authorities are not automatically more suitable for local governance than public authorities, if they are not responsive

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to local needs. There will be a risk of more corruption and clientelistic governance if mechanisms of monitoring and accountability are not put in place or are not functioning well (CEPTSA, 2004: 12). Corruption is defined as the act of receiving or giving an illegal reward or bribe for unwarranted preferential treatment in business or government affairs.

Traditional leaders who are the residents in a local area shall, before the introduction of any law, be consulted, as local government are required to give effect to some laws (Cloete, 1996: 100). The municipal council will remain responsible for the governmental functions performed in their areas of jurisdiction. Traditional leaders should provide a mechanism, through which conflicts about local issues can be resolved. The primary role of traditional leaders is a concern for the problems and issues faced by the communities. According to Theron and Schwella (2000: 113), public participation is an essential part of sustainable service delivery. Therefore, without the understanding of both traditional leaders and municipalities this notion can never be realised. Theron and Schwella (2000: 113) further explained that traditional authorities have remained a significant social, cultural and political force and exercise their power particularly in rural areas. Although traditional leaders, in rural areas, do not provide significant municipal services, their control over the dispersion of tribal authority land, secures their political and economic influence within their areas of jurisdiction. Traditional leaders should not be viewed as individual citizens with a uniform democratic system, but as a special interest group, worthy of consultation and active participation in local government.

Gildenhuys, Fox and Wissink (1991: 125) stated that local government should work closely with traditional leaders in the form of participation and involvement in service delivery to the communities within their domain. The White Paper on Local Government of 1998 made proposals on the possible co-operative relationship between local government and traditional leadership (Gildenhuys, Fox and Wissink, 1991: 125). It allowed the participation of traditional leaders in the council meeting on matters relating to needs and interest of their communities. The White Paper on Local Government has highlighted some of the development roles of traditional leaders which require them to:

- Make recommendations on land allocations and the settling of disputes;
- Lobby governments and other agencies for development in their areas;
- Facilitate the involvement of communities in development; and
- Make recommendations on commercial activities.

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Traditional leaders will have representation on local councils to advice on the needs and aspirations of the people for whom they are responsible. Although the White Paper on Local Government of 1998 attempted to bring about understanding between municipalities and traditional leaders, it failed to achieve the working relationship between the two since major decision-making powers were still vested with the local municipalities (Van der Waldt, Venter, Van der Walt, Phutiagae, Khalo, Van Niekerk, and Nealer (2007: 37). However, the White Paper did not allow traditional leaders to reject the introduction of municipalities in rural areas. Van der Waldt *et al*., (2007: 37) is the view that traditional leadership has to function in a manner that embraces democracy and contributes to the entrenchment of a democratic culture, thus enhancing its own status and standing among the people. Van der Waldt *et al*., (2007: 37) further explained that the critical challenge, facing both government and traditional leadership, is to ensure that custom, as it relates to the institution, is transformed and aligned with the Constitution and Bill of Rights.

2.5.6 The role of traditional leaders in Selected Southern African Development Community Countries (SADC)

This section will present the role of traditional leadership in selected Southern African Development Community (SADC) countries which are Swaziland, Namibia; Botswana; and Lesotho.

2.5.6.1 The role traditional leaders in Swaziland

According to Hugh (2004: 87), as the conflict continued between the Zulu nation, the Swazi nation, moved northward in the early 1800s to what is currently known as Swaziland. The Swazi people had several leaders of whom the most important was King Mswati II. Further, Hugh (2004: 87) points that the Swazi was not satisfied with the small piece of land they occupied at the time and the Swazi nation under the leadership of King Mswati II, expanded to the northwest in the 1840s and stabilised the southern frontier with the Zulus. The discussions focusing at a new constitution of Swaziland started in 1966. The constitutional committee agreed on a constitutional monarchy for Swaziland, with self-government to follow parliamentary elections in 1967. Swaziland became an independent state on 06 September 1968 (Hugh, 2004: 87). Independence did not mean co-operation between the different parties in Swaziland.

The conflict after independence between the different parties led to the repeal of the Constitution and the dissolution of Parliament by King Sobhuza on 12 April 1973 (Hugh, 2004: 89). All powers of government vested in the traditional leadership council. Hugh (2004: 89) further states that all

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political parties and trade unions were banned and the King justified the actions by arguing that it was necessary because the unions and political parties were practising systems that were incompatible with Swazi tradition. In 1979 when the new Parliament was convened, the king exercised his powers in the manner in which representatives were elected and appointed (Hugh, 2004: 89). The King appointed some of the members and the others were elected.

In August 1982, Queen Regent Dzeliwe became the head of state after the death of King Sobhuza and this resulted in a disputes to continue amongst the Swazis, which led to the replacement of the Prime Minister by Queen Dzeliwe (Hugh, 2004: 90). Further, Hugh (2004: 90) contends that the internal disputes among the Swazis also led to the replacement of Queen Dzeliwe by Queen Regent Ntombi who later named her son Prince Makhosetive heir to the throne. Queen Ntombi exercised her influence through the leading figures of the *Liqoqo* (which is a Parliament). Prince Makhosetive returned from England to ascend the throne and in April 1986, Prince Makhosetive was enthroned as King Mswati III (Hugh, 2004: 90). King Mswati III abolished the *Liqoqo* and in November 1987 a new Parliament was elected and King Mswati III appointed Obed Dlamini, a former trade unionist, as new Prime Minister in 1989 but still the internal disputes in Swaziland continued. Furthermore, Hugh (2004: 90) continues and states that the People's United Democratic Movement (PUDM), which was an underground political party, criticised the King Mswati III and the government and called for democratic reforms in Swaziland and this resulted in a political reform which was approved by the King and the preparations for national elections in 1993. King Mswati III is still the head of state with Obed Dlamini as the head of Government. The King must approve legislation passed by Parliament before it can become law and this is an indication that all power is still vested in the monarchy (Hugh, 2004: 90). The current situation makes the political reform started by king Mswati and Obed Dlamini questionable (Hugh, 2004: 90).

In addition, Hugh (2004: 91) emphasise that King Mswati III tends to interfere in the independence of the judiciary and this led to a situation where Swaziland functioned without a court of appeals. The government's refusal to abide by the court's decision in two important rulings led to the judge's resignation. The chief justice resigned from office and two other justices of the high court were removed from office. In May 2003, a Draft Constitution for Swaziland was released for comments. In terms of the Draft Constitution, the Constitution will be the supreme law of the country and the King will remain head of state. Chapter XV of the draft Constitution recognises traditional leadership. It must be noted that in Swaziland the traditional leader is the head of the state and there is no provision for democratically elected structures (Hugh, 2004: 91). The

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President of the Swaziland National Association of Teachers (SNAT) commented on the monarchy by saying that the association would like to consider the King as a cultural symbol within a democratic political system like the crowned heads of Europe (Hugh, 2004: 91). Prince Mfanisibili Dlamini responded by saying that the word symbol means nothing more than a powerless figurehead. The prince hypothesised that 80% of the Swazi people live like their ancestors lived, within chieftaincies headed by chiefs appointed by the king (Hugh, 2004: 91). Thus it could be stated that traditional leaders in Swaziland still rule the country.

2.5.6.2 The role of traditional leaders in Namibia

On the 21st of March 1990, Namibia gained its full independence from South Africa, after 70 years when South Africa was administering the South West Africa under Article 22 of the Covenant of the League of Nations and a mandate agreement by the League Council on 17 December 1920 (Hugh, 2004: 95). Further, Hugh (2004: 95) is of the view that Namibians are of diverse ethnic origins, with the Ovambo, Kavango which is a mixed race of whites and Tswana which is the principal groups and Namibia consists of 87% Black population, 6% White and 7% is mixed race. Fifty per cent (50%) of the population belongs to the Ovambo ethnic group.

Hugh (2004: 96) is of the view that the South West Africa People Organisation (SWAPO) assumed power at independence in 1990 under the leadership of Sam Nujoma as President and head of state. Namibia is a republic with the President as head of the state and government. The Constitution with a Bill of Rights is the supreme law of the country. The Constitution of the Republic of Namibian recognises the right to culture. Every person shall be entitled to enjoy, practise, profess, maintain and promote any culture, language, tradition or religion subject to the terms of the Constitution and further subject to the condition that the rights be protected. These Rights apply as long as it does not impinge upon the rights of others or the national interest. The recognition given to culture implies the recognition of customary law because it is pointless to recognise culture without a legal system that must take note of customary law and apply it where necessary. The concern is that the Constitution does not mention traditional courts. The Namibian Constitution has a similar provision as the South African Constitution, regarding traditional leadership.

Chapter 12 Section 5 of the Constitution of the Republic of Namibian Act 34 of 1998 provides that there is a council of traditional leaders. The council of traditional leaders is established in terms of an Act of Parliament to advise the President on the control and utilisation of communal land and on all such other matters as may be referred to it by the President for advice. Hugh (2004:

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97) affirms that it is necessary to recognise the right to culture in Namibia because the role of traditional leaders substantially diminished after independence and as the case of many other African countries, the colonialists used traditional leaders to their own advantage. Hugh (2004: 97) further contends that the colonialists used traditional leaders to implement their policies and enforce colonial laws and as a result of their collaboration with the colonialists, traditional leaders did not gain favour with the liberation movements such as the SWAPO in Namibia.

Due to the absence of referral to traditional courts in Namibia, traditional leaders are stripped of most of their powers, for example, traditional leaders lost their jurisdiction over criminal matters (Hugh, 2004: 97). Further, Hugh (2004: 97) stresses that traditional leaders can only try civil cases based on customary law and also lost their powers of detention and the tribal police was disbanded. The Namibian Traditional Authorities Act 25 of 2000 does not enhance the roles of traditional leaders. The Traditional Authorities Act 25 of 2000 restricts traditional leaders to cultural or traditional matters and assists government in maintaining peace and order. The situation is different in South Africa because the Namibian Traditional Authorities Act 25 of 2000 does not give traditional leaders any role in development and service delivery. In terms of Section 3 subsection 2 of the Namibian Traditional Authorities Act 25 of 2000, traditional leaders are required to assist the police and other law enforcement agencies in the prevention and investigation of crime and the apprehension of offenders. Traditional leaders in Namibia are allowed only to assist the government in the implementation of policies and governmental programme but are not allowed to be in charge of these policies and programme. In South Africa, Hugh (2004: 97) alludes that there is a tension between traditional leaders and the elected municipal councillors. Hugh (2004: 97) goes on by stating that the elected members, for instance, do not approve of the levying of fees for the use of communal land by traditional leaders and part of the cause for the tension is that power has been taken from traditional leaders and vested in the elected members of municipalities.

Keulder (1998: 61-62) on the other hand postulates that co-operation between traditional leaders and elected representatives in matters of development only exists in urban areas. According to Section 156 of the Namibian Traditional Authorities Act, 2000 (Act No. 25 of 2000) which is different in South Africa, traditional leaders in Namibia have no right to hold elected political positions while holding the position of chief or head of a traditional community. However, nothing prohibits traditional leaders from being elected to municipal councils and participating in decisions on development and other issues.

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2.5.6.3 The role of traditional leadership in Lesotho

On the 04th of October 1966, Lesotho gained independence from the United Kingdom (London). The government of Lesotho is a parliamentary constitutional monarchy and has been on the military rule for 23 years and in 1993 a constitutional Government was restored (Hugh, 2004: 93). In 1998, Lesotho experienced violent protests and a military revolution which resulted in a contentious election and prompted a brief but bloody South African interference. Constitutional reforms have since restored political stability and a peaceful parliamentary elections were held in 2002. In Lesotho, the Prime Minister is the head of government and has executive authority which is different in Swaziland, the king in Lesotho serves a ceremonial function (Hugh, 2004: 93). The king no longer possesses any executive authority and is prohibited from actively participating in political initiatives. Under traditional law, the college of chiefs has the power to determine who is next in line of succession, and who shall serve as regent in the event that the successor is not of a mature age (Hugh, 2004: 94). Traditional leaders are well represented in legislative structures and the bicameral Parliament consists of the senate, 33 members being principal chiefs and the other 11 appointed by the ruling party. The Constitution provides for an independent judicial system. Hugh (2004: 94) goes on by alluding that the judicial system is based on English Common Law and Roman-Dutch law and the monarch appoints the chief justice, while the judicial system provides for traditional courts that exist predominantly in rural areas. Hugh (2004: 93-94) adds that the Basotho courts have no option but to apply customary law because 99.7% of the population are Basothos. It could be argued that in Lesotho, a confined system exists, and on the other hand, traditional systems are accommodated through customary law while on the other hand a Western styled Parliament has been established.

2.5.6.4 The role of traditional leadership in Botswana

According to Proctor (1968: 59), a major problem encountered by the creators of many of the new states in Africa has been that of defining a satisfactory position of traditional tribal authorities in a more integrated and democratic political system. Proctor (1968: 59) further contends that in Botswana, a solution has been sought at the level of local government, where much of the chief's power has been transferred to elected district councils, as well as at the national level where a House of Chiefs has been created to advise the government and Parliament. Before the establishment of the Protectorate (which is a colony) over Bechuanaland by Britain in 1885, no unified government existed in the territory. Botswana was inhabited principally by the Batswana people, who were divided into eight tribes, namely Bakgatla, Bakwena, Balete, Bamagwato,

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Bangwaketse, Barolong, Batawana and Batlokwa (Proctor, 1968: 59). Each of these tribes was ruled by a powerful hereditary chief and was politically distinct from one to the other. There was neither a paramount chief nor any supra-tribal authority and no national consciousness transcended tribal loyalties. Proctor (1968:59) goes on by stating that the British governed Bechuanaland initially through a form of parallel rule and later through indirect rule allowing a great deal of autonomy to the eight separate tribal administrations. Proctor (1968: 59) adds that the district commissioner served as the only formal link between the chief and the central administration although the resident commissioner occasionally consulted the chiefs directly on matters affecting tribal interests).

According to Schapera (1994: 53), the administrative system of the Botswana traditional leadership system is founded on the principle of delegating responsibility. At the head of the whole tribe is the chief (*hosi; morena*) and the chief is assisted in the execution of his duties by various forms of council. Further, Schapera (1994: 53) contends that local divisions within the tribe, such as sections, districts, villages and wards are divisional councils and each local authority is responsible in the first place to the head of the next larger social group to which his people belong. These local divisions are directly, or through some similarly, senior local authority responsible to the chief (Schapera, 1994: 53). There is a fair range of differences between one tribe and another with regard to certain forms of local administration, however the central government in the form of the chief and the councils appear to be essentially the same throughout, although variations occur in matters of detail (Schapera, 1994: 53). There is also such institutions as the age regiments and the tribal assemblies through which the tribe as a whole is on occasion marshalled directly before the chief. The government of the Botswana tribe is ultimately concentrated in the hands of the chief, but existing social and territorial organisation are used to perform delegated functions of more local concern.

Furthermore, Schapera (1994: 68) confirms that the chief's life is not merely one of immense privilege but has many duties to perform for the tribe, duties which, if faithfully carried out, may impose an immense pressure on his time. The chief's duties are to watch over the interests of the people and be kept informed of tribal affairs generally, to protect and look after the welfare of the tribe as trustee, to treat the people well and justly, to see that no harm or misfortune befalls the tribe and to listen to the subjects regardless of the rank (Schapera, 1994: 68). The wealth accumulated by the Chief must benefit the whole tribe and he is responsible for the maintenance of law and order. Chapter 41 Section 15 of the Botswana's' Chieftainship Act 14 of 2005 provides the functions of the traditional leader in Botswana are as follows:

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- To exercise his powers under this Act to promote the welfare of the members of the tribe;
- To carry out any instructions given to him by the Minister;
- To ensure that the tribe is informed of any development projects in the area which affect the tribe; and
- To convene traditional council meetings to obtain advice as to the exercise of his functions under the Chieftainship Act 14 of 2005.

2.5.7 Capacity building for traditional leadership

The institution of traditional leadership is an important component of traditional communities. Recognition of the institution is provided for by Section 211 (1) of the Constitution of the Republic of South Africa, 1996. The Konrad Adenaur Stiftung (1997: 121) therefore, is of the opinion that traditional leaders need to be empowered so that they could play a meaningful role in the development of the local areas and their communities. Traditional leaders in this sector understand best the situational realities of communities they are leading and as such they can use such realities as a basis for proactive participation in community-based structures and strategies. Traditional leaders, however, need training to be able to work excellently with other stakeholders as they need a better understanding of the increasing complex issues they should deal with. There is a greater need for the understanding of the situational realities of communities functioning under traditional authority and leadership, and to use such realities, as a basis for proactive participation in community based structures, as strategies (Konrad Adenaur Stiftung, 1997: 121). The Konrad Adenaur Stiftung (1997: 121) goes on by stating that one of the reasons why traditional leaders have found it difficult to engage with development processes is that they have not been well informed about the developmental environment, and have not known how to engage with it.

Chief Madoda Zibi, the chairperson of North West House of Traditional Leaders emphasised the fact that traditional leaders should be academically qualified because they are currently faced with complex issues that require thorough interrogation before a decision is taken. This, he said, after the State of the Province address by the former Premier Thandi Modise on 28 February 2014. The Chief made examples of health, education and infrastructure development as issues that need this sector to also make contributions on (Source: http://mg.co.za/article/2014-02-28-00-skills-development-for-traditional-leaders). Traditional leaders have not been empowered to participate in development by the government departments that were responsible for them (Konrad Adenaur Stiftung, 1997: 121). Lack of appropriate training, education and lack of access

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to development resources has compounded the problems that traditional leaders have experienced in relating to development initiatives. Hamusunse (2015: 60) concurs with Konrad Adenaur Stiftung (1997: 121) by stating that traditional leaders have not as yet really made an impact on development, because they lack development knowledge. Furthermore, Hamusunse (2015: 61) noted that only a few traditional leaders, who happened to have educational standards made an impact in development. If there is no involvement of traditional leaders on matters affecting their jurisdiction by ward councilors, while discharging their roles as elected politicians, conflict will emerge. The researcher also agrees with the above statement, in that traditional leaders have not as yet really made an impact on development, because they lack development knowledge. Furthermore, the researcher also noted that only a few traditional leaders, who happened to have educational standards, made an impact in development. If there is no involvement of traditional leaders on matters affecting their jurisdiction by municipal officials, while discharging their roles as elected politicians, conflict will arise.

2.6 LOCAL ECONOMIC DEVELOPMENT IN CONTEXT

The previous section discussed the evolution of traditional leadership in selected Southern African Development Community Countries. This section will present an empirical perspective of roles of traditional leaders in the promotion of Local Economic Development (LED). According to Todaro (1994: 14), economic development is a capacity of a national economy whose initial condition has been more or less static for a long time, to generate and sustain an annual increase in its gross national product. Local Economic Development is one component of the development agenda in which the institution of traditional leadership continues to play a critical role. Local Economic Development (LED) should be everybody's business, including traditional leaders, community members, local business people and the government. Trah (2004: 1) contends that in South Africa, the socio-economic problems that LED seeks to address are economic dualism and marginalisation, which is a result of the continuing effects of apartheid.

2.6.1 The Concept Local Economic Development (LED)

According to Glasmeier (2000) cited in In Clark, Feldma, and Gertler (2007), in recent years the development strategy of Local Economic Development (LED) has gained wide spread acceptance around the world as a locality-based response to the challenge posed by globalization, devolution, and local-level opportunities. A research study conducted by Nel (2001:3), concedes that there is no universally accepted definition of LED, meaning that even on the implementation of LED strategies, various individuals and institutions will approach it in a different ways. Further, Nel

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(2001: 3) postulates that LED activities in a South African context rely much on small scale and community-based initiatives comparative to the North, where economic focus tends to be channelled to issues of investment, big business support and large project development. Furthermore, Nel (2001:30) contends that LED in the South African context utilizes and seeks to ensure survival, rather than participation in the global economy, and operates at an informal level rather than a formal sphere as practised in the North.

The concept LED is defined by Scheepers and Monchusi (2002) as a process managed by municipalities in accordance with their constitutional mandate to promote social and economic development. Nel and Rogerson (2005) defined LED as the process of creating wealth through the organised mobilization of human, physical, financial, capital and natural resources in a locality. On the other hand, Zaaijer and Sara (1993: 129) pointed that LED is an essential process in which local governments and / or community-based groups manage their existing resources and enter into partnership arrangements with the private sector, or with each other, to create jobs and stimulate economic activity in an economic area. Blakely (1994) defined LED as a process where local government or community-based organisations engaged to stimulate or maintain business activity and or employment. LED as the process or strategy in which locally based individuals or organisations use resources to modify or expand local economic activity to the benefit of the majority in the local community (Nel and Humphrys, 1999: 27). Local economies need to find solutions and alternatives to improve and strengthen local competitiveness and comparative advantages to compete on a global scale (International Labour Organisation (ILO), 2006). The term LED is a participating process where local people from all sectors within a specific area work together to activate and stimulate local economic activity with the aim to ensure a resilient and sustainable local economy (Trousdale, 2005). And to Meyer-Stamer (2008), LED is the ability of a specific area or locality or even a region to generate an increasing income and improve local quality of life for its residents.

Mbeba (2011: 6) postulates that the main aim of LED is to improve the resilience of macro-economic growth through increased local economic growth, to produce higher standards of living, improve the quality of life, alleviate poverty, create more and better jobs, advance skills and build capacity for sustained development in the future. Further, Mbeba (2011: 6) states that LED can be a community-empowering process within which the benefits for the community are far reaching and it advocates for the inclusion of marginalised groups in processes to create their own prosperity that will have a greater positive impact on development in the area, promoting self-reliance and alleviating poverty. While the LED is aiming at encouraging local participation and

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consensus building to determine economic and social welfare initiatives for the locality and the community. According to the National Research Institute, 2006), the concept of LED is based on promoting local approaches that respond to local needs and conditions. There is no single model of how to implement local economic development or of what strategies and actions to adopt, as a range of institutions and processes influence the efficiency and effectiveness of regional development. The importance of local ownership of the development process is however central to local economic development approaches, which simultaneously view development within the context of governance and civil society at all levels. The approach is also effective spatially, whether in urban, peri-urban and/or rural areas.

According to Nel (2001:2), LED in South Africa has taken a new dimension of being pro-poor. The evidence is showed on the recent manifesto of the African National Congress's (ANC) focus, as part of its election mandate, on rural development. With the current ANC government, it can be concluded that LED is used as a strategic tool to mobilise resources, build capacities and skills, guided by legislative provisions such as:

- The Constitution of the Republic of South Africa, 1996, Chapter 7(c), which mandates local government to pursue and promote social and economic development;
- The Reconstruction and Development Programme (RDP) which makes reference to LED in support of community based development and locality based initiatives (ANC, 1994); and
- The Local Government: White Paper, 1998 which introduced the concept of developmental local government and reflected on local government commitment need to work with citizens and groups within the community to find sustainable ways to meet their social, economic and material needs.

Ackron (2005: 2) alludes that LED requires the creation of an environment that enables the stimulation of new opportunities, in rural and urban regions where there may be limited existing opportunities for economic growth. Further, Ackron (2005: 2) cited by Rivett-Carnac (2008) states that, LED programmes should aim at strengthening and re-enforcing good governance, and identify sustainable income generating opportunities for the local community, particularly for the poor. Furthermore, Ackron (2005: 2) cited by Rivett-Carnac (2008) stresses that LED is not a thing we do, but a way we do thingsǁ. In addition, Ackron (2005: 4) cited by Rivett-Carnac (2008) pointed the following important characteristics of LED strategy:

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- A bottom up approach;
- Building local developmental coalitions through networking;
- An institutional not an organizational approach;
- Focusing of community resources toward resolution of community resources issues;
- Mobilization of community capital in support of community economic development;
- A revised role for government in development;
- A more business-like approach to development; and
- Community advocacy and heightened competition between communities.

Fox and Van Rooyen (2004: 95) point that the South African government is placing considerable emphasis on what it terms developmental local government, to increase the role of government agencies in promoting growth and development, thus entrenching an essentially pro-poor policy focus. The constitutional mandate has been strengthened by the introduction of the White Paper on Local Government in 1998, which introduced the concept developmental local government. Section B(1) of the White Paper on Local Government in 1998 defined developmental local government as local government committed to working with citizens and groups within the community to find sustainable ways to meet their social, economic and material needs and improve the quality of their lives. The central responsibility of municipalities is to work together with local communities (stakeholders) to find sustainable ways to meet their needs and improve the quality of their lives of people. Fox and Van Rooyen (2004: 95) further stated that Local Economic Development (LED) is process-oriented. That is, LED is a process involving the formation of new institutions; the development of alternative industries; the improvement in the capacity of existing employers to produce better products; the identification of new markets; the transfer of knowledge; and the nurturing of new firms and enterprises (Fox and Van Rooyen, 2004:95). No matter what form LED takes, LED has one goal, namely, to increase the number and variety of job opportunities available to rural local communities. In performing these activities, developmental local government and community groups should take the initiative rather than assume a passive role. Patterson (2008: 95) contends that it is clear that the eradication of poverty is one of the goals of local economic development and it may be reached when job opportunities are increased.

Hindson (2003) states that an important feature of developmental local government is the Local Economic Development policy (LED) which is based on the concept of mobilisation of resources and communities to build convergence of interest in the competitive advantage of localities, thus creating the capacity or empowering communities and individuals including the poor to access

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these opportunities. Section B(2)(2.3) of the Local Government White Paper (1998: 43) suggests that local government is responsible for the achievement of local economic development, playing an important role in job creation and in boosting the local economy through the provision of business-friendly services, local procurement, investment promotion, and support for small businesses and growth sectors. The duties and powers are based on the Constitution, 1996 and are generally of a service type nature, but include the following LED-type foci, namely: tourism, planning, public works, infrastructure development and markets. Section 16(1)(a) of the Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000) indicates that municipalities are specifically required to involve communities in the affairs of the municipality, to provide services in a financially and sustainable manner and to `promote development in the municipality. The former Department of Provincial and Local Government (DPLG) (2001) which is currently called the Department of Co-operative Governance and Traditional Affairs pointed the following importance of LED in the reduction of poverty and inequalities which is captured in the following principles:

- The LED strategies must prioritise job creation and poverty alleviation;
- The LED must target previously disadvantaged people, marginalised communities and geographical regions to allow them to participate fully in the economic life of the country;
- The LED must be developed as an approach that is best suited to local content involving the integration of diverse economic initiatives in a comprehensive approach to local development (DPLG, 2001).

2.6.2 Theoretical framework on Local Economic Development (LED)

Local Economic Development (LED) in South Africa was mandated to local governments by the Republic of South Africa Constitution, 1996, and the White Paper on Local Government, 1998. The aim of this mandate was to involve local governments in economic development to address poverty, unemployment and redistribution in their local areas. Local governments were also required to participate in various economic development programmes of the provincial and national government. Patterson (2008: 277) postulates that LED is a process and a strategy in which locally-based individuals or organisations use resources to modify or expand local economic activity to the benefit of the majority in the local community. Local initiatives may either be self-generated by community members or stimulated by external agencies like a provincial government or development agency. The DPLG (2000: 1), however, defines LED as an outcome-based, local initiative that should be driven by local stakeholders. It involves identifying and using

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primarily local resources, ideas and skills to stimulate economic growth and development. The aim of LED, according to the DPLG (2000: 1), is to create employment opportunities to the benefit of all local residents. It should encompass all stakeholders in a local community who are involved in different initiatives aimed at addressing the socio-economic needs in that community.

To Bond (2002: 58), the concept LED is essentially a process by which local government and/or community-based groups manage their existing resources and enter into new partnership arrangements to create new jobs and to stimulate economic activity. The emphasis in locally-oriented economic development is on endogenous development policies using the potential of local human, institutional and physical resources. The Local Economic Development Policy Paper, 2001 stated that there is no single approach to Local Economic Development. Each municipality, therefore, needs to develop its own approach, best suited to the local situation in order to meet particular targets. An appropriate LED strategy for Vhembe District Municipality should ideally aim to stimulate economic development with the highest returns in terms of job creation, income generation and poverty alleviation. According to the International Republican Institute and National Business Initiative it is important that local governments promote LED in their municipal areas (Frankel, 2005: 2-3). Nel (1999: 153-154) points that LED is one of the logical ways in which to address the apartheid legacy by addressing socio-economic inequalities and promoting urban integration, job creation and service provision. Nel (1999: 153-154) further points that LED seeks to address the following:

- The LED can contribute to local employment, empowerment and wealth generation.
- The LED can directly, or indirectly, promote economic development and empowerment of community groupings;
- The LED increases income levels and enables people to pay for services. It broadens the tax base and the revenue base of the local authority;
- The LED enables the local authority to provide more and better services and facilities to the local citizens;
- Local government councillors were elected on a mandate to undertake development. The local government is a dominant player in a local economy and is well-positioned to embark on development;
- The LED builds new institutions for sustainable economic development and promotes linkages between developed and under-developed areas; and

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- There are not enough resources in South Africa to allow a welfare solution. Increasing local economic initiatives have to be undertaken because fiscal constraints on national and provincial government encourage and oblige local level action.

LED should be a key component of, and a supplement to, a broader process of regional and national development and it can assist with the attainment of macro-economic policy objectives. LED can be a grass roots complement to top-down national development.

2.6.2.1 Theories of Local Economic Development (LED)

The literature describes the theories and practice of LED but there is no single theory which explains LED and several theories help us to understand the LED rationale. Local Economic Development (LED) is made up of a complex concepts and therefore lacks a coherent body of theory (Rowe, 2009: 3). Casanova (2004: 28) agrees with Rowe (2009: 3) by stating that the evolution cannot hide the fact that LED lacks a clearly defined theoretical model. On the other hand, Bingham and Mier (1993) disagree with Rowe (2009: 3); and Casanova (2004: 28) by stating that LED theories are a collection of many theories derived from different disciplines. Disciplines such as economics, geography, resource management, regional science, and planning provide insight to LED theories (Rowe, 2009: 3). Further, Rowe (2009: 3) opined that some authors believed that LED is made up of a wide variety of discipline. It is of significance for the theory of LED to be development in order to have a theory that underpins the practice or activities of LED. Most of the LED programmes are based on one or more theories of economic development (Beer, 2009: 63). The multiplicity of theoretical perspective in the LED can result in confusion amongst the practitioners on the purpose and justification for the programme. According to Gomez and Helmsing (2008), LED theory is defined here as a branch of regional development theory that has an intra-area focus. It looks at actors, structures, and processes of local regional growth as these exist and take place within a particular defined territory. Beer (2009: 63) postulates that the regulations theory approaches emphasize the creation of appropriate institutions for regional or local development.

With regard to the theoretical framework on LED, Leigh and Blakely (2009: 92) is of the view that there is a number of theories which are employed in order to explain LED sustainability and its planning. Rowe (2009: 4) contends that scholars such as Knudsen opined that the ignorance of the theory and practices of LED have resulted in an unrealistic economic development theory being practised because the practitioner has no appreciation of the need for an exact theory over that of a generic economic development theory. In South Africa, one of the major challenge of

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LED policy is that there is no explicit conceptual framework with which to operationalise the LED. The National LED Framework of 2006 sets out the vision of LED as a programme that builds the robust and inclusive local economies that exploit local opportunities address local needs and contribute to national development objectives such as economic growth and poverty eradication. Most of the theories to be discussed in this section are based on the existing theories of economic development. And the theories that the researcher will discuss are the neo-classical economy theory, growth pole and growth centres model, economic base theory, location theory, and the traditional economic development theory.

2.6.2.1.1 Neo-classical economy theory

Blakely and Bradshaw (2002: 57) opined that the neo-classical economy theory does not directly concern itself with LED, but under LED, these theories can be applied to the competitive positioning and wealth generation or sub-area of a large community. Therefore, it can be concluded that this neo-classical economy theory offers an equilibrium of economic systems and mobility of capital concepts in LED. Blakely and Bradshaw (2002: 57) further attest that the Neo-classical Economic Theory of development purports that if capital can flow freely without restrictions, all economic systems are bound to reach a natural equilibrium and the reasons behind this are that low-wage/cost poor areas offer a higher return on investment as compared to high-wage/cost areas. If the neo-classical economy theory works properly, all areas would gradually reach the state of equal status in economic system. The neo-classical economy theory argues that the economic systems operate in a manner as to reach a natural equilibrium (St. Clair, 2003: 21). This equilibrium point occurs if the resources, primary labour and the capital are allowed to flow in some localities which are already having the potential to serve a wider area.

The neo-classical economy theorists such as Milton Friedman oppose the movement of firms due to governmental regulations from one area to the other (Blakely and Bradshaw, 2002: 57). The neo-classical economy theorists suggest that such regulations are doomed to failure and disrupts the normal and necessary movement of capital. Many LED activists do not support the neo-classical economy theory and the policies that developed from them. To Blakely and Bradshaw (2002: 58), some authors indicate that these theorists bring development that allows some groups to benefit more than others. This theory is viewed as the antagonistic towards the interest of the communities with economic potential beyond their utility. The advantage of the neo-classical economy theory is that it markets the community and gives an opportunity to ensure that they use their resources in a manner that attracts capital. The artificial barriers is that there is low

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functioning of governmental bureaucracy and the absence of a good business climate which are in fact the barriers of LED (Blakely and Bradshaw, 2002: 59). Rural communities can and should attempt to gain the resources necessary to assist them to reach the equilibrium point within the neighbouring communities. In order to achieve this, the municipalities should be involved in developing the commercial properties such as industrial parks. Ramafamba (2009: 16) argues that training and other programmes to enhance the value of local people can also be of importance in marketing the community for LED. Blakely and Bradshaw (2002: 59) emphasize that these measures can act as inducements to equalise the value of inner city neighbourhood and rural communities with more prosperous locations.

2.6.2.1.2 Growth pole and growth centres model

In the early 1950's, François Perroux introduced the idea of economic Growth Poles due to the concern about the limitations of the equilibrium models of economics advocated by the Neo-classical theory (Plummer and Taylor, 2001). The focus of the growth pole and growth centres model is based on the vibrant and innovating industries, often located in urban areas; that spawn propulsive positive and negative effects down-stream and upstream. For example, if an increase in production in one firm encourages production in the firms supplying it, then that industry has backward linkages. Plummer and Taylor (2001) further opined that the forward linkages happen when the availability of the output of a firm makes possible the production of industries utilising that output. The negative trickling down effects from the dominant firm can also be equally detrimental for the small firms which depend on it. Plummer and Taylor (2001: 222) also point out that a vibrant and innovative industries in the growth pole and growth centres model are characterised by the following typical attributes and developmental effects involving:

- A high degree of concentration;
- High income elasticity of demand for their products, which are sold to a national market;
- Strong multiplier and polarisation effects through input linkages;
- An advanced level of technology and managerial expertise promoting local diffusion through demonstration effects;
- Promotion of a highly developed local infrastructure and service provision; and
- The spread of 'growth-mindedness' and dynamism through the zone of influence.

To Plummer and Taylor (2001: 222), the Growth Poles model, new technology, large firms and knowledge creation and transfer are central factors for the growth of the local economy. The growth poles and growth centres are places of knowledge, information and disseminators of

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innovative technology and advancement. Rogerson (1998) alludes that the National Department of Planning was set up in 1964 in South Africa, in order to co-ordinate the regional development and oversee the implementation of the regional policy termed the National Physical Development Plan. Further, Rogerson (1998) emphasises that, the largely technocratic plan was to recognise growth poles for metropolitan regions and secondary regions known as growth points. Furthermore, Rogerson (1998) contended that the apartheid government advocated the decentralisation of industries into peripheral areas to make certain that the black people were excluded from employment in the cities. The growth pole and growth centres model is of the notion that human resources and capital moves to places where factors of production yield a higher return and eventually move to the countryside once the agglomeration has found its optimum. According to Mlangeni (2008: 19), the growth poles is that they are often located in urban areas and results in no trickling-down effects for rural areas in the periphery except for the absorption of the rural labour that leaves rural areas with no labour. The mines of Johannesburg poached a lot of labour in rural areas of South Africa and in the neighbouring states in order to feed the cruel apartheid mining system of migrant labour (Mlangeni, 2008: 19). So it often resulted in shifting employment from one place to the other without creating new ones.

The growth poles can lead to rapid industrial development, the spatial concentration of infrastructure in one area and thus to discrepancies and uneven distribution of development in metropolitan space. Brown, O'Connor and Cohen (2000) attest that in North America, the old dilapidated industrial zones were targeted for the use of performance, exhibition and cultural activities by up-and-coming cultural producers. While declaring a place a quarter, Central Business Districts (CBD), zone or precincts can stimulate innovation, forward and backward linkages, creativity and enhance the image of a place, it can also lead to the centralisation of development, employment and restriction of other uses which do not conform to the rules and regulations governing the place (Brown, O'Connor and Cohen, 2000). The growth pole and growth centres models on the LED are confined in urban areas and remain limited in their application in rural settings. There is a striking parallel between LED and branding that can be noted here. Plummer and Taylor (2001: 223) on the other hand, lament that the notion of quarters, precincts, Central Business Districts (CBD) and urban development zones resonate well with the Growth poles model in that they also involve the deliberate attempt to assemble vibrant and innovating entities, often located in urban areas – that spawns propulsive positive and negative effects down-stream and upstream. Similarly to growth poles, zones, precincts, CBD's and quarters can also lead to the recentralisation of certain industries such as museums; private businesses;

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development and the colonisation of spaces by private interests due to the attractiveness of these spaces (Plummer and Taylor, 2001: 223).

2.6.2.1.3 Economic base theory

The economic base theory is one of the most influential theories in economic development literature and has inspired many techniques, including location quotients and shift-and-share analysis. Malecki (1991: 38) points out the following premises which the economic based theory is based on;

- All economic activities in an area can be divided into export (basic) and non-export (non-basic) activities. Basic activities are all those goods and services sold to nonlocal consumers;
- Local firms using local resources (natural resources, labour, skills, and capital) generate local wealth and employment;
- Growth is determined by the demand from outside the area for goods and services produced in the area; and
- Export activity is the engine of growth, and increased export activity leads to local wealth, jobs and stimulation of service firms.

According to Blakely (1989: 62), the terms of economic base theory, non-basic activities (services) depend almost totally on the health of basic activities. This implies that the economy depends on external market forces that can be national or international. The economic base theory also imply that the basic activities have greater multipliers than non-basic activities. Blakely (1989: 62) further states that the primary application of economic base theory is the attraction or development of export-orientated firms, and export promotion in the area. Although the economic base theory is acknowledged as useful model, there are also several criticisms about the model. Among these critics is the assumption that demand on the economic base theory is generated from outside. Other factors, such as import substitution may lead to limited flows from the region, thus stimulating growth (Blakely, 1989: 62). Howland (1993: 71) is of the view that the economic base theory is most applicable to cities where strong linkages exist within the local economy, with money flowing towards the community and strong local multipliers. Howland (1993: 71) further stated that the economic base theory is consequently less applicable to economies where there are few linkages, or control of basic industries is vested outside the area, and incomes flow out and are not recycled within the community. Malecki (1991: 38) came up with another factor that affects leakages from an area is the resident's propensity to spend locally, which is a function of

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the size and diversity of the local economy, its relative isolation, and the wealth of the community. On the other hand, Blair, and Premus (1993: 135) is of the idea that an increased productivity can also increase local incomes, without a concomitant increase in exports.

2.6.2.1.4 Location theory

According to Nel (1999: 24), the term locality in which LED can occur does not have a rigid definition. Further, Nel (1999: 24) opined that a locality is a descriptive term for the place where people live out their daily working and domestic lives. Localities are not simply places but are sum of local energy and agency resulting from the clustering of diverse individuals, groups and social interests in shape (Nel, 1999: 24). The localities are not passive or residual but in varying degrees, are centres of collective consciousness and configurations of social relations and processes, which are constituted by difference and conflict. To Blakely and Bradshaw (2002), location theory assumes that firms have a propensity to curtail their overheads by choosing locations that make best use of their prospects to get to the marketplace. Labour costs, education and training facilities, availability of suppliers, communications, sanitation, local government quality and responsiveness, and the cost of energy are some of the variables that communities attempt to manipulate in order to become attractive to firms (Blakely and Bradshaw, 2002). Tassonyi (2005: 7) emphasises that LED should consider the development of its local context for it's to be successful. Further, Tassonyi (2005: 7) points out the following seven building blocks for the success of LED:

- Emergence of local champions: this refers to the development of local entrepreneurs to contribute to the sustainability of LED in their communities;
- Formation of the institutional intermediaries;
- The commitment to equitable participation. All involved in LED must be allowed equal access to the market;
- Communities must have a civic culture of creativity;
- The provision of financial and technical resources should be available within the municipalities to ensure success and sustainability;
- The local government has to provide robust accountability mechanisms; and
- Indicators to benchmark progress should be developed

Clarke, and Gaile (1992) emphasise that the key features of the contemporary era are a return to places and a focus on new localism in economic action. This has led to the emergence of a unique urban management strategies, infrastructural provision, place-marketing, economic facilitation

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and support for job creation and programmes within localities, which thus endorse and support a broad swing in favour of LED (Nel, 1999: 25). The concept of a new localism has been observed by Nel (1999: 25) who attested that the concept contributes to tremendous experimeincntation and innovation in local governance around the globe, which in turn has contributed to the vitality of local politics and the importance of local variations even in an era of global economic change. Mbeba (2011: 75) postulates that locality is concerned with the study of restructuring of economies and this entails the deconcentration of socio-economic planning authority, from highly bureaucratic administrative system of governance. In this manner, the local economies are restructured in such a way, the locality through its local authority take charge of their development processes. This is so as they are the rightful people to identify their social, economic and cultural needs, which they need to, satisfy and thus enable them to live less impoverished lives (Mbeba, 2011: 75).

Thus, the endorsement and broad swing in favour of LED, which is based on the central idea that local mobilization of actors and resources, building a convergence of interest around the competitive advantages of localities and building the capacity for economic actors to take up economic opportunities may arrest the damaging effects, impoverishment and enable exploitation of the opportunities, created by new market conditions. Mbeba (2011: 75) further reiterates that the idea of restructuring local economies coincides with a global trend towards decentralization of powers from national to local government. The location theory is also associated with the shift from interventionist to enabling forms of governance to promote development partnerships between local economic actors.

2.6.2.1.5 Traditional economic development theory

Most authors from different literatures provide an overview of practical LED with almost no original theory, for example; scholars such as Blakely, E.J, and Bradshaw, T.K in there book called Planning Local Economic Development, Theory and Practice of 2002. For this study, the researcher decided to use the traditional economic development theory which is premised on the assumption that people move from low-paying jobs and low technology-based activities in their respective provinces of origin to high-technology based activities and high-paying jobs in other provinces of South Africa. More employment of rural or disadvantaged people take place in non-agricultural sectors and thereby increases the chances of job creation (Gwala, 2012: 33). The researcher's main point in this study is that traditional leader's involvement in the LED will result in poverty alleviation and job creation. According to Rowe (2009: 4), there are twofold limitation

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of the traditional economic development theory and this has to do with its failure when applied to LED because of its focus on abstract macro issues and not on specific issues, as well as its failure to recognise that each location is unique and there are no clear blueprints that can be applied to guarantee success. In adopting this theory, the researcher is cautious that LED cannot expand through the means of a one-size-fits-all economic scheme because rural economies are very small and comprise of small skilled labour forces. The agglomeration economies and the savings that accumulate from the spatial concentration of economies activity are generally absent (Rowe, 2009: 4). This is central to metropolitan economies, which calls for a traditional development theory and implies different theoretical outcomes for rural and urban areas.

The rural livelihood is mostly generated from farming, agricultural businesses, tourism, resource extraction, manufacturing, government employment and government transfer (Rowe, 2009: 5). In other words, development cannot take place in a uniform way. There is a great need for a proper planning session which involves all the relevant LED actors to avoid economic development strategies being created in a vacuum or decisions being taken solely by planners and developers (Casanova, 2004: 31). Although the difference between the cities is clear, there is a perceived tendency for cities to adopt the same economic development tool-kit while maintaining a theoretical emphasis on the role of innovation in LED. Rowe (2009: 5) is of the view that what actually emerges as LED policy lacks any real innovative, original thinking because the policy priorities contained in the strategy documents are effectively identical.

2.6.3 The importance of the institution of traditional leaders in the promotion of Local Economic Development (LED)

Section 5(1)(a)(i) of the Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000) provides that the members of the local community have the right through mechanisms and in accordance with processes and procedures provided for in terms of this Act or other applicable legislation to contribute to the decision-making processes of the municipality which include the traditional leaders. According to Tshehla (2005: 23), South Africa, like in any other country the institution of traditional leaders is firmly rooted. History dictates that the Institution of traditional leaders served as governors of their communities with authorities over their communities in all areas of their lives, ranging from social welfare to judicial functions. Tshehla (2005: 23) further contends that today many African Countries have taken a decision to incorporate the institution of traditional leaders into their democratic state as to allow the smooth running of the country without conflicts and tensions; for example, in Botswana the initiation of public service delivery

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starts at the lekgotlo which is a democratically recognised structure of government made up of members of the institution of traditional leaders. However it is acknowledged that the institution of traditional leaders presents a challenge to a constitutional democracy (Tshehla, 2005: 23).

To Tshehla (2005: 23), creating a home for traditional leaders within the modern democratic dispensation remains one of the most difficult areas of policy for African states. These challenges are very visible in the South African Democracy as well because the implementation of the Traditional Leadership and Government Framework Act, 2003 (Act No. 41 of 2003) becomes a critical problem it not impossible. Even though the Traditional Leadership and Government Framework Act, 2003 (Act No. 41 of 2003) acknowledges the existence of the institution of traditional leaders as a legal entity the law is not so dear about their position In the process of facilitating, providing and enhancing the provision of public service delivery to the community. Tshehla (2004) disputes that whatever reasons could be provided, it is common knowledge that the institution of traditional leaders has remained on the periphery of transformation in the country and this includes the transformation process within the Thulamela local municipality.

It is evident even how the Constitution of the Republic of South African, 1996 is crafted because Chapter 12 which provides for the recognition, status and role of the institution of traditional leadership in South Africa is the smallest chapter which also fails to cover the constitutional status of this institution including the powers and functions of this institution. This argument can be extended to the strategic plan document of the Vhembe District Municipality which is commonly known as the Integrated Development Plan (IDP) which as well fails to detail the powers and positions of the institution of traditional leaders towards the promotion of local economic development. Madzivhandila (2016: 48) points that some researchers have also observed that despite the legislative provisions for the institution of traditional leadership, like the Constitution of the Republic of South Africa, 1996 and the Traditional Leadership and Government Framework Act, 2003 (Act No. 41 of 2003), an intense debate is still raging around the position, place and the role of traditional leadership on the provision of public service delivery and in democracy as a whole. Madzivhandila (2016: 48) further alludes that the provincial government has been playing a role of supporting the institution of traditional leadership by providing them with vehicles as a way of recognizing their existence while traditional leaders are place on government payroll as well of appreciating their minimal limited role they play in providing service delivery to the community.

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Local economic development is a process by which public, business and non-governmental sector partners work collectively to create better conditions for economic growth and employment generation (Swinburn and Murphy, 2006: 1). Traditional leadership should be the one of those partners and it has not been clear how the traditional leadership could be brought into the local economic development process. Jackson, Muzondidya, Naidoo, Ndletyana and Sithole (2009: 41) contend that it seems that the grand motive of governance systems in modern times is the equitable and impersonal management of resources for social welfare of citizens, whereas it has been clear how the localized system of traditional leadership relates to its subjects. Reddy, Wallis and Naidu. (2007: 220), contend that LED in areas under traditional leadership can only be restricted by limitations of the factors of economic production. Reddy *et al*., (2007: 220), further argued that LED models have to be shaped by opportunities emanating from governance framework.

Nxumalo (2012: 31) argued that land is not the only factor of production, but human capital is another critical factor of economic production. Its absence could have a detrimental effect on economic development, especially if there is no leadership participation. Government has introduced LED frameworks that identify stakeholders (government sector, business sector and local community sector) to have a stake in local economic development. The challenge is that when it comes to the community sector as the role player in local economic development, it is reduced to recipients rather than active participants of the programmes agreed upon by the government and the business sector (Nxumalo, 2012: 31). Nxumalo (2012: 31) further attests that when it comes to local economic development, the community is not considered as a player at a strategic level where the decisions about local economic development are taken. The traditional leadership, as the leader of the community sector, is therefore technically excluded from decision-making as far as LED programmes to be implemented in their communities are concerned (Nxumalo, 2012: 31).

Reddy *et al*., (2007: 216) talk about the traditional leadership and LED, but the traditional leadership comprises different positions that range from King and Chief to Headmen/Headwomen representing a particular tribe. At this stage there is no government LED framework that spells out the roles to be played by these positions in local economic development. Reddy *et al*. (2007: 225) only provided the basis of an LED model for traditional leadership. Reddy *et al*. (2007: 225) contend that development planning is the founding block of LED, and therefore traditional leadership is expected to participate in the Development Planning Process (IDP). The question here is: are our municipalities providing enough platforms for traditional leadership to participate

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fully in the IDP processes? Since starting to be involved at local government sphere, it was noticed that traditional leaders do not fully participate in LED (Nxumalo, 2012: 31).

Reddy *et al*., (2007: 223) also postulate that the traditional leadership, once the ground work has been done through its structures in the IDP, has an opportunity to review sector-specific plans and to identify LED opportunities. What is interesting is that municipalities also acknowledge the fact that the traditional leadership might not have a mandate or the competence to review sector plans (Nxumalo, 2012: 31). According to Reddy *et al*., (2007: 223), it is the responsibility of the institution of traditional leadership to investigate models that advance its economic development cause. One can argue that traditional leadership has not been capacitated by government to carry out this task. Traditional leadership has not been exposed to LED capacity-building programmers. The LED model is sound and interesting, but it needs to be fine-tuned and for the government to play a leading role in this process (Reddy *et al*., 2007: 225). Traditional leadership argues that to do this, calls for a different orientation and organizational structure and it requires different capabilities.

The realistic approach seems to be the one that seeks to fit the institution of traditional leaders into the current democratic system (Tshehla, 2005), and this approach seems to want to address the tensions between the institution of traditional leaders and the elected office bearers of government including the Vhembe District municipality and that approach in itself comes as way of appreciating the unhealthy relationships between the Vhembe District municipality as an entity of government and the Vhembe District municipality. Further, Tshela (2005) argued that the realistic approach recognises that it would be problematic to subject some section of the community such as the community under the leadership of traditional leaders to a different system of governance different from that of the South African governance system. As an attempt by government to address the vacuum regarding the position and place of the Institution of traditional leaders, the parliament of the Republic of South Africa passed the Traditional Leadership and Governance Framework Act, 2003 (Act No. 41 of 2003). However the Traditional Leadership and Governance Framework Act, 2003 (Act No. 41 of 2003) was passed nine years after South Africa has gain democracy in 1994 while there was already increased high level of uncertainty around the position and place of the institution of traditional leaders. The Traditional Leadership and Governance Framework Act, 2003 (Act No. 41 of 2003) goes on further than where the Constitution, 1996 touched as indicated before that the Constitution, 1996 was much partial about the importance, powers and functions of traditional leaders in the new democratic South Africa.

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After the transition and attaining of the 1994 democracy in South Africa including the introduction of the Traditional Leadership and Government Framework Act, 2003 (Act No. 41 of 2003) the new government paid more attention on issues surrounding the institution of traditional leaders in general. There was a need to instigate the ways and means of accommodating the institution of traditional leaders into the new democratic dispensations (Madzivhandila, 2016: 49). This was and still a difficult challenging task irrespective of the fact that there are laws and institution like the House of Traditional leaders that recognizes the institution of traditional leaders. The Traditional Leadership and Government Framework Act, 2003 (Act No. 41 of 2003) puts emphasis on the promotion and protection of the institution of traditional leaders while there is a part in the Traditional Leadership and Government Framework Act, 2003 (Act No. 41 of 2003) that dictates to the state that it must respect, protect and promote the institution of traditional leaders in accordance with the democracy in South Africa (Madzivhandila, 2016: 49).

Khan and Lootvoet (2001: 45) state that the wide deliberations was an attempt to define the role, place and positions of the institution of traditional leaders when it comes to how to enhance service delivery. It achieved very little since even the Traditional Leadership and Government Framework Act, 2003 (Act No. 41 of 2003) fails to clearly define their role on service delivery and decentralization of services. On the other hand Tshehla (2005) postulates that the government's failure to provide comprehensive policies or legislature which specifically outline the institution of traditional leader's responsibilities with regard to the rendering services at a local level prompted traditional leaders to devise their own strategies, generally adopting the role of interlocutor in municipal council in an attempt to ensure that they did not become marginalized.

Tshehla (2005) contends that the significance of the institution of traditional leaders is further articulated again according to the Traditional Leadership and Government Framework Act, 2003 (Act No. 41 of 2003) which indicates that the institution of traditional leaders appears to be a multifaceted one which is concerned with governance issues at a local level with regards to the position, place and roles of the institution of traditional leaders on providing and enhancing public service delivery at local level. Although the Traditional Leadership and Government Framework Act, 2003 (Act No. 41 of 2003) also provides a specific framework in which the institution of traditional leader's relations and associations with elected municipality authorities must be monitored and governed (Tshehla, 2005). Tshehla (2005) further argues that in order to ensure that there is cooperation between the institution of traditional leaders and other agencies or structures, the local authority must ensure that the institution of traditional leaders account for any action they take regarding me provision of public basic services lo their communities. Traditional

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leaders must also be prevented from employing service delivery issues as control mechanisms to force communities to comply with certain rules and regulations within the communities. However, the traditional leaders should providing public services without expecting any favour or using it as a way of seeking cooperation to their communities but as their responsibilities and obligations to their communities (Madzivhandila, 2016: 51).

Kanyane (2006) states that the role played by the Institution of traditional leaders dates back to the cultural origin of humankind in the African continent. Further, Kanyane (2006) alludes that traditional leaders in most tribes, function mainly on three levels, which are; Chief, King and Headman. Chief and King would have different tribal structures, ideally, they would be entitled to an average of at least headman and some number of wives. Furthermore, Kanyane (2006) point that the current system of local government in South Africa has its origin of post-apartheid South Africa. Apparently, municipalities in South Africa have more fiscal powers over the institution of traditional leaders. According to Gildenhuys and Knipe (2000), the authority exercised by traditional leaders has been given to them by God and therefore such wisdom also allows them opportunity to plan for the future of their communities. On the other hand Keulder (1998: 22) contends that in general, the concept traditional leaders refers to the categories of leaders commonly known as Chief, King and Headman. To Walker (1994: 61), the debate on the institution of traditional leaders and their role in national and local government is a recent one in South Africa. This debate was actually influenced by the political changes that started in 1992 and subsequent elections and process of putting together a new democratic constitution which created a need to enter into a debate on local government. At the core of this question was the future of the institution of musanda and mahosi, which has been the main governance structure closest to the people (Madzivhandila, 2016: 53).

A workshop on the role of traditional leaders was held in Durban on the 27th to the 28th of October 1994 and a large number of traditional leaders attended including a delegation from CONTRALESA (Holomisa, 1994: 38). On that same workshop, Holomisa (1994: 38) pointed that it was agreed that the institution of traditional leaders still has an important role to play in the current democratic era. It was further agreed that the service delivery should be integrated in both the administrative/political and the traditional leadership structures. Furthermore, Holomisa (1994: 38) alluded that it was also agreed that there should be clarity on who plays which role in service delivery to the people. The current President of South Africa Jacob Zuma addressed the annual opening of the National House of Traditional leaders in Parliament at Cape Town on the 03rd of March 2016. In his opening address, the President highlighted the importance of the institution of

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traditional leaders and said that the status and role of the institution of traditional leaders are recognised in Chapter 12 of the Constitution of the Republic of South Africa, 1996. The President further indicated that the institution of traditional leaders has an important place in the lives of many of our communities hence the government has deemed it fit to establish the National House of Traditional leaders including the provincial house in order to form part of governance systems in South Africa. The importance of traditional leaders does not start now. Traditional leaders played a key role in fighting colonization and apartheid. President Jacob Zuma further mentioned that traditional leaders were present in the establishment of the African National Congress (ANC) as a liberation movement that was to fight for decades to liberate South Africa and her people from subjugation and institutional racism (President Jacob Zuma: 03/03/2016).

In Ghana, traditional leaders are appointed to serve in local government so that they deal with matters of tradition hence they command respect in rural areas and are still effective in engaging communities (Natalini, 2010). Traditional leaders perceive themselves as the most powerful structures of community governance hence they are not considerate of Government structures including municipalities. On the other hand, a study conducted by Mario Jose Chitaute Cumbe in 2010 entitled Traditional Leadership, the State and Rural Economic Development in Southern Mozambique: A Case Study of Mandlakaze District in the Second Half of the Twentieth Century focused on the degree to which local processes of a political, social and economic nature might impact the macro development agendas and bring about meaningful change at local level. Cumbe (2010:7) aimed to explore, in particular, the relationship between traditional leadership, the state and rural economic development in Southern Mozambique. Cumbe (2010:7) argues that the role of traditional leadership in rural development is an important issue which is probably more relevant than is often recognized. Further, Cumbe (2010:8) endeavours to clarify the following issues:

- What has been the policy of central government towards the peasant sector in agriculture in Mozambique between 1950 and 2005?
- How have peasants participated in the rural development process?
- What role should traditional leadership play in the rural development process?
- How do the state and traditional leadership interact in policy making for rural economic development?
- To what extent are contemporary development policies serving to minimise forms of exclusion and marginalisation in the communities:

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- Can the government have authority over the traditional leadership and the rural elite in order to ensure that economic gains are widespread and equally distributed? How can ownership of land be achieved?

The recommendations of Cumbe (2010:76) revealed that it is necessary that the decision makers find ways to include traditional leadership in the rural development process as part of the decision makers. Cumbe (2010:77) came up with an interesting argument that the state needs to clarify within the communities and introduce a process of recognition and legitimising community leaders to make them more useful for the communities. Cumbe (2010:77) further argues that party political issues should be avoided.

2.6.4 The international context of Local Economic Development (LED)

According to the World Bank (2003), the concept of LED arose from the context of globalisation and as trade expanded across the world, many producers of goods and services faced competition from producers and countries that were able to provide goods and services at lower prices and sometimes better quality. Further, the World Bank (2003) asserts that globalisation brings both opportunities and threats; the opportunities lie in expanding trade beyond the boundaries of local and regional and national boundaries through competitive production techniques, value addition to local produce and innovation in local economies. And the threats lie in each player's ability to adapt to global economic forces and in having to produce goods and services at costs which can compete on international markets (World Bank, 2003). This means that the technology used and standards of production need to meet the international requirements. Further the World Bank (2003: 5), defines LED as a process by which public, business and non-governmental sector partners work collectively to create better conditions for economic growth and employment generation. On the other hand Nel (2001: 1) defines LED as a practice through which local government and community organisations encourage business activity and employment. The DPLG (2003: 11) defines LED as a people-cantered initiative meant for people working together to achieve sustainable economic growth and development for the benefit of all people in the local area; it aims to promote and develop all sectors and dimensions of the economy.

Swinburn, Goga and Murphy (2006: 1-2) contend that LED has evolved as a policy approach in the early 1970s by municipal governments realising that businesses and capital were moving between locations for competitive advantage. By actively reviewing their economic base, communities gained an understanding of the opportunities for, and obstacles to, growth and

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investment (Swinburn, Goga and Murphy, 2006: 1-2). With this understanding, communities attempted to expand their economic and employment base by devising and undertaking strategic programs and projects to remove obstacles and facilitate investment. Pretorius and Blaauw (2008: 156-157) state that local communities should become participants in their own development rather than the objects of development. Further, Pretorius and Blaauw (2008: 156-157) point that community-driven initiatives are identified as ways in which communities could express their desire to conserve local customs and traditions, and earn a living at the same time.

The DPLG (2006: 5) provides that the traditional view of LED as a process of having developmental initiatives aligned to local development has shifted towards promoting self-sufficiency, regional, national, continent-wide and even global processes in the shaping of local economies and to the significance of support for LED from across the scale of governance. The DPLG (2006: 5) further asserts that the European Union serves as an example of how the role LED, with its components anchored in national and regional governments, to support local development processes. To Bagchi (2000: 398), developmental local government puts LED as the top priority strategy and is able to design effective instruments to promote such an objective using identified instruments to forge new formal institutions and informal networks of collaboration among citizens and officials and the utilisation of new opportunities for trade and profitable production.

According to Zaaijer and Sara (1993: 3), the understanding of LED internationally has been recognised as a response to key contemporary trends such as increasing decentralisation of power and decision-making to the local level. Further, Zaaijer and Sara (1993: 3) contend that globalisation forces linked to changing local conditions have also elevated LED as an important concept and these trends are not unique to any part of the globe. Furthermore, Zaaijer and Sara (1993: 3) point that though occurring at different rates, the effects of globalisation and global economic crises have helped to ensure that local economic initiatives and self-reliance are a discernible trend around the world. The World Bank (1998: 32) provides that poverty alleviation in developing countries has become a pre-occupation for many international agencies, national governments and Non-Governmental Organisations in the World. The World Bank (1998: 32) further stipulates that, LED in the international perspective is used by communities experiencing the need for modernization to develop adopted initiatives as vehicles for economic growth. The study was aimed at investigating the roles of traditional leaders and recommend strategies to promote local economic development.

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The concept Local Economic Development (LED) has gone through different waves and each wave has its own contextual definition of LED. During the first wave, LED was defined as top-down approach; where development was predominantly based on mobile manufacturing investment, government providing massive grants, tax breaks and other benefits to investors. The second wave of the LED was also based on attracting investors, however targeting specific geographical areas or sectors, at this stage; central government was assisting in terms of direct payments to individual businesses, advice and training, infrastructure and others. The third wave, which is characterizing the current conjecture of development, is based on partnership between government, community and business.

The World Bank (2001) summarises the post 1960 understanding of the concept LED through three waves of development and in each of the waves, LED practitioners have developed a better understanding of successful and unsuccessful programs. Although LED has moved through each of these waves, elements of each wave are still practised today. The first wave was from the 1960s to the early 1980s. During this period, the LED focus was on the attraction of manufacturing investment, hard infrastructure investment and attracting outside investment. The second wave was from 1980 to 1990 and the wave focused on retaining and growing of existing local businesses. The emphasis was still on inward investment attraction, but usually this was becoming more targeted to specific sectors. In the late 1990s and onward it can be classified as the third wave and during this wave of LED, greater focus was placed on soft infrastructure investments, public-private partnerships, networking and making the entire business environment more conducive to business (World Bank, 2001). The waves are indicated on the table below:

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Table 2.2: The three waves of local economic development

THE THREE WAVES OF LOCAL ECONOMIC DEVELOPMENT		
Wave	**Focus**	**Tools**
First Wave: 1960s to early 1980s	During the first wave, the focus was on the attraction of: • Mobile manufacturing investment, attracting outside investment, especially the attraction of foreign direct investment; and • Hard infrastructure investments.	To achieve this cities used: • Massive grants; • Subsidised loans usually aimed at inward investing manufactures; • Tax breaks; • Subsidised hard infrastructure investment; and • Expensive low road industrial recruitment techniques.
Second Wave: 1980s to 1990s	During the second wave the focus moved towards: • The retention and growing of existing local businesses; and • Still with an emphasis on inward investment attraction, but usually this was becoming more targeted to specific sectors or from certain geographic areas.	To achieve this cities provided: • Direct payments to individual businesses; • Business incubators/workspace; • Advice and training for small and medium-sized firms; • Technical support; • Business start-up support; and • Some hard and soft infrastructure investment.
Third Wave: Late 1990s onwards	The focus then shifted from individual direct firm financial transfers to making the entire business environment more conducive to business. During this third (and current) wave of LED, more focus is placed on: • Soft infrastructure investments; • Public/private partnerships; • Networking and the leverage of private sector investments for the public good; and • Highly targeted inward investment attraction to add to the competitive advantages of local areas.	To achieve this cities are: • Developing a holistic strategy • aimed at growing local firms • Providing a competitive local • investment Climate • Supporting and encouraging • networking and collaboration • Encouraging the development • of business clusters • Encouraging workforce • development and education • Closely targeting inward • investment to support cluster • growth • Supporting quality of life Improvements.

(Source: World Bank, 2008).

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2.6.4.1 Local economic development in selected countries

The World Bank on LED Report (2002: 33) recognises the Local Economic Development Agencies which were set up in Europe at the end of the 1950s. Local Economic Development Agencies are promoted by various European governments, as well as by the International Labour Organisation (ILO) with specific objectives to:

- Foster the economic development of the territory where it works;
- Tap the endogenous potential of a territory;
- Capitalise endogenous resources and concentrate on support for those groups that have the most complex access to regular economic and financial circuits;
- Foster integration of and co-ordination with local institutions and associations to engender a shared vision of local economic development;
- Promote local small and medium-sized business;
- Create an entrepreneurial climate; and
- Plan and establish a system of services to public and private organizations that can support local economic development; and
- Pay special attention to identifying the most vulnerable social groups and poverty traps.

For this study both Canada and Australia have been presented to assist the researcher to draw a global approach in addressing local needs and implementing local economic development initiatives. The discussion will broaden a global understanding of LED. The local economic development programmes in both Canada and Australia will be discussed below:

2.6.4.1.1 Local economic development in Canada

The government of Canada has a parliamentary system of government with a constitutional monarchy. The powers and functions of local municipalities are largely decentralized with limited central control. However, the functioning of provinces is directly linked to municipal programmes since no matters or bills that have a direct bearing on a municipality can be passed by any minister without consultation with the affected municipality. Canada has about 20 municipalities, comprising 13 cities, 6 regional municipalities and 1 metropolitan community. The municipalities of Canada are clustered in a structure known as Federation of Canadian Municipalities (FCM) (Rogerson, 1994: 12).

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According to the Federation of Canadian Municipalities (FCM) Quality of Life Report of 2005, a global perspective on the role of municipalities with respect to the environment and economy is important, since cities and communities are connected by the movement of large amounts of materials and energy across ecosystems (Rogerson, 1994: 33). In terms of the FCM Quality of Life Report of 2005 the number of urban dwellers in Canada increased by 50 percent, from 16-24 million, during the 1971 to 2001 period. As a result, Canadian cities have experienced varying degrees of population growth, as well as economic development (The Organisation for Economic Co-Operation and Development (OECD) Annual Report, 2003:3). A few urban regions, such as the greater Vancouver and the greater Toronto area, have had to contend with a rapid pace of population growth. The OECD Annual Report (2003: 3) provides that communities across Canada have experienced and will continue to experience the benefits associated with growth. These benefits include vibrant diversified economies, higher education institutions, arts, culture and recreational opportunities. On the other hand, increasing emphasis on educational, cultural and environmental amenities in a continually expanding city can also result in a reduced quality of life. In turn, the ability to attract and retain high trained, educated and creative entrepreneurs and employees may be reduced. This can compromise the long term sustainability of economic growth in any given place (The OECD Annual Report (2003: 3).

(a) Local governance and economic development in Canada

The central challenges that faced the municipalities in Canada entailed managing population growth and economic growth. Municipal governments are increasingly called upon to bring about changes in the way local initiatives are managed within the context of economic growth. In terms of the Canadian Model Municipal Charter, 2005 in Lidstone (2005), the intergovernmental relations are as follows:

- Every minister responsible for an applicable provincial or territorial matter is obliged to give written notice and consultation opportunity to the municipality if the matter will directly and specifically affect the municipality in the following matters;
- Introducing a bill in the Legislative Assembly; and
- Making, amending or repealing a regulation, or starting, changing or eliminating a provincial / territorial government programmes.

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The provincial/territorial government may not transfer new powers, duties or responsibilities to the municipality, or require the municipality to act in relation to a matter in respect of which the provincial/territorial government acts or otherwise exercise power at the time the law comes into force. The minister responsible first has to give notice and provide consultation.

(b) Local Economic Development Programmes in Canada

The Canadian municipalities developed various programmes and policies to address the long-term economic challenges facing local communities. Plans were meant to address the Individual Development Accounts (IDAs) of various municipalities within the context of Canada' s Social and Enterprise Development Innovation (SEDI) plan (OECD, 2003: 3). Until 2001, Canada had only two community-based IDA programmes, one in Calgary (Alberta) and the other in Kitchener-Waterloo (Ontario) which proved to be successful. The Toronto-based non-profit group, Social and Enterprise Development Innovation (SEDI) decided in 1997 to research the potential of a significant IDA demonstrations project. The OECD Annual Report (2003: 12) goes on providing that various initiatives in deferent cities emerged through government funding from the Human Resource Development Fund of Canada (HRDC). The five-year Learn/Save project targeted 3675 low-income Canadians with IDA accounts. The programme was run by community partners in ten sites around the Provision of direct and hands-on support to provincial and local government; Management of the Local Economic Development Fund; Management of and Technical Support for Nodal Economic Development planning; Facilitation, coordination and monitoring of donor programmes; and Assistance with LED capacity-building processes.

The HRDC provided funding whilst the Social Research and Demonstration Corporation (SRDC) took responsibility for the evaluation, including research designs built into the operational side of the project (OECD Annual Report, 2003: 12). The city of Edmonton approved implementation of recommendations contained in a long term plan called Smart Choices for Developing our Community. The document sets out strategies to manage local economic growth through redevelopment, re-investment and building on existing infrastructure. Plan Edmonton, the city's municipal developmental plan, ensures balanced growth based on several strategies. The plan supported development adjacent to existing developments in order to accommodate growth in an orderly and efficient fashion, promote development around transportation corridors and employment areas and support increased densities of land use through Smart Choices for Developing our Community (SCDC) development plan that takes into account existing developments (Rogerson, 1994: 11)

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Rogerson (1994: 12) postulates that the Regina municipality's major development plan was to share the increased population with neighbouring municipalities, and to maintain population in the city central area. The development plan prohibited 'leapfrog' development, supported the preservation of agricultural land and established a density target that supported efficient use of infrastructure, school and transport services. Other policies provided incentives for residential conversions in the downtown area, and new-home and model-housing construction in designated inner-city neighbourhoods (Rogerson, 1994: 12). Peel Region's official plan contained a Zozi Regional Urban Boundary which divided the region into an urban section and a rural section (Rogerson, 1994: 38). Development within the urban system was to be phased in using growth management strategies prepared by the region's lower tier municipalities. The rural system's economic growth was directed to three "Rural Service Centres". The region was also engaged in various growth management initiatives that would create policies to guide urban development and ensure a consistent response to growth pressure (Rogerson, 1994: 38). In particular, there was a need to maintain a firm urban boundary in the face of rapid population and employment growth pressure, and to develop nodes and corridors in the Greater Toronto Area to increase population densities and a public transport system, as well as to alleviate traffic congestion. York Region's official plan called for the creation of compact, well-designed communities to protect agricultural lands, rural countryside and green spaces. To achieve this objective, the region had to recognise the need to direct a significant portion of its growth to existing urban areas (Rogerson, 1994: 38).

Further, Rogerson (1994: 38) contends that a key part of this strategy is the creation of the system of regional centres linked by rapid transport in regional corridors. Developing regional centres and corridors necessitated working closely with local municipalities' partners and the private sector, as well as the people of the York Region and provincial and federal governments. Ontario municipalities worked within a new development policy environment as a result of steps taken by the provincial government in 2004. Bill 136 of the proposed places to grow policy act, enabled the province to designate any area of land as a growth plan area and to initiate a growth plan. Municipalities were required to ensure that official plans conformed to the growth plan. Bill 135, the Greenbelt Act, protected valuable natural resources and outlined where growth should not occur designating permanent, protected greenbelt area of continuous countryside on south-Ontarian (Rogerson, 1994: 38).

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2.6.4.1.2 Local economic development in Australia

According to the Australian Bureau of Statistics Report (2005: 12), Australia is a constitutional democracy based on a federal division of powers and it is primarily governed by both state and territory constitutions founded on the Commonwealth Constitution. Local government is an important component in the Australian federation, delivering a broad range of key services at local level and has a limited constitutional position in Australia, falling under state or territory legislation on broadly similar lines across Australia (Australian Bureau of Statistics Report, 2005: 12). Each state and territory has a number of local government areas, known variously as cities, municipalities, boroughs and districts. The generic local body established for a local municipality is called a council. By October 2004 there were 717 local councils. In each local council area various local services are provided. However, there are many variations between states as well, as between urban and rural councils (Australian Bureau of Statistics Report, 2005: 12).

(a) Local governance and economic development

Australia's long term approach has been to help weaker states to address development, economic security and political issues in a comprehensive and sequenced way. According to the Australia's Aid (AUSAID) Annual Report (2004-2005) Australia's local governance and economic development are based on the following elements:

- Building sustainable government institutions where Australian government is central to the building of an affordable institution suited to individual country municipalities, where good governance can flourish. While Australia agencies give practical in-country advice to local governments, AUSAID is fostering deep institutional and personal links between government departments in Australia;

- Strengthening political governance and target corruption and to achieve this Australia is working with recipient government (municipalities) to improve administrative systems in many Pacific nations. The main purpose is to ensure greater accountability and stable functioning of the democratic processes. Australia Aid Programmes support grassroots civic education and political accountability;

- Tackling corruption effectively and visibly is essential to maintain public confidence in reform. Improved political accountability can only be achieved by demand for reform from within a country;

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- Providing opportunities to stimulate economic growth the majority of the poor in most fragile states live in rural areas. Australia is supporting activities to revitalise agriculture, forestry and fisheries, with particular emphasis on sustainable management of natural resources. It is also looking at other ways for people living of land and water to make a better living by using local technologies maintaining the delivery of services to minimize the impact of system failures on the poor Australia helps to provide basic health and education services that would otherwise not reach poor and rural communities. Australia helps community and church organizations to maintain basic services, particularly where government systems have broken down; and

- On investing analysis, Australia continues to foster a practical approach to understand what works in fragile states and how to prevent future fragility. Australia has set up a dedicated unit comprising officials drawn from different government agencies to promote an integrated cross-government approach.

(b) Economic Development Programmes in Australia

According to the Australia's Aid (AUSAID) Annual Report (2001-2002) the Australian Aid Programme for good governance and economic development targets four priority areas:

- Improving economic and financial management (23%);
- Strengthening law and justice (8%);
- Increasing public sector effectiveness (28%); and
- Developing civil society (41%).

According to Razin (2010: 23), local government in Australia plays a central role in reducing poverty, through local economic development, effective community planning and improved service delivery. These interventions and resource mobilisation, local role players and interest groups are set to attain economic growth and to create jobs thereby reducing poverty (Razin, 2010: 23). By 1999 the National, Provincial and Local spheres of government had included LED national imperatives in their development frameworks with specific reference to redistribution, job creation, poverty alleviation and public participation (Razin, 2010: 23). As a result Integrated Development Plans were put in place in terms of the Local Government Transition Act, Second Amendment, Act 97 of 1997 (Institute for Democratic Alternatives in South Africa (IDASA) Annual Report, 1999: 3). Within the national framework for local economic development, the Department of Provincial and Local Government has the responsibility to develop and promote systems and structures of effective governance, particularly at the local level of government (Suizer, 2008: 13).

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Further, Suizer (2008: 13) alludes that the DPLG has a responsibility to develop and promote a system of integrated governance among the three level of government.

2.6.5 The South African context of Local Economic Development (LED)

Local Economic Development (LED) is currently receiving much attention in South Africa; however, the concept is still new (Nel and Humphrys, 1999: 277). After the democratic election in 1994, the Republic of South Africa was faced with a lot of socio-economic and developmental challenges with extreme inequalities in income, assets and basic social services. Reitzes (2004: 3) concurs that most of the South African families and households live in poverty, are illiterate, poor, survive and live in unhygienic environments, and there are chronic unemployment levels. Human, Marais and Botes (2008: 57) allude that the affluent continue to widen with wealth gaps at the expense of the poor who are trapped in abject poverty. Human *et al*., (2008: 66) further attest express that a well-intended LED strategies will fail to effect any changes as long as municipalities use them as a means for election campaigning. A fundamental shift needed, according to Human et al., (2008: 64) is involving the local business and community stakeholders in identifying the possible areas where the municipality could make it easier for business to operate which might be of much more value that strategies that are not practical or require extensive human and financial resources, while only providing short-term employment benefits. However, there has been limited research conducted on LED in small towns in South Africa. The other areas of concern about LED in the municipalities have been about the participation of traditional leaders. Rogerson (2014) with other development mainstream agencies like the World Bank and the United Nations promote the pervasive belief that public participation in LED initiatives is intrinsically good. Marias and Botes (2006: 9) further contends that LED was established to financially support local authorities on a project basis as part of poverty alleviation strategy of the government targeting short-term jobs through construction projects and long-term jobs through the creation of business opportunities, business infrastructure developments and stimulation of industries. On the other hand, Malefane (2009: 156) shows that even though LED is perceived as a municipal intervention, it is not being efficiently implemented in most South African municipalities. The skewed apartheid spatial development planning deliberately alienated the majority from the central means of economic activity (Malefane, 2009: 156).

The DPLG (2006: 6) provides that South Africa as part of the global village has a direct link to the regions such as Latin America, East and South Asia and the rest of Africa, contributing significantly to the new international dimension on local economic development. The DPLG (2006:

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6) further stipulates that the new South African economy and the existing spatial arrangements carry many challenges from the past that need substantive attention and programmes to build an equitable society. Other scholars like Kanyane (2008: 700) disagree that the term LED is new or innovative concept in South Africa and that those who say the concept is new it creates a confusion on the history of LED which has been viewed as new in the South African context. It is reported that since the 1960s, LED went through several developmental stages with the period in history recording three stages, namely, 1960-1980 (agricultural investments, local and international), 1980-1990 (multi-sectoral investment attraction), and 1990-to date (shift from individual to collective conducive business). The author reasons that the phases show that LED in South Africa is now in the third phase and that partnerships in service delivery are crucial for socio-economic development, demanding municipalities to develop LED strategies aimed at providing a favourable, viable and attractive local business environment and supporting and encouraging networking and collaboration.

Nel (2001: 22) is of the view that there has been LED activities in South African cities since the 1900s. Nel (2001: 22) further alludes that LED initiatives also existed in the Witwatersrand, Port Elizabeth and other smaller urban areas of the Eastern Cape during the apartheid planning era and their main focus has been on industrial development. In the post-apartheid South Africa, interest in LED has since grown from the 1990s. Furthermore, Nel (2001: 22) contends that the South African government has been described as one of the most committed countries to LED policies in the world recording some impressive results at the micro level, although a shortage of skills, limited a number of Non-Government Organisations (NGOs) from accessing resources to implement LED programmes. The apartheid segregation policies uprooted most of the African communities from their original economic means of subsistence and family systems, and the current widening of the rich-poor economic gap needs to be acknowledged as a challenge to the South African government (Seduma, 2011: 6). A number of factors led to the worsening of the South African social situation (poverty and inequality levels) due to the highly biased wealth distribution, inequality in earnings, low income growth, environmental degradation and Human Immunodeficiency Virus Infection And Acquired Immune Deficiency Syndrome HIV/AIDS (United Nations Development Programme (UNDP): Human Development Report, 2003). Davids (2005: 18) is of the view that in order to address the injustices of past development efforts, the South African government adopted a people-centred approach. Theron (2005: 120) describes the people-centred approach as a shifting of interventions towards the public and away from objects,

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delivery and production. Further, Theron (2005: 120) points that the approach aims at enhancing the public's skills and capacity by encouraging participation in development processes.

The evolution of LED policy in post-1994 South Africa is closely associated with the transition to developmental local government. As early as 1995, Constitutional debates on the future form and shape of local government articulated a far more proactive role for municipalities. The declaration of local government as a sphere of government reflects the importance that was attached to local state actors during that early period. The final version of the Constitution itself declared that a fundamental objective of local government was to promote social and economic development in localities. The White Paper on Local Government, 1998 introduced the concept of developmental local government which is defined as a local government committed to working with citizens and groups within the community to find sustainable ways to meet their social, economic and material needs, and improve the quality of their lives. Nel (2001) points that the policy document makes it quite clear that local government is not responsible for creating jobs. Instead, it will be responsible for ensuring that overall economic and social conditions of the locality are conducive to the creation of employment opportunities. Therefore, local government is charged with creating an enabling environment.

Van Wyk (2004: 121) states that LED is a strategy to fight the plight of the poor and unemployment directly, but also has other indirect benefits for human development at a local level. Van Wyk (2004: 121) further asserts that an LED strategy needs to include at least the creation of jobs by attracting new business, achieve local economic stability and result in a diverse economy. Van Wyk (2004: 121) goes on by stating that LED strategies should focus on stimulating businesses that use local resources for exporting of final products elsewhere. The South African DPLG (2003: 6) provides that in adopting LED as a strategy, the South African government is encouraging people at all levels of society to participate in economic decision making which explores creativity and builds entrepreneurship at all levels of society. Given the challenges that the country faces in job creation and poverty eradication, LED builds a platform for bringing all hands on deck in working towards sustainable long term solutions (DPLG, 2003: 6).

2.6.6 Legislative framework on local economic development in South Africa

The previous section discussed an empirical perspective of roles of traditional leaders in the promotion of Local Economic Development (LED). This section presents the legislative framework on local economic development in South Africa. According to the South African Local Government Association (SALGA) (2010: 3), the apartheid government in South Africa was focused on central

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planning and control with a very limited role played by local authorities in development and economic planning. The policies that regulate the LED strategy include the Interim Constitution of the Republic of South Africa, 1993 (Act No. 200 of 1993); the Constitution of the Republic of South Africa, 1996; the Reconstruction and Development Programme (RDP); the Development Facilitation Act, 1995 (Act 67 of 1995); the Local Government Transition Act of 1993 as amended in 1996; the Growth, Employment and Redistribution Strategy of 1996 (GEAR); the White Paper on Local Government, 1998; the Local Government: Municipal Demarcation Act, 1998 (Act 27 of 1998); the Local Government: Municipal Structures, 1998 (Act No. 117 of 1998); the Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000); the Local Economic Development (LED) Guidelines, 2000; the Integrated Sustainable Rural Development Strategy (ISRDS) of 2000; the National Framework for Local Economic Development in South Africa (2006-2011); and the Accelerated Shared Growth Initiative in South Africa (ASGISA).

2.6.6.1 Interim Constitution of the Republic of South Africa Act No. 200 of 1993

The first piece of legislation that is important to local government reform and LED is the Interim Constitution of the Republic of South Africa Act No. 200 of 1993 which sets the foundation for formal constitutional acknowledgement of the local sphere of government by recognising its autonomy whilst safeguarding the sphere's revenue raising ability together with the sphere's equal need and right to receive a share of the national revenue. Steytler (2005:187) laments that the other significant contribution made by the Interim Constitution of the Republic of South Africa, 1993, (Act No. 200 of 1993) is that it placed the groundwork for the consolidation of more than 1000 pre-1994 racially distinct local authorities into fewer transitional local structures.

2.6.6.2 The Constitution of the Republic of South Africa, 1996

The South African Constitution, 1996 is a foundation and provides for a developmental approach of local government. The basis for all laws in the country is the national Constitution of the country, which is the supreme law upon which all other laws are based. In terms of the affairs of local government, the Constitution, 1996 recognises them as a distinctive sphere of government. Local government in South Africa is not only responsible for service delivery, but also for socio economic development of its communities. Chapter 2 of South African Constitution, 1996 calls for the establishment of the "socio-economic rights" of every citizen, which include a right to an environment that is not harmful to one's health, access to adequate housing and a right to social security for people who are unable to support themselves and their dependents, an appropriate social assistance, a right to a basic income and access to a minimal level of economic resources,

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a right to non-discrimination in the distribution of income, productive output and economic resources, a right to non-exploitation in all work, in the labour market, in the household and in the informal economy and a right to a just share of the means of production of the economy. Sections 152 and 153 of the South African Constitution, 1996 it stipulates that municipalities must provide and manage their administration, budgeting and planning processes to give priority to the basic needs of communities. Section 152(1) of the South African Constitution, 1996 provides the objects of local government as follows:

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

Section 152 of the Constitution of the Republic of South Africa, 1996, emphasises the significance of LED by stating that a municipality must structure and manage its administration, budgeting and planning processes to give priority to the basic needs of the community, and to promote the social and economic development of the community. The South African Constitution, 1996 further prescribes for the promotion of an intergovernmental relationship between all spheres of government on issues related to the development of the economy. According to Cameron and Stone (1995: 25), there is a need for service providers and role players to align within all spheres of government. Abrahams (2003: 69) is of the view that Local Governments" developmental mandate encourages municipalities to reduce poverty, unemployment and to provide basic services by participating in various economic development programmes.

2.6.6.3 The Reconstruction and Development Programme (RDP)

The Reconstruction and Development Programme (RDP) base document was first published in 1992 for wide consultation, with several drafts before the final draft just before the 1994 elections. The RDP policy framework was subsequently adopted by the Government of National Unity (GNU) in 1994 as its programme for socio-economic development. In November 1994, South African national assembly declared the RDP as government policy in the White Paper on Reconstruction and Development (African National Congress, 1994). The RDP White Paper (ANC, 1994: 7), defines the RDP as a policy framework for integrated and coherent socio-economic progress. It seeks to mobilise all our people and our country's resources toward the

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final eradication of the results of apartheid. Its goal is to build a democratic, non-racial and non-sexist future and represents a vision for the fundamental transformation of South Africa by: developing strong stable democratic institutions; ensuring representativity and participation; ensuring that our country becomes a fully democratic, non-racial and non-sexist society and creating a sustainable and environmentally friendly growth and development path (ANC, 1994: 7).

According to Moloi (1996:8), the RDP presented four areas of focus regarding LED. The first area of focus is to popularise LED in South Africa. Moloi (1996:8) further postulates that the second area of focus is to engage in capacity building in preparation for LED; in that the RDP: LED Programme will coordinate with other similar projects being conducted by the National Business Initiative (NBI) and the South African Civics Organisation (SANCO). Furthermore, Moloi (1996: 8) alludes that the third area of focus is to undertake further research to develop appropriate frameworks for LED. In addition, Moloi, (1996: 8) points that the last area of focus is to investigate a series of case-studies which demonstrate best practice cases of local economic development in the country and which demonstrate the relevance and applicability of various analytical techniques.

The RDP, 1994 provided for a developmental and pro-poor responsibility driven government, with coherent and integrated socio-economic development to underpin most of the government development policies aimed at reducing poverty, and redressing inequalities and injustices that apartheid (ANC, 1994: 84). The ANC (1994: 84) further provides that with regard to the delivery of municipal strategies, the extent to which LED initiatives contribute towards the livelihood of the local communities should be proven by the upgrading, restoration and maintenance of infrastructure and basic services. Traces of degradation should be addressed by socio-economic initiatives to improve on the lives of communities and extend basic services to the needy, create employment, with much emphasis put on the local government to play a central role (ANC, 1994: 84). The RDP guarantee access to social services such as water, jobs, land, education and health, and creating opportunities for all South Africans to develop to their full potential, boosting households income through job creation and establishing a social security system to protect the poor (Aliber, 2002: 13). On the other hand, Chikulo (2003: 3) is of the view that the RDP was discontinued due to lack of proper inter-departmental coordination, setting up of priorities and local government capacity. Some of the services were transferred to other government ministries for implantation.

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2.6.6.4 The Development Facilitation Act, 1995 (Act No. 67 of 1995)

A key local government planning and development instrument is the Development Facilitation Act, 1995 (Act No. 67 of 1995), which was later replace by the Spatial Planning and Land Use Act, 2013 (Act No. 16 of 2013) which introduced measures to facilitate and accelerate the implementation of Reconstruction and Development Programmes and projects in relation to land, laying down general principles to govern land development throughout the country. Local governments are empowered to develop what are known as Land Development Objectives. The Development Facilitation Act, 1995 (Act No. 67 of 1995) was formulated to rationalise the complex apartheid geography of the country, to redress development imbalances and accelerate development through more efficient utilisation of land.

2.6.6.5 The Local Government Transition Act, 1993 (Act No. 205 of 1993) as amended in 1996

The Local Government Transitional Act, 1993 (Act No. 205 of 1993) as amended in 1996 makes provision for the implementation of LED at the local government sphere in the post-apartheid South Africa to adopt sustainable ways (Abrahams, 2003: 189). Abrahams (2003: 189) further contends that the Local Government Transition Act, 1993 (Act No. 205 of 1993) as amended in 1996 encourages community empowerment initiatives, resource redistribution, human resource development, poverty reduction, and promotion of local creativity and innovation on local resource mobilisation. In this effort, the involvement of the private sector is key to sustainable and successful LED initiatives. The Local Government Transition Act, 1996 (Act No. 97 of 1996) assigned various powers and duties relating to service provision to local governments and specifically required metropolitan councils to promote integrated economic development, the equitable distribution of municipal resources and the delivery of services with a developmental focus in mind.

2.6.6.6 The Growth, Employment and Redistribution Strategy of 1996 (GEAR)

The Department of Finance (1996: 1) defined the Growth, Employment and Redistribution Strategy of 1996 (GEAR) strategy as an integrated economic strategy for rebuilding and restructuring the economy in keeping with the goals set in the RDP. The Department of Finance (1996: 1) further stipulates that the GEAR aims to confront the related challenges of meeting basic needs, developing human resources, increasing participation in the democratic institutions of civil society and implementing the RDP in all its facets. The GEAR strategy aims to grow the economy

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by reducing restrictions on direct foreign investment; it promotes the privatisation of state assets, export-led growth, and integration into the global economy as a model for economic development.

The 1996 GEAR strategy has the challenges of meeting basic needs, developing human resources, and increasing participation in the democratic institutions of civil society will be achieved if the economic growth is achieved. In this respect, economic growth targets are set, and the benefits thereof. The GEAR strategy targeted an economic growth rate of between 3 and 6 percent by 2000, and 400 thousand jobs to be created during the corresponding period (Department of Finance, 1996: 1). This would be a result of a number of adjustments in different areas of the economy. The Department of Finance (1996: 1) points that "the vision of the GEAR strategy is a competitive fast-growing economy which creates sufficient jobs for all work seekers; a redistribution of income and opportunities in favour of the poor; a society in which sound health, education and other services are available to all; and an environment in which homes are secure and places of work are productive."

Aliber (2002: 15) on the other hand is of the view that GEAR strategy was introduced as an overall strategy to replace the RDP. Aliber (2002: 15) further postulates that GEAR strategy was geared towards focusing on the expansion of the private sector and achieving high rates of economic growth. GEAR strategy prescribes for the transformation of both the private and public sectors to create sustainable stable economies and favourable environments to attract and encourage private investment. However, GEAR imposed limitations on poverty alleviation leading to the continued shedding of formal sector employment quantification at around 1,3million jobs projected failing to materialise (Aliber, 2002: 15).

2.6.6.7 White Paper on Local Government, 1998

The Local Government: White Paper, 1998 promotes local government as an essential tool for cooperative and good governance and to encourage socioeconomic development. The constitutional mandate has been strengthened by the White Paper on Local Government, 1998, which formally introduced the concept of developmental local government. This policy document defines developmental local government as local government committed to working with citizens and groups within the community to find sustainable ways to meet their social, economic and material needs, and improve the quality of their lives. Furthermore, this document makes it quite clear that local government is not responsible for creating jobs, but instead it is responsible for creating an enabling environment for development (Triegaardt, 2007).

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Rogerson (2009) states that this enablement has laid the foundation for the development of a customised model to drive LED at local government sphere. Another important policy initiative is the 2005 Policy Guidelines for Implementing Local Economic Development in South Africa, which identifies economic growth and poverty eradication as the key overarching goals of LED (Department of Provincial and Local Government (DPLG), 2005). Noteworthy, is the LED framework Stimulating and Developing Sustainable Local Economies which was released by the Department of Provincial and Local Government in 2006 (Department of Provincial and Local Government (DPLG), 2006). The Framework emphasises that municipalities have a key role in creating an environment. Although the more recent legal provisions pertaining to the development role of local government has been based on the Local Government White Paper, 1998a, pre-1998 has also served as a basis for this new role.

2.6.6.8 The Local Government: Municipal Demarcation Act, 1998 (Act 27 of 1998)

The Local Government: Municipal Demarcation Act, 1998 (Act No. 27 of 1998), determined new municipal boundaries throughout South Africa. This process was undertaken between 1998 and 2000. The Local Government: Municipal Demarcation Act, 1998 (Act No. 27 of 1998) sought to eliminate small and ineffective local councils by combining neighbouring or close local authority areas under a single jurisdiction, while also assigning rural areas surrounding urban centres to the control of the latter. The transformation of local government institutions was initiated by the implementation of the Local Government: Municipal Demarcation Act, 1998 (Act No. 27 of 1998), which advocated for the demarcation of local borders according to the direction provided by an independent Municipal Demarcation Board (MDB).

2.6.6.9 The Local Government: Municipal Structures, 1998 (Act No. 117 of 1998)

The Local Government: Municipal Structures Act, 1998 (Act No. 117 of 1998) as amended by Local Government: Municipal Structures Amendment Act 1 of 2003, with the Municipal Systems Act, 2000 (Act 32 of 2000), extends and develops the provisions of the Local Government Transitional Act of 1993 as amended in 1996. The Local Government: Municipal Structures Act, 1998 (Act No. 117 of 1998) also allows for participation of traditional leaders within local government administration in the areas in which they reside. The Local Government: Municipal Structures Act, 1998 (Act No. 117 of 1998) also mandates district councils to assist municipalities lying within the areas under their jurisdiction through integrated development planning, major infrastructural development, capacity development and the equitable distribution of resources.

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The mandate for municipalities is succinctly contained in the preamble to the Local Government: Municipal Structures Act, 1998 (Act No. 117 of 1998) as a vision of democratic and developmental local government in which municipalities fulfil their constitutional obligations to ensure sustainable, effective and efficient municipal services, promote social and economic development, encourage a safe and healthy environment by working with communities in creating environments and human settlements in which all our people can lead uplifted and dignified lives.

2.6.6.10 The Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000)

This piece of legislation has had the most direct impact on popular participation in local-level development. The Local Government: Municipal Systems Act, 2000 (Act 32 of 2000) provides for the core principles, mechanisms and processes that are necessary to enable municipalities to move progressively towards the social and economic upliftment of communities, and ensure universal access to essential services that are affordable to all. The Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000) has very defined implications for LED in terms of the operational procedures, powers and management systems, which in themselves can be regarded as mechanisms to promote pro-poor development. Municipalities are specifically required to involve communities in the affairs of the municipality.

The Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000) sets out the internal systems of municipalities that enable municipalities to operate in such a way that they move progressively towards the social and economic upliftment of local communities, and ensure universal access to essential services that are affordable to all. In Section 26 of the Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000) it is stipulated that each local municipality must formulate an Integrated Development Plan. The Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000) as amended specifically mandates municipal councils to adopt a single, inclusive and strategic plan for their development of the municipalities within a prescribed period after the start of the elected term of the municipal council. This strategic plan is referred to as the Integrated Development Plan (IDP), which contains the broader development priorities and objectives of each municipal council and LED embodied within the IDP.

2.6.6.11 The Local Economic Development (LED) Guidelines, 2000

The Local Economic Development (LED) Guidelines, 2000 were the first piece of legislation to deal with local economic development directly and to commit local government to its implementation. The LED Guidelines present a vision statement of what is meant by LED by

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highlighting economic growth and poverty eradication as the country's core objective with the development approach (Hindson and Vicente-Hindson, 2005: 2). Further, Hindson and Vicente-Hindson (2005: 2) state that this aim corresponds with international literature in that economic growth is generally seen as the immediate objective, while poverty reduction, and more generally, improvement in the quality of life is taken as the overall goal. The South African Local Government Associations (SALGA, 2010: 6) point that the National Spatial Development Perspective NSDP) has further added to the discussion by means of proclaiming that particular business areas are more appropriate to business development and growth, whereas other areas ought to merely be assigned to government services and transfers.

According to Nel (2005: 17), the LED Policy Paper, 2001 contributed to the LED discussion by bringing back development solutions to the poor as their main area of focus. The LED Policy Paper of 2001 states that there is no single common approach to LED which can work in every local area because all areas have unique opportunities and challenges to meet. Special programmes must be developed to suit specific needs based on local context using resources available to establish pro-poor LED strategies. Nel (2005: 17) further states that the Draft LED Policy, 2002 also takes a decidedly pro-poor stance, and expresses the need of developing pro-poor LED approaches to tackle poverty and inequality in the country. The Draft LED Policy, 2002 presents three goals for achieving this pro-poor LED objective which are:

- To establish a job-creating economic growth path;
- To embark on sustainable rural development and urban renewal; and
- To bring the poor and disadvantaged to the centre of development.

Nel (2005: 17) also stresses that in order to achieve this LED must be innovative, creative and redistributive. Lastly, SALGA (2010: 6) preludes that the National Framework for LED in South Africa, 2006 intends to construct a shared interpretation of comprehensive local economic development practice and to ensure that implementation is always successful.

2.6.6.12 The Integrated Sustainable Rural Development Strategy of 2000

The Integrated Sustainable Rural Development Strategy of 2000 was formulated to accelerate Local Economic Development in the rural areas of South Africa to improve the quality of life of the rural communities through poverty alleviation and sustainable livelihoods. The South African Government, in consultation with a wide range of key stakeholders, launched a new stage of concerted effort to improve opportunities and well-being for the rural poor. The second democratic

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president of the Republic of South Africa, Mr. T.M. Mbeki launched the Integrated Sustainable Rural Development Strategy (ISRDS). During the launch of the ISRDS, president Mbeki uttered the following words. The Department of Provincial and Local Government (DPLG) (1999: 1) opened that the Government is now in a position to implement a rural development programme for the integrated development of rural areas, and that this will bring together all government departments and all spheres of government, including traditional leaders). The Integrated and Sustainable Rural Development Strategy (ISRDS) is designed to realise a vision that will attain socially cohesive and stable rural communities with viable institutions, sustainable economies and universal access to social amenities, able to attract and retain skilled and knowledgeable people, who are equipped to contribute to growth and development (ISRDS, iv: 2000). The ISRDS (2000: iv) further provides that South Africa is in an ideal position to take on board one of the key lessons of the international experience; namely, that successful rural development must be implemented in a participatory and decentralised fashion in order to respond to articulated priorities and observed opportunities at the local level.

From the speech by the former President Thabo Mbeki, one may assume that, the African National Congress (ANC) government has always taken traditional leadership into consideration. The challenge is when the implementation of the programmes is done in traditional communities without the involvement of traditional leaders. With the ISRDS, the government's intention was to work towards the creation of socially cohesive and stable rural communities, through the establishment of viable institutions, economies that are sustainable and access to social amenities by all. The intention was also to attract and retain skilled and knowledgeable people to rural areas; people who are equipped to contribute to growth and development. The ISRDS was intended to mobilise government departments, Non-Governmental Organisations (NGOs), Community Based Organisations (CBOs), State Owned Enterprises (SOEs) and the private sector to put their resources directed to rural development in one basket (Nxumalo, 2012: 34). The ISRDS stated clearly that the line function departments were to use their existing financial resources in an integrated manner towards rural development. The implementation thrust will be built immediately on the existing programmes of government that have the possibility of wide impact and replicability, while initiating and developing selected new programmes (DPLG, 1999: 28). Section 4 of the ISRDS, 2000 stipulates the following elements behind the vision of the ISRDS:

- **Rural development:** is multi-dimensional and much broader than poverty alleviation through social programmes and transfers; it places emphasis on changing environments

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to enable poor people to earn more, invest in themselves and their communities and contribute toward maintenance of key infrastructure; a successful strategy will make people less poor, rather than more comfortable in their poverty.

- **Sustainable:** sustainability is derived from increased local growth, and were rural people care about success and are able to access resources to keep the strategy going.
- **Integrated:** integration is complex and requires effective co-ordination across traditional sectors in all levels of government; the Integrated Development Plan (IDP) process will establish a primary locus of integration at the municipal level.
- **Rural Safety net:** safety nets are still needed, and South Africa is exceptional amongst developing countries in that many of the key programmes of social assistance extend to rural people and prevent much hardship. The findings of the current review of social assistance should be incorporated to complement the ISRDS.

According to Lewis (2001: 3), the ISRDS strategy outlined key policy issues on the extension of social safety nets to rural people, build rural infrastructure, access to resources by rural people, Increase in local economic growth, building capacity and strengthening rural institutions. According to the Medium Term Strategic Framework (2009a: 2), the ISRDPS would therefore serve as a mechanism for the integration of government development projects. Gwanya (2010: 8) contends that the ISRDPS had proposed the involvement of the local communities in their own development and the targeting of vulnerable groups; for example, youth, women and the disabled people, and at the implementation level the programme was in most cases coordinated at government level leaving out the key stakeholders, the community and only considering them as the beneficiaries of government programmes.

2.6.6.13 Accelerated and Shared Growth Initiative in South Africa (ASGISA)

The South African Government introduced the Accelerated and Shared Growth Initiative for South Africa (ASGISA) in 2005 as a further development on the first two (RDP and GEAR) developmental strategies followed post 1994. The ASGISA envisioned the following aims; reduce poverty by 2010, and halving unemployment by 2014 from the 28% in 2004 to 14% by 20122; and also recognised that the policies implemented to address these issues needed to be at the forefront of economic policy decision making. The ASGISA builds on the foundations of the RDP's goals of building a united, democratic, non-sexist and non-racial society, and a single integrated economy. While there was some reasonable level of success, the level of Implementation and future of the programme was uncertain as no official word came from the government regarding

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the fate of ASGISA (Source: http://www.sahistory.org.za/article/south-africa%E2%80%99s-key-economic-policies-changes-1994-2013).

The ASGISA has its core objective being to halve poverty and unemployment by 2014. The GEAR as a macro-economic framework introduced in 1996, proposed labour market reforms, privatisation, trade liberalisation, and a reduced budget deficit, mainly focusing on increasing economic growth and improving job creation. The Expanded Public Works Programme (EPWP) was aimed at job creation, infrastructure development and service delivery, training and skills development, linked to the IDP and demanding that LED interventions be integrated with the EPWP programmes (Development Bank of Southern Africa (DBSA), 2005: 30). The DPLG (2006: 11) point that through ASGISA the state with its agencies aims at becoming more focused in accelerating growth leading to large-scale social transformation and impact on the large marginalised townships and rural areas based on the Inter-Governmental Relations (IGR) principles of the state to act in a coherent manner to achieve integrated outcomes in different municipalities, Friedman (2006: 20) states that it also boosts economic growth and fight poverty.

2.6.6.14 The National Framework for Local Economic Development in South Africa (2006-2011)

Chapter 1 of the National Framework for Local Economic Development, 2006 to 2011 provides that the National Framework for LED in South Africa has been developed as a guide that seeks to advance an understanding of LED and has put forward a strategic implementation approach that municipalities, provinces, national government, state-owned enterprises and communities may concentrate on in order to improve local economic development. The National Framework for Local Economic Development in South Africa (2006-2011) states that the evolution of LED Policy in post 1994 South Africa is closely associated with the transition to developmental local government. The National Framework for Local Economic Development in South Africa (2006-2011) is aimed at promoting a strategic approach to the development of local economies and a shift away from narrow municipal interests focused only on government's inputs into ad-hoc projects. However, the Department of Provincial and Local Government (DPLG) currently Known as the Department of Cooperative Governance and Traditional Affairs states that LED is not clearly included in the schedule of municipal functions, and that has contributed to an interpretation that sees LED as an un-funded mandate for municipalities (DPLG, 2006: 3-9: and National Framework for Local Economic Development, 2006 to 2011: 9).

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Chapter 3 of the National Framework for Local Economic Development (2006 to 2011: 9) provides that municipalities should play a connector role in respect of LED drawing upon resources locked in a range of different government support instruments into their localities. For example, municipalities can draw on the support of the Sector Education and Training Authorities (SETAs) to address skills development in their areas. Municipalities can draw on the support of the new Small Enterprise Development Agency and other agencies at the Department of Trade and Industry and national sector departments to assist with the retention and growth of enterprises in their area (National Framework for Local Economic Development, 2006 to 2011: 9).

To Nel (2001:15), "Community Based Organizations (CBOs) are established by Non-Governmental Organisations (NGOs) as key coordinators of LED initiatives by providing the necessary expertise and networking for donor assistance on localized LED." The then Minister of Provincial and Local Government, Mr. Mufamadi in his introduction for the National Framework for Local Economic Development in South Africa stated that "the people within all communities of South Africa wish to see evidence of local development and there is an expectation that local government will drive the process (DPLG, 1996:3)". This expectation provides a new challenge and opportunity for local government to make a meaningful impact on the lives of its communities. For the opportunity to be seized, the local public and private actors must work together in order to create sustainable local economies (DPLG, 1996: 3). The National Framework of Local Economic Development attempt to:

- To shift towards a more strategic approach to the development of local economies and overcome challenges and failures in respect of instances where municipalities themselves try to manage litany of non-viable projects or start-ups;
- To support local economies in realising their optimal potentials and making local communities active participants in the economy of the country;
- To elevate the importance and centrality of effectively functioning local economies in growing the national economy;
- To wage the national fight against poverty more effectively through local level debates, strategies and actions;
- To improve community access to economic initiatives, support programmes and information;
- To improve the coordination of economic development planning and implementation across government and between government and non-governmental actors; and

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- To build greater awareness about the importance and role of localities and regions which globally are playing an increasingly significant role as points of investment facilitated by supportive national policies.

2.6.6.15 The Comprehensive Rural Development Programme Framework, 2009

The Integrated Sustainable Rural Development Programme (ISRDP), 2000 was designed as a pilot programme in the selected areas which were referred to as the Presidential Rural Development Nodes. About thirteen district municipalities in the country were selected based on the poverty levels and under-development (Nxumalo, 2012: 35). The intention of the Integrated Sustainable Rural Development Programme (ISRDP), 2000 was to encourage a concerted effort by all sector departments to implement their programmes in these areas. The objective of the Integrated Sustainable Rural Development Programme (ISRDP), 2000 was to have a basket of services by various government departments and SOEs with the intention of speeding up the provision of services to these areas. The ISRDP was gradually to be extended to other rural areas, and the year 2010 was the year earmarked for the extension of the programme (Nxumalo, 2012: 35). The custodian of the ISRDP was the then Department of Provincial and Local government.

After the 2009 national government elections, a new department called the Department of Rural Development and Land Reform was established that was to be responsible for rural development and land reform. The Department of Rural Development and Land Reform introduced a new rural development programme known as the Comprehensive Rural Development Programme (CRDP) in 2009. The principles of CRDP are similar to those of the ISRDP. The slight difference between the two programmes is that the CRDP concentrates more on poverty alleviation and food security by maximising the use and management of natural resources to create vibrant, equitable and sustainable rural communities (The Department of Rural Development and Land Reform (DRDLR), 2009: 3). The DRDLR (2009: 3) strategic objective of the CRDP is to facilitate integrated development and social cohesion through participatory approaches in partnership with all sectors of society. To Nxumalo (2012: 35) it is just a matter of semantics that makes the CRDP to appear to be different to the ISRDP. What is interesting is that this programme too, emphasises partnership with all sectors of the society. One must emphasise the fact that the programme does not specify sectors that should form part of the proposed partnerships (Nxumalo, 2012: 35). At national policy level, there is no policy that one can pin-point as discriminating against the involvement of the institution of traditional leadership in government development programmes.

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2.6.6.16 The 12 Performance Outcomes of the South African government

In the South African Yearbook of 2013/2014, the South African government identified that 12 performance outcomes that it should need to achieve and this can only be done with the assistance of the local municipalities and communities. The South African Yearbook (2013/2014) identified the following 12 performance outcomes to be achieved by the government:

- Improved quality of basic education;
- A long and healthy life for all South Africans;
- All people in South Africa are and feel safe;
- Decent employment through inclusive economic growth;
- A skilled and capable workforce to support an inclusive growth path;
- An efficient, competitive and responsive economic infrastructure network;
- Vibrant, equitable and sustainable rural communities with food security for all;
- Sustainable human settlement and improved quality of household life;
- A responsive, accountable, effective local government system;
- Environmental assets and natural resources that are well protected and continually enhanced;
- A better South Africa and contributing to a better and safe Africa and world; and
- An efficient, effective and development-oriented public service and empowered, fair and inclusive citizens.

Looking from the above mentioned 12 performance outcomes of the government, one can bear in mind that the local municipalities and the communities have a huge and vital role to play as far as the local development is concerned. The Policy Guidelines for Implementing LED in South Africa, 2005: 12) pointed that the government's success in supporting local economic development is dependent on the extent to which the three spheres of government (National, Provincial and Local) align their strategies and coordinate their actions towards achieving the integrated outcomes in the municipal areas.

2.6.7 The role and duties of local government in Local Economic Development (LED)

Section B of the White Paper on Local Government, 1998 provides that citizens and communities are concerned about access to services and economic opportunities, mobility, safety, absence of pollution and congestion, proximity to social and recreational facilities. The local government can have an impact on all these facets of the lives of citizens and communities. Local government can

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play an important role in promoting job creation and boosting the local economy as per the White Paper on local government, Section B. The key starting point is investing in the basics by providing good cost-effective services and by making the local area a pleasant place to live in and work. The White Paper on Local Government, 1998 Section B further provides that local government is responsible for promoting the social and economic development of communities. This provides municipalities with a mandate to provide special economic services or to assist other agencies with the provision of such services, where appropriate.

The Department of Provincial and Local Government (2000: 2) provides that municipalities can play and promote LED as a coordinating body through the IDP to draw together developmental objectives, priorities, strategies and programmes of a municipality to ensure that LED initiatives are coordinated within and with other municipal programmes linked to national and provincial initiatives. Municipalities must serve as facilitators to improve the investment environment in the area and as stimulators for business creation or expansion. According to Craythorne (2003: 150), LED activities are legally mandatory for every municipality in South Africa, as an important part of the municipal IDP. The success of the LED projects in South Africa has been fairly sustainable, providing jobs provided that the entities are registered as legal entities (DPLG, 2005: 21), however, the majority of these projects only survive with continued support of public funding.

On the other hand, Nel and Rogerson (2005: 16) acknowledge that the implementation of LED projects encountered numerous obstacles such as poor understanding of local economies, support for unsustainable community projects, capacity and resource constraints. While, Kroukamp (2006: 26) alludes that LED is based on the building of local economies through various initiatives as well as alleviating the levels of poverty that exists within the South African local communities. The role of the local government at the district level concerning local economic development entails amongst others:

- **Facilitation:**

The local government, through the district municipalities must facilitate and, where relevant, lead the implementation of local economic development through ensuring that appropriate institutional capacity is created on the district level.

- **Guiding or enabling:**

It is the responsibility of the local government to provide guidance in terms of the direction that local economic development should take.

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- **Linking and coordinating:**

The local government must ensure that the activities within the various local municipalities and the activities of the external stakeholders are linked and coordinated.

- **Intelligence:**

It is the responsibility of the local government, through the district municipalities to provide intelligence i.e. appropriate information in support of local economic development initiatives.

- **Promoting:**

The local government must continue to promote local economic development as a core strategy of the district and local municipalities.

- **Marketing:**

It is the duty of the local government, through district municipalities to develop and implement competent marketing or public relations programmes for the districts.

- **Supporting:**

The local government has the responsibility to provide support to local municipalities in the implementation of local economic development.

- **Funding:**

It is also the responsibility of the local government to provide funding for strategic infrastructure projects which will open up opportunities for local economic development.

- **Monitoring:**

The local government establishes and maintains a system for monitoring the successful implementation of local economic development (http://www.zululand.org.za/community-development/local-economicdevelopment).

The aim of the Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000) is that the local government must provide for the core principles, mechanisms and processes that are necessary to enable municipalities to move progressively towards the social and economic upliftment of local communities. It further provides for the manner in which municipal powers and

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functions are exercised and performed to provide for community participation and to provide basic services to all our people and specifically the poor and the disadvantaged. To Scheepers and Monchusi (2002: 82), LED is a constitutional directive to municipalities to advance social and economic development. According to Nel and Rogerson (2005: 4), LED is supposed to centre on the creation of partnerships, economic sustainability, job creation and enhanced quality of life. LED is described by Canzanelli (2008) as a process where local actors shape and share the future of their territory.

Binza (2005: 8) concurs that municipalities in South Africa should support small and medium businesses through the provision of training and support mechanisms and through creating optimal infrastructure such as SMME incubators. The Local Economic Fund (LEF) was established to financially support local authorities on a project basis over a five-year period in local development initiatives as part of poverty alleviation strategy of the government, targeting short term jobs through construction of project infrastructure and long term jobs through the creation of new business opportunities, business infrastructure developments, industrial stimulation, training and human resource development, linkages, rural development and women empowerment (Marais and Botes, 2006: 9). These roles and duties are further enshrined in the constitutional principles and values of the Public Service Commission (2006: 13). Nine constitutional principles and values were given, and one of the principles calls for efficiency, economy and effectiveness in the use of resources. This principle requires the public service to have the capacity for sound financial management. Furthermore, departments need to have the ability to understand the policies and programmes of government and to have the ability to determine success and failures in the course of implementing these. The inability to do all these very often costs service delivery dearly. Essential for achieving this is the capacity to manage performance in the public service and to monitor and evaluate it.

2.6.8 Key role players in Local Economic Development (LED)

According to Vosloo (1998: 9), LED should involve all governmental departments at all levels, all sectors and the general community. Vosloo (1998: 9) further points that expert role of each stakeholder should be tapped into on the planning, implementation, monitoring and evaluation of LED initiatives. Nel (1997: 6) on the other hand concurs with Vosloo (1998: 9) by stating that measuring the impact of LED initiatives on the community will help municipalities to determine which LED projects are effective, and which approaches work better and under what circumstances. Doing this could assist in the prioritisation of LED projects for maximum benefit to

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the communities and the achievement of municipal objectives. Also May (2000:218) concurs with Vosloo (1998: 9) and Nel (1997: 6) that measuring the impact of LED projects will help in saving time by using scarce resources effectively.

It is important to note that, in terms of the White Paper on Local Government, 1998 developmental local government is defined as a government committed to working with local citizens, nongovernmental organisations and community-based organisations to find sustainable ways and means to meet their social, economic and material needs and improve the quality of their lives. This definition of developmental local government clearly provides the context within which the LED policy should be conceptualised and operationalised. Phago (2004: 35) identifies and lists the municipal stakeholders who can enhance networking and partnerships in LED as private and community sectors. Phago (2004: 35) further points that the private sector includes individual manufacturing or service sector commercial business, private developers, chamber of commerce, local, informal and other extra-legal sector activities. The community sector includes individuals, professional associations, churches and community-based organisations and non-governmental organisations. Stakeholders are expected to bid for contracts as advertised by municipalities when drafting LED tenders and procurement arrangements (Phago, 2004: 35).

According to Koma (2014: 57), at the municipal level important stakeholders include the councillors who are expected to provide vision on how they intend to develop, harness and achieve the economic potential of their municipalities in order to boost local economies, generate employment and reduce poverty. Koma (2014: 57) further assets that the involvement of LED municipal units/ agencies/forum in shaping the content of the LED policy is also crucial for the success of the LED policy. These LED municipal structures should be adequately resourced and capacitated in terms of both human and financial resources, and empowered to take a leading role in the mobilisation of resources for the purpose of realisation of LED policy objectives (Koma, 2014: 57). The active involvement of the ward committees, local citizens, non-government organisations, and experts is imperative for the realisation of developmental local government.

According to the DPLG Toolkit for Local Economic Development (2006: 7-9) defines LED as a process resulting from joint planning by a municipality, community and the business sector as partners. The DPLG (2000) provides that the municipal IDPs should be used as the central planning documents containing the long-term development vision and mission of the municipality with the local community encouraged to participate in the preparation, implementation and review of the IDP. The DPLG (2000) further attests that the strategies are expected to be aligned to the

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provincial and national sectoral plans as legislated and planned. According to Zybrands (1995:1), local government is expected to render a variety of services that would positively affect the lives of people residing within its area of authority. Through a well-coordinated LED strategies, municipalities should work towards achieving their set strategic intents, visions and missions for the benefit of the largest number of people through the provisioning of effective services, and by involving members of the community in the identification and prioritisation of LED projects (Zybrands, 1995: 1).

The Integrated Development Plan (IDP) (2010/2011: 6) provides that the local government's role and responsibilities should include the structuring and managing of administrative tasks, budget processes, planning, implementing and monitoring the delivery of basic services to meet community needs. The IDP (2010/2011: 6) further stipulates that a developmental role of the local government should also be linked to other existing economic local clusters to promote partnership relations within a common national and provincial developmental programmes to strengthen capacity within communities to manage their local economic, social and political affairs.

2.6.9 Challenges in the implementation of Local Economic Development (LED) initiatives

Malefane (2009: 157) shows that despite the sanctions laid down in the Local Government Municipal System Act, 2000 (Act No.32 of 2000), local municipalities in South Africa continues to operate without having their authority and progress regarding LED implementation assessed, which should entail the contribution of the organisational structure as a strategic factor in identifying strengths and weaknesses, which could influence the achievement of organisational objectives, efficiency and effectiveness. Malefane (2009: 157) further states that lack of internal monitoring and evaluation instruments is not helpful to municipalities; it exacerbates problems related to LED implementation due to unrecorded, undocumented and unverified results. Local Economic Development (LED) should be applied as a cross-cutting intervention intending to respond to social, economic, natural, physical, and many other needs in a municipal area (Malefane, 2009: 166). It is evidenced from the provisions by various authors that in most of the South African municipalities, the implementation of LED programmes experiences some challenges in the process of aligning the LED initiatives to the involvement of the affected communities in the planning processes.

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2.6.10 Steps to improve the impact of local economic development (LED) on the livelihood of communities

According to Kroukamp (2006:29), for LED to have an impact on poverty, municipalities should develop robust and inclusive local economies with high level of intergovernmental co-ordination between national government departments and all spheres of government. The DPLG (2000: 24) points that there is a need to invest in infrastructure and systems to address communication failures by those targeted as beneficiaries not being aware of the opportunities that exist. According to Rogerson (2006: 235), the National government has provided a range of programmes that will facilitate LED endeavours with a more pro-poor focus and these include the following:

- An LED Fund in 1999 which provides support for poverty relief schemes;
- The Expanded Public Works Programme which is a nation-wide programme aimed at utilising labour intensive methods to upgrade rural infrastructure and absorb significant numbers of unemployed into productive employment, even if for a temporary period; and
- The national government's Urban Renewal Programme focuses in the main on issues of urban regeneration and targeted support for township areas.

2.6.11 Planning for Local Economic Development (LED) in South Africa

Rogerson (1994:34) points that under the apartheid government spatial planning, heavy emphasis was given to top-down regional policy interventions which were centred upon promoting industrial decentralisation in the country's peripheral Homelands or Bantustan regions. Rogerson (1994: 34) further affirms that the LED planning was undeveloped and confined largely to a scatter of small initiatives for place marketing designed to attract inward investment. However, in the post-apartheid South Africa LED has gained considerable prominence in development planning.

Nel and Rogerson (2005: 23) is of the view that the mainstream of LED planning in South Africa is dominated by market-led activities that are geared towards achieving sustainable high economic growth rates. While, Rogerson (2000: 2) also attests that several variants of place entrepreneurialism can be identified with the most important relating to promoting localities as competitive spaces for production, consumption and information-processing activities. The IDPs and broader restructuring plans of major centres highlight the issue of positioning the city in the global economy (Rogerson, 2010: 23). Commonly, this has been associated with sectoral targeting or picking a number of winning sectors or sub-sectors that the municipality believes,

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through targeted support, and may become their city's competitive advantage in the global economy (Stammer, 2006: 21). Other strategies include skills development, enhancing institutional efficiency and the efficiency of the urban form, improving safety and security, and business improvement districts. Refocusing Development on the Poor' argued a case for promoting 'pro-poor' LED which would explicitly target low income communities and the marginalized as the policy focus of government policy. Rogerson (1994: 12) points the following six developmental LED strategies which are suggested for support:

- Community-based economic development;
- Linkage;
- Human capital development;
- Infrastructure and municipal services;
- Leak plugging in the local economy; and
- Retaining and expanding local economic activity.

Three critical policy areas are those which relate to improving regulatory frameworks, municipal services delivery, and issues of employment creation through the stimulation of local economic activities. In 2004, the national government's support framework for small business development was redesigned, including the establishment of the Small Enterprise Development Agency (SEDA) in all provinces and districts (Rogerson, 1994: 45). The critical role of local governments is openly acknowledged in terms of the expansion of business infrastructure facilities, in the making of IDPs and in shaping local regulatory frameworks which directly affect the performance of small businesses, and especially of those working in the informal economy.

2.6.12 Local Economic Development (LED) approach in South Africa

Local Economic Development (LED) was originally a term that referred to deliberate intervention to promote economic development in a specific area that is not the national area from a very small neighbourhood through to fairly large subnational region. Approaches to LED have developed and changed as local economies have had to respond to the changing local impacts of the global economy. The emphasis in LED has grown beyond a preoccupation with local self-sufficiency towards understanding, developing and exploiting economic linkages from district and national level, through to the global level (Draft Provincial LED Guidelines 2008; and Local Economic Development: Information booklet, 2004-2014: 4). South Africa has employed many or a combination, of the LED approaches practised around the world. Moloi (1996: 8) points the following approaches that that South Africa employed in LED and it include;

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- **The traditional or investment approach:** which involves incentives being provided to attract investment, profile-raising initiatives to bring in firms, low taxes and prices of land, and the supply of support and advice;
- **Traditional approaches or property development approach:** which is concerned with the establishment of retail and commercial facilities, convention centres, leisure and sport facilities and the like which assist in enhancing the attractiveness of the city;
- **Entrepreneurial approach:** which involves a more direct business inspired approach to development by mainly supporting new firms and competitive business pursuits to bring in new investment;
- **Human resource development approach:** which attempts to encourage those that are living in poverty and that are structurally disadvantaged to be engaged in the economy, and to ensure that they obtain skills and are business trained; and
- **Community development and progressive approaches:** the focus here is on the participation of community organisations in order to create equitable systems of delivery, and this progressive stance is directed at supporting the most marginalised and market excluded groups.

A model called the Nexus model has been developed by Bodhanya in 2009 in an attempt to give direction on how to institutionalise LED (Bodhanya, 2009: 1). The Nexus model suggests that for local economic development to be successful amongst the role players or actors of LED there should be an agreement where all role players or actors decide on one role player to be a coordinator (Bodhanya, 2009: 1). The coordinator could be an individual for instance an LED officer in a municipality or it could be an organization such as a business. This coordinator should play a facilitation role and be an umbilical cord between the LED role players or actors. Bodhanya (2009: 12) refers to this coordinator as the nexus. The meaning of the concept nexus according to Hornby (1974), refers to a connection; bond or connected series. This suggests that between the local economic role players there should be that connection or bond in order for LED to be successful.

In South Africa, the mandate for LED is derived from the Constitution of the Republic of South Africa, 1996. This obliges municipalities to promote the economic development of local communities. The mandate is reinforced by the Municipal Systems Act, 2000 (Act No. 32 of 2000) in which the Department of Provincial and Local Government is expected to build institutional capacity within Municipalities to provide LED. Vhembe District Municipality (VDM) benefited from the DPLG initiative. The White Paper on Local Government, 1998 introduced developmental local

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government. This is defined as local government committed to working with citizens and groups within the community find sustainable ways of meeting their social, economic and material needs and improve the quality of their lives. Section 152 of the Constitution of the Republic of South Africa, 1996 outlines a vision for developmental local government as a municipality that is able to govern its affairs on its own initiation by demonstrating the financial and administrative capacity to:

- Provide democratic and accountable government;
- Ensure the provision of services to communities in a sustainable manner;
- Promote social and economic development;
- Promote a safe and healthy environment, and
- Encourage community involvement.

Given this background, LEDs undertaken by district municipalities such as Vhembe District Municipality (VDM) and local municipalities such as Thulamela local municipality are a legal imperative. In 2001 the Department of Provincial and Local Government (DPLG) currently known as the Department of Cooperative Governance and Traditional Affairs distributed a Resource Book for Municipal Councillors and Officials on Local Economic Development (Dyosi, 2016: 39). The first component addressed by the Resource Book for Municipal Councillors and Officials on Local Economic Development is the listing of the main principles on which LED is based in the country. The DPLG (2001: 1) pointed the following components:

- The prioritisation of job creation and poverty reduction strategies;
- Encouraging each local area to develop and focus on LED approaches that complement their individual context;
- Ensuring that LED is primarily directed at previously disadvantaged people, marginalised communities and geographic regions, Black empowerment enterprises;
- Encouraging local participation, ownership, involvement and leadership in LED projects and related decisions; and
- Ensuring that LED utilises local resources and skills, and also depends on flexible approaches that can adapt to changing local circumstances.

The DPLG (2001: 2) Resource Book for Municipal Councillors and Officials on Local Economic Development also touched on key strategies for LED which include:

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- Facilitating community economic development;
- Developing and maintaining infrastructure and services;
- Connecting living wages, human capital development and productivity; and
- Retaining and expanding existing businesses.

According to the DPLG (2001: 9), the Resource Book for Municipal Councillors and Officials on Local Economic Development also outlines the different responsibilities that the various government spheres should play in the application of LED. The DPLG (2001: 9) outlines some of national government responsibilities include the coordination of support to municipalities according to the IDP process, and the maintenance of strong intergovernmental relationships and institutions. The DPLG (2001: 9) also outlines some of the responsibilities of provincial government which include among others, connect LED projects and programmes with national and local objectives, to enhance the capacity of municipalities, and to provide the necessary financial and technical support to local government. Finally, the district municipalities are required to plan local economic development approaches within the IDP framework, establish representative LED structures of all local municipalities, and to offer LED training to municipalities (DPLG, 2001: 9).

With regards to financing LED, in its series of publications on LED the Department of Constitutional Development (DoJ&CD) (1998: 20) provided that there does not exist a single and specific national fund for LED in the country. The reason for this is that LED, like RDP, is meant to be implemented by all government agencies and stakeholders across the country (DoJ&CD, 1998: 20). The DoJ&CD (1998: 20) further postulates that the main sources of funding for LED consists of existing local government revenues, intergovernmental grants and subsidies, private investment, and the financial and human resources available within our communities. According to City of Johannesburg (2009: 25), these domestic government sources of funding tend to be the National Treasury, the DPLG, and also other departments such as Arts and Culture and the Department of Trade and Industry (DTI) which offer specific grants for relevant programmes and projects. The City of Johannesburg (2009: 24) further attests that the international donor grants and loans, and private sector grants and partnership funds may be used. The greatest benefit for using grant funding is that the grants do not come with the obligation of needing to be repaid, but bonds and loans carry this obligation. Another benefit, and the reason why grants are so popularly sought after in developing countries is that some of them usually carry technical assistance and other capacity building tool packages, which result in skills and knowledge transfer (City of

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Johannesburg, 2009: 24). Loans on the other hand, tend to be focused on infrastructure developments.

The National framework for LED, 2006-2011 provides guidelines for implementing Local Economic Development in South Africa and suggests the LED role of the municipality should move away from being the primary implementer of LED projects and should rather concentrate on facilitation of LED. This means that while the municipality is in the process of service delivery, local LED is facilitated through policy influence and while private sector operates in the local economy, socio-economic impact is made through the relevant regulatory bodies.

2.6.13 Local Economic Development (LED) in Limpopo Province

According to the Limpopo Growth and Development Strategy (2004), views LED as a bottom up socio-economic instrument within a broader Provincial Growth and Development Strategy to create a conducive business environment aimed at improving their competitiveness with a multi-dimensional and multi-sectoral process through which the skills, resources and ideas of local stakeholders are combined to stimulate local economies. On the other view the World Bank (1998: 32) provides that poverty alleviation initiatives in the developing countries, inclusive of Limpopo Province has become a pre-occupation for many international agencies, national governments and non-governmental organizations. During the 1960s and 1970s, the international community experienced the modernization of approaches to development as a vehicle for economic growth (Wilson, Kanjie and Braathen, 2001: 15), and Limpopo Provincial Growth and Development Strategy (PGDS), 2009: 14) has identified five main objectives which derived from the National Medium Term Strategic Framework, confirmed by the technical analysis and recommended for PGDS in 2009 and are:

- Create decent work and sustainable livelihoods by creating competitive industrial cluster promotion, infrastructure construction, and various national development programmes;
- Improve the quality of life of citizens through effective education (including skills development), reliable health care, alert policing, comfortable housing, social grants and sport, with specific emphasis on their own participation in these processes;
- Promote rural development, food security and land reform in order to spread the benefits of economic growth beyond urban areas;
- Raise the effectiveness and efficiency of the developmental state by way of effective organisation structuring and recruiting, targeted training and the building of a culture of

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service and responsibility, integrated development management and co-operation between all organisations in the development process; and

- Give specific attention and allocate sufficient resources to the high-priority challenges of regional co-operation, sustainable development and climate change, Black Economic Empowerment and the informal economy.

2.6.14 Vhembe District Municipality's socio-economic status and origin of Local Economic Development (LED)

The LED Policy Guidelines of 2005 set forth key roles and responsibilities for the provinces and local government. The role of the Provincial Growth and Development Strategy (PGDS) is considered vital for the coordinated development of the local economy in the province (Department of Provincial and Local Government, 2005: 20) and the role of provincial government is seen as follows:

- To assume a coordination role taking responsibility for resources allocated from national to provincial government and ensuring that these are correlated with the priorities of the various IDPs;
- To establish LED fora to carry out the work of the National LED Forum and establish dedicated LED units in provincial governments; and
- To assume a role in building capacities of municipalities to undertake LED and in supporting them in its implementation.

Vhembe District Municipality is situated in the Northern part of Limpopo Province and shares borders with Capricorn and Mopani District municipalities in the Eastern, and Western, directions respectively. The District shares the boarders with Zimbabwe and Botswana in the north-west and Mozambique in the east-south through the Kruger National Park (Vhembe District Municipality (VDM): IDP, 2012/2013-2016/2017: 2). The District covers 21 407 square km of land with a total population of 1.240 035 million people according to Statistics South Africa (2007) of which 1.1% of the district is urban area, and the major languages spoken are Xitsonga, Tshivenda, Sepedi, English and Afrikaans. The land is very fertile and good for agriculture. Large part of the land falls under the tribal authorities. This makes it difficult for development to take place, as the land tenure system is not favourable to commercial development (VDM: IDP, 2012/2013-2016/2017: 2).

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The District settlement pattern is largely rural with approximately 774 dispersed villages and 287 190 number of households. Vhembe has parts of the two Trans Frontier Parks that involve four countries. The Kruger National Park of South Africa, Gonarezhou of Zimbabwe and Limpopo National Park of Mozambique form the Great Limpopo Trans frontier. Mapungubwe National Park of South Africa, Tuli Circle Safari Area in Zimbabwe, and Northern Tuli Game Reserve of Botswana are integrated to form Limpopo-Shashe Trans frontier Park (VDM: IDP, 2012/2013-2016/2017: 3). This presents Vhembe with a great potential to grow in the tourism sector. The VDM: IDP (2005/2006: 6) stipulates that the District has a competitive advantage on Agriculture, Tourism and Mining potentials. Agricultural activities, for example; cattle, fields crops, cotton, commercial and subsistence farming is the most employer sector and economic boast of the VDM.

Though Vhembe is strategically located, as it is easy for companies to access these markets through the three border gates found in Vhembe unemployment is a serious challenge in the district (Department of Labour, 2012). In 2011, registered unemployed people was 8 954 and in 2010 it was 2 321 compared to 8 954 people in 2011. The difference is 6 633 people, this indicates that more unemployed people have registered which also can reflect or assist on estimating the total number of unemployed in the district (VDM: IDP, 2012/2013-2016/2017: 18). The District municipality is largely rural and in need of economic diversification and interventions. It can be stated that the VDM is characterised by poor living conditions to which development processes are going on in the various local municipalities. The VDM: IDP (2012/2013-2016/2017: 3) provides that one of the challenges facing the VDM is the conflicting legislation on traditional leaders or enforcement of the Property Rates which results in lack of cooperation between some municipalities and traditional leaders. The VDM visions a developmental municipality focusing on sustainable service delivery and socio-economic development towards an equal society. While the mission attempts to be an accountable and community driven municipality in addressing poverty and unemployment through sustainable socioeconomic development and service delivery (VDM: IDP, 2012/2013-2016/2017: 109).

Vhembe is located in the remote areas of South Africa thus makes it difficult for the produce of Vhembe to reach the National Markets of South Africa. Vhembe District Municipality is a Category C Municipality, established in the year 2000 in terms of Local Government: Municipal Structures Act, 1998 (Act No. 117 of 1998). Vhembe District municipality incorporates four local municipalities, namely Makhado, Thulamela, Musina and LIM345 (established last year 2016 and situated at Malamulele). The VDM: IDP (2005/2006: 14) stipulated that the District as a whole has

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a comparative advantage on the field of LED potential, particularly on agriculture, mining, and tourism. If the LED Strategy is used correctly and strategically, it can assist in the alleviation of the high level of poverty and reduce unemployment in the area. The LED Plan describes the socio-economic situation of the District. In the year 2006 the VDM LED Plan was under review (the VDM: IDP, 2005/2006: 6). Vhembe District Municipality Local Economic Development (LED) strategy targets to provide the District with the following:

- A strategically focused local economic development profile;
- Methods to enhance co-ordination, integration and participation in local economic development;
- Learning tool/s for the sharing of lessons learnt from the project;
- A local economic development plan, and
- Sustainable and commercially viable business opportunities appropriately packaged for investment (VDM: IDP, 2012/2013-2016/2017: 133).

With the above mentioned aims, the VDM: IDP (2012/2013-2016/2017:133) provides the following underlying principles on LED strategy which want to bridge the gap between the existing levels of development and the potential level of development will be addressed:

- A sectoral composition profile;
- Identification of latent development potential per municipality;
- Identify opportunities for SMME development per municipality;
- An institutional analysis; and
- An analysis of the main economic linkages per municipality.

It should be recalled that Section 153(a) of the Constitution of the Republic of South Africa, 1996 mandates that municipalities must structure and manage its administration and budgeting and planning processes to give priority to the basic needs of the community, and to promote the social and economic development of the community. The need for strengthening local economies accord by myriads of legislative prescripts, where the National LED Strategy and Policy Framework provides in addition support to municipalities to prepare implementable LED Strategies that are aligned with the municipal IDPs. The population of Vhembe District Municipality is predominantly rural with 96% residing on tribal land or farms and only 5% residing in urban areas. There is a high level of unemployment. Over 20% of the district land is under land

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claim, and this has affected development planning due to pending land claims (VDM: IDP, 2005/2006: 6).

Though the district municipality contracted the services of a consultant to develop its LED strategy, there does not seem to be a clear plan for how the municipality intends to boost the growth of the local economy. The current strategy being used to boost employment figures is entirely dependent upon municipal-contracted infrastructure projects and the Extended Public Works Programme. The employment figures could therefore be unreliable because this type of employment is temporary and is linked to the construction period of such infrastructure projects. There are, however, opportunities in the manufacturing sector that could be seized by the municipality through the creation of targeted intervention schemes that look at assisting small enterprises through resourcing and training of staff. This will ensure that small enterprises can rely on modern machinery for production and possess the relevant skills needed for operation and therefore can produce quality products that are able to compete in a regulated industry. The procurement power of the municipality can then be used to procure goods from enterprises that have been supported through these interventions.

2.6.14.1 Economic potential Vhembe District Municipality

South Africa is a middle-income, emerging market with an abundant supply of natural resources; well-developed financial, legal, communications, energy, and transport sectors; a stock exchange that is 18th largest in the world; and modern infrastructure supporting an efficient distribution of goods to major urban centres throughout the region (VDM: IDP, 2012/2013-2016/2017: 85). Unemployment remains high and outdated infrastructure has constrained growth. Daunting economic problems remain from the apartheid era, especially poverty, lack of economic empowerment among the disadvantaged groups, and a shortage of public transportation (VDM: IDP, 2012/2013-2016/2017: 85). Government has initiated interventions to address deep-seated inequalities and target the marginalised poor, to bridge the gap with the Second Economy, and ultimately to eliminate the Second Economy. The Accelerated and Shared Growth Initiative in South Africa (ASGISA) includes some specific measures of response to the challenges of exclusion and the Second Economy. Accelerated and Shared Growth Initiative for South Africa (ASGISA) is a micro-economic reforms within GEAR macro-economic framework which intends to link the first and second economy, creates the better conditions for business and close the skills gap in both short and long terms. The main objective of ASGISA is to reduce poverty and unemployment by half in 2014 (VDM: IDP, 2012/2013-2016/2017: 85).

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The ASGISA process has also mandated the DPLG, in consultation with the Department of Trade and Industry (DTI), to improve the capacity of local government to support local economic development (Presidency Office, 2010). Local Economic Development (LED) is the process by which public, business and non-governmental sector partners work collectively to create better conditions for economic growth and employment generation. LED is based on local initiative, driven by local stakeholders and it involves identifying and using primarily local resources, ideas and skills in an integrated way to stimulate economic growth and development in the locality. The Expanded Public Works Programme (EPWP) is a key Second Economy intervention. As part of ASGISA, the EPWP programme will be expanded beyond its original targets (ASGISA, 2006). South Africa is now embarked on a new economic growth path in a bid to create five-million jobs and reduce unemployment from 25% to 15% over the next 10 years (Department of Labour. 2010-2011).

Integrated Sustainable Rural Development Programme (ISRDS), 2000 is a national policy aimed at attaining socially cohesive and stable rural communities with viable institutions, sustainable economies and universal access to social amenities, able to attract and retain skilled and knowledgeable people, who are equipped to contribute to growth and development. Elements of ISRDS are rural development, sustainability, Integration and rural safety net. The Limpopo Employment, Growth and Development Plan (LEGDP) has specific programmes that are designed to achieve structural change in critical areas of the provincial economy. It provides a framework for the provincial government, municipalities, the private sector and all organs of civil society to make hard choices in pursuit of the strategic priorities as encapsulated in the Medium Term Strategic Framework (VDM: IDP, 2012/2013-2016/2017: 85-86).

Vhembe District Municipality LED Strategy affirms that, the district economic growth potential is in Agriculture, Tourism and Mining refer to for more information from LED Strategy summary. District through Supply Chain policy encourages procurement from local business and economic transformation thereby procuring from Historically Disadvantaged Individual (HDI) which are principles of Black Economic Empowerment (BEE) (VDM: IDP, 2012/2013-2016/2017: 86). The district has developed Enterprise, Tourism, Agriculture and Forestry strategies for smooth prioritization and proper planning in relevant field. The feasibility studies has been done on the following projects: Footsteps of Ancestors; Poultry abattoirs; Development of sugar industry; Agriculture equipment lending depot; Development of fish farm; Preservation of dried fruit/vegetables; Goats milk dairy products; Fruits based soap production, Mutale goats farming

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and Beneficiation of forestry products. However, they require funds to be implemented: the availability of funds will determine implementation time.

One of the key issues with regard to the population is that VDM have got 1.240 035 million people according to Statistics South Africa (2007) and according to Community Survey of 2007, there are 194 386 people employed in Vhembe District municipality of which 97 036 are female and 97 350 male. There is 130 549 people who are unemployed of which 76 838 are female and 53 711 male (Statistics South Africa, 2007).Vhembe District Municipality LED programs are designed to reduce poverty and unemployment by providing resources and/or the information on how to access resources to the public. The creation of jobs and poverty alleviation programmes in the district are negatively confronted by the following challenges: lack of business management skills, lack of market research, lack of scare skills, food insecurity, transfer of indigenous skills and lack of information about opportunities (VDM: IDP, 2012/2013-2016/2017: 86). The VDM however organises and facilitates various training programmes to improve and transfer business skills to both unemployed and employed people as one of the principles of EPWP (VDM: IDP, 2012/2013-2016/2017: 86).

2.6.14.2 Economic opportunities in Vhembe District Municipality

The VDM: IDP (2012/2013-2016/2017:86-99) stipulates that VDM belongs to the following economic developmental clusters:

2.6.14.2.1 Tourism development

Vhembe region has real, authentic and mostly unspoilt resources. The district developed tourism strategy to assist in designing an effective Marketing Plan and Strategy, and identify appropriate Marketing Tools, to achieve maximum exposure and awareness for the Vhembe District Municipal region (VDM: IDP, 2012/2013-2016/2017: 89). The VDM: IDP (2012/2013-2016/2017: 89-90) point out the following challenges that affect tourism development are:

- The implementation of the Footsteps of the ancestor business plan;
- Formation of the Regional tourism association;
- Operationalization of Awelani eco-tourism project and upgrade of roads to tourism hotspots;
- Less involvement by municipality and sector department officials;
- Deterioration of heritage sites;
- Lack of a proper stadium for big soccer events, inaccessibility of some tourism sites;

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- Lack of signage, marketing;
- Lack of heritage officials in municipalities;
- Unprotected heritage sites;
- Vandalism;
- Low service standards in some tourism destinations;
- Majority of accommodation not graded;
- Less marketing;
- Data collection / statistics gathering
- Most of the tourist guides do not have full knowledge of the entire district;
- Uncoordinated tourism routes;
- Unregistered tour guides; and
- Few PDI use golf courses and lack of coordination of tourism product events from local municipalities.

Though, Vhembe is rich in cultural activities and has more than 70 heritage and cultural attractions (VDM: IDP, 2012/2013-2016/2017: 90), there is a need to develop a full tourism industry by value chaining of tourism products through the development and implementation of a tourism development strategy. The district has an advantage of having many crafters. There are four Community Tourism Associations aligned and recognized by the four Local Municipalities and the process to form a Regional Tourism Association is underway as District Tourism Forum is established and working (VDM: IDP, 2012/2013-2016/2017: 90). The tourism sector investments should include education and skills development with specific reference to tourism, the improvement of access roads to tourism destinations, and collective marketing of Vhembe as a destination of choice.

2.6.14.2.2 Mining

The Vhembe District Municipality has a diverse and rich mineral potential that is the basis of forming a strong and sustainable mining industry cluster. The mining sector is regarded as one of the three pillars of the Limpopo Province, hence its strategic importance to the development of the economy of the Vhembe district (VDM: IDP, 2012/2013-2016/2017: 91). The mineral occurrences and zones within the district include:

- Copper in the Messina fault;
- Tshipise Magnesite field;

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- Mudimeli coal fields;
- Tshipise, Pafuri and Mopane coal fields;
- Beitbridge Complex (Limpopo Belt) which hosts mineral; ranging from Iron, Diamonds, Graphite, marble;
- Talc deposits;
- Gemstone deposits; and
- Clay dominant minerals used in brick making (VDM: IDP, 2012/2013-2016/2017: 91).

The products in the mining sector (besides the many mineral deposits) range from projects in quarries, stone crushers, brick making, salt production and sand deposits. The VDM: IDP (2012/2013-2016/2017: 93) provides that the mining sector has been reported as one of the main contributors to the district's Gross Domestic Product (GDP) over the years, ranking position 03 to Community services and Finance in 2004. Also it has been regarded as one of those sectors contributing a sizeable portion to employment levels in some municipalities, especially Musina and Thulamela (VDM: IDP, 2012/2013-2016/2017: 93). However, it would be economically fair to suppose the majority of the job opportunities obtained in this sector is for those regarded as unskilled labour, resulting in low income earned by the communities themselves from this sector. There are a number of opportunities that can be exploited to develop the mining sector to its full potential in Vhembe district. The mining sector at VDM should be made in a way that it should create job opportunities and improve the living conditions of people. Though opportunities exist in the mining sector as indicated, district mining sector is faced with some challenges that thwart its full development and these challenges include:

- Lack of capital to maximise production potential;
- Use of substandard extraction techniques resulting in depletion of resources;
- Lack of skilled workforce;
- High transport cost; and
- Lack of access to market (VDM: IDP, 2012/2013-2016/2017: 95).

A research study conducted by Seduma (2011: 37) at Phalaborwa revealed that Ba-Phalaborwa Local Municipality had its fair share of development challenges affecting the potential of achieving sustained local economic development. Mining in Phalaborwa is the largest employer in the local economy and also the major attraction for labour from other parts of the country (Seduma, 2011: 37).

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2.6.14.2.3 Enterprises development

The adoption of the Enterprise strategy by the district municipality is elevating the potential of the enterprise cluster to a level of importance because the strategy undertakes a strategic evaluation of the potential of Small, Medium and Micro Enterprises (SMMEs) in the district and to identify trends as well as specific gaps within the sector. The VDM: IDP (2012/2013-2016/2017: 95) points that various types of businesses exist which are distributed amongst different sectors within the four local municipalities in Vhembe District. There is an uneven distribution of enterprises in the different sectors, with the retail sector claiming the biggest share in each local municipality as well as in the district as a whole. The SMMEs in the district are also negatively affected by the lack of poor-skilled workforce, poor infrastructure, lack of access to finance, lack of space and business information. The district is comprised of nine types of businesses: fruit and vegetables, food, retail, supermarkets, hair salons, motor spares, butchery, dress making and clothing, liquor stores and, others (VDM: IDP, 2012/2013-2016/2017: 95).

2.6.14.2.4 Green economy

Green economy is defined VDM: IDP (2012/2013-2016/2017: 95) as a system of economic activities related to the production, distribution and consumption of goods and services that result in improved human well-being over the long term, while not exposing future generations to significant environmental risks or ecological scarcities. Green economy implies the decoupling of resource use and environmental impacts from economic growth and characterised by substantially increased investment in green sectors, supported by enabling policy reforms. Green economy is a resource efficiency, low carbon development, economic growth and job creation. The Industrial Development Corporation (IDC) has committed R25-billion to new investments in South Africa's green economy over the next five year and started with the installation of solar water geysers in new low-cost houses (VDM: IDP, 2012/2013-2016/2017: 95). The district together with University of Venda, Gondal, and structural adjustment programmes (SAPs) CLGH and Eskom are engaged in supporting the Bio energy projects and manufacturing of Solar power in the district.

2.6.14.2.5 Agriculture

Vhembe district's land is primarily used for grazing. Cultivated Land is concentrated in South-western and Eastern boarders of the Vhembe District. There is also a small area of cultivated land in the North-eastern part of the Vhembe District along the border with Zimbabwe. The district has

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got a total area of 2,140,708 hectors of which 249,757 hectors declared arable land, 1,227,079 hectors declared marginal land and 661,859 hectors declared non arable land (VDM: IDP, 2012/2013-2016/2017: 97). There are two existing Agricultural hubs in the district: Levubu and Nwanedi valleys while the third hub which is Nandoni hub is still at planning stage. Partnership with farmers Subtrop Tzaneen, Agricultural Research Council (ARC) and Limpopo Department of Agriculture (LDA) support emerging farmers through the fruit tree model (VDM: IDP, 2012/2013-2016/2017: 96).

The district has Agriculture strategy which presents the strategic evaluation of the agricultural potential in the district and identifies trends as well as specific gaps within the sector. The challenges that affect agriculture sector in the district are high input costs, lack of ploughing machinery, increasing cases of stock theft and lack of succession plan to farmers (VDM: IDP, 2012/2013-2016/2017: 97). The VDM: IDP (2012/2013-2016/2017: 97) points that the challenges that affect agriculture sector in the district are high input costs, lack of ploughing machinery, increasing cases of stock theft and lack of succession plan to farmers.The district managed to undertake the following projects: Musekwa mbudzi, Mphalaleni orchard, Itsani piggery, Khakhanya youth project, Budeli poultry, Makuya feedlot and Fresh produce market (VDM: IDP, 2012/2013-2016/2017: 97). The district uses its land for the following farming: crops farming; bee farming; and livestock farming. The district is faced with the challenge of lack of access roads and lack of debushing machineries are the main problems in this farming system (VDM: IDP, 2012/2013-2016/2017: 99).

2.6.14.2.6 Forestry

The VDM: IDP (2012/2013-2016/2017: 99) provides that poor transport for agricultural products, shortage of necessary skills and few processing factories are the main challenges facing forestry sector in the district. The district has 23 commercial forestry companies with a total of 23 203 planted hectares which composed of 7 173 ha of gum and 15 066 ha of pine species (VDM: IDP, 2012/2013-2016/2017: 99). There are 34 small timber growers with the average land under plantation of 259 ha from the total land size of 372 hectors and they specialise in pine and eucalyptus. The estimated yield of commercial plantations is 238 9909 tons while for small timber growers is 26 780 tons. There are 4 sawmill, 4 manufacturers and 5 treatment plants in the district. Sawmill produce mainly pallets planks while manufactures products are mainly window frames and doors, and the treatment plant produce poles mainly (VDM: IDP, 2012/2013-2016/2017: 100).

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Two forestry plantation project under land reform: Rossbach and Ratombo had been handed over to the communities and there are 44 woodlots project in the district.

With the view from the above the Limpopo Provincial Growth and Development Strategy (PGDS) (2003:5) pointed that the municipal key personnel appear to be unaware of the detail of the LED. There is a lack of prioritising performance targets, a lack of integration of initiatives and no integration of strategies by other levels of government. In general, there is a poor understanding of LED by municipal management and LED is under-resourced overall (Limpopo PDGS, 2003: 5). Although Thulamela Local Municipality has developed a draft incentive policy, there is a lack of prioritising job creation as a primary reason for offering incentives. There is also a lack of an approach to attract particular industries and a definite lack in using existing competitive strengths and comparative advantages. There is also a distinct lack of ways to make local incentives complementary to those incentives offered by other spheres of government and also a lack of resourcing implications with a clear delegation of responsibility. Although the Inland Waterfront proposal could have a major impact on the Thulamela economy, there has been only very limited market research on the viability of the recreation industry in the area. Also, no attention has been given to gaps in current infrastructure and services (PDG 2003: 6). Recognising the need for intervention in the local economy to reverse long term economic decline, Thulamela Council and local stakeholders formed the Vaal Economic Regeneration Board (VERB) in 2001.

The crucial objective of LED is to tackle and reduce poverty. Burger (2002: 507) attests that LED projects as introduced in 1997 through the Poverty Relief Fund (PRF) were a critical reaction to the poverty grip in South Africa. Latest poverty surveys by the South African Human Rights Commission (SAHRC) in 2001 and the United Nations Development Programme (UNDP) in 2003 exposed an increase in poverty levels since the demise of apartheid in 1994 (Seduma, 2011: 45). The main aim of the research study is to investigate the roles of traditional leaders and recommend strategies to promote local economic development. Local Economic Development (LED) as explained above by the World Bank LED Primer of 2004 in Bodhanya (2009: 3) as the process by which public, business and non-governmental sector partners work collectively to create better conditions for economic growth and employment generation. The aim is to improve quality of life for all. While, Freund and Lootvoet (2004: 3-4) viewed LED as an outcome-based local initiative involving an IDP process of identifying and using local resources, ideas and skills to encourage economic growth and development to create jobs and employment opportunities for local residents, alleviate poverty and empower the youth, women, the disabled and previously disadvantaged communities. Poverty alleviating projects intention is to generate income to enable

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people to meet their own needs (Atkins and Milne, 1995: 1). Because VDM is made up of rural areas and LED initiatives should go further than creating and facilitating economic development and encourage investment and job creation, by improving the livelihoods and the living conditions of the rural poor and generate reasonable benefits, widen opportunities for individuals to recognise their full potential through education (Seduma, 2011: 46).

For LED programmes to be owned up by the benefiting communities, public participation is important. Public participation should involve a two-way exchange of information between the public and their local authority through processes of taking part in the formulation, implementation and evaluation of strategies adopted through formal institutions (Brynard, 1990: 40). According to Reid (2000: 3) public participation is one of the key ingredients to empower a community, for development. In many disadvantaged rural communities, public community participation is a requirement, a pre-condition for the community success. Clapper (1995: 102) states that research conducted locally and nationally proves that community participation on issues related to local development is very low, with only the privileged taking part and the less earning, and the uneducated citizens participating less in municipal affairs, working against the constitutional provisions which call for the promotion of public participation governed by the democratic values and principles of responding to people's needs with the public encouraged participating in policy making (Bekker, 1996: 68).

Reddy and Maharaj (2008: 201) point out that public participation is an integral part of, and critical to, the process of local democracy. Davids, Theron and Maphunye (2009: 19) allude that since African governments have a critical role to play in the promotion of popular public participation, they have to yield space to the people, without which popular public participation will be difficult to achieve. Public participation which results in development of rural communities is determined by the extent to which community members and beneficiaries of the process take part in decision-making, to ensure meaningful public participation. The procedures for democratic decision-making should be created at rural communities. This would enable the communities to be engaged in and contribute to decisions affecting them (Tshabalala and Lombard, 2009: 397). Public participation to Reid (2000: 3) is far more than a requirement, because if people are engaged in the work of rural community development they will raise more resources, achieve more results, and develop in a holistic and ultimately more beneficial way, to the community's success.

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2.6.15 Proposal for altering Vhembe District Municipality's LED strategy to enhance economic sustainability

The VDM dilemma in facing increasing demands for improved services, fiscal constraints and competition for resources was described. It is clear that VDM on its own will not meet the sustainability challenge, therefore it will be the benefit of the local community to explore Public Private Partnerships (PPPs) to seek solutions for the sustainability of the economy. Sedibeng District Municipality recently embarked on the formation of a development agency together with local industry and local business. This development agency could be of great importance in the search for solutions for the sustainability problems of VDM.

It is proposed that the VDM gives this initiative its full support. Through the development agency, the VDM should seek support to bring the Inland Waterfront project towards the implementation phase. Apart from the Inland Waterfront project, the other viable initiative (mentioned earlier) was to stimulate and expand the manufacturing sector. Even if these two projects do fully materialise, it still would not be sufficient to create enough employment opportunities for the growing number of unemployed people (Ramukumba, 2012:45). Even if an additional two large-scale projects could be brought to fruition, then the number of unemployed people and poor households would still not decrease. Therefore, it is important that VDM seeks additional, as well as alternative initiatives in order to alleviate poverty. The above mentioned projects are aimed at increasing income and employment in the whole of VDM, but despite this, the poor households will not benefit sufficiently in order to halt the growth in poverty.

2.7 CONCLUSION

This chapter presented the conceptual framework on the roles of traditional leaders in the promotion of Local Economic Development (LED) within the discipline of Public Administration. Public administration as a discipline and as an activity developed from stage to stage and these development of public administration led to a greater controversy between scholars around the world and the conceptual framework was to find the grounds and principles of public administration. This chapter also reviewed the literature on the historical experiences and development of the discipline of Public Administration in the international and national arenas. The chapter presented all the six generic administrative functions which are policy-making, organisation, financing, staffing, work procedures, and control. Such generic administrative functions are Omni-present, meaning that their existence depends on the others. The six generic administrative functions are all essential building blocks in the practice of any public institution

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and no institution can function on efficiently or will continue to exist without all these building blocks. Traditional leaders should attend the municipal council meetings even though they only attend without participating because they are regarded as ex-officio members. Chapter 3 will present the historical background of traditional leaders in South Africa. The roles of traditional leaders as it evolved through the years and under different forms of government were discussed.

This chapter also presented the historical background of traditional leaders in South Africa. As there are different opinions regarding the origins of institution of traditional leadership, the researcher discussed the concept traditional leadership. This chapter presented the theoretical framework of traditional leaders which included the two theories which are: modernization theory; and the structural functionalism theory. The chapter discussed the development of traditional leadership in selected Southern African Development Community (SADC) countries during the pre-colonial period; the colonial period and the post- independence period which are Namibia; Botswana; and Zimbabwe. The history of traditional leadership is comparable throughout the Southern African Development Community (SADC) region. The specific emphasis in this chapter was placed on the role of traditional leaders as it evolved through the years and under different forms of government (pre-colonial era in Africa, traditional leaders during colonialism, and traditional leaders during Apartheid and traditional leaders during democracy). The history of traditional leadership in South Africa under the four periods of government, namely; traditional leadership before colonialism in South Africa; traditional leadership during the colonial period in South Africa, traditional leadership during apartheid period in South Africa; and traditional leadership in the new democratic South Africa was discussed. The researcher on this chapter also discussed the roles and functions of traditional leaders.

The researcher agreed with the University of Johannesburg (UJ) Internal Handbook, 2011 when the document provided that the establishment of democracy in South Africa has brought the issue of traditional leaders, their history and roles in the new South Africa, under the spotlight. In particular, the roles of traditional leadership in a democratic state has become a subject for debate and continues to present what sometimes seems to be an overwhelming problem. It has been stated that that the powers and functions of traditional leaders correlate with the powers of the elected local government officials. The selected legal environments that impacted the institution of traditional leadership was discussed in this chapter. The selected legal policies includes the following: the Union of South African Constitution Act, 1909; the Black Land Act 27 of 1913; the Black Affairs Act 23 of 1920; the Black Administration Act 38 of 1927; Black Representation Act of 1936; Native Trust and Land Act of 1936; Group Areas Act 41 of 1950; Black Authorities Act

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68 of 1951; Promotion of Black Self-Government Act 46 of 1959; Republic of South Africa Constitution Act 32 of 1961; the National States Citizenship Act 26 of 1970; and the Self-Governing Territories Constitution Act 21 of 1971. This chapter presented the independent black states and the self-governing territories in the Republic of South Africa. The selected pre-1993 legislative framework for traditional leaders in South Africa was discussed. Before colonial era, during colonial era, and the apartheid regime, the institution of traditional leadership has been regarded as the main ruling system which was closest and accepted by the people at the grassroots communities.

Chapter 2 also reviewed the literature by presenting an empirical perspective of the roles of traditional leaders in the promotion of Local Economic Development (LED). Though traditional leaders are not directly involved in LED, it should be taken into account that they control a significant portions of land within the municipalities, and are responsible for the allocation of land tenure rights and by that traditional leaders should be involved in the Local Economic Development (LED) related decisions. Most of the definition of LED provides that local stakeholders should partner with the municipalities in order to improve and develop the areas. The chapter presented the concept Local Economic Development (LED); and the importance of the institution of traditional leaders in the promotion of Local Economic Development. The international context of Local Economic Development (LED); and the South African context of Local Economic Development (LED) were presented in this chapter.

The researcher also discussed the theoretical framework on Local Economic Development; the role and duties of local government in Local Economic Development (LED); key role players in Local Economic Development (LED); challenges in the implementation of Local Economic Development (LED) initiatives; steps to improve the impact of Local Economic Development (LED) on the livelihood of communities; planning for Local Economic Development in South Africa; Local Economic Development (LED) approach in South Africa; Local Economic Development (LED) in Limpopo Province; and Vhembe District Municipality's socio-economic status and origin of Local Economic Development. The LED should be everybody's business, including traditional leaders, community members, local business people and the government. The researcher concludes that the LED as discussed in this chapter proves to be a bottom up socio-economic instrument which aims to create a conducive business environment aimed at improving their competitiveness with a multi-dimensional and multi-sectoral process through which the skills, resources and ideas of local stakeholders are combined to stimulate local economies.

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The legislative framework that regulates the South African LED strategies which include the Interim Constitution of the Republic of South Africa, 1993 (Act No. 200 of 1993); the Constitution of the Republic of South Africa, 1996; the Reconstruction and Development Programme (RDP); the Development Facilitation Act, 1995 (Act 67 of 1995); the Local Government Transition Act of 1993 as amended in 1996; the Growth, Employment and Redistribution Strategy of 1996 (GEAR); the White Paper on Local Government, 1998; the Local Government: Municipal Demarcation Act, 1998 (Act 27 of 1998); the Local Government: Municipal Structures, 1998 (Act No. 117 of 1998); the Local Government: Municipal Systems Act, 2000 (Act No. 32 of 2000); the Local Economic Development (LED) Guidelines, 2000; the Integrated Sustainable Rural Development Strategy of 2000; the National Framework for Local Economic Development in South Africa (2006-2011); and the Accelerated Shared Growth Initiative in South Africa (ASGISA) were presented.

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CHAPTER 3

RESEARCH METHODOLOGY

3.1 INTRODUCTION

The previous chapter presented the legislative framework of local economic development in South Africa. This chapter discusses the subsequent research methodologies that have been adopted in this study with the view of affirming the extent of operationalisation. Such operationalisation is presented along the justification of the design and approach as propounded in the introductory chapter of this study. In illustrating that, the chapter begins with the presentation of the design as adopted. The reasons of the choice and use of a mixed methodology (qualitative and quantitative research paradigm) will be provided in this chapter. This chapter will also present research design, study area, population of the study, sampling method and sampling size, data collection, pilot study, data analysis methods, and ethical considerations.

3.2 RESEARCH DESIGN

According to Zikmund (2003: 740) research design is a master plan specifying the methods and procedure for collecting and analysing the needed information. Research design is a strategic plan for a research project, setting out the broad structure and features of research (Gray, 2009:581). For this study, the researcher have used field study as a research design. Field study is conducted in the actual environment in which the phenomena is observed originally (Welman, Kruger and Mitchell, 2005: 51). Neuman (2011: 56) maintains that "field study is a qualitative research in which the researcher directly observes and records notes on people in a natural setting for an extended period of time." A field study has been used as it is a non-experimental in nature and the study was conducted in natural setting where the researcher interacted with the respondents in order to get information. The researcher has used field study as a research design because the researcher wanted to get an understanding of the respondents from the natural setting and to establish and investigate the role of traditional leaders.

3.3 RESEARCH METHODOLOGIES

According to Gray (2009: 204) research methodology refers to approaches to systematic inquiry developed within a particular paradigm with associated epistemological assumptions. Research methodology can be defined as the study of the logic or rationale underlying the implementation of the scientific approach to the study of reality (Denzin and Lincoln, 2000: 3). For this study, the

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researcher followed a mixed method approach in which both quantitative and qualitative approaches are used.

3.3.1 Mixed methodology

Teddlie and Tashakkori (2006: 15) define mixed methods research as research in which the investigator collects and analyses data, integrates the findings, and draws inferences using both qualitative and quantitative approaches and methods in a single study or program of inquiry. Mixed methodology is defined as the collection or analysis of both quantitative and qualitative data in a single study in which the data are collected concurrently or sequentially, are given a priority, and involve the integration of the data at one or more stages in the process of research (Creswell, Plano Clark, Gutmann, and Hanson, 2003: 212). A mixed method approach incorporates both qualitative and quantitative elements in such a way that the qualitative and quantitative information complements each other. Mixed methods can be integrated in such a way that qualitative and quantitative methods retain their original structures and procedures. In addition, mixed method offers the best technique to answer a research problem.

3.3.1.1 Qualitative research methodology

This study used a qualitative approach because it allowed for the exploration and the explanation of the role of traditional leaders in the promotion of local economic development. A qualitative research method was appropriate for this study because according to Terre-Blanche, Durrheim and Painter (2006: 563), qualitative research seeks to preserve the integrity of native and attempts to use the data to exemplify unusual or core themes embedded in the contents. Qualitative research is a type of research that is conducted using a range of methods which use qualifying words and descriptions to record and investigate aspects of social reality (Bless, Higson-Smith and Kagee, 2006: 184).

It is important to note that the qualitative approach also allows the researcher to capture the full richness of human experiences such as how the real world is lived, felt, made sense of and accomplished unlike the quantitative approach which only focuses on gathering surface information (Polkinghorne, 2005: 137). A qualitative approach is applicable in this study, because it allows openness to ideas, experiences, opinions, feelings and perceptions expressed by the research participants to the researcher.

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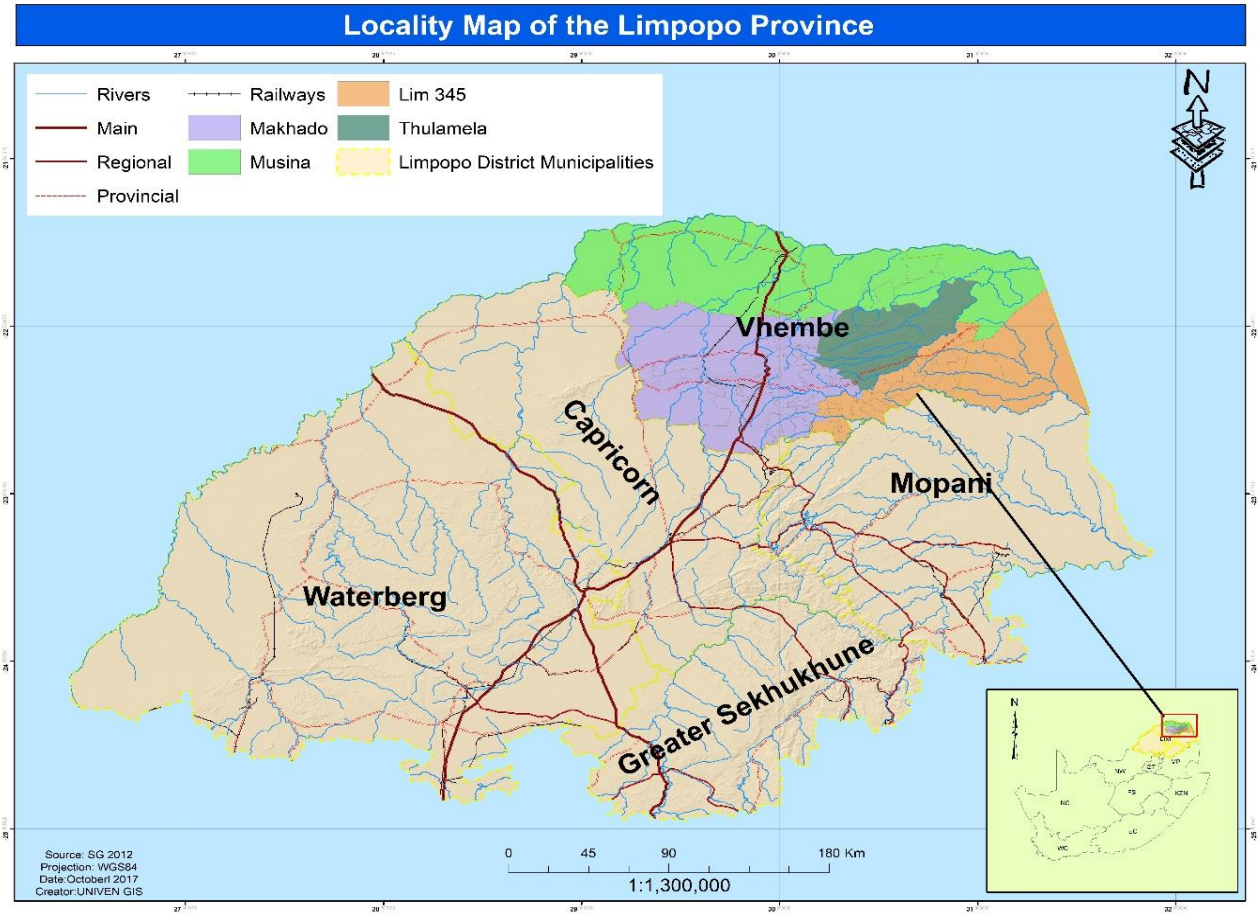
3.3.1.2 Quantitative research methodology

Punch (2006: 155) defines quantitative study as an empirical research where the data is in the form of numbers. Quantitative study is a research based on precise, objective and general findings (Wysock, 2008: 229). Quantitative research in utilised in this study to obtain answers pertaining to the questions by using the application of scientific procedures. Davies (2007: 9) pointed out that quantitative research increases the likelihood for the information collected to be relevant to those questions asked and it also enhances the reliability and the lack of any bias. The researcher chose quantitative study because more information had to be obtained within a short period of time. Quantitative study does not consume a lot of time and it is also characterised by objectivity. The researcher is more interested on the quantitative study for broader view which would enable him to get results from many respondents.

3.4 STUDY AREA

Figure 3.1: Map of Limpopo Province



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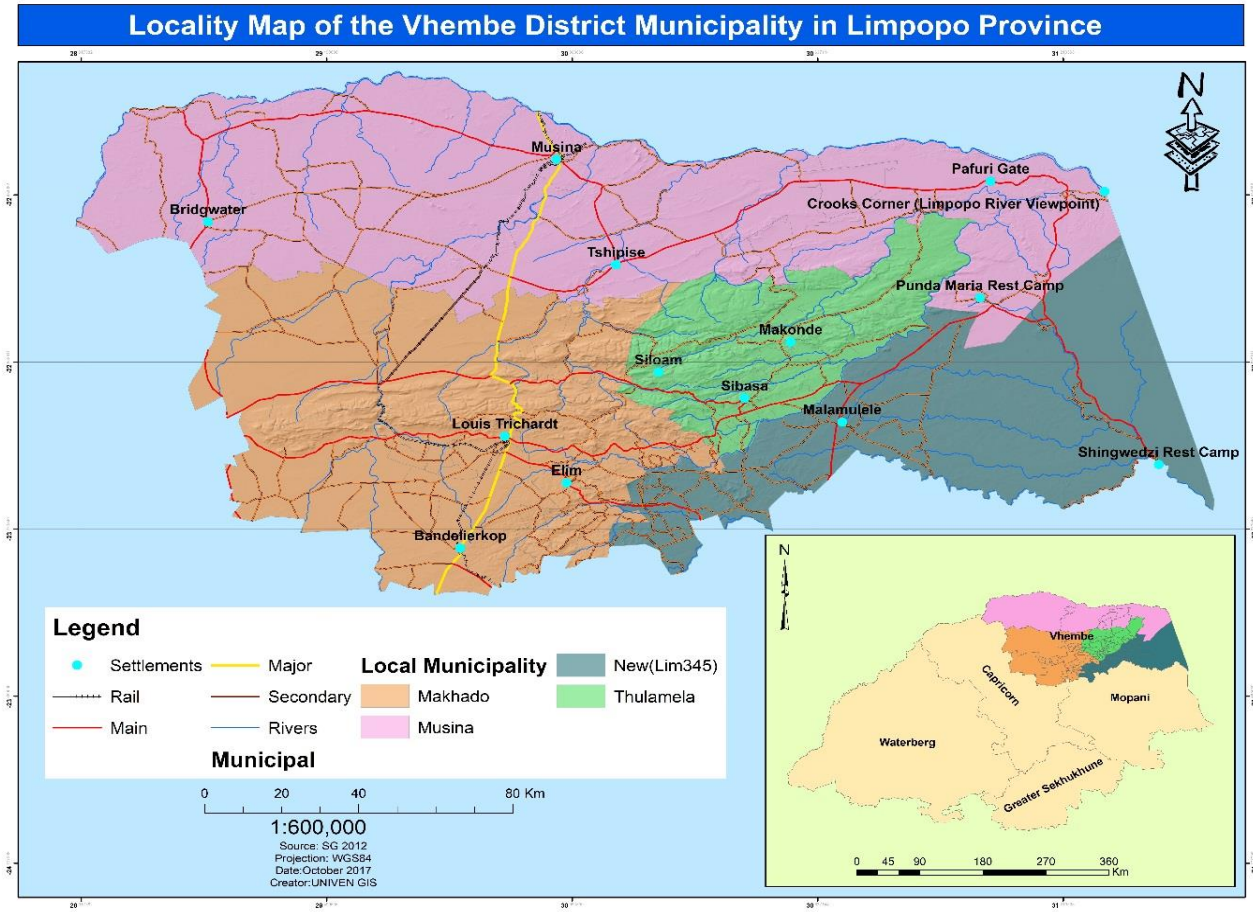
(Source: University of Venda: Geographic Information System, October 2017).

Location is a site where you want to conduct the research that is suitable and feasible (Maree, 2007: 34). The location of the study is the actual place where the study is conducted (Soanes and Stevenson, 2004: 286). This study focused on Limpopo Province but for this study, the research study was conducted in Vhembe District which is one of the five (5) Districts in Limpopo Province.

Figure 3.2: Local municipalities in Vhembe District Municipal Area



(Source: University of Venda: Geographic Information System, October 2017).

Vhembe District municipality is one of Limpopo`s 6 District municipalities established in 2000, incorporating four local municipalities, namely Makhado, Thulamela, Musina and Collins Chabane. It is situated in the Northern part of Limpopo Province and shares boarders with Capricorn, Mopani and Bohlabela District Municipalities in the southern, eastern and northern directions respectively. The sharing boarders also are Zimbabwe in the north, Kruger National

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Park in the East and Botswana in the North West (Vhembe District Municipality: Integrated Development Plan Review for 2005/6:6). The researcher chose to conduct the study at Vhembe District Municipality under Limpopo Province looking at the availability of participants who have the characteristics that the researcher was looking for. Vhembe District is predominantly occupied by Tsonga–Shangaan, TshiVenda, Setswana, and Afrikaans speaking people. Vhembe District is made up of four municipalities which incorporate Makhado, Thulamela, Mussina and LIM345 (Collins Chabane) Local Municipalities. All the four (4) municipalities are covered in this study.

3.5 POPULATION OF THE STUDY

Population refers to the abstract idea of a large group of many cases from which a researcher draws a sample and to which results from the sample are generalised (Neuman, 2011: 224). Population is the totality of people, organisation, objects or occurrence from which a sample is drawn (Gray, 2009: 579). In order for the researcher to conduct an effective research process on the roles of traditional leaders in the promotion of local economic development, the population for this study is placed accordingly over to a king, chiefs (traditional leaders), selected elderly men and women, ward councillors, the ward committee members, and the secretary of the traditional authorities from Collins Chabane, Makhado, Musina and Thulamela Local Municipalities of Vhembe District. However, it should be emphasised that researchers cannot study everyone, everywhere, doing everything (Punch, 2005: 101). The total population of Vhembe District is 1302107. Briefing of specific sampled subjects of the study is provided in the next paragraph.

3.6 SAMPLING

According to Bless *et al.,* (2006: 186) sampling refers to the technique by which the sample is drawn from the population. Denzin and Lincoln (2009: 186) indicates that sampling involves selecting units of analysis (e.g. people, groups, artifacts, settings) in a manner that maximises the researcher's ability to answer research questions set forth in a study. The sampled group of this study consists of a king, chiefs (traditional leaders), mayor, selected elderly men and women, ward councillors, the ward committee members, and the secretaries of the traditional authorities.

3.6.1 Sampling method

For the purpose of this study, the researcher adopted non-probability sampling and its subtype purposive sampling method. Wherein, according to Bless *et al* (2006: 184) non-probability sampling refers to the sampling techniques where the possibility of a member being included in the study is not known. Non-probability sampling on the other hand can be defined as a technique

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where the odds of selecting particular individuals are not known (Strydom, 2011: 231). Non-probability sampling was found to be appropriate for this study, because the researcher selected participants based on their availability, convenience, or representing some characteristic features suitable for the study.

Bless *et al.,* (2006: 106), define purposive sampling as a method based on the judgement of the researcher regarding the characteristics of the representative sample. Strydom (2011: 232) defines purposive sampling as a technique based entirely on the judgment of elements that contain the most characteristic, representative or typical attributes of the population that serve the purpose of the study test. The researcher chose purposive sampling method which is based entirely on the judgment of the research regarding the characteristics about the participants.

3.6.2 Sampling size

The sampled population of this study consists of 220 respondents. The population consisted of 01 king, 36 traditional leaders, 63 Headmen/Headwomen, 01 Executive Mayor, 20 tribal chairperson, 30 municipal councillors, 46 secretaries of the traditional councils, 03 Local Economic development (LED) Managers, 09 LED Officials, 01 Integrated Development Manager.

3.7 DATA COLLECTION

According to Fouche and Delport (2011: 75), data collection method involves planning for fieldwork that is where the researcher must decide how to obtain the data from the subjects in a scientific way. Terre-Blanche, Durkheim, and Painter (2006: 555) further state that data collection method is the collection of information often in the form of numerical measuring of group of people. The researcher used two methods of collecting data which are questionnaire and interview.

3.7.1 Data Collection Instruments

Research instrument is the method or means by which data is collected (Marlow and Boone, 2005: 336). In addition, Gray (2009: 273) states that, researcher instrument is a tool such as a questionnaire survey or observation schedule used to gather data as part of researcher project. For this study, the researcher applied structured questionnaire and open-ended interview as a method to collect data. The reason for selected structured questionnaire and open-ended interview is because the researcher wanted to get relevant information about the study.

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- **Questionnaire**

Data was collected using a questionnaire as a method of data collection. According to Burns and Groove (2001: 43), a questionnaire is a set of questions on a form which is completed by the respondents. Babbie (2010: 246), states that questionnaires are a document containing questions designed to solicit information appropriate for analysis. The questionnaire was used in order to gather information about their thoughts on the topic. The questionnaire was divided into two sections which are as follows: Section A solicits biographical information of the respondents and Section B is about the roles of traditional leaders on economic development.

The questionnaires also comprised open-ended statements which were intended to solicit straightforward responses and provide statistical descriptions, relationships and analysis. The questionnaire was preceded by a covering letter motivating the respondents to complete it. The questionnaire had two sections: Section A, which contained the Biographical details of the respondents and Section B, which contained the content details of the study. All items were made up of closed-ended statements that were free from contingencies to dispel misunderstandings from the respondents. All the questionnaire statements were to short and precise. The questionnaires were hand-delivered to the respondents, and were collected three days later. The questionnaires were directed to all chiefs (traditional leaders), the headmen, selected elderly men and women, ward councillors, the ward committee members, and the secretary of the traditional authorities.

- **Interview**

The researcher also used an interview schedule as a data collection instrument. According to Bless *et al.,* (2006: 116), interview schedule involves direct personal contact with the participants who are asked to answer questions relating to the research problem. Babbie (2007: 6) depicts interview schedule as a data collection encounter in which one person (an interviewer) asks questions to the other (respondent). The interview schedule is a document which is similar to questionnaire and it contains instructions for the interviewer, specific questions in a fixed order, and transition phases for the interviewer.

The researcher chose this method because the aim was to find out enough information, not only through conversations but also through body language. The interview schedule was also preceded by a covering letter motivating the respondents to complete it. The interview schedule was made up of open-ended questions. All items were made up of open-ended statements that

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allowed the respondents to provide more information. Through interviews, the researcher was also able to ask for further explanations in situations where the answer was ambiguous. The researcher and the respondents had to discuss about the place of conducting interviews. That way the respondents were, able to express their views, feelings and thoughts. The interview schedule consists of open-ended questions.

3.8 PILOT STUDY

Kumar (2011: 385) says that a pilot study refers to when the purpose of a study is to investigate the possibility of undertaking it on a large scale and to streamlining methods and procedure. For the main study, pilot study is a trial of a study conducted on a small scale to determine whether the research design and methodology are relevant and effective. This is particularly appropriate for studies in which researchers organise a self-administered data gathering primary data. For this study, self-prepared and pre-tested (piloted) questionnaires and interview schedule were distributed to chiefs (traditional leaders), the headmen, selected elderly men and women, ward councillors, the ward committee members, and the secretary of the traditional authorities who have knowledge about the roles of traditional leaders in the promotion of local economic development. No errors were detected from the questionnaires during the pilot study process, and as a result the questionnaires were finally distributed to the respondents.

3.9 DATA ANALYSIS METHODS

According to Babbie and Mouton (2001: 101), data analysis is the interpretation of the collected data for the purpose of drawing conclusion that reflects on the interest, ideas and theories that initiated the inquiry. Data analysis is the process of placing observation in numerical form and manipulating them according to their arithmetic process to devise meaning from them (Monette, Sullivan and DeJong, 2008: 486). Data analysis entails categorising, ordering, manipulating and summarising the data and describing. For this study, the two methods of data analysis were used, namely descriptive statistics and thematic analysis.

3.9.1 Descriptive Statistics

The data obtained during the research process through questionnaire was systematically reorganised into an easy readable format using computer programmes. White (2005: 15) indicates that descriptive statistics are used when analysing quantitative data. For this study, the analysis of data collected through questionnaire was done through computer software programme, the IBM: Statistical Product and Service Solutions (SPSS), and the researcher used

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IBM: SPSS Version 22.0. Data was analysed and interpreted to construct a theoretical framework around which to understand the roles of traditional leaders in the promotion of local economic development. Graphical tables which explain the percentages and frequencies was given, followed by a discussion.

3.9.2 Narrative Analysis

In this study, the researcher also analysed data collected by interview schedule using narrative analysis. According to Maree (2007: 102), narrative analysis refers to a variety of procedures for interpreting of the narrative generated in research. The word narrative is generally associated with terms such as “tale or story” especially a story told in the first person. Narrative data analysis focuses on stories told by participants. The story aspect is seen as a complete entity in itself with a beginning, middle and an end (Grbich, 2007: 124). Each stage of thematic data analysis involves data reduction as the large amounts of collected data are reduced to manageable parts.

The researcher applied thematic-narrative data analysis data in which a variety of procedures for interpreting data is generated in research. The researcher followed the steps of qualitative data analysis as outlined by Creswell (2005: 334) which are as follows:

- **Phase 1: Planning for Recording Data**

The researcher plan for the recording of data in a systematic manner which was appropriate to the setting participants or both and facilitated analysis before collecting information. Plan to use tape recorders, cameras and other devices should be delineated in the research proposal demonstrating what researcher will use.

- **Phase 2: Data Collection and Preliminary Analysis**

Data was analysed after being collected by the researcher and recorded. The first one involved data analysis at the research site during collection of data. The second one involved data analysis away from the site. Data collection and analysis go hand in hand in order to build a coherent interpretation of the data.

- **Phase 3: Managing or Organising Data**

This is the first loop in the spiral: the researcher organised data into file folders in order to analyse it well and in order. Data was organised and kept into file folders. The researcher labelled data properly with a notation system that made retrieval manageable. The data generated by qualitative methods are voluminous. Organising and analysing a mountain of narrative can seem like an impossible task.

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- **Phase 4: Reading and Writing Memos**

The researcher reads the data collected and checks if it is organised and groups information together. Reading the data once more forces the researcher to become familiar with the data in intimate ways. After organisation and conversion of the data, researcher continues analysis getting a feeling for the whole database. Reading once more through the data forces the researcher to become familiar with the data. People, events and quotes sift constantly through the researchers mind.

- **Phase 5: Generating Categories: Themes and Patterns**

The process of category generation involves noting regularities in the setting or people chosen for the study. The researcher searches for those who have internal convergence and external divergence. The researcher should break the information down into a small manageable set or themes to write into final narrative. The analytic process demands a heightened awareness of the data, focused attention to the data and openness to the subtle tacit undercurrents of social life.

- **Phase 6: Coding the Data**

The data was presented analytically. The researcher then applies some coding scheme to those categories and then delinquently and thoroughly marks passages in the data using codes. The researcher should select the form which she will apply when coding the data. The researcher can use abbreviation or key words, colours, dots or numbers. Codes may take several forms: abbreviations of key words, coloured dots and numbers.

- **Phase 7: Testing Emergent Understanding**

As categories and themes are developed and coding is well underway, the researcher begins the process of evaluating the plausibility of his developing understanding and exploring them through enough data. Part of this phrase is evaluating the data for their uselessness and centrality. This entails a search through the data during which the researcher challenges the understandings, searchers for negative instances of patterns and incorporates these into larger constructs as necessary.

- **Phase 8: Searching for Alternative Explanations**

Alternative explanations always exist; the researcher must search to identify and describe them and then demonstrate why the explanation offered is the most plausible of all. The researcher discovers categories and patterns in the data: also engages in critically challenging the very patterns that seem to be apparent. The researcher should search for other plausible explanations for those data and the linkages among them.

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- **Phase 9: Representing and Visualising**

In the final phase of the report the researcher presents the data a packaging what was found in text, tabular or figure form. The hypothesis or propositions that specify the relationship between categories of information also represent information.

For this study, the researcher analysed data using the following steps: planning and recording data, reading and writing memos and representing and visualising. The researcher collected data and writing all information given by the respondents. After collecting data the researcher read all the information collected from respondents to check if the data were organised and then grouped all information together. The researcher presented data in a narrative form.

3.10 ETHICAL CONSIDERATIONS

According to Walliman (2006: 206) ethics are the rules of conduct in research aimed at causing no harm and providing the possible beliefs. Piper and Simons (2005: 35) describe ethical issues in research as an action of conducting research that benefits respondents or participants in positive ways, an ethical act of doing no harm to research respondents or participants. In this study, the ethical issues stem from the manner in which the researcher will act towards the selected human subjects. The ethical issues which were followed in this study indicated the appropriateness of the study's methodology and highlighted all the morality of humankind. The following ethical issues were considered for this study:

3.10.1 Permission to conduct the study

For the purpose of the study, the researcher obtained permission to conduct research from the University of Venda; Vhembe District Municipality; and Vhembe District House of Traditional Leaders (and the letters were attached as Annexures). Some of the areas where the researcher conducted the research, failed to provide the letter due to lack of stationery. The study was directed to the chiefs (traditional leaders), the headmen, selected elderly men and women, municipal councillors, municipal officials, and the secretary of the traditional authorities.

3.10.2 Informed consent

According to Babbie (2007: 64) informed consent is a norm in which subjects participated voluntarily in research projects on a full understanding of possible risk involved. Informed consent refers to ethical principle that participants should be told enough about a piece of research to be able to make a decision about whether to participate in it or not (Bless, Hagson-Smith and Kagee,

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2006: 183). With informed consent, respondents have the right to know what the research is about, how it will affect them, the risk and benefits of participation before they participate.

The researcher administered informed consent to the respondents so that the respondents would have full knowledge of what the study entails and to seek an agreement with the respondents of whether to participate or not. Bless *et al*., (2006: 143) revealed that the researcher must have the time to explain to respondents what the study entails. A cover letter requesting the respondents was provided, explained the value and the purpose of the study. All the participants were notified of how the information they contribute will be utilised. It is the research's code of ethics that participants must agree voluntarily to participate without any physical or psychological coercion (Denzin and Lincoln, 2009: 195).

After the researcher's proper and polite consultation with the respondents, a consent letter to verify their willingness to participate in the study was signed by each of the respondents. The study was explained to the respondents for the purpose of letting them know exactly what is required from them, even to allow them to decide on participation the researcher ensured the respondents a sense of comfort they deserve when participating.

3.10.3 Voluntary participation

According to Strydom (2011: 116), participation should all times be voluntary and no one should be forced to participate in a project. This is the ethical principle that people should never participate in research unless they explicitly or freely agree to participate (Neuman, 2006: 135). In this study, it is the duty of the researcher to make it clear to the respondents that they should participate voluntarily without being threatened or intimidated. If a participant for any reason decides to quit, that should be respected.

The researcher made it clear to the participants that no respondents got coerced to take part in the study project. The participants were informed that they could withdraw from the study anytime if they wished to. The researcher did not force anyone to participate only those who wanted to participate participated in the study. Participants were only those who wanted to be in the study.

3.10.4 No harmful deception of subject or description

Van der Stoep and Johnston (2009: 15) define deception as the practice of giving false information to research participants on certain aspects of the study. Deception is when the researcher hides the true nature of the study from the participants and this is done to prevent the participants from

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altering their natural behaviour as a result of knowing that they are being observed (Bless *et al*., 2006: 144). The researcher shared all the information with the respondents without telling lies and the researcher noted down all the information from the respondents without misinterpreting it.

In this study, no harmful deception was chosen because the truth from the respondents is not going to be misinterpreted and the researchers explained the nature of the study as it is and he did not hide any of the information regarding the study. In this study, transparency was adhered to, since the informed consent letter was attached to the interview schedule and questionnaire which contained all the necessary information were clear and not complicated.

3.11 CONCLUSION

In conclusion of this chapter, the subsequent research methodologies that the researcher followed when investigating the roles of traditional leaders in the promotion of local economic development were presented. The reasons of the choice and use of mixed research methodologies (qualitative and quantitative research paradigm) were provided in this chapter. The chapter also discussed the research design, research methodologies, study area, population of the study, sampling method and sampling size, data collection, data collection instruments, pilot study and data analysis methods as well as ethical considerations. The findings based on the analysis and interpretation of the data is presented in the next chapter.

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CHAPTER 4

DATA PRESENTATION, INTERPRETATION AND ANALYSIS

4.1 INTRODUCTION

The previous chapter presented the research design of the empirical investigation and the subsequent research methodologies that the researcher followed and which indicated the structure and the procedures that were followed to answer the researcher's study questions in the investigation of the roles of traditional leaders in the promotion of local economic development. It has been revealed that the study was conducted in a mixed research methods where quantitative and qualitative research methodologies were used. The analysis of data involves what has been seen, heard and read in order to use the data collected. This chapter will discuss the analysis and interpretation of the collected data by discussing the sampled population's responses as a way of providing an understanding of the nature of the research findings to the role of traditional leaders in the promotion of local economic development. The following sections focuses on reporting the empirical investigation by providing answers to the perceptions and understanding of the role of traditional leaders in the promotion of local economic development. The data regarding the traditional leaders in local economic development was collected by using a quantitative and qualitative methods which involved the application of questionnaires and interviews from the municipal officials, traditional leaders and councillors. The responses to the questionnaires items are presented in a graphical tabular form and are followed by a brief synthesis of the findings for the item and the responses to the interviews items are presented in a narrative form and are followed by a brief synthesis of the findings for the item and the detailed findings are discussed in chapter five (5).

From the fact that this research study applied a mixed methods (where quantitative and qualitative research methods were used), the researcher should first present the data collected through questionnaire followed by data collected through interview. The presentation of data should have the following two themes, for example: analysis of data collected through questionnaire; and analysis of data collected through interview. A total number of 220 respondents took part in the study and 210 responded to the research questionnaire and ten (10) were interviewed and all the respondedts were from Vhembe District Municipality.

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4.2 ANALYSIS OF DATA COLLECTED THROUGH QUESTIONNAIRES

In this section, the researcher presents the data that was collected through questionnaire and the information will be presented in a graphic tables with frequencies and percentages followed by a brief synthesis. This section of the research consists of two sections, namely: Section A: Biographical details of respondents; and Section B: Traditional leaders in Local Economic Development (LED).

4.2.1 Section A: Biographical details of respondents

The researcher in this sub-section presents the biographical details of the respondents who managed to be part of the study. The information is presented in graphic tables with frequencies and percentages followed by a synthesis of the findings. The biographical details of respondents are presented in relation to gender; age; position; number of years in the position; educational attainment; tribe; and the name of the local municipality and it is presented as follows:

Table 4.1: Gender of Respondents

	Gender of Respondents	Frequency	Percentage
1	Male	156	74.3%
2	Female	54	25.7%
	Total	**210**	**100%**

Table 4.1 presents the biographical information of the respondents in terms of gender. A total of 210 of the respondents took part in this study, of the 210 respondents, 156 (74.3%) were males whereas 54 (25.7%) were females. Nearly, all targeted respondents managed to return the questionnaires and all received questionnaires were analysed. Majority of the respondents who took part in this study live and work in Vhembe District Municipality (VDM) in Limpopo Province of South Africa, while municipal officials might be staying nor working at VDM. From the above information, a conclusion can be drawn that majority of respondents who participated in the study were males than females. The researcher thus suggests more efforts need to done to empower more women in traditional leadership activities and also within the district as majority of respondents who took part in the study were males at 156 (74.3%).

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Table 4.2: Age of Respondents

	Age of Respondents	Frequency	Percentage
1	Less than 30 Years	10	4.8%
2	31 to 40 Years	49	23.3%
3	41 to 50 Years	70	33.3%
4	51 to 60 Years	52	24.8%
5	61 Years and Older	29	13.8%
	Total	**210**	**100%**

The above table presents the biographical information of the respondents in terms of age and majority of the respondents, 70 (33.3%) who took part in the study were aged between 41 to 50 years of age. Fifty-two 52 (24.8%) of the respondents were aged between 51 to 60 years and 49 (23.3%) were between 31 to 40 years. Few respondents at 29 (13.8%) were 61 years and older and the least at 10 (4.8%) were at youth aged. It can therefore be concluded that in this study, there has been a relatively better representation of the population in terms of age distribution of respondents.

Table 4.3: Position of Respondents

	Position of Respondents	Frequency	Percentage
1	King	0	0.0%
2	Traditional Leaders	36	17.1%
3	Headmen/Headwomen	63	30.0%
4	Executive Mayor	01	0.5%
5	Tribal Chairperson	20	9.5%
6	Councillors	30	14.3%
7	Secretary of Tribal Council	46	21.9%
8	Manager of LED	03	1.4%
9	LED officials	09	4.3%
10	IDP Manager	01	0.5%
11	Town Planning Manager	01	0.5%
	Total	**210**	**100%**

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Initially, it was planned for this study that the King of Vha-Venda Kingdom shall be part of the study, but during the period of data collection, it was very difficult for the researcher to get hold of the King to take part of the study. A total number of 36 (17.1%) of the respondents who participated in the study were traditional leaders who reside at Vhembe District Municipality under four local municipalities. From 36 traditional leaders who took part in the study, 06 of them are recognised as independent Indunas. Sixty-three 63 (30.0%) of the community headmen/headwomen took part in the study. It was also planned by the researcher that the Executive Mayor of Vhembe District Municipality shall be part of the study and during the collection of data, the Executive Mayor who constituted 0.5% (01) took part in the study. Twenty 20 (9.5%) of the tribal chairperson managed to complete the questionnaires and returned them for analysis. Forty-six 46 (21.9%) of the secretaries of tribal councils under the four (04) local municipalities of Vhembe District managed to respond to the research questionnaires, while 30 (14.3%) of the councillors who reside at Vhembe District managed to be part of the study.

Three 03 (1.4%) of the LED managers took part in this study and only 09 (4.3%) LED officials were found to be part of the study where they provided their perceptions on the role of traditional leaders in promotion of Local Economic development. One Integrated Development Plan (IDP) manager who constituted 01 (0.5%) managed to be part of the study and only one at 01 (0.5%) of the Town Planning manager was found to be part of the study. From the above statistics a conclusion can be drawn that majority of the population who took part in this study were tribal council's members who constituted 165 (78.6%) and who are at the same time formed the integral part of the study since they were the ones who were affected by the Local Economic Development (LED) strategy.

Table 4.4: Number of Years in the Position of Respondents

	Number of Years in the Position	Frequency	Percentage
1	01 to 05 Years	74	35.2%
2	06 to 10 Years	72	34.3%
3	11 to 15 Years	33	15.7%
4	16 to 20 Years	14	6.7%
5	21 Years and Above	17	8.1%
	Total	**210**	**100%**

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Table 4.4 above indicates biographical information of the respondents who took part in the study in terms of the number of years in their positions. Majority of the respondents in this study at 74 (35.2%) were having 01 to 05 years working experience in the positions. Seventy-two 72 (34.3%) of the respondents were having 06 to 10 years working experience, while 33 (15.7%) were having 11 to 15 years working experience. Seventeen 17 (8.1%) of the respondents were having 21 years and above working experience, while there was only 14 (6.7%) of the respondents were having 16 to 20 years working experiences. It can therefore be concluded from the above data that majority of the respondents who took part in the study were having 01 to 05 years working experience which constituted 74 (35.2%) followed by 72 (34.3%) who were having 06 to 10 years working experience. This suggests that many respondents who took part in the study have an understanding about the roles of traditional leaders in the promotion of Local Economic Development as majority of the respondents have many years in their positions.

Table 4.5: Educational Attainment of Respondents

	Educational Attainment	Frequency	Percentage
1	Primary Education	43	20.5%
2	Secondary Education	94	44.8%
3	Tertiary Education	66	31.4%
4	Other	07	3.3%
	Total	**210**	**100%**

Most of the respondents who took part in the study at 94 representing 44.8% reported that they had acquired secondary education. These respondents also reported that due to insufficient funds and poverty it was difficult for them to further their careers in tertiary institutions. Sixty-six 66 representing 31.4% of the respondents reported that they have attended a tertiary education to acquire certificates, diplomas and degrees. Forty-three 43 representing 20.5% of the respondents had only managed to acquire a primary education and 07 representing 3.3% of the respondents reported that they have other. From the above details, a conclusion can be drawn that majority of the respondents who took part in the study are those respondents who were only having a primary and secondary education which constituted 137 representing 65.2%. The researcher is of the view that the general level of education of people has a significant relationship to their standards of living and this is because illiterate people may be marginalised by professional and technical communication during the community participation processes. This also suggests that the tribal

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councils and the Vhembe District Municipality should put enough efforts to ensure that majority of the people further their studies by acquiring certificates, diplomas, degrees and postgraduate degrees for better understanding and implementation of LED.

Table 4.6: Tribe of Respondents

	Gender of Respondents	Frequency	Percentage
1	Tsonga (Va-Tsonga)	97	46.2%
2	Venda (Vha-Venda)	111	52.9%
3	Sepedi (Northern Sotho)	01	0.5%
4	English (Whites)	01	0.5%
	Total	**210**	**100%**

With regard to the biographical information of the respondents, the table above represents the tribe of respondents who participated in the study and their means of communication. The data above indicates that majority of the respondents at 111 which constitute 52.9% of the total sampled were Venda (Vha-Venda) tribe who use Tshivenda as a means of communication. The above table also indicates that 97 respondents which constitutes 46.2% were the Tsonga speaking people and that all of them are Va-Tsonga tribe. From the sampled respondents the researcher found out that 01 of the respondents constituting 0.5% was a Pedi tribe who use Northern Sotho (Sepedi) as a means of communication and also 01 at 0.5% was a White person who use English as a means of communication. This suggests that Vhembe District Municipality is mostly dominated by Venda and Tsonga Speaking people as majority of the respondents who took part in the study were Vha-Venda and Va-Tsonga tribe. As far as other languages are concerned, there are no respondents who spoke other languages apart from those listed above by the researcher.

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Table 4.7: Local Municipality of Respondents

	Local Municipality	Frequency	Percentage
1	Thulamela Local Municipality	58	27.6%
2	Collins Chabane Local Municipality	78	37.1%
3	Musina Local Municipality	34	16.2%
4	Makhado Local Municipality	38	18.1%
5	Vhembe District Municipality	02	1%
	Total	**210**	**100%**

Table 4.7 above is the last table in Section A which represents the biographical information of respondents in terms municipality where the respondents reside and work. The above statistics, indicates that majority at 78 which constitutes 37.1% of the respondents who responded to the research instruments were from Collins Chabane Local Municipality, while, 58 which constitutes 27.6% of the respondents were from Thulamela Local Municipality. From 210 sampled respondents, 38 constituting 18.1% were from Makhado Local Municipality and that 38 which constitutes 16.2% of the respondents were form Musina Local Municipality. Only two 02 which constituted 1% of the respondents were from Vhembe District Municipality who managed to respond to the research questionnaires. This suggests that many of the respondents who took part in this study were Venda tribe and majority of respondents at 130 which constituted 61.9% were from Thulamela, Musina and Makhado Local Municipalities where Venda Tribe is located.

4.2.2 Section B: Traditional leaders in Local Economic Development (LED)

The researcher in this second sub-section presents the data on traditional leaders in Local Economic Development (LED). The information is also presented in graphical tabular format with frequencies and percentages followed by a synthesis of the findings. This sub-section will be divided into four themes which arose from the specific objectives of the study, namely; challenges facing traditional leaders in the promotion of local economic development; the roles of traditional leaders in the promotion of local economic development; the involvement of traditional leaders in policy making for Local Economic Development (LED); and the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development and are presented below:

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4.2.2.1 Challenges facing traditional leaders in the promotion of local economic development

In this theme, the researcher presents the data regarding the challenges facing traditional leaders in the promotion of local economic development. The data in this theme is presented in tabular format with frequencies and percentages followed by a brief synthesis.

Table 4.8: Traditional leaders participate in approving local economic development

	Responses	Frequency	Percentage
1	Strongly Agree	55	26.2%
2	Agree	101	48.1%
3	Not Sure	06	2.9%
4	Disagree	26	12.4%
5	Strongly Disagree	22	10.5%
	Total	**210**	**100%**

With regard to statement that traditional leaders participate in approving local economic development, one hundred and one (101) which constitute 48.1% of the respondents agreed with the statement, while 55 which constitute 26.2% of the respondents strongly agreed. On the other hand. 26 which constitute 12.4% of the respondents that traditional leaders participate in approving local economic development and only 22 which constitute 10.5% of the respondents who strongly disagreed with statement. Six 06 which constitute 2.9% of the respondents were not sure whether traditional leaders participate in approving local economic development or not. Most of the respondents agreed that traditional leaders play a vital role in approving local economic development. The statistics above shows to a greater extent that traditional leaders participate in approving local economic development. However, there is a need to ensure that all traditional leaders should be made aware about the concept local economic development because, 48 which constitute 22.9% respondents who revealed that traditional leaders do not participate in approving local economic development, it shows that there are some respondents who know that traditional leaders do not participate in approving Local Economic Development (LED).

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Table 4.9: Municipalities consult traditional leaders for any development process going on in the community

	Responses	Frequency	Percentage
1	Strongly Agree	36	17.1%
2	Agree	82	39.0%
3	Not Sure	11	5.2%
4	Disagree	57	27.1%
5	Strongly Disagree	24	11.4%
	Total	**210**	**100%**

Eleven 11 which constitute 5.2% of respondents were not sure whether the municipalities consult traditional leaders for any development process going on in the community or not. While, Eighty-two 82 which constitute 39.0% of the respondents agreed with the idea that municipalities consult traditional leaders for any development process going on in the community, while 57 which constitute 27.1% of the respondents just disagreed with the statement. On the other hand, 36 which constitute 17.1% of the respondents strongly agreed that municipalities consult traditional leaders for any development process going on in the community, whereas 24 which constitute 11.4% of the respondents strongly disagreed with statement. The figures indicate that consultation by municipalities was satisfactory to the majority of the respondents. This suggests that municipalities do consider the significance of alerting the traditional leaders about the services that need to be provided in the communities.

Table 4.10: Municipalities are open to traditional leaders in any economic development activity

	Responses	Frequency	Percentage
1	Strongly Agree	39	18.6%
2	Agree	57	27.1%
3	Not Sure	15	7.1%
4	Disagree	64	30.5%
5	Strongly Disagree	35	16.7%
	Total	**210**	**100%**

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Most of the respondents at 64 which constitute 30.5% disagreed that municipalities are open to traditional leaders in any economic development activity, on the other hand, 57 which constitute 27.1% of the respondents agreed with the idea that municipalities are open to traditional leaders in any economic development activity. Whereas, thirty-nine 39 which constitute 18.6% of the respondents strongly agreed that municipalities are open to traditional leaders in any economic development activity, whereas only 35 which constitute 16.7% of the respondents strongly disagreed with the statement. Fifteen 15 which constitute 7.1% of the respondents were not sure whether municipalities are open to traditional leaders in any economic development activity or not. Just above, the statistics were not in favour with the municipalities because the respondents revealed that the municipalities are not open to traditional leaders in any economic development activity. Ninety-nine 99 which constitute 47.1% respondents, for example, responded that municipalities are not open to traditional leaders in any economic development activity. This means that majority of traditional leaders are being consulted but not given enough information about the economic development activities that the municipality want to provide in the communities. This also suggests that there is a need for openness by the municipalities to traditional leaders in economic development activities.

Table 4.11: There is good relationship between the traditional leaders and municipal councillors

	Responses	Frequency	Percentage
1	Strongly Agree	27	12.9%
2	Agree	89	42.4%
3	Not Sure	13	6.2%
4	Disagree	62	29.5%
5	Strongly Disagree	19	9.0%
	Total	**210**	**100%**

There should be a working relationship between the traditional leaders and municipal councillors in order be representative and enhance the provision of services to the communities. Eighty-nine 89 which constitute 42.4% of the respondents agreed that there is good relationship between the traditional leaders and municipal councillors and only 62 which constitute 29.5% of the respondents who disagreed with the idea. Twenty-seven 27 which constitute 12.9% of the respondents strongly agreed that there is good relationship between the traditional leaders and

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municipal councillors, while 19 which constitute 9.0% of the respondents just strongly disagreed with the statement. Thirteen 13 which constitute 6.2% of the respondents were not sure whether there is good relationship between the traditional leaders and municipal councillors or not. It was indicated in the literature that traditional leaders and municipal stakeholders are most direct form of access people have and the majority of the respondents at 116 which constitute 55.2% alluded that there is good relationship between the traditional leaders and municipal councillors. Good working relationship between traditional leaders and municipal councillors is very critical as it enhances the provision of services in the communities.

Table 4.12: Training on economic development is given to traditional leaders regularly

	Responses	Frequency	Percentage
1	Strongly Agree	06	2.9%
2	Agree	58	27.6%
3	Not Sure	25	11.9%
4	Disagree	80	38.1%
5	Strongly Disagree	41	19.5%
	Total	**210**	**100%**

Training is crucial because it will improve the traditional leader's knowledge and understanding of the concepts Local Economic Development and on this aspect, eighty which constitute 37.1% of the respondents disagreed that training on economic development is given to traditional leaders regularly, while fifty-eight which constitute 27.6% of the respondents agreed with the idea. From 210 respondents who took part in this study, forty-one which constitute 19.5% of the respondents strongly disagreed with the statement that training on economic development is given to traditional leaders regularly. On the other hand, only six which constitute 2.9% of the respondents strongly agreed that training on economic development is given to traditional leaders regularly. Twenty-five which constitute 11.9% of the respondents were not sure whether training on economic development is given to traditional leaders regularly or not. Such statistics revealed that majority of the respondents at 121 which constitute 57.6% were not given training on economic development. This suggests that many traditional leaders are not aware about economic development as there are not being given training. Supporting traditional leaders with training will enhance their governance, performance and accountability.

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Table 4.13: Traditional leaders have capacity to implement local economic development

	Responses	Frequency	Percentage
1	Strongly Agree	36	17.1%
2	Agree	95	45.2%
3	Not Sure	29	13.8%
4	Disagree	27	12.9%
5	Strongly Disagree	23	11.0%
	Total	**210**	**100%**

With regard to capacity of traditional leaders to implement local economic development, 95 constituting 45.2% of the respondents agreed with the statement, while 36 which constitute 17.1% of the respondents strongly agreed with the idea that traditional leaders have capacity to implement local economic development only 27 which constitute 12.9% of the respondents disagreed with the statement, and a mere 23 constituting 11.0% of the respondents strongly disagreed respectively with statement that traditional leaders do not have capacity to implement local economic development. Twenty-nine 29 which constitute 13.8% of the respondents were not sure whether traditional leaders have capacity to implement local economic development or not. The above information can be an indication that majority of the respondents at 131 constituting 62.4% have an impression that the institution of traditional leaders have capacity to implement Local Economic Development (LED). This suggests that the municipalities should include traditional leaders as key roles players in LED not only in for allocation of land. The above information could have been influenced by the fact that traditional leaders in the past implemented some of the duties that have been allocated to municipalities. It has been indicated in the literature that traditional leaders have an important role to play in LED and that traditional leaders are ready to respond to the challenges of growing their economy.

4.2.2.2 The roles of traditional leaders in the promotion of local economic development

In this theme, the researcher presents the data regarding the roles of traditional leaders in the promotion of local economic development. The data in this theme is presented in a graphical tabular format with frequencies and percentages followed by a brief synthesis.

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Table 4.14: Traditional leaders influence community members to participate in economic development projects

	Responses	Frequency	Percentage
1	Strongly Agree	104	49.5%
2	Agree	74	35.2%
3	Not Sure	04	1.9%
4	Disagree	14	6.7%
5	Strongly Disagree	14	6.7%
	Total	**210**	**100%**

According to the results from the participants in Table 4.14 above, one hundred and four 104 respondents which constitute 49.5% strongly agreed with the idea that traditional leaders influence community members to participate in economic development projects, while only fourteen 14 constituting 6.7% of the respondents strongly disagreed with the statement. Four 04 constituting 1.9% of the respondents were not sure whether traditional leaders influence community members to participate in economic development projects or not. On the other hand, seventy-four 74 which constitute 35.2% of the respondents agreed with the idea, while fourteen 14 constituting 6.7% of the respondents disagreed with the statement that traditional leaders influence community members to participate in economic development projects. Looking from the above information, a conclusion can be drawn that majority of respondents at 178 which constitutes 84.8% revealed that traditional leaders influence community members to participate in economic development projects. This suggests that traditional leaders are ready to develop their communities by encouraging their community members to actively participate in economic development projects.

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Table 4.15: Traditional leaders are committed to participate in economic development projects

	Responses	Frequency	Percentage
1	Strongly Agree	74	35.2%
2	Agree	77	36.7%
3	Not Sure	24	11.4%
4	Disagree	24	11.4%
5	Strongly Disagree	11	5.2%
	Total	**210**	**100%**

With regard to commitment of traditional leaders to participate in economic development projects, 77 of the respondents constituting 36.7% agreed with the statement, while 74 of the respondents constituting 35.2% strongly agreed with the idea that traditional leaders are committed to participate in economic development projects. Only 24 of the respondents constituting 11.4% disagreed with the idea and mere 11 of the respondents constituting 5.2% strongly disagreed respectively that traditional leaders are committed to participate in economic development projects. Twenty-four 24 of the respondents who constitute 11.4% were not sure whether traditional leaders are committed to participate in economic development projects or not. Just above, the statistics were in favour that traditional leaders are committed to participate in economic development projects. One hundred and fifty-one 151 of the respondents constituting 71.0% for example, responded that traditional leaders are committed to participate in economic development projects. When people were given tasks to gather information and act upon it, they became committed to participate. When the participants were made to do the work on their own by given responsibilities to seek solutions to their own by being given responsibilities to seek solutions to their challenges, they took charge of the events.

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Table 7.16: Traditional leaders attend workshops related to economic development

	Responses	Frequency	Percentage
1	Strongly Agree	21	10.0%
2	Agree	80	38.1%
3	Not Sure	26	12.4%
4	Disagree	65	31.0%
5	Strongly Disagree	18	8.6%
	Total	**210**	**100%**

Workshops are one form of communication and on this aspect, eighty 80 of the respondents constituting 38.1% agreed that traditional leaders attend workshops related to economic development, while sixty-five 65 which constitute 31.0% disagreed with statement. Twenty-one 21 which constitute 10.0% of the respondents strongly agreed with the idea, on the other hand eighteen 18 of the respondents constituting 8.6% strongly disagreed with the statement that traditional leaders attend workshops related to economic development. Twenty-six 26 which constitute 12.4% of the respondents were not sure whether traditional leaders attend workshops related to economic development or not. Though most traditional leaders attended workshops related to economic development, the figures need to increase in favour of disclosing information to the community in order to ensure satisfactory on the part of the traditional leaders at all times. Traditional leaders should be encouraged to attend workshops related to economic development, because there are 83 which constitute 39.5% of the respondents who revealed that traditional leaders do not attend workshops related to economic development. This suggests that the municipalities should encourage traditional leaders to attend workshops regularly to enable them to have an understanding about LED.

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Table 4.17: Traditional leaders are effective instruments to initiate local economic development (LED)

	Responses	Frequency	Percentage
1	Strongly Agree	40	19.0%
2	Agree	107	51.0%
3	Not Sure	27	12.9%
4	Disagree	21	10.0%
5	Strongly Disagree	15	7.1%
	Total	**210**	**100%**

Despite the fact that Local Economic Development (LED) is one of the key strategy in the municipalities to better improve the living standard of the people, the majority of 107 constituting 51.0% of the respondents agreed with the idea that traditional leaders are effective instruments to initiate LED, and that only 40 which constitute 19.0% of the respondents strongly agreed with the statement. On the other hand, 21 of the respondents who constitute 10.0% disagreed with the statement, while15 which constitute 7.1% of the respondents strongly disagreed meaning that a total of 36 constituting 17.1% of the respondents revealed that traditional leaders are not effective instruments to initiate LED. Only 27 which constitute 12.9% of the respondents indicated that they were not sure whether traditional leaders are effective instruments to initiate LED or not. From the above statistics, a conclusion can be drawn that majority of the respondents at 147 which constitute 70.0% alluded that traditional leaders are the most effective instruments to initiate LED. This might be because traditional leaders were the one who implemented some of the activities which are now given to the municipalities.

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Table 4.18: Traditional leaders attend Integrated Development Plan (IDP) meetings as convened by local municipality

	Responses	Frequency	Percentage
1	Strongly Agree	41	19.5%
2	Agree	122	58.1%
3	Not Sure	11	5.2%
4	Disagree	32	15.2%
5	Strongly Disagree	04	1.9%
	Total	**210**	**100%**

The Integrated Development Plan (IDP) is a process that encourages community stakeholders who reside and conduct business within the municipal area to actively participate in the preparation and implementation of the development plan. From 210 of the respondents who took part in the study, 122 of the respondents constituting 58.1% agreed with the statement that traditional leaders attend IDP meetings as convened by local municipality, while 41 of the respondents who constitute 19.5% strongly agreed with the idea. Eleven 11 of the respondents representing 5.2% were not sure whether traditional leaders attend IDP meetings as convened by local municipality or not. Only 32 of the respondents constituting 15.2% disagreed with statement, while 04 constituting 1.9% of the respondents strongly disagreed with statement that traditional leaders attend IDP meetings as convened by local municipality. From the information above, it can be stated that majority of respondents at 163 (77.6%) concur that traditional leaders attend IDP meetings as convened by local municipality. If traditional leaders attend IDP meetings at the municipalities, they will promote economic development in their communities. This suggests that communities play a very vital role in the IDP because they have a chance to participate in identifying their most important need.

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Table 4.19: Traditional leaders have capacity to implement economic development projects

	Responses	Frequency	Percentage
1	Strongly Agree	35	16.7%
2	Agree	90	42.9%
3	Not Sure	35	16.7%
4	Disagree	29	13.8%
5	Strongly Disagree	21	10%
	Total	**210**	**100%**

The data presented in Table 7.19 above, indicates that majority of the respondents at 90 which constitute 42.9% agreed with the statement that traditional leaders have capacity to implement economic development projects. Thirty-five 35 which constitute 16.7% of the respondents replied that they are not sure whether traditional leaders have capacity to implement economic development projects or not. Twenty-nine 29 of the respondents which constitute 13.8% disagreed with the statement, on the other hand, 21 constituting 10.0% of the respondents strongly disagreed with the idea that traditional leaders have capacity to implement economic development projects. The above data is in favour that traditional leaders have capacity to implement economic development projects, because 125 of the respondents constituting 59.5% agreed that with the idea. With the information above, it is suggested that traditional leaders in the past were expected to play an active role in their area of jurisdiction, in the day-to-day administration of their areas and improve the lives of people who residing in their areas.

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Table 4.20: Traditional leaders play a leading role in local economic development projects

	Responses	Frequency	Percentage
1	Strongly Agree	38	18.1%
2	Agree	101	48.1%
3	Not Sure	23	11.0%
4	Disagree	28	13.3%
5	Strongly Disagree	20	9.5%
	Total	**210**	**100%**

Local Economic Development (LED) is a strategy that requires that municipalities should do the analysis of the existing situation, looking at the opportunities for growth and decide on the best strategies to achieve its goals. From 210 respondents who took part in the study responding the research questionnaires, 101 of the respondents constituting 48.1% agreed with the idea that traditional leaders play a leading role in local economic development projects, while on the other hand, only 28 of the respondents constituting 13.3% disagreed with statement. Thirty-eight 38 of the respondents constituting 18.1% strongly agreed that traditional leaders play a leading role in local economic development projects, while 20 of the respondents constituting 9.5% strongly disagreed with the statement. Twenty-three 23 of the respondents constituting 11.0% were not sure whether traditional leaders play a leading role in local economic development projects or not. With the statistics above, a conclusion can be drawn that majority of the respondents at 139 (66.2%) revealed that traditional leaders play a leading role in local economic development projects. This is so because the respondents during the collection of data also reported that when the municipality want to render LED projects, they first consult the traditional leaders to land allocation for that particular projects. This suggests that traditional leaders only play a significant role in LED during land allocation. The municipalities should include traditional leaders in the implementation of LED policies.

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Table 4.21: The government included local economic development as one of the roles of traditional leaders

	Responses	Frequency	Percentage
1	Strongly Agree	40	19.0%
2	Agree	85	40.5%
3	Not Sure	10	4.8%
4	Disagree	36	17.1%
5	Strongly Disagree	39	18.6%
	Total	**210**	**100%**

The LED strategies provide that traditional leaders are responsible for the allocation of land tenure rights, and this regard 85 respondents constituting 40.5% who participated in the study agreed that the government included local economic development as one of the roles of traditional leaders, while 36 of the respondents constituting 17.1% disagreed with the idea. Forty 40 of the respondents who constitute 19.0% strongly agreed with the idea, and that a mere 39 of the respondents who constitute 18.6% strongly disagreed with idea that the government included local economic development as one of the roles of traditional leaders. Only 10 from 210 respondents who were not sure with the statement that the government included local economic development as one of the roles of traditional leaders. The statistics show to a greater extent that majority of the respondents at 125 (59.5) agreed that the government included local economic development as one of the roles of traditional leaders. However, there is a need to ensure that all traditional leaders have been participated in the LED strategy because if 75 of the respondents at 35.7% who revealed that the government did not include local economic development as one of the roles of traditional leaders, it shows that the roles of traditional leaders in LED is limited. This suggests that the municipalities should spell out the roles of traditional leaders in the promotion of LED.

4.2.2.3 The involvement of traditional leaders in policy making for Local Economic Development (LED)

In this theme, the researcher presents the data regarding the involvement of traditional leaders in policy making for Local Economic Development (LED). The data in this theme is presented in a graphical tabular format with frequencies and percentages followed by a brief synthesis.

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Table 4.22: Municipalities respect the worth of traditional leaders' inputs

	Responses	Frequency	Percentage
1	Strongly Agree	51	24.3%
2	Agree	65	31.0%
3	Not Sure	10	4.8%
4	Disagree	49	23.3%
5	Strongly Disagree	35	16.7%
	Total	**210**	**100%**

Regarding the fact that municipalities are better located to its people and encourages community stakeholders to participate in decision making processes, a total of 65 of the respondents constituting 31.0% agreed with the statement that municipalities did respect traditional leaders' inputs, while a total of 51 respondents constituting 24.3% strongly agreed with the statement. On the other hand, forty-nine 49 respondents constituting 23.3% disagreed with the statement, meaning that to them, municipalities did not respect the worth of traditional leaders' inputs, while thirty-five 35 respondents constituting 16.7% strongly disagreed with the statement. Ten of the respondents constituting 4.8% revealed that they were not sure whether municipalities respected the worth of the traditional leaders' inputs. Traditional leaders' inputs were regarded worthy by the municipalities and by so doing, traditional leaders felt self-actualised and self-esteem this, for example, 116 at 55.2% of the respondents who agreed with the idea that municipalities respect the worth of traditional leaders' inputs. Traditional leaders felt confident and respected in the municipality as participants in economic development activities. All inputs were treated with respect and welcomed as a source of inspiration with potential values for the entire municipality. This suggests that municipalities encouraged all citizens to bring forth their best for the common good. From the statistics above, the researcher also suggests that there is still a need from the municipality to involve traditional leaders in decision making process.

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Table 4.23: Participation by traditional leaders promotes community development

	Responses	Frequency	Percentage
1	Strongly Agree	106	50.5%
2	Agree	98	46.7%
3	Not Sure	02	1.0%
4	Disagree	04	1.9%
5	Strongly Disagree	0	0.0%
	Total	**210**	**100%**

Despite the fact that participation is one of the key ingredient of an empowered rural community, the majority of 106 respondents constituting 50.5% strongly agreed with the statement that participation by traditional leaders promotes community development, and on the other hand 98 of the respondents constituting 46.7% agreed with the statement. On the other hand, four 04 of the respondents constituting 1.9% disagreed that participation by traditional leaders promotes community development, and there was no respondent who strongly disagreed with the statement. Only 02 of the respondents constituting 1.0% indicated that they were not sure about this idea that participation by traditional leaders promotes community development. The statistics show that majority of traditional leaders at 204 (97.1%) did participate for interaction with other traditional leaders in that they regarded community participation as the best platform for social interaction. So participation is, in Vhembe District Municipality an end of development. As indicated in the literature that participation is an integral part of and critical to the process of local democracy. Participation is one of the key ingredients of an empowered community. This suggests that the municipalities should continue to empower traditional leaders and create a space for them to engage in developing their skills and abilities to be able to negotiate their needs.

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Table 4.24: Traditional leaders have the attitude to participate efficiently towards community development

	Responses	Frequency	Percentage
1	Strongly Agree	45	21.4%
2	Agree	128	61.0%
3	Not Sure	13	6.2%
4	Disagree	23	11.0%
5	Strongly Disagree	01	0.5%
	Total	**210**	**100%**

Traditional leaders are integral to the sustainability of rural government, which includes community meetings to consult on the needs and priorities and to provide information. Majority of the respondents at 128 which constitute 61.0% agreed that traditional leaders have the attitude to participate efficiently towards community development, while on the other hand, 45 respondents constituting 21.4% strongly agreed with statement. Twenty-three 23 of the respondents who constitute 11.0% disagreed with the idea, and only 01 respondent who constitutes 0.5% strongly disagreed with the statement that traditional leaders have the attitude to participate efficiently towards community development. Thirteen 13 of the respondents who constitute 6.2% were not sure whether traditional leaders have the attitude to participate efficiently towards community development or not. The statistics above shows that majority of the respondents at 173 (82.4%) revealed that traditional leaders have the attitude to participate efficiently towards community development. However, there is 24 of the respondents who constitute 11.4% expressing that traditional leaders do not have the attitude to participate efficiently towards community development. This suggests that traditional leaders do understand their roles as a facilitator in the involvement of the communities in the development of a local government's IDP.

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Table 4.25: Municipalities ensure that traditional leaders are made aware about LED meetings in the communities

	Responses	Frequency	Percentage
1	Strongly Agree	28	13.3%
2	Agree	84	40.0%
3	Not Sure	15	7.1%
4	Disagree	65	31.0%
5	Strongly Disagree	18	8.6%
	Total	**210**	**100%**

With regard to making the traditional leaders aware about LED meetings in the community, 84 respondents which constitute 40.0% showed that municipalities ensure that traditional leaders are made aware about LED meetings in the communities, while 28 respondents who constitute 13.3% strongly agreed with the idea. On the other hand, a total of 65 respondents constituting 31.0% disagreed with the statement, meaning that to them, municipalities did not ensure that traditional leaders are made aware about LED meetings in the communities. Eighteen respondents who constitute 8.6% strongly disagreed with the statement that municipalities ensure that traditional leaders are made aware about LED meetings in the communities. Fifteen 15 of the respondents who constitute 7.1% revealed that they are not sure whether municipalities ensure that traditional leaders are made aware about LED meetings in the communities or not. From 210 respondents who took part in the study, 112 (53.3%) of respondents were in favour that municipalities ensure that traditional leaders are made aware about LED meetings in the communities as opposed to 83 (39.5%) respondents in the municipality. However, there is a need to ensure that adequate information at all times have to reach the majority of traditional leaders for fully active participation in LED. This suggests that the municipality needs to ensure that all traditional leaders are made aware of all projects taking place in the communities.

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Table 4.26: Traditional Councils meetings address issues pertaining to the economic development within their area

	Responses	Frequency	Percentage
1	Strongly Agree	61	29.0%
2	Agree	85	40.5%
3	Not Sure	11	5.2%
4	Disagree	40	19.0%
5	Strongly Disagree	13	6.2%
	Total	**210**	**100%**

A total of 85 respondents who constitute 40.5% agreed with the idea that traditional councils meetings address issues pertaining to the economic development within their area, while 61 of the respondents constituting 29.0% strongly agreed with the statement. Eleven 11 of the respondents who constitute 5.2% revealed that they were not sure with the statement that traditional councils meetings address issues pertaining to the economic development within their area or not. Forty of the respondents constituting 19.0% disagreed with statement that that traditional councils meetings address issues pertaining to the economic development within their area, on the other hand, 13 constituting 6.2% of the respondents strongly disagreed with the statement. With the above statistics, a conclusion can be drawn that majority of the respondents at 146 (69.5%) responded that traditional councils meetings address issues pertaining to the economic development within their area. Fifty-three of the respondents who constitute 25.2% revealed that traditional councils meetings did not address issues pertaining to the economic development within their area. This suggests that the traditional councils meetings should address issues pertaining to the economic development within their area.

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Table 4.27: Traditional leaders are considered as one of the key role players in local economic development (LED)

	Responses	Frequency	Percentage
1	Strongly Agree	31	14.8%
2	Agree	103	49.0%
3	Not Sure	17	8.1%
4	Disagree	39	18.6%
5	Strongly Disagree	20	9.5%
	Total	**210**	**100%**

While 103 of the respondents constituting 49.0% agreed, thirty-one 31 respondents at 14.8% just strongly agreed that traditional leaders are considered as one of the key role players in Local Economic Development (LED). The respondents also reported that they are considered as key role players because the municipalities consult traditional leaders for land allocations. On the other hand, 39 respondents constituting 18.6% disagreed, while 20 respondents constituting 9.5% strongly disagreed with the idea that traditional leaders are considered as one of the key role players in LED. Seventeen 17 of the respondents constituting 8.1% were not sure whether traditional leaders are considered as one of the key role players in LED or not. The statistics shows that majority of the respondents at 134 (63.8%) alluded that traditional leaders are considered as one of the key role players in LED. Fifty-nine 59 respondents who constitute 28.1% revealed that traditional leaders are not considered as one of the key role players in LED. This might be caused by the lack of understanding on the concepts LED. However, looking from the above information, it can be suggested that the key role played by traditional leaders in the promotion of LED is to allocate land.

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Table 4.28: Traditional leaders who participate in LED may attract more projects in their area

	Responses	Frequency	Percentage
1	Strongly Agree	121	57.6%
2	Agree	74	35.2%
3	Not Sure	06	2.9%
4	Disagree	02	1.0%
5	Strongly Disagree	07	3.3%
	Total	**210**	**100%**

With regard to the attraction of more projects in the traditional communities, one hundred and twenty one 121 of the respondents who constitute 57.6% strongly agreed that traditional leaders who participate in LED may attract more projects in their area, while seventy four 74 of respondents constituting 35.2% agreed with the statement. On the other hand, only seven 07 of the respondents constituting 3.3% who strongly disagreed and a mere 02 constituting 1.0% of the respondents disagreed with the statement that traditional leaders who participate in LED may attract more projects in their area. From 210 of the respondents who took part in this study, only 06 respondents constituting 2.9% were not sure with the idea that traditional leaders who participate in LED may attract more projects in their area or not. The above data shows that majority of respondents at 195 constituting 92.9% revealed that when traditional leaders participate in LED there are high chances of attracting more projects in their area. This also suggests that roles and function of traditional leaders should be clearly stipulated in the LED strategy which will enable the institution of traditional leaders to actively participate in LED which will result in attracting more projects that will develop their areas.

4.2.2.4 Strategies that can be used to address the challenges facing traditional leaders in promoting local economic development

In this theme, the researcher presents the data regarding the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development. The data in this theme is presented in a graphic table with frequencies and percentages followed by a brief synthesis.

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Table 4.29: Traditional leaders have development skills to benefit the community's future

	Responses	Frequency	Percentage
1	Strongly Agree	79	37.6%
2	Agree	93	44.3%
3	Not Sure	18	8.6%
4	Disagree	15	7.1%
5	Strongly Disagree	05	2.4%
	Total	**210**	**100%**

The data presented in Table 4.29 above indicates that majority of the respondents at 93 constituting 44.3% agreed with the idea, while 15 of the respondents which constitute 7.1% disagreed with the statement that traditional leaders have development skills to benefit the community's future. On the other hand, 79 of the respondents constituting 37.6% strongly agreed that traditional leaders have development skills to benefit the community's future, while only 05 of the respondents constituting 2.4% strongly disagreed in that regards. Eighteen 18 of the respondents constituting 8.6% were not sure whether traditional leaders did have developmental skills to benefit the community's future or not. The above data indicates that majority of respondents at 172 constituting 81.9% revealed that traditional leaders have development skills to benefit the community's future. From the above statistics it can be suggested that traditional leaders did have a development skill which means that they were to be given an opportunity in the development projects.

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Table 4.30: Availability of resources creates the chances of development in any municipality

	Responses	Frequency	Percentage
1	Strongly Agree	131	62.4%
2	Agree	73	34.8%
3	Not Sure	05	2.4%
4	Disagree	01	0.5%
5	Strongly Disagree	0	0.0%
	Total	**210**	**100%**

The majority of the respondents at 131 constituting 62.4% strongly agreed with the statement that availability of resources creates the chances of development in any municipality, while 73 of the respondents constituting 34.8% agreed with the statement. On the other hand, there was only 01 respondent constituting 0.5% who disagreed with the statement that availability of resources creates the chances of development in any municipality, and there was no respondent who strongly disagreed with the idea. Five 05 respondents constituting 2.4% revealed that they were not sure whether availability of resources do create the chances of development in any municipality or not. From the information above, a conclusion can be drawn that most of the respondents agreed that if there is resources, there is a possibility that municipalities can better develop its area of jurisdiction. This suggests that there should be resources to capacitate the municipalities to be able to render the development projects.

Table 4.31: Traditional leaders contribute land towards economic development

	Responses	Frequency	Percentage
1	Strongly Agree	131	62.4%
2	Agree	64	30.5%
3	Not Sure	08	3.8%
4	Disagree	02	1.0%
5	Strongly Disagree	05	2.4%
	Total	**210**	**100%**

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Traditional leaders control a significant amount of land within the municipalities and are also responsible for the allocation of land tenure rights and on this aspect, 131 respondents constituting 62.4% strongly agreed with the statement, while 64 of the respondents constituting 30.5% agreed with the idea that traditional leaders contribute land towards economic development. Five 05 of the respondents constituting 2.4% strongly disagreed with the idea that traditional leaders contribute land towards economic development, while only 02 of the respondents constituting 1.0% disagreed with the statement. Eight 08 respondents constituting 3.8% alluded that they were not sure whether traditional leaders did contribute land towards economic development or not. It was indicated in the literature review that traditional leaders offer land for economic development and the majority of the respondents revealed that traditional leaders have been given mandate to contribute an amount of land towards economic development.

Table 4.32: There is openness to participation in decision-making processes for local economic development

	Responses	Frequency	Percentage
1	Strongly Agree	37	17.6%
2	Agree	60	28.6%
3	Not Sure	22	10.5%
4	Disagree	62	29.5%
5	Strongly Disagree	29	13.8%
	Total	**210**	**100%**

With regard to openness in decision-making processes for LED, the researcher found that majority of the respondents at 62 constituting 29.5% disagreed with the statement, while 60 respondents constituting 28.6% agreed with the statement that there is openness to participation in decision-making processes for LED. On the other hand, 37 of the respondents constituting 17.6% strongly agreed that there is openness to participation in decision-making processes for LED, while 29 of the respondents constituting 13.8% strongly disagreed with the statement. Twenty-two 22 constituting 10.5% of the respondents revealed that they were not sure whether there is openness to participation in decision-making processes for LED or not. The figures above indicate that there is openness to participate in decision-making processes, these was revealed by 97 (46.2%) of the respondents as opposed to 91 (43.3%) of the respondents. It means that a

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conclusion can be drawn that when people are made to participate in decision-making processes regarding issues that relate to and affect them, they become part of the initiatives and this sense of ownership encourages them to participate fully.

Table 4.33: There are channels that need to be followed in case there are complaints about LED

	Responses	Frequency	Percentage
1	Strongly Agree	39	18.6%
2	Agree	73	34.8%
3	Not Sure	22	10.5%
4	Disagree	53	25.2%
5	Strongly Disagree	23	11.0%
	Total	**210**	**100%**

There are times where community stakeholders and community members want to lodge the complaint about the service they received and making such complaint through the right channels could result in a better outcome and may help to improve the service to be rendered to other communities. With regard to the above mentioned statement, 73 at a total of 34.8% of the respondents agreed that thereare channels that need to be followed in case there are complaints about LED. Fifty-three 53 at a total of 25.2% of the respondents disagreed that there are channels that need to be followed in case there are complaints about LED, while 39 at a total of 18.6% of the respondents strongly agreed with the idea, and that 23 at a total of 11.0% on the other hand strongly disagreed with the statement. Twenty-two 22 at a total of 10.5 of the respondents were not sure about the statement that there are channels that need to be followed in case there are complaints about LED or not. Community stakeholders and community members should always know where to lodge complaints when they are unhappy about a certain project provided in their community. This also suggests that the municipalities should make sure that the community stakeholders and community members are aware about where to lodge complains about the projects they receive.

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Table 4.34: The municipality that have capacity to implement local economic development (LED) have the chances of succeeding

	Responses	Frequency	Percentage
1	Strongly Agree	68	32.4%
2	Agree	103	49.0%
3	Not Sure	15	7.1%
4	Disagree	08	3.8%
5	Strongly Disagree	16	7.6%
	Total	**210**	**100%**

More respondents at 103 at a total of 49.0% agreed with the statement that the municipality that have capacity to implement local economic development (LED) have the chances of succeeding, and 68 at a total of 31.4% respondents strongly agreed with the idea. On the other hand, 16 respondents at a total of 7.6% strongly disagreed with the statement that the municipality that have capacity to implement LED have the chances of succeeding, whereas 08 at a total of 3.8% of the respondents disagreed with the statement. Fifteen 15 of the respondents at a total of 7.1% were not sure whether the municipality that have capacity to implement LED have the chances of succeeding or not. From the information provided above, a conclusion can be drawn that majority of the respondents who took part in the study at 173 at a total of 81.2% were in favour that the municipality that have capacity to implement LED have the chances of succeeding. From the researchers' perspective, it can be suggested that the municipal officials and community stakeholders should be capacitated about the concept LED in order to better implement the LED strategy.

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Table 4.35: Good relationship between traditional leaders and the municipality creates a good atmosphere for the success of LED projects

	Responses	Frequency	Percentage
1	Strongly Agree	128	61.0%
2	Agree	74	35.2%
3	Not Sure	05	2.4%
4	Disagree	01	0.5%
5	Strongly Disagree	02	1.0%
	Total	**210**	**100%**

With regard to the relationship between traditional leaders and the municipality, the researcher found out that majority of the respondents at 128 at a total of 61.0% strongly agreed with the statement that there is good working relationship between traditional leaders and the municipalities create a good atmosphere for the LED projects, while 74 at a total of 35.2% of the respondents agreed with the idea. This is so because during the collection of data, some respondents reported that the tribal councils work hand in hand with the municipalities because the community structures submit applications for Non-Governmental Organisations (NGOs) that need assistants for LED funding. On the other hand, there were 02 at a total of 1.0% of the respondents who strongly disagreed with the statement, and only 01 respondent at a total of 0.5% who disagreed with the statement that good relationship between traditional leaders and the municipality creates a good atmosphere for the success of LED projects. Five 05 respondents at a total of 2.4% were not sure with the statement that good relationship between traditional leaders and the municipality do creates a good atmosphere for the success of LED projects or not. The statistics shows that majority of respondents at 202 at a total of 96.2% were in favour that good relationship between traditional leaders and the municipality creates a good atmosphere for the success of LED projects as opposed to only 03 at a total of 1.4% of the respondents. This suggests that traditional leaders have a good relationship with the municipalities, for example, traditional leaders allocate land for LED projects by issuing Permission to Occupy (PTO). It is encouraged for both the traditional leaders and the municipalities to have a good relationship which will create a good atmosphere for the success of LED projects.

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Table 4.36: Local Economic Development (LED) is encouraged to promote economic growth and alleviation of poverty

	Responses	Frequency	Percentage
1	Strongly Agree	111	52.9%
2	Agree	94	44.8%
3	Not Sure	02	1.0%
4	Disagree	0	0.0%
5	Strongly Disagree	03	1.4%
	Total	**210**	**100%**

Table 4.36 above shows that majority of the respondents at 111 at a total of 52.9% strongly agreed that Local Economic Development (LED) is encouraged to promote economic growth and alleviation of poverty, while 94 at a total of 44.8% agreed with the statement. During the collection of data, the respondents reported that the only challenge facing the municipalities is the limited financial resources to fund the projects since there is a need for LED projects in most rural communities within the Vhembe District municipality. Two respondents at a total of 1.0% revealed that they were not sure whether LED is encouraged to promote economic growth and alleviation of poverty or not. Only 03 of the respondents at a total of 1.4% strongly disagreed with the statement that LED is encouraged to promote economic growth and alleviation of poverty, while there was no respondent who disagreed with the statement. It was indicated in the literature review that LED projects is made to reduce unemployment and create an income for living. The majority of the respondents at 205 at a total of 97.6% agreed that LED is encouraged to promote economic growth and alleviation of poverty.

4.3 ANALYSIS OF DATA COLLECTED THROUGH INTERVIEW

The researcher used a note taking and recording during the interview session. This study was conducted in order to answer the research questions that arose from the challenges facing traditional leaders in the promotion of local economic development; the causes of challenges facing traditional leaders in the implementation of local economic development; the roles of traditional leaders in the promotion of local economic development; the involvement of traditional leaders in policy making for local economic development; and the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development. In

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this section, the researcher will present the data that was collected through interview and the information will be presented in a narrative format followed by a brief synthesis.

Table 4.37: Themes and sub-theme of the roles of traditional leaders in the promotion of Local Economic Development

Item No.	Themes	Sub-theme
1.	What are the challenges facing traditional leaders in the promotion of local economic development?	**1.1.** What are the causes of challenges facing traditional leaders in the implementation of local economic development?
2.	What are the roles of traditional leaders in the promotion of local economic development?	
3.	How is the involvement of traditional leaders in policy making for local economic development?	
4.	What are the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development?	

4.3.1 Question 1: What are the challenges facing traditional leaders in the promotion of local economic development?

The first question sought to find out the challenges facing traditional leaders in the promotion of local economic development. When the central question was asked to determine the challenges facing traditional leaders in the promotion of Local Economic Development (LED), the participants mentioned that there are some causes for the challenges. The sub-theme that emerged in this theme are causes of challenges facing traditional leaders in the implementation of local economic development. During the interview, participants indicated that they are facing many challenges when it comes to the promotion of LED. This is how they expressed it;

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Participant A:

With regard to the challenges facing traditional leaders in the promotion of LED, participant A said that "*traditional leaders lack clear knowledge of modern development both social and economic. Some traditional leaders do not understand the development concept that are used. Traditional leaders feel as they are undermined by the democratic government. There is a shortage of skilled personnel to assist traditional leaders during decision-making processes, for example, allocation of land. In other words traditional leaders do not want to release land for developmental purposes due to lack of understanding when it comes to LED*".

Participant B:

"*To me, the challenges facing traditional leaders in promoting LED is that the participation of traditional leaders in the local economic development is not enough as they are not part of the decision-making body. Traditional leaders lack the skills, knowledge, capacity and resources to promote LED*".

Participant C:

"*There is no effective involvement of traditional leaders in the LED and in the municipality as a whole. What I can say is that there is lack of co-operation between the traditional leaders and the municipalities. Traditional leaders are not involved in decision-making for essential projects in their communities. They do not have the capacity to implement LED and there is no enough training about how traditional leaders can implement LED. Traditional leaders do not have the adequate skills to develop the communities. There is lack of consultation by municipal councillors, for example, municipal councillors impose projects without consulting traditional leaders and these results on those projects failing*".

Participant D:

Participant D replied that "*there is poor communication between government structures and traditional leaders concerning economic opportunities. Traditional leaders lack knowledge with regard to the legislations that are applied for development purposes. When traditional leaders allocate land for LED, they are no resources or funds given to the traditional councils. The institution of traditional leader does not receive funds from the government to initiate projects (we lack funding in order to start projects)*. The departments responsible to assist the traditional leaders, they do not avail themselves except the Department of Health".

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Participant E:

One participant respondent that there is poor access of information from the municipalities and below is the comment: "*the municipalities takes decisions without consulting the King and traditional leaders. There is poor relationship between the municipalities and traditional leaders. LED fails to create job opportunities and these result in an increase crime rate*".

Participant F:

"*Yooo!, we traditional leaders do not have resources to promote LED projects. Sometimes the municipality takes land without the permission of traditional leaders. We do not have the school of traditional leaders to be empowered about development projects such as LED. Traditional leaders lack information concerning development as the municipality limits the involvement of traditional leaders in their daily programmes. There is a Fumani Greenstone mine and Xangoni Gate (for Kruger National Park at Altein village) at Mtititi but there is lack of experience and knowledge on how to make the mine to be beneficial to the communities*".

Participant G:

In a discouraged mood, participant G stated that "*the challenge that we have is that we do not have good communication with the municipality, which makes it difficult as there is no facilities, such as businesses, farms, roads, and bridges. And there are no place where we can lodge our complaints if we are unhappy about the projects because at the municipality they will not listen to us*".

Participant H:

Since I became a traditional leader, I can say that "*there is lack of legislative framework guiding the traditional leaders' day-to-day work. And some of the policies we receive are not in our vernacular. There are poor development initiatives and misinformation and mistrust among the municipality and the community structures. In order words there are lack of communication between the municipalities and traditional leaders when providing services*".

Participant I:

"*With regard to that statement I can say that the challenge is the dependency on the government for the provision of infrastructure or services in order to stimulate economic growth and development. There is lack of enough budget to initiate LED projects. Traditional leaders do not*

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have funds to create community projects. Lastly, there is no consultation from the municipality to traditional leaders when providing the services".

Participant J:

"*The reason why there are there challenges is because there are no clear indication of the role of the traditional leaders in the promotion of LED. Most of the funding institutions are reluctant to fund projects that are located in traditional communities (land), because there is no ownership title deeds*".

Participants, A, B, C, and F indicated that traditional leaders lack a clear knowledge, skills, capacity and resources in orders to promote LED. Participant A mentioned that traditional leaders feel as they are undermined by the democratic government and that there is a shortage of skilled personnel to assist traditional leaders during decision-making processes, for example, allocation of land. Participant A further stated that traditional leaders do not want to release land for developmental purposes due to lack of understanding when it comes to LED. Participant B, C and G seem to disagree with Participant A by stating that the participation of traditional leaders in the local economic development is not enough as they are not part of the decision-making body. Participant C emphasised that there is lack of co-operation between the traditional leaders and the municipalities, for example, municipal councillors impose projects without consulting traditional leaders and these results in those projects failing and that there is no regular training about economic development. Participant C, D, E, H and I mentioned that there is poor consultation and communication to the traditional leaders by the municipalities concerning economic opportunities, for example, municipal councillors initiate projects in without consulting traditional leaders. Participant D further stated that when traditional leaders allocate land for LED projects, there are no resources (royalties) or funds given to the traditional councils which makes it difficult for traditional leaders to initiate projects (we lack funding in order to start projects). The departments responsible to assist the traditional leaders, they do not avail themselves except the Department of Health.

Participant E replied that the municipalities take decisions without consulting the King and traditional leaders and that there is poor relationship between the municipalities and traditional leaders. Participant E further mentioned that LED in municipality fails to create job opportunities and these result to an increase in crime rate. Participant F indicated that sometimes the municipality takes land without the permission of traditional leaders. From the question asked to the participant, only participant F who mentioned that traditional leaders do not have the school

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of traditional leaders to be empowered about development projects such as LED. Participant F goes on by stating that traditional leaders lack information concerning development as the municipality limits the involvement of traditional leaders in their daily programmes, for example, there is a Fumani Greenstone mine and Xangoni Gate (for Kruger National Park at Altein village) in my community (Mtititi) but there is lack of experience and knowledge on how to make the mine to be beneficial to the communities.

Participant G on the other hand stated that there is no office where we can lodge our complaints if we are unhappy about the projects, because at the municipality they will not listen to us. Participant D and H mentioned that traditional leaders lack knowledge with regard to the legislations that are applied for development purposes and governance which is also written in their vernacular. Participant H showed that there is poor development initiatives and misinformation and mistrust among the municipality and the community structures. Participant I alone emphasised that there is lack of enough budget to initiate LED projects. Participant J, who is the last participant alluded that the challenge facing traditional leaders is that there are no clear indication of the roles of the traditional leaders in the promotion of LED. Participant J further mentioned that most of the funding institutions are reluctant to fund projects that are located in traditional communities (land), because there is no ownership title deeds. With regard to the challenges facing traditional leaders in the promotion of local economic development (LED), it can be concluded that poor consultation, communication (co-operation) between the municipalities and the traditional leaders is a major challenge. It was also stated that traditional leaders lack a clear knowledge, skills, capacity and resources in orders to promote LED. It is therefore suggested that the municipality should strengthen its relationship with the institution of traditional leaders as these can impede economic development in the district.

4.3.1.1 Question 1.1: What are the causes of challenges facing traditional leaders in the implementation of local economic development?

The second question is a sub-theme that emerged from the challenges facing traditional leaders in the promotion of local economic development. This sub-theme sought to find out the causes of the challenges facing traditional leaders in the implementation of local economic development and the participants revealed the following:

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Participant A:

"The causes of these challenges facing traditional leaders in implementing LED is that most of the traditional leaders only have Grade 12 and which makes it difficult for them to understand the concepts and developmental projects. The level of interaction amongst development agencies and traditional leaders leaves much to be described. The animosity between some traditional leaders and municipal councillors is also a barrier for them to participate actively. Traditional leaders do not have the skills to attract business associations to help them financially. The relationship between the traditional leaders and the municipal officials is not solid".

Participant B:

Participant B stated that "*the LED Office is failing to engage with traditional leaders on matter of Local economic development. The government should allocate a budget and a development plan for traditional leaders which are not in place as of now. Poor planning by the local government causes challenges in the implementation of economic development*".

Participant C:

Participant C mentioned that "*the traditional leaders are undermined in the planning and implementation of local economic development by the local government. Another causes of these challenges include; communication break-down between the municipality and traditional leaders; lack of common interest; poor management at the municipality. To add some causes, one can say that traditional leaders lack skills and knowledge on economic development*".

Participant D:

"*The causes of the challenges facing traditional leaders in the implementation of local economic development today is poor access of information, lack of skills and training. The local government does not provide the TA with resources such as money, and infrastructure*".

Participant E:

"*I believed that the municipalities undermine the King and traditional leaders and maybe is because they know that they are not educated. Sometimes traditional leaders receive information which is outdated (poor communication between the municipalities and the traditional leaders) and that there is poor management in the municipality*".

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Participant F:

"*We believed that lack of equipment's, agricultural land and lack of funds as well as lack of skilled personnel to educate is the cause we are facing these challenges as traditional leaders in the implementation of LED. Sometimes we receive a training from a person who cannot speak our vernacular*".

Participant G:

Participant G stated that "*there are poor working relationship between traditional leaders and the municipalities. The municipality will promise us that they will provide a service but end up not providing such a service. And also unclear roles and function of traditional leaders in the LED*".

Participant H:

"*The causes of these challenges faced by traditional leaders include, poor economic development projects in rural areas, the government fails to provide legislations on economic development and governance in our vernacular, and that some of us as traditional leaders we are greed (selling a huge land for profit making). There are lack of healthy working relationship between the traditional leaders and the municipalities. The municipalities have hidden agendas as sometimes they do things without consulting the traditional leaders and I believe that the municipalities do not respect traditional leaders*".

Participant I:

"*We are facing these challenge today as traditional leaders because, there is unavailability of relevant structures to implement LED, for example, proper roads infrastructure to connect villages with towns. And that there is no respect given to the traditional leaders by the municipalities*".

Participant J:

"*Municipal councillors are operating within the traditional leaders land and there is no good working relationship between the two structures. The government should introduce a policy on how to allocate land in the traditional communities. We traditional leaders do not have the skills to attract investors for better economic development*".

Participants A and C mentioned that traditional leaders do not have the skills and knowledge on economic development, for example, to attract business associations to help them financially. Participant A and E stated that due to educational level of traditional leaders, it makes it difficult

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for them to understand the concepts and developmental projects and that the animosity between some traditional leaders and municipal councillors is also a barrier for them to participate actively. Participant A and J concur by stating that traditional leaders do not have the skills to attract investors to help them financially. Participant B, C and E emphasised that poor planning, communication break-down; lack of common interest; poor management at the municipality by the municipalities' create challenges in the implementation of economic development. Participants D, E and F alluded that the causes of these challenges facing traditional leaders in the implementation of local economic development today is poor access of information, lack of skills and training on economic development and sometimes traditional leaders receive a training from a person who cannot speak their language.

Participant A, G, J and H replied that there are poor working relationship between traditional leaders and the municipalities which results to many challenges facing traditional leaders in implementing economic development projects. Participant I mentioned that there is no respect given to the traditional leaders by the municipalities. From the above information, a conclusion can be drawn that there is a poor working relationship between traditional leaders and the municipalities hampering the implementation of economic development projects in the municipality. Another cause of the challenges facing traditional leader mentioned by the participants include; poor access of information, lack of skills and training on economic development and sometimes traditional leaders receive a training from a person who cannot speak their language. It is then suggested that municipality should provide the traditional leaders information on economic development opportunities and also provide training on economic development issues and using a trainer of the same vernacular with the trainees.

4.3.2 Question 2: What are the roles of traditional leaders in the promotion of local economic development?

The third question sought to find out the roles of traditional leaders in the promotion of local economic development and the participants revealed the following:

Participant A:

"*The roles of traditional leaders in the promotion of LED includes among other; to ensure stability and good governance in their areas; to allocate land for development; to encourage community members to actively participate in economic activities; they also have to motivate community members to be educated and be developmental activists. And also to identify the development*

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projects that the municipality can provide. When the researcher continue to ask these questions, the participant said for some of the information you should get it on Google because I do not know all the roles of traditional leaders in LED."

Participant B:

"*To identify community needs in terms of service delivery and also liaise with community stakeholders. To allocate sites for future development, for example, establishing business of the communities and alleviate poverty by creating job opportunities*".

Participant C:

"*One can say that the role of traditional leaders is to encourage community members to be part of the implementation of all projects in the community. Traditional leaders selected a Task-team to address issues pertaining to economic development. We traditional leaders we play a minimal role in the promotion of LED because we only allocate land for development purposes*".

Participant D:

"*Traditional leaders play a role by allocating land to economic development. Create youth committees or business forums with their communities in order to access business opportunities and to identify the needs of their communities. To encourage community members to start development projects in their communities*".

Participant E:

"*Kings and traditional leaders play an indirect role in LED because we send municipal councillors to the municipality to address issues on our behalf as we are not part of decision-making body. To encourage community members to participate in economic projects. Normally we are not having much role to play in LED*".

Participant F:

"*Our roles as traditional leaders is to request tractor from the Department of Agriculture through the municipality for agricultural purposes and allocate land for economic development projects and parks. We educate community members to adhere to the municipal services. As a traditional leader my role is to eradicate poverty through the introduction of work opportunities to my community members at Fumani Mine Greestone and Xangoni Gate at Kruger national Park*".

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Participant G:

"Our roles as a traditional leaders is to identify the projects to be rendered in my community, for example, identifying disadvantaged people who qualify for Reconstruction and development Programme (RDP) houses, toilets and water and also the fact that we allocate land for farming and business purposes".

Participant H:

"*My role as a traditional leader is to allocate land for development purposes*."

Participant I:

"*We play a role as traditional leaders by allocating land for the promotion of LED. Participating that planning of IDP and give guidance to the municipality about areas where there is a potential of growing our local economy and creation of job opportunities to community, members which improve the standard of living for the local people*".

Participant J:

"*Traditional leaders are the custodians of the land and their role is to make land available for local economic development*".

With regard to the roles of traditional leaders in the promotion of local economic development, participants A, B, C, D, H, I and J mentioned that traditional leaders are the custodians of the land and their role in promoting LED is to allocate land for LED projects. Participants A, C, D, E, and F stressed that another role played by traditional leader in the promotion of LED is to encourage community members to actively participate in economic activities and encourage them to start development projects in their communities. Participants A, B, and G pointed that their role is to identify the projects that the municipality can provide in their areas. Participants B, F and I mentioned that traditional leaders also play a significant role by creating job opportunities to community members in order to eradicate poverty and improve the standard of living for local people.

Participant C indicated that traditional leaders selected a task-team to address issues pertaining to economic development for them. Youth committees or business forums are created by traditional leaders in their communities in order to access business opportunities and to identify the needs of their communities, mentioned by participant D. Participant F attested that the roles

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of traditional leaders is to request resources from the Department of Agriculture through the municipality for agricultural purposes. On the other hand, participant I stated that traditional leaders participate in planning of IDP and give guidance to the municipality about areas where there is a potential of growing our local economy. Participants C and E mentioned that the role of traditional leaders in the promotion of LED is minimal because they only allocate land for LED projects. Looking from what the participants mentioned, it can therefore be revealed that the role of traditional leaders in the promotion of LED is mainly the allocation of land for LED projects. It is suggested that traditional leaders should play a key role in the formulation to the implementation of LED strategies and that the roles of traditional leaders in LED should be clearly spelled out and this will result in reducing the confusion and conflict between traditional leaders and the municipalities.

4.3.3 Question 3: How is the involvement of traditional leaders in policy making for local economic development?

The fourth question sought to find out the involvement of traditional leaders in policy making for local economic development and the participants revealed the following:

Participant A:

"*Traditional leaders take part during consultation processes in the Integrated Development Plan (IDP), representative forum, land forum and are also represented in the Municipal Councils. As a major stakeholder, traditional leaders are consulted in almost everything that takes place in their areas*".

Participant B:

"*Our involvement is too limited as we are not part of the decision-making body and these are the challenges that hamper development and implementation of policies. Traditional leaders do not get involved in policy making for LED as their role is only to allocate land*".

Participant C:

"*None. Traditional leaders are not actively involved in policy-making and decision-making in the municipalities. Traditional leaders are only involved in the IDP programmes. For traditional leaders to be involved is only when the municipality come to consult in order to be given land for development purposes*".

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Participant D:

"*The involvement of traditional leaders in policy-making for local economic development is minimal as their role is to allocate land. I can conclude this question by saying that traditional leaders do not get involved in policy making for LED*".

Participant E:

"*We identify the economic projects where in a later stage the municipality should include such projects in their LED. From my point of view, we are not involved in LED because we send the Task Team or municipal councillors to address issues pertaining to our communities in the municipality. We are not playing any role and also that is why we see only theory of what the municipal officials are saying but fail to implement*".

Participant F:

"*We are not involved because the municipality allows people to build taverns and bottle store without my knowledge. Sometimes the municipality arranges a meeting with the Department of Tourism to engage on the lease agreement with regard to Fumani Mine Greenstone and also with Kruger national Park*".

Participant G:

"*Traditional leaders are only allowed to be part of LED during the consultation time (to identify the economic projects that the municipality want to provide in the communities). Traditional leaders are not involved in the implementation of LED but the municipality allows people to build bottle store and restaurants without my concern. But I can say we are involved in the allocation of land when the municipality wants to develop my area*".

Participant H:

"*We get involve during the allocation of land for LED projects and also inform the municipality about the agreement on the land allocated. Encourages community members to participate in economic development projects. Except the issue of land I can conclude by saying that traditional leaders do not get involved in policy making for LED*".

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Participant I:

"*We only get involved through the planning of the IDP meetings wherein stakeholders participate by providing the development projects that they require in the areas. But to the LED we do not get involved as traditional leaders in the policy making processes*".

Participant J:

"*In most cases, traditional leaders are invited in the LED meetings and public participation, but on the meantime the municipal officials fear that some policies might strip the traditional leaders' powers during the implementation process. This means that the involvement of traditional leaders in LED is very minimal*".

Participants A, C, F, H and I stated that traditional leaders only get involved in policy making for IDP programmes wherein community stakeholders participate by providing the development projects that they require in the areas. Participant F also added that the municipality arranged a meeting where the traditional council and the Department of Tourism came and they engaged on the lease agreement with regard to Fumani Greenstone Mine and also with Kruger national Park for opening the Xangoni Gate at Altein village. Participants A, B, C, D, G and H which is the majority, mentioned that the involvement of traditional leaders in policy-making for local economic development is to allocate land for LED projects. Participant A revealed that traditional leaders as a major stakeholders are consulted in almost everything that takes place in their areas. Participants F and G tend to disagree with participant A, by stating that the municipality allows people to build taverns, bottle store and restaurants without their knowledge. Participants B, C, D, E, F, G, H, I and J are of the same view that traditional leaders do not get involved in policy making for LED except through the allocation of land for LED projects. Participant B also alluded that the challenge of not involving traditional leaders in decision-making body hampers development and implementation of policies.

Participant E and G is of the view that traditional leaders identify the economic projects where in a later stage the municipality should include such projects in the municipal LED. Participant E goes on by stating that traditional leaders are not involved in LED because we send the Task Team or municipal councillors to address issues pertaining to our communities in the municipality and that is why we see only theory of what the municipal officials are saying but fail to implement. Participant H added that traditional leaders encourages community members to participate in economic development projects. Participant J was the last participant and postulated that

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traditional leaders are invited in the LED meetings and public participation, but municipal officials have a fear that some policies might prevent traditional leaders to play a role in the implementation process of LED. From the information above, it can be revealed that traditional leaders are not involved in policy-making for local economic development but they are involved during the allocation of land for LED projects. It is of the researcher's view that traditional leaders are not part LED from policy-making to policy implementation which might be one of the causes of the challenges of the implementation of LED strategies in traditional communities. It can be suggested that the local government should consider including traditional leaders in the decision-making and implementation of LED strategies in order to be able create job opportunities and eradicate poverty.

4.3.4 Question 4: What are the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development?

The last question sought to find out the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development and the participants revealed the following:

Participant A:

"*There should be workshop to educate traditional leaders so that they can understand the concept LED. The Tribal Councils (TA) should be staffed with people who have clear understanding of developmental programmes. The relationship between the municipality and the traditional leaders should be improved*".

Participant B:

"*We should have a Forum where all government role players should participate and engage with us directly. Sing a memorandum of understanding (MOU) to enhance a collective leadership and partnership. Have a resolution which will instil and enhance co-operative governance. Traditional leaders should be allowed to form part of the decision-making body*".

Participant C:

"*The municipality should involve traditional leaders in LED by clearly adding and stipulating the roles of traditional leaders in the promotion of LED. Traditional leaders should be involved from the formulation stage to implementation stage of LED. There should be a good working relationship between the municipality and institution of traditional leaders and the promotion of*

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transparency. An Imbizo should be encouraged through Tihosi Mayoral Forum where the Mayor must educate traditional leaders to participate in LED. Traditional leaders should be members of LED councils".

Participant D:

"*To address the challenges facing traditional leaders, one can suggest that there should be availability of information on business opportunities; funding institution for traditional leaders. There should be regularly training of traditional leaders' councils to enable them to have the skills and knowledge about LED. Traditional leaders should be provided with relevant document on LED in their vernacular. The government should provide the traditional councils with resources that will enable traditional leaders to initiate economic projects, namely; funds, tractors, security fence and boreholes*".

Participant E:

"*The municipalities through other institutions should try to address the challenges faced by traditional leaders in the promotion of LED. There should be better communication between the municipality and the institution of traditional leader. The culture of consultation should be promoted*".

Participant F:

"*There should be openness between the community stakeholders and the municipalities. Availability of regular training and workshops on LED should be provided to traditional leaders. Traditional Councils should be provided with booklets of policies regarding community development and governance with our vernacular.*"

Participant G:

"*The land belong to the Kings and traditional leaders, so when the municipality wants to use the land they should first consult with the traditional councils. The municipality and traditional leaders should work together. Training on LED matters should be provided to traditional leaders regularly*".

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Participant H:

"*There should be a policy that regulates the issue of land in traditional communities. There should be a better communication/ consultation between traditional leaders and the municipalities which will result in better provision of economic development projects*".

Participant I:

"*The government should have trained personnel and enough funding for LED projects and be able to attract investors in order to implement the LED projects. Through Imbizo, the municipalities should make a proper consultation with the traditional councils for any economic development projects they want to render*".

Participant J:

"*There should be a good working relationship between the municipalities and traditional leaders. Traditional leaders need to be consulted in all development within their areas and form part of all engagements from planning stage. Traditional leaders should be capacitated about the concept LED. Municipal officials who are knowledgeable about LED should work hand in hand with the traditional leaders*".

Participants A, C, D, F, G, and J pointed that there should be regularly trained, work shopped and offerd Imbizos to capacitate the institution of traditional leaders and its Councils to improve their skills and Knowledge about LED projects. Participant C added that through an *Imbizo* on Tihosi Mayoral Forum the Mayor should encourage traditional leaders to participate in LED. Participant A is of the view that the Tribal Councils (TA) should have staff who understand development programmes. It was found in this study that the poor working relationship between the municipalities and the traditional leaders and participants A, C, E, F, G, H and J mentioned that a healthier working relationship between the municipalities and the traditional leaders should be cultivated. Participants E, H, I and J are of the view that the culture of consultation and communication between traditional leaders and the municipalities should be promoted to enhance a good working relationship. Participants B and C stated that traditional leaders should be part of the LED by playing a meaningful role in the decision-making body (formulation stage) to implementation and have a voice in the LED council. It was stated by participant C that the municipality should involve traditional leaders in LED by clearly adding and stipulating out the roles of traditional leaders in the promotion of LED.

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Participants D and F alluded that traditional leaders should be provided with relevant booklets in their vernacular that will guide them in economic activities and governance. Participant D emphasised that the institution of traditional leaders should be provided with resources such as funds, tractors, security fence and boreholes to enable them to initiate economic projects. Participant D goes further by stating that the government should provide traditional leaders with information on business opportunities and funding institution. It has been stated by participant F that openness between community structures and the municipality should be encouraged. In any developmental projects that the municipality wants to provide, participant G stated that the municipality should first consult with the traditional councils to avoid conflicts between the two structures. It was mentioned by participant H that there should be a policy that regulates the allocation of land and this might be that on participants mentioned that the municipalities are allocated land for LED projects but never provide royalties or resources to the tribal councils. Participant I suggested that in order for the municipalities to implement LED projects they should have well trained personnel and enough funding and be in a position to attract investors in order to implement the LED projects accordingly. Participant J attested that a well capacitated municipal officials on LED matters should work hand in hand with the traditional leaders to ensure better cooperation. From the above information, a conclusion can be drawn that the institution of traditional leaders need to be capacitated on LED matters and that a good working relationship between traditional leaders and the municipalities should be enhanced.

4.4 CONCLUSION

This chapter discussed the analysis and interpretation of the collected data by discussing the sampled population's responses as a way of providing an understanding of the nature of the research findings on the role of traditional leaders in the promotion of local economic development. The data regarding the traditional leaders in local economic development was collected by using a quantitative and qualitative methods which involved the application of questionnaires and interviews from the municipal officials, traditional leaders and councillors. This chapter was divided into two (02) section, namely, analysis of data collected through questionnaires, and analysis of data collected through interviews. In this chapter, data obtained from the respondents was presented, analysed and interpreted in a graphical tabular form and in a narrative form on the role of traditional leaders in promoting local economic development (LED). The data obtained indicate that there is a minimal role played by traditional leaders in the promotion of LED. The study also revealed that there is poor working relationship between traditional leaders and the municipalities. The next chapter presents the discussions of findings,

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conclusion, and recommendations for traditional leaders to be able to engage fully in local economic development (LED) for the better of our country as well as recommendations for further research studies.

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CHAPTER 5

FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

The previous chapter presented the analysis and interpretation of the collected data by discussing the sampled population's responses as a way of providing an understanding of the nature of the research findings to the role of traditional leaders in the promotion of local economic development. In this chapter, synthesised discussions of findings, recommendations for the role of traditional leaders in promoting local economic development, as well as recommendations for future research study on a related subject, will be documented. This chapter also presented the end product of what the researcher have studied. It will summarise the main findings as reflected in the integrated analysed data in chapter 7 of the study.

5.2 OVERVIEW OF THE STUDY

This study was about the role of traditional leaders in the promotion of local economic development. This study was conducted in order to answer the research question that arose from the challenges facing traditional leaders in the promotion of local economic development; the causes of challenges facing traditional leaders in the implementation of local economic development; the roles of traditional leaders in the promotion of local economic development; the involvement of traditional leaders in policy making for local economic development; and the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development. The researcher reviewed the literature which is relevant to the roles of traditional leaders in the promotion of local economic development (LED). The research study applied a mixed methods where quantitative and qualitative research methodologies were used and the main aim of the study is to investigate the roles of traditional leaders and recommend strategies to promote local economic development. Non-probability sampling technique and its sub-type's purposive (judgemental) sampling method were used. The researcher used survey questionnaires and open-ended interview to collect data. Data was analysed with the aid of the two data analysis methods, namely; Statistical analysis and thematic analysis and the information was presented in graphical tables to present respondents' perceptions in terms of frequencies and percentages as well as narrative form followed by a brief synthesis. The specific objectives of the study were:

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- To determine the challenges facing traditional leaders in promoting local economic development;
- To establish the normative state on the role of traditional leaders in promoting local economic development in the South African context;
- To empirically determine the involvement of traditional leaders in promoting local economic development within Vhembe District Municipality area; and
- To make recommendations towards strategies that can input on the role of traditional leaders in promoting local economic development practice and discourse.

The critical research questions of the study attempted to answer the following:

- What are the challenges facing traditional leaders in promoting local economic development;
- What is the ideal normative state on the role of traditional leaders in promoting local economic development in the South African?
- What is the extent of traditional leaders' involvement in promoting local economic development within Vhembe District Municipality area?
- What are the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development?

5.3 MAJOR FINDINGS OF THE STUDY

In this section, the researcher will present the major findings of the study which are based from the specific objectives of the study. The following four specific objectives of the study benchmarked the realisation of the main aim of the study and they sought to determine the challenges facing traditional leaders in promoting local economic development; to establish the normative state on the role of traditional leaders in promoting local economic development in the South African context; to empirically determine the involvement of traditional leaders in promoting local economic development within Vhembe District Municipality area; to make recommendations towards strategies that can input on the role of traditional leaders in promoting local economic development practice and discourse. From the interview schedule, the researcher felt adding a posing question which addresses the causes of challenges facing traditional leaders in the implementation of local economic development.

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5.3.1 Major findings on the challenges facing traditional leaders in promoting local economic development

The first objective of the study sought to determine the challenges facing traditional leaders in promoting local economic development and the study found out that 155 (74.3%) of the respondents agreed that traditional leaders participate in approving local economic development. This is an indication that traditional leaders participate actively in local economic development matters. The study found out that the municipalities consult traditional leaders for any development process going on in the community because majority of the respondents at 118 (56.2%) in the study supported the statement. This is an indication that the municipalities is adhering to the Batho Pele principles, which state that all stakeholders should be consulted on the nature, quantity of services to be provided in order to determine the needs and expectations of the end users. The researcher found out that majority of traditional leaders at 99 which constitute 47% are being consulted but not given enough information about the economic development activities that the municipality wants to provide in the communities. Most of the respondents pointed that municipalities are not open to traditional leaders in any economic development activity.

The study findings revealed that at total of 116 which constitute 55.2% of the respondents were in support of the statement that there is good relationship between the traditional leaders and municipal councillors. Good working relationship between traditional leaders and municipal councillors is very critical as it enhances the provision of services in the communities. The researcher discovered that 120 respondents who constitute 57% pointed that training on economic development is not given to traditional leaders regularly. From the statement above it can be suggested that many traditional leaders are not trained about economic development in their communities as most of the respondents asserted that training on economic development is not given to traditional leaders. Regard the capacity of traditional leaders to implement local economic development, the study found that 131 (62.4%) of the respondents revealed that traditional leaders have capacity to implement local economic development. The above statement could have been influenced by the fact that traditional leaders in the past were used to implement some of the duties that have been allocated to municipalities.

From the interviews that were carried out to determine the challenges facing traditional leaders in promoting local economic development, the study findings revealed that the participants who took part in the study pointed out that there are the challenges facing traditional leaders in promoting

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LED. The study findings revealed that traditional leaders lack a clear knowledge, skills, capacity and resources in orders to promote LED. The study findings revealed that traditional leaders feel as if they are undermined by the democratic government and that there is a shortage of skilled personnel to assist traditional leaders during decision-making processes, for example, allocation of land. The study found that traditional leaders do not want to release land for developmental purposes due to lack of understanding when it comes to LED. The researcher discovered that participation of traditional leaders in the LED is not enough as they are not part of the LED decision-making body. The findings revealed that there is lack of co-operation between the traditional leaders and the municipalities. The participants revealed that the municipal councillors sometimes impose projects without consulting traditional leaders and these result on the failure of the projects. The study found out that there is no regular training provided to traditional leaders on economic development. It was discovered by the researcher that there is poor consultation and communication to traditional leaders by the municipalities concerning economic opportunities. The study findings attest that when traditional leaders allocate land for LED projects, there are no resources (royalties) or funds given to the traditional councils which makes it difficult for traditional leader to initiate projects. The study found that the various departments responsible to assist the traditional leaders do not avail themselves except the Department of Health and the department of Tourism.

The study findings revealed that the municipalities take decisions without consulting the King and traditional leaders. The study findings confirm that there is poor working relationship between the municipalities and traditional leaders. The study findings revealed that LED in the municipality fails to create job opportunities and these result to an increase in crime rate. The findings attest that the municipality takes land without the permission of traditional leaders. It was found that the institution of traditional leaders do not have the school of traditional leaders to empower traditional leaders about economic development projects such as LED. It was also discovered that traditional leaders lack information concerning development as the municipality limits the involvement of traditional leaders in their daily programmes, for example, there is a Fumani Greenstone mine and Xangoni Gate (for Kruger National Park at Altein village) in my community (Mtititi) but there is lack of experience and knowledge on how to make the mine and gate to be beneficial to the communities.

The findings of the study revealed that there is no office to lodge complaints related to LED. The research study found that traditional leaders lack knowledge with regard to the legislations that are applied for development purposes and governance which is written in their vernacular. The

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researcher found that there is poor development initiatives and misinformation and mistrust among the municipality and the community structures. The study findings discovered that there is lack of enough budget to initiate LED projects. The study findings further revealed that there are no clear indication of the roles of the traditional leaders in the promotion of LED. The findings confirm that most of the funding institutions are reluctant to fund projects that are located in traditional communities (land), because there is no ownership title deeds.

5.3.1.1 Major findings on the causes of challenges facing traditional leaders in the implementation of local economic development

The second question from the interview schedule was a sub-question that emerged from the first question that was carried out to ascertain the challenges facing traditional leaders in the implementation of local economic development. This sub-question sought to identify the causes of the challenges facing traditional leaders in the implementation of local economic development and the participants revealed that there are the causes of the challenges facing traditional leaders in the implementation of LED. The study found that traditional leaders do not have the skills and knowledge on economic development, for example, knowledge on how to attract business associations (investors) to help financially on economic development projects. The study found that due to educational level of traditional leaders, it makes it difficult for them to understand the concepts and developmental projects. The researcher found that there is animosity between traditional leaders and the municipal councillors which is a barrier for them to participate actively in LED matters.

Poor working relationship between traditional leaders and the municipalities hampers the implementation of economic development projects in the municipality. The study findings revealed that poor planning, communication break-down; lack of common interest; poor management by the municipalities' create the challenges facing traditional leaders in the implementation of local economic development. The research findings discovered that the causes of the challenges facing traditional leaders in the implementation of local economic development today is poor access of information, lack of skills and training on economic development and sometimes traditional leaders receive a training from a person who cannot speak their language. The research findings also revealed that there is poor working relationship between traditional leaders and the municipalities which prevents traditional leaders to implement LED. The findings confirm that there is no respect given to the traditional leaders by the municipalities. Information and

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training on economic development opportunities should be provided to traditional leaders and should be provided in their vernacular.

5.3.2 Major findings on the roles of traditional leaders in the promotion of local economic development

The second objective of the research study sought to establish the normative state on the role of traditional leaders in promoting local economic development in the South African context, and the data collected revealed that most of the respondents at 178 which constitute 84.8% confirm that traditional leaders influence community members to participate in economic development projects. Traditional leaders are ready to develop their communities that is why they encourage community members to actively participate in economic development projects. The study findings discovered that majority of the respondents at one hundred and fifty-one (151) constituting 71.0% responded that traditional leaders are committed to participate in economic development projects. When traditional leaders were given tasks to gather information and act upon it, they became committed to participate. When the participants were made to do the work on their own by given responsibilities to seek solutions to their own by being given responsibilities to seek solutions to their challenges, they took charge of the events. The researcher found that majority of traditional leaders at 101 which constitutes 48.1% attend workshops related to economic development. With regard to the above statement the researcher also can attest that traditional leaders should be encouraged to attend workshops related to economic development, because there are 83 which constitute 39.5% of the respondents who revealed that traditional leaders do not attend workshops related to economic development.

The study findings revealed that majority of the respondents at 147 (70.0%) agreed that traditional leaders are effective instruments to initiate LED. This might be the fact that traditional leaders were the one who implemented some the activities which is now given to the municipalities. The findings revealed that 163 (77.6%) of the respondents concur that traditional leaders attend IDP meetings as convened by local municipality. When traditional leaders attend IDP meetings, it will promote economic development in their communities. The data collected were in favour that traditional leaders have capacity to implement economic development projects, because 125 of the respondents constituting 59.5% agreed that with the idea. Traditional leaders in the past were expected to play a major role in the day-to-day administration of their areas and improve the lives of people residing in their areas. The research findings confirm that majority of the respondents at 139 (66.2%) revealed that traditional leaders play a leading role in local economic development

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projects. when the municipality wants to render LED projects, they first consult the traditional leaders for the allocation of land for such particular projects. The study findings show to a greater extent that majority of the respondents at 125 (59.5) agreed that the government included LED as one of the roles of traditional leaders. There is a need to ensure that all traditional leaders participate in LED strategy because if 75 of the respondents at 35.7% revealed that the government did not include LED as one of the roles of traditional leaders, it shows that the roles of traditional leaders in LED is not clearly stipulated.

From the interviews that were carried out to determine the roles of traditional leaders in the promotion of local economic development, the researcher discovered that traditional leaders are the custodians of the land and their role in promoting LED is to allocate land for LED projects. The study findings confirm that another role played by traditional leaders in the promotion of LED is to encourage community members to actively participate in economic activities and encourage them to start development projects in their communities. The findings revealed that their role is to identify the projects that the municipality can provide in their areas. It was found by the researcher that traditional leaders also play a significant role by creating job opportunities to community members in order to eradicate poverty and improve the standard of living for local people.

The study findings affirm that traditional leaders selected a task-team to address issues pertaining to economic development on their behalf. The researcher found that youth committees or business forums are created by traditional leaders in their communities in order to access business opportunities and to identify the needs of their communities. It was found in this study that the roles of traditional leaders is to request resources from the Department of Agriculture through the municipality for agricultural purposes. The study found that traditional leaders participate in planning of IDP and gives guidance to the municipality about areas where there is a potential of growing our local economy. The researcher found that the role of traditional leaders in the promotion of LED is minimal because they only allocate land for LED projects. From the above data it can be stated that the roles of traditional leaders in the promotion of LED is mainly the allocation of land for LED projects. The roles of traditional leaders in the decision-making, approval and implementation of LED is limited because traditional leaders have been granted an ex officio status when serving in the municipal councils.

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5.3.3 Major findings on the involvement of traditional leaders in policy making for local economic development

The third objective of the study sought to empirically determine the involvement of traditional leaders in promoting local economic development within Vhembe District Municipality area, the study findings revealed that traditional leaders' inputs were regarded worthy by the municipalities and by so doing, traditional leaders felt self-actualised and self-esteem, for example, 116 at 55.2% of the respondents who agreed with the idea that municipalities respect the worthiness of traditional leaders' inputs. Traditional leaders' inputs were treated with respect and welcomed as a source of inspiration with potential values for the entire municipality. The researcher discovered that majority of respondents at 204 (97.1%) agreed that participation by traditional leaders promotes community development. The findings revealed that most of the respondents at 173 (82.4%) revealed that traditional leaders have the attitude to participate efficiently towards community development. The study found that 112 (53.3%) of respondents were in favour that municipalities ensure that traditional leaders are made aware about LED meetings in the communities as opposed by 83 (39.5%) respondents in the municipality.

The researcher found that most of the respondents at 146 which constitutes 69.5% responded that traditional councils meetings address issues pertaining to the economic development within their area. The statistics indicated that majority of the respondents at 134 (63.8%) alluded that traditional leaders are considered as one of the key role players in LED. It was revealed that the role played by traditional leaders in the promotion of LED is to allocate land. Regarding the attraction of more projects in the traditional communities, most of the respondents at 195 which constitutes 92.9% revealed that when traditional leaders participate in LED there are high chances of attracting more projects in their communities. The roles and function of traditional leaders should be clearly spelled out in the LED which will enable traditional leaders to actively participate and have an understanding in LED which will result in attracting more projects that will enhance the development of the communities and the municipality as a whole.

From the interviews that were carried out to assess the involvement of traditional leaders in policy-making for local economic development, the study findings discovered that traditional leaders only get involved in policy making for IDP programmes wherein community stakeholders participate by providing the development projects that they require in the areas. The findings also revealed that the municipality arranged a meeting where the traditional council and the Department of Tourism came and they engaged on the lease agreement with regard to Fumani Greenstone Mine

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and also with Kruger national Park for opening the Xangoni Gate at Altein village. The researcher discovered that many participants mentioned that the involvement of traditional leaders in policy-making for local economic development is to allocate land for LED projects. The study findings confirm that traditional leaders as a major stakeholders are consulted in almost everything that takes place in their areas. The findings endorse that the municipality allows people to build taverns, bottle store and restaurants without their knowledge. It was found that most of the participants were of the same view that traditional leaders do not get involved in policy-making for LED except the allocation of land for LED projects. The research discovered that the challenge of not involving traditional leaders in decision-making for LED hampers development and implementation of the policies.

The study findings discovered that the involvement of traditional leaders in policy-making for LED is to identify economic projects where the municipality should include such projects in the municipal LED. The findings support that traditional leaders are not involved in LED because they only select the Task Team or municipal councillors to address issues pertaining to their communities in the municipality. The participants went on by stating that the municipalities are failing to address the challenges facing the municipalities ("that is why we only see theory of what the municipal officials are saying but fail to implement"). The study findings affirm that traditional leaders encourage community members to participate in economic development projects. It was supported by the study findings that traditional leaders are invited in the LED meetings and public participation, but municipal officials have a fear that some policies might prevent traditional leaders to play a role in the implementation process of LED. It was revealed that traditional leaders are not involved in policy-making for local economic development but they only allocate land for LED projects. From the researchers view, traditional leaders are not involved in policy-making for LED which might be one of the cause of the challenges of the implementation of LED strategies in the traditional communities.

5.3.4 Major findings on the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development

The last objective of the study sought to make recommendations towards strategies that can input on the role of traditional leaders in promoting local economic development practice and discourse, the study found that majority of respondents at 172 constituting 81.9% revealed that traditional leaders have development skills to benefit the community's future. The study findings discovered that most of the respondents at 204 who constitute 97.1% provided that the availability of

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resources creates the chances of development in any municipality. The researcher discovered that it is suggested by 195 of the respondents who constitute 92.9% that traditional leaders contribute land towards economic development. The study revealed that there is openness to participate in decision-making processes, these was revealed by 97 (46.2%) of the respondents as opposed by 91 (43.3%) of the respondents.

The study found that most of the respondents at 112 constituting 53.3 suggested that there should be a clear channels that need to be followed in case there are complaints about LED. The study findings affirm that majority of the respondents who took part in the study at 173 at a total of 81.2% asserted that the municipality that have capacity to implement LED have the chances of succeeding. Regarding the relationship between traditional leaders and the municipality, the researcher found out that most of the respondents at 202 at a total of 96.2% suggested that there should be a good working relationship between traditional leaders and the municipalities in order to create a good working atmosphere for the LED projects. The researchers found that most of the respondents at 205 at a total of 97.6% alluded that LED should be encouraged to promote economic growth and alleviate poverty in the communities.

From the interviews that were carried out to explore the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development, the researcher discovered that most of the respondents attested that there should be regular training, workshops and *Imbizos* to capacitate the institution of traditional leaders and its Councils to improve their skills and Knowledge about LED projects. The study findings approve that through an *Imbizo* on *Tihosi* Mayoral Forum, the Mayor should encourage traditional leaders to participate in LED. The study findings proposed that the Tribal Councils (TA) should have staff who understand development programmes. It was found in this study that there is a poor working relationship between the municipalities and the traditional leaders and it is suggested that a healthier working relationship between the municipalities and the traditional leaders should be cultivated.

The researcher found that the culture of consultation and communication between traditional leaders and the municipalities should be promoted to enhance a good working relationship. The findings suggested that the traditional leaders should be part of the LED by playing a meaningful role in the decision-making body (formulation stage) to implementation and have a voice in the LED council. It was stated that the municipality should involve traditional leaders in LED by clearly adding and stipulating out the roles of traditional leaders in the promotion of LED. The study findings advocate that traditional leaders should be provided with relevant booklets in their

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vernacular that will guide them in economic activities and governance. It was suggested that the institution of traditional leaders should be provided with resources such as funds, tractors, security fence and boreholes to enable them to initiate economic projects. The findings approve that the government should provide traditional leaders with information on business opportunities and funding institution.

The information collected suggested that openness between community structures and the municipality should be encouraged. It was revealed that for any developmental projects that the municipality wants to provide, the municipality should first consult with the traditional councils to avoid conflicts. The study discovered that there should be a policy that regulates the allocation of land and this might be that on participant mentioned that the municipalities are allocated land for LED projects but never provide royalties or resources to the tribal councils. The findings suggested that in order for the municipalities to implement LED projects there should have well trained personnel and enough funding and be in a position to attract investors in order to implement the LED projects accordingly. The research findings confirm that a well capacitated municipal officials on LED matters should work hand in hand with the traditional leaders to ensure better cooperation.

5.4 SYNTHESIS OF THE RESEARCH FINDINGS

The most important findings of this research study from the research questionnaires can be summarised as follows:

- The majority of the respondents revealed that traditional leaders participate in approving local economic development.
- The municipalities did consult traditional leaders for any development process going on in the community.
- The municipalities were not open to traditional leaders in any economic development activity.
- Most respondents from the research questionnaires alluded that there is good relationship between the traditional leaders and municipal councillors.
- Traditional leaders have never been trained on Local Economic Development (LED).
- The institution of traditional leaders have capacity to implement LED.
- Traditional leaders influence community members to participate in economic development projects.
- Traditional leaders are committed to participate in economic development projects.

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- Though most traditional leaders attended workshops related to economic development.
- The majority of the respondents alluded that traditional leaders are the most effective instruments to initiate LED.
- Most traditional leaders attend Integrated Development Plan (IDP) meetings as convened by local municipality.
- Majority of traditional leaders have capacity to implement economic development projects.
- Majority of the respondents revealed that traditional leaders play a leading role in local economic development projects.
- The government included local economic development as one of the roles of traditional leaders.
- The municipalities respected the worth of traditional leaders' inputs.
- The majority of participants revealed that effective participation by traditional leaders enabled the community to develop.
- Most of the respondents stated traditional leaders do have the latitude to participate efficiently towards community development.
- The majority of traditional leaders were made aware by the municipalities about the LED meetings in the communities.
- Most of traditional councils meetings address issues pertaining to the economic development within their area.
- It was revealed that the institution of traditional leadership is considered as one of the key role players in LED.
- When traditional leaders participate in LED there are high chances of attracting more projects in their area.
- Traditional leaders revealed that they have developmental skills to benefit the community's future.
- Most of the respondents revealed that the availability of resources creates the possibility that municipalities can better develop its area of jurisdiction.
- The majority of the respondents revealed that traditional leaders have been given mandate to contribute an amount of land towards economic development.
- There is openness to participate in decision-making processes for LED.
- The community structures were aware as to where to lodge complaints when they were unhappy with the LED projects.

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- The majority of the respondents were in favour that the municipality that has capacity to implement LED has the chances of succeeding.
- Most respondents were in favour that good relationship between traditional leaders and the municipality creates a good atmosphere for the success of LED projects.
- The majority of the respondents revealed that LED is encouraged to promote economic growth and alleviation of poverty.

The most important findings of this research study from the research interviews can be summarised as follows:

- With regard to question on the challenges facing traditional leaders in the promotion of local economic development, the participants pointed that traditional leaders lack a clear knowledge, skills, capacity and resources in order to promote LED.
- There is poor consultation and communication to the traditional leaders by the municipalities concerning economic opportunities.
- Most of the participants revealed that there are poor working relationships between traditional leaders and the municipalities which hampers the implementation of economic development projects.
- Traditional leaders are the custodians of the land and their role in promoting LED is to allocate land for LED projects.
- Traditional leaders only get involved in policy-making for IDP programmes wherein community stakeholders participate by providing the development projects that they require in the areas.
- Traditional leaders do not get involved in policy making for LED except through the allocation of land for LED projects.
- Participants suggested that there should be regular training, workshops and Imbizos to capacitate the institution of traditional leaders and its Councils to enhance their skills and Knowledge about LED projects.
- A healthier working relationship between the municipalities and the traditional leaders should be cultivated.
- The culture of consultation and communication between traditional leaders and the municipalities should be promoted to enhance a good working relationship.

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5.5 RECOMMENDATIONS OF THE STUDY

The following section recommends the strategies that can be used to promote local economic development which are based from the findings of the study. The recommendations are clustered based on the research questions of the study which are, the researcher will present the major findings of the study which were to determine the challenges facing traditional leaders in promoting local economic development; to determine the roles of traditional leaders in the promotion of local economic development; to assess the involvement of traditional leaders in policy making for local economic development; and to explore the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development. The researcher added a posing question which address the causes of challenges facing traditional leaders in the implementation of local economic development and recommendations will be made based on the question.

5.5.1 Recommendations on the challenges facing traditional leaders in promoting local economic development

The research study recommends that traditional leaders should be given an opportunity to participate in decision-making and approval of the local economic development strategies. There is a greater need to ensure that the of traditional leaders including the King should be made aware about the concept local economic development and this is so because there are some respondents who stated that traditional leaders do not participate in approving Local Economic Development (LED). The study found that most of traditional leaders and the King are being consulted but not given enough information about the economic development activities that the municipality wants to provide in the communities and it is suggested that the municipalities should be open to traditional leaders in any economic development activity. The researcher recommends that the municipalities should consult traditional leaders about any level and quality of the development activity that the communities is entitled to receive and this will ensure awareness in the communities. When the municipalities consult the traditional leaders, it will mean that the municipalities are adhering to the Batho Pele principles, which stipulate that all stakeholders should be consulted on the nature, quantity of services to be provided in order to determine the needs and expectations of the end users.

There should be adequate information that will enable traditional leaders to participate fully towards community development. The institution of traditional leaders should be trained about economic development as most of the respondents asserted that training on economic

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development is not given to traditional leaders. Traditional leaders should be granted an opportunity on LED as they are having the development skills that can help in the implementation of LED strategy. It should be recalled that the institution of traditional leaders used to implement some of the duties that have been allocated to municipalities. The municipalities should include traditional leaders as key roles players in LED not only in for allocation of land. Good working relationship between the traditional leaders and municipal councillors should be encouraged as it is very critical in enhancing the provision of services in the communities. Supporting traditional leaders with training will enhance good governance, performance and accountability. From the study findings, it was revealed that traditional leaders lack a clear knowledge, skills, capacity and resources in order to promote LED and the researcher recommends that traditional leaders should be capacitated about the LED strategy. Majority of the respondents who took part in this study live and work in Vhembe District Municipality (VDM) in Limpopo Province of South Africa, while municipal officials might be staying nor working at VDM. The researcher recommend that the institution of traditional leaders should not be weakened by the current democratic government. There should be skilled personnel to assist traditional leaders during the decision-making processes, for example, allocation of land. Traditional leaders should be encouraged to provide land for LED projects purposes. The TA should benefit from the LED projects. The municipalities should allow and encourage traditional leaders to participate effectively in the LED. Clear and precise roles and functions of traditional leaders must be established and made public in order to maintain a uniform implementation of LED strategies. Traditional leaders should play a significant role in decision-making, approval and implementation of LED.

Collaboration between both municipalities and the institution of traditional leaders should be encouraged to enhance the implementation of LED. Municipal councillors should first consult with traditional leaders before imposing projects in the communities. It was fond in the study that is no regular training was provided to traditional leaders on economic development and the researcher recommends that training on economic development should be conducted regularly to enhance the skills, knowledge and attitude of traditional leaders towards LED. The researcher suggests that poor consultation and communication to traditional leaders by the municipalities prevents the implementation of LED projects. It is recommended that there should be proper and better consultation and communication between the municipalities and traditional leaders concerning economic development opportunities. Regarding the allocation of land for LED projects, the TA should be give royalties to assist in the smooth running of the tribal councils and to initiate development projects in the communities. Various government departments responsible for

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working hand in hand with the institution of traditional leaders should regularly avail and assist the institution, for example, the Department of Tourism asserts that culture and heritage tourism could improve the economic vitality of rural communities.

The municipalities should use LED as a strategy to create job opportunities and poverty alleviation. The municipalities should first consult with the King and the traditional leader with regard to land allocation. It was found in this study that the institution of traditional leaders in Vhembe District Municipality (VDM) does not have the school of traditional leaders and it is recommended that the school of traditional leaders should be established to empower traditional leaders about economic development projects such as LED. It was also discovered that traditional leaders lack information concerning development and the researcher recommends that there should be always adequate information that will enable traditional leaders to actively participate in economic development activities. It is of the researchers' view that Fumani Greenstone Mine and Xangoni Gate (for Kruger National Park) at Mtititi should be reopened in order to create job opportunities and alleviate poverty in rural areas of VDM. At all times, traditional leaders should be given information to be aware as to where to lodge complaints when they are unhappy with the LED projects in the community. Traditional leaders in their TA should be given the policy documents that are applied for development purposes and governance which should also be written in their vernacular. The culture of access to information and trust among the municipalities and the community structures should be promoted. The researcher recommends that the municipalities as well as the traditional leaders should use their expertise to influence the funding institutions to engage and partner deeply (fund the economic development) in the work of rural community development.

5.5.1.1 Recommendations on the causes of challenges facing traditional leaders in the implementation of local economic development

The study found that traditional leaders do not have the skills and knowledge on economic development and the researcher recommends that traditional leaders should be trained on economic development activities, as trainings are one form of communication which derive the realisation of improved development. Both the municipalities and the traditional leaders should be given workshops to be capacitated about LED. Both the municipalities and the traditional leaders should be capacitated to be able to attract business associations to help financially on economic development projects. The researcher recommends that there should be a school that will educate traditional leaders to gain knowledge and skills which will result in a better community

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development. It should be noted that illiteracy is the root that hinders the progress of the country. The researcher suggests that if traditional leaders are not educated, it will prevent the economic developmental projects. The culture of working together between the traditional leaders and municipal councillors should be promoted to avoid the animosity. Both community structures and the municipal officials should be encouraged to work hand in hand for effective participation in the LED projects.

The culture of good working relationship between traditional leaders and the municipalities should be cultivated to ensure a proper implementation of economic development projects in the communities. It was found that poor planning, communication break-down; lack of common interest; poor management by the municipalities' cause the challenges facing traditional leaders in the implementation of LED. Local Economic Development strategies should be well planned, budgeted for and implemented and timeous and proper notice must be given to tribal councils. Traditional leaders should be provided with information to enable them to actively involve themselves in the implementation of LED. Training should be provided to traditional leaders and with a trainer who can speak their vernacular. The municipalities should ensure that all communities are made aware about the Local Economic Development meetings. The municipalities should respect the worth of the traditional leaders. Information and training on economic development opportunities should be provided to traditional leaders and should be provided in their vernacular. It is recommended that once there is effective and efficient involvement of traditional leaders in the implementation of LED, there is a possibility that the communities will be highly developed. The government must take into consideration that in order to create job opportunities and alleviate poverty in rural communities, people must be centred in every development projects.

5.5.2 Recommendations on the roles of traditional leaders in the promotion of local economic development

When traditional leaders participate in LED projects, there will be greater chances for the success of communities' development. The researcher recommends that traditional leaders should influence community members to participate in economic development projects. Traditional leaders are ready to develop their communities that is why they encourage community members to actively participate in economic development projects. It is recommended that traditional leaders should be committed to participate in economic development projects. When traditional leaders were given tasks to gather information and act upon it, they became committed to

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participate. When the traditional leaders were made to do the work on their own by given responsibilities to seek solutions to their own by being given responsibilities to seek solutions to their challenges, they took charge of the events. The municipalities should encourage traditional leaders to be actively involved by attending workshops related to economic development. The researcher also can attest that the municipalities should encourage traditional leaders to attend workshops related to economic development, because there are 83 which constitute 39.5% of the respondents who revealed that traditional leaders do not attend workshops related to economic development. When traditional leaders attend LED workshops regularly it will enable them to have a clear understanding about concept LED. The study recommends that traditional leaders should be regarded as an effective instrument who should play a key role in the initiation of LED projects. It should be recalled that the institution of traditional leaders were the one who implemented some the functions which is now given to the municipalities.

The municipalities should ensure that the traditional communities are aware about the Integrated Development Plan meetings that need to be held in their communities. It is recommended that traditional leaders should attend IDP meetings as convened by local municipality which will give them a chance to participate in identifying their most important need. When traditional leaders attend IDP meetings, there are greater chances for the promotion of economic development projects in their communities. Traditional leaders should be capacitated to implement economic development projects. It is of the researcher's view that in the past traditional leaders were expected to play an active role in their area of jurisdiction, in the day-to-day administration of their areas and improve the lives of people who residing in their areas. The study recommends that traditional leaders should play a leading role in local economic development projects. When the municipality wants to render LED projects, they should first consult the traditional leaders for land allocation. The government should include traditional leaders in the implementation of LED projects. It was found that the government did not spell out the role and function of traditional leaders in LED, and the researcher recommends that the government should clearly spell out the roles and functions of traditional leaders in the promotion of local economic development. It is recommended that traditional leaders should play a significant role in decision-making, approval and implementation of LED strategy and not only for allocation of land.

The researcher recommends that there should be a legal document that stipulates the powers and functions that the traditional leaders have as the custodians of the land. Traditional leader should encourage community members to actively participate in economic development activities. Both the municipalities and the traditional leaders should encourage community members to start

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development projects in the communities. Identification of LED projects should be done in consultation with that community structures. Traditional leaders should play a significant role in eradicating poverty and improve the standard of living for local people by creating job opportunities to community members. Traditional leaders should select a task-team to address issues pertaining to economic development on the municipality. Youth committees and business forums are created by traditional leaders to access business opportunities and to identify the needs of the communities. The institution of traditional leaders should request resources from various government departments for community development projects, for example, the Department of Agriculture for agricultural projects. It is recommended that traditional leaders should participate in planning of IDP and give guidance to the municipality about areas where there is a potential of growing the local economy. It was found that the role of traditional leaders in the promotion of LED is minimal because traditional leaders only allocate land for LED projects.

5.5.3 Recommendations on the involvement of traditional leaders in policy making for local economic development

The municipalities should allow traditional leaders to raise matters concerning their areas and should be afforded the opportunity to give inputs on the social, economic and political environments. The inputs of traditional leaders should be regarded worthy by the municipalities. The municipalities should respect the worth of traditional leaders' inputs during policy making for LED. This suggests that municipalities should encourage all citizens to bring forth their best for the common good. It is recommended by the researcher that the municipality should involve traditional leaders in decision-making process. The municipalities should empower traditional leaders and create a space for them to engage in developing their skills and abilities to be able to negotiate their needs. Participation in Vhembe District Municipality should be an end of development. Participation should be an integral part of and critical to the process of local democracy and regarded as one of the key ingredients of an empowered community. The researcher affirms that the municipalities should create a space for traditional leaders to participate effectively in LED projects.

The institution of traditional leaders should have the opportunity to participate efficiently towards community development. The municipalities should ensure that traditional leaders are made aware about LED meetings in the communities and these will ensure a good cooperation between the traditional leaders and the municipality. There is a need to ensure that adequate information at all times have to reach the majority of traditional leaders to ensure full and active participation

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in LED. Traditional councils meetings should address issues pertaining to the economic development within their area. It was discovered in the study that the key role played by the traditional leaders is to allocate land for LED projects and it is recommended that traditional leaders should play a key role from policy formulation to policy implementation for LED. Traditional leaders should be given a space to participate actively in LED projects to create high chances of attracting more projects in their area. It is the researchers' view that the roles and function of traditional leaders should be clearly stipulated in the LED strategy which will result in in attracting more projects that will enhance the development of the communities and the municipality as a whole.

The study recommends that traditional leaders should be involved in policy-making for local economic development. It was discovered that traditional leaders only get involved in policy making for IDP programmes wherein community stakeholders participate by providing the development projects that they require in the areas. The municipalities should engaged with all community structures in decision-making to implementation of IDP programmes. The municipalities should regularly arrange meetings with various government departments to work with traditional leaders in economic development. The South African heritage tourism could generate employment, offer opportunities for employment, revive the traditions and restore the cultural pride in the municipality. The municipality arranged a meeting between traditional council and the Department of Tourism where they engaged on lease agreement with regard to Fumani Greenstone Mine and also with Kruger National Park to open the Xangoni Gate. Fumani Greenstone Mine and the Xangoni Gate could be envisaged as a tool of sustainable rural development. Traditional leaders as a major stakeholders should be consulted in almost every activity that takes place in their areas. The municipalities should not allow people to build taverns, bottle store and restaurants without the traditional leaders' knowledge. It should be noted that the challenge of not involving the traditional leaders in decision-making for LED hampers development and implementation of the policy.

The researcher recommends that traditional leaders should also play a role in policy-making for LED by identifying economic projects and the municipality should include such projects in the municipal LED. The study found that traditional leaders are not involved in LED because they are only represented by the Task-Team or municipal councillors to address issues pertaining to the communities. The municipalities should regard participation by traditional leaders as having a potential to reduce poverty and social injustice by strengthening citizens' rights and voices, influencing policy-making, enhancing local governance and improving the accountability and

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responsiveness of the communities. The government should address the challenges facing traditional leaders in policy-making for local economic development. Traditional leaders should encourage community members to participate in economic development projects. It was discovered that traditional leaders are invited in the LED meetings and public participation, but municipal officials have a fear that some policies might prevent traditional leaders to play a role in the implementation process of LED. Thus, it is recommended that the roles and functions of traditional leaders in promoting LED should be clearly spell out and these will allow the implementation of LED strategies in the traditional communities.

5.5.4 Recommendations on the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development

The study found that traditional leaders have development skills to benefit the community's future and the researcher recommends that traditional leaders should be granted an opportunity on LED projects, as they are having development skills that can benefit the community's future. The availability of resources creates the chances of development in any municipality. This suggests that the municipalities should have enough resources to implement the LED projects. The researcher discovered that traditional leaders have been given mandate to contribute land towards economic development and it is recommended that the municipalities should first consult the tribal councils before implementing the LED projects in the traditional communities. There should be openness to participate in decision-making processes for LED and IDP. When traditional leaders are made to participate in decision-making processes regarding issues that relate to and affect them, they become part of the initiatives and this sense of ownership encourages them to participate fully. The study found that there should be clear channels that need to be followed in case there are complaints about LED and the researcher recommends that at all times, traditional leaders should be given information to be aware as to where to lodge complaints when they are unhappy with the projects in the community. The municipalities should make sure that the community stakeholders and community members are aware about where to lodge complaints on the projects they receive.

The municipalities should have the capacity to implement LED in order to enhance the chances of succeeding. It can be recommended that the municipal officials and community stakeholders should be capacitated about the concept LED in order to better implement the LED strategy. In order to implement the LED strategy one must be well conversant and equipped about economic development. Before implementing the LED strategy, the municipalities should ensure that there

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are enough resources to succeed in implementing the LED. There should be a good working relationship between traditional leaders and the municipalities in order to create a good working atmosphere for the success of LED projects. It was indicated that LED projects are made to reduce unemployment and create an income for living. The researcher affirms that LED should be encouraged to promote economic growth and alleviate poverty in the communities.

The study discovered that traditional leaders lack knowledge and skills about the concept LED and it is recommended that there should be regular training, workshops and *Imbizos* to capacitate the institution of traditional leaders and its Council members to improve their skills and Knowledge about LED. The *Imbizo* on *Tihosi Mahosi* Mayoral Forum, the Mayor should encourage traditional leaders to actively participate in LED. The Tribal Authorities (TA) should have staff who understand development programmes. The study discovered that there are poor working relationship between the municipalities and the traditional leaders and it is recommended that a healthier working relationship between the municipalities and the traditional leaders should be promoted. The culture of consultation and communication between traditional leaders and the municipalities should be promoted to enhance a good working relationship. Traditional leaders should be part of the LED by playing a meaningful role in the decision-making body (formulation stage), implementation and have a voice in the LED council. The study found that the municipality should involve traditional leaders in LED by clearly adding and stipulating out the roles of traditional leaders in the promotion of LED. Traditional leaders should be provided with relevant booklets in their vernacular that will guide them in economic activities and governance. It is recommended that the institution of traditional leaders should be provided with resources such as funds, tractors, security fence and boreholes to enable them to initiate economic development projects. The government should provide traditional leaders with information on business opportunities and funding institution.

Partnership between community structures and the municipality should be encouraged. For any developmental project that the municipality wants to provide in the communities, the municipality should first consult with the traditional councils to avoid conflicts. There should be a policy that regulates how the traditional leaders should allocate the land and that the municipalities should provide royalties or resources to the tribal councils when allocated land for LED projects. The municipalities should have well trained personnel and enough funding and be in a position to attract investors in order to succeed when implementing the LED projects. A well capacitated municipal officials on LED matters should work hand in hand with the traditional leaders to ensure better cooperation. The researcher is of the view that when the new democratic government came

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into power in 1994, a thorough research was not conducted on how to fit the institution of traditional leaders on the democratic government. The contradiction of legislations addressing the roles and functions of traditional leaders and the municipalities hinders the provision of services. It is suggested that the government should involve the traditional leaders in order to encourage them to lead the way in ensuring local economic growth in the rural communities. The government should create establish the schools of traditional leaders to capacitate the institution in governance matters.

5.6 RECOMMENDATION FOR FUTURE RESEARCH STUDIES

The main aim of the study was to investigate the roles of traditional leaders and recommend strategies to promote of local economic development. The research study was conducted at Vhembe District Municipality in South Africa. The following are the recommendations for future research studies which are based on the results of the study. The Batho Pele Principles given to the local government by the White Paper on Transforming Public Service Delivery has not yet been fully grasped by the local government. It was found in the study that there is poor consultation and communication to the traditional leaders by the municipalities concerning economic opportunities. It is recommended that once there is effective and efficient involvement of traditional leaders in LED projects, there is every possibility that the communities will be highly developed. The researcher is of the view that municipal officials should be capacitated (trained) about the roles of traditional leaders in the municipal affairs, and these will prevent the animosity between the both traditional leaders and municipalities. It is suggested that the government and South African Local Government Association should assist the municipalities to develop an efficient and effective communication strategies to be able to consult traditional leaders on matters pertaining to local communities that they represents.

The researcher also recommends that future researchers should conduct a study on knowledge that traditional leaders have in development; and the factors that demotivate traditional leaders to allocate land for LED projects. It is recommended that the roles and function of traditional leaders and the municipalities should be clearly spelled out. The concept Local Economic Development (LED) should be clearly defined in our kind of situations. The researcher recommends that the government should realise the importance or take advantage of research to find the alternative mechanisms to deal with the numerous challenges facing traditional leaders and the municipalities towards community development. In order to ensure the successful decision-making, approval and implementation of LED strategies there should be partnership between the

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government, institutions of higher learning and research institutions. The researcher recommends that the same research should be conducted in other municipalities with the same topic to get more information about the roles of traditional leaders in the promotion of local economic development. The findings assist the government to realise the challenges, strength and weaknesses in the implementation the LED strategies. There are also a chance for future researchers to focus on the important role of traditional leaders in rural development projects in order to understand this problem better.

5.7 CONCLUSION

The study was about the role of traditional leaders in the promotion of local economic development. The research study consisted of five (05) chapters, and the first chapter was about the introduction and background of the study. The background of the study indicated that Chiefs as traditional leaders are expected to play an active role in local development, in the day-to-day administration of their areas and the lives of people residing in their area. The reason why the researcher chose this research topic is because the researcher observed that, traditional leaders face some challenges when promoting LED due to unclear policy formulation when it comes to defining the roles and status of traditional leaders in the promotion of local economic development. It should be noted that the Constitution of the Republic of South Africa, 1996, does not assure traditional leaders powers beyond those that they exercise by virtue of their traditional role as custodians of tradition and culture; this implies that chiefs have no constitutionally guaranteed role in local government. Traditional leaders in South Africa find it difficult to perform their roles on socio-economic development because the municipalities consider governance and development to be its own role, and the traditional leadership is supposed to join only in customary and cultural activities. The traditional leaders' roles, functions and powers are limited and municipalities are vested with powers and functions that largely overlap those being exercised by traditional leaders. Many traditional leaders in South Africa are arguing that their powers to govern local matters have been taken by the municipal councillors and consistent with its commitment to democratic government. Special focus in this chapter has been placed on the rationale of the study, aim of the study, specific objectives of the study with critical research questions was set out as well. The significance of the study, delimitation of the study, limitation of the study was addressed. The preliminary literature review, definition of major concepts was discussed. Lastly, the organisation of the study was provided.

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The second chapter reviewed the literature which was relevant to the roles of traditional leaders in the promotion of local economic development. The chapter presented the following themes: the conceptual framework of the role of traditional leaders in the promotion of Local Economic Development (LED) within the discipline of Public Administration was presented. The study of Public Administration concerns the administrative activities that are required to govern and the administrative requirements to give effect to governmental policies. The researcher felt it necessary to define public administration in order to give clarification of the concept as provided in the study. This theme reviewed the literature on the historical experiences and development of the discipline of Public Administration in the international and national arenas. Public Administration as a discipline is characterised by different stages of development in relation to world events and environmental influences. The researcher discussed the international public administration context, the history of Public Administration in the European context; the history of Public Administration in Britain; and the history of Public Administration in America. It was presented that public administration was practised in the Western world and was also brought to South Africa. The researcher further presented the development of public administration in the four states of South Africa (which were the states that became the Union of South Africa) in 1910. All the six generic administrative functions which are policy-making, organisation, financing, staffing, work procedures, and control were presented. The researcher also presented the term public management in order to give a distinction between public management and public administration and in the past, there has been some confusion about the study of management in public administration, a field that studies government institutions which are service-oriented. Traditional leaders should attend the municipal council meetings even though they only attend without participating because they are regarded as an ex-officio members.

The third theme reviewed the literature on the historical background of traditional leaders in South Africa. This chapter presented the historical background of traditional leaders in South Africa. The specific emphasis in this chapter was placed on the role of traditional leaders as it developed through the years and under different forms of government. The institution of traditional leadership enjoyed unlimited and undefined powers and functions over the society during the pre-colonial period. The traditional leader was the custodian of tribal land and allocated it to headmen for ploughing or residential purposes. There are different opinions regarding the origins of the institution of traditional leadership and the researcher discussed the concept traditional leadership. This chapter presented the theoretical framework of traditional leaders; the development of traditional leadership in selected Southern African Development Community

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(SADC) countries during the pre-colonial period; the colonial period and the post- independence period. The history of traditional leadership is comparable throughout the Southern African Development Community (SADC) region. Traditional leaders may be better able to deliver basic services because they are often more legitimate to govern in the eyes of the people than municipalities. The researcher is of the view that the institution of traditional leadership is an important component of traditional communities and that traditional leaders need to be empowered so that they could play a meaningful role in the development of the local areas and their communities. Lastly, capacity building for traditional leadership was presented.

The last them presented an empirical perspective of roles of traditional leaders in the promotion of Local Economic Development (LED). Local Economic Development is one component of the development agenda in which the institution of traditional leadership continues to play a critical role. Though traditional leaders are not directly involved in LED, it should be taken into account that they control a significant amount of land within the municipalities, and are responsible for the allocation of land tenure rights and by that traditional leaders should be involved in the Local Economic Development (LED) related decisions. The researcher presented the concept Local Economic Development (LED); and the importance of the institution of traditional leaders in the promotion of Local Economic Development. The international context of Local Economic Development (LED); and the South African context of Local Economic Development (LED) were presented in this chapter. The legislative framework that regulates the South African LED strategy were presented. Further, the researcher discussed the theoretical framework on Local Economic Development; the role and duties of local government in Local Economic Development (LED); key role players in Local Economic Development (LED); challenges in the implementation of Local Economic Development (LED) initiatives; steps to improve the impact of Local Economic Development (LED) on the livelihood of communities; planning for Local Economic Development in South Africa; Local Economic Development (LED) approach in South Africa; Local Economic Development (LED) in Limpopo Province; and Vhembe District Municipality's socio-economic status and origin of Local Economic Development. In conclusion, LED as discussed in this chapter proves to be a bottom-up socio-economic instrument which aims to create a conducive business environment aimed at improving their competitiveness with a multi-dimensional and multi-sectoral process through which the skills, resources and ideas of local stakeholders are combined to stimulate local economies.

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The chapter on research methodology was chapter 3 in this research study and it discussed the subsequent research methodologies that the researcher followed when investigating the roles of traditional leaders in the promotion of local economic development. For this study, the researcher used field study as a research design. The researcher chose a mixed research methodology and the reasons of the choice and use of a mixed methodology (qualitative and quantitative research paradigm) was provided in this chapter. This study focused on Limpopo Province but for this study, the research study was conducted in Vhembe District which is one of the four (6) Districts in Limpopo Province. The researcher chose to conduct the study at Vhembe District Municipality under Limpopo Province looking at the availability of participants who have the characteristics that the researcher was looking for. Vhembe District is predominantly occupied by Xitsonga–Shangaan, TshiVenda, Setswana, and Afrikaans speaking people. Vhembe District is made up of four municipalities which incorporate Thulamela, Collins Chabane, Mussina and Makhado local municipalities. All the four (4) municipalities will be covered in this study. Non-probability sampling was appropriate for this study, because the researcher selected the participants based on their availability, convenience, or representing some characteristic features the researcher wanted to study. The researcher used two methods of collecting data which are questionnaire and interview. For this study, the two methods of data analysis were used, namely descriptive statistics and thematic analysis. The ethical issues which were followed in this study indicated the appropriateness of the study's methodology and highlighted all the morality of humankind.

Chapter 4 in this research study discussed data presentation, interpretation and analysis of data collected by discussing the sampled population's responses as a way of providing an understanding of the nature of the research findings to the roles of traditional leaders in the promotion of local economic development. It has been indicated that analysis of data involves what has been seen, heard and read in order to use the data collected. The chapter focused on reporting the empirical investigation by providing answers to the perceptions and understanding of the role of traditional leaders in the promotion of LED. The data regarding the traditional leaders in LED was collected by using a quantitative and qualitative methods which involved the application of questionnaires and interviews from the respondents. The responses to the questionnaires items are presented in a tabular form followed by a brief synthesis of the findings and the responses to the interview items are presented in a narrative form followed by a brief synthesis of the findings. The chapter was divided into two (02) sections, namely: the analysis of data collected through questionnaires and the analysis of data collected through interview.

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The last chapter of this study presented the research findings, synthesis of the study, conclusion, recommendations of the study and recommendations for future research studies. The researcher presented the overview of the study which focused on providing the four specific objectives of the research study which benchmarked the realisation of the main aim of the study. The synthesis of the research findings was also presented which focussed on the findings of research study from the research questionnaires and research interviews. It was found that there is a minimal role played by traditional leaders in the promotion of LED. The study also discovered that there is poor working relationship between traditional leaders and the municipalities. The study found that inaccessibility of information to the majority of traditional leaders disabled traditional leaders from participating actively towards economic development projects. Local Economic Development is a complex process with many challenges faced by both municipalities and traditional leaders and this suggests that ways to address these challenges may be most effective when the municipalities and the traditional leaders work together in partnership. It can be concluded that LED can make a difference in improving the living standards of the citizens. Openness in decision-making and participation should be regarded as a necessity. The researcher wishes to express the hope that this research study may assist the government to clearly spell out the roles and functions of traditional leaders and the municipalities to avoid confusion. If the roles and functions can be clearly spelled out, the traditional leaders could actively participate in LED projects and engage with all activities of local government.

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ANNEXURE A

UHDC APPROVAL PhD PROPOSAL LETTER

UNIVERSITY OF VENDA

OFFICE OF THE DEPUTY VICE-CHANCELLOR: ACADEMIC

TO : MR/MS E MAHOLE

SCHOOL OF MANAGEMENT SCIENCE

FROM: PROF J.E. CRAFFORD

DEPUTY VICE-CHANCELLOR: ACADEMIC

DATE : 18 SEPTEMBER 2015

DECISIONS TAKEN BY UHDC OF 9TH SEPTEMBER 2015

Application for approval of Thesis research proposal in Management Sciences: **E Mahole (11572333)**

Topic: "The role of traditional leaders in the promotion of local economic development."

Promoter:	UNIVEN	Prof. MP Kwashaba
Co-Promoters:	UNIVEN	Prof. DR Thakhathi
	UNIVEN	Prof. NJ Vermaak

UHDC approved PhD proposal

Prof J.E. CRAFFORD
DEPUTY VICE-CHANCELLOR: ACADEMIC

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ANNEXURE B

ETHICAL CLEARANCE CERTIFICATE

RESEARCH AND INNOVATION
OFFICE OF THE DIRECTOR

NAME OF RESEARCHER/INVESTIGATOR:
Mr E Mahole

Student No:
11572333

PROJECT TITLE: The role of traditional leaders in the promotion of local economic development.

PROJECT NO: SMS/15/PDN/04/1012

SUPERVISORS/ CO-RESEARCHERS/ CO-INVESTIGATORS

NAME	INSTITUTION & DEPARTMENT	ROLE
Prof MP Khwashaba	University of Venda	Promoter
Prof DR Thakhathi	University of Fort hare	Co-Promoter
Prof NJ Vermaak	University of Venda	Co-Promoter
Mr E Mahole	University of Venda	Investigator - Student

ISSUED BY:
UNIVERSITY OF VENDA, RESEARCH ETHICS COMMITTEE

Date Considered: December 2015
Decision by Ethical Clearance Committee Granted
Signature of Chairperson of the Committee: .....
Name of the Chairperson of the Committee: Prof. G.E. Ekosse

University of Venda
PRIVATE BAG X5050, THOHOYANDOU, 0950λ LIMPOPO PROVINCEλ SOUTH AFRICA
TELEPHONE (015) 962 8504/8313 FAX (015) 962 9060
"A quality driven financially sustainable, rural-based Comprehensive University"

© University of Venda

ANNEXURE C

PERMISSION LETTER TO CONDUCT THE RESEARCH STUDY

SCHOOL OF MANAGEMENT SCIENCES
OFFICE OF THE DEAN

To : District Municipal Manager
: Municipal manager
: Tribal Authority
: Ward Council
: Local Economic Development Managers

26 November 2015

REQUEST FOR PERMISSION TO COLLECT INFORMATION FOR STUDIES OF MR. E MAHOLE - STUDENT NUMBER: 11572333.

The above matter refers.

We hereby wish to confirm that Mr. Mahole E (Student No.: 11572333), a registered Master of Administration student at the University of Venda is researching on the following topic: **"The Role of Traditional Leaders on the Promotion of Local Economic Development"**. In order for him to complete his studies, we request your Municipality/Institution to provide him with the information that he might need for his study project. As an Institution of Higher Learning, we believe that the research he is undertaking will yield the results that might also assist your Municipality/Institution. We therefore encourage your Municipality/Institution to assist him with the necessary information that will be collected through questionnaires and interviews .We undertakes that the information that will be provided to him will be solely used for this study.

We hope that you find this to be in order and therefore, anticipate your assistance. If any queries, please feel free to contact me at Cell: 079 422 7369 or Email: Matodzi.Khwashaba@univen.ac.za

.....

Prof. M.P Khwashaba
Promoter: Department of O.R Tambo Institute of Governance and Policy Studies

.....

Prof. A Kadyamatimba
Dean: School of Management Sciences

University of Venda

SCHOOL OF MANAGEMENT SCIENCES
PRIVATE BAG X505, THOHOYANDOU, 0950.
LIMPOPO PROVINCE, SOUTH AFRICA
TELEPHONE 015 962 8707/ 015 962 8669/ 015 962 8706
FAX 015 962 4749

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ANNEXURE D

PERMISSION LETTER TO CONDUCT THE STUDY FROM VHEMBE DISTRICT MUNICIPALITY

VHEMBE DISTRICT MUNICIPALITY
PRIVATE BAG X5006, THOHOYANDOU, 0950
TEL: 015 960 2000, FAX: 015 962 1017
Website: www.vhembe.gov.za

Ref: 4/4

Enq: Maphalaphathwa L.N

Date: 07 March 2016

ATTENTION: Mr Mahole E

APPLICATION TO CONDUCT A RESEARCH: YOURSELF.

1. Your application dated 26 November 2015 refers
2. It is with pleasure to inform you that your request mentioned above is hereby granted to you.
3. Please contact LED Manager (Mr Mushaphi) at this number 061 437 9445 In order to arrange the starting date.

Kind Regards

ACTING MUNICIPAL MANAGER **DATE** 17/03/2016

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ANNEXURE E

PERMISSION LETTER TO CONDUCT THE STUDY FROM THULAMELA LOCAL MUNICIPALITY

Private Bag X5066
Thohoyandou
0950
Limpopo Province
Tel: 015 962 7500
Fax: 015 962 5328
015 962 4020

THULAMELA MUNICIPALITY

Ref	**: 4/3/4/1**
Enquiries	**: Matloga S.T**
Tel	**: 015 962 7514**
Fax	**: 015 962 4020**
Email	**: matlogast@thulamela.gov.za**
To	**: MR. E. MAHOLE**
From	**: THULAMELA MUNICIPALITY**
Date	**: 02 DECEMBER 2015**
Subject	**: REQUEST FOR PERMISSION TO COLLECT INFORMATION FOR RESEARCH IN THULAMELA MUNICIPALITY.**

1. The above matter refers.
2. Kindly note that your permission to conduct research has been granted.
3. Contact Human Resource Section for more information.
4. Hoping that this will reach your favorable consideration

ACTTING MUNICIPAL MANAGER
MALULEKE H.E

1

No: 0028897

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ANNEXURE F

PERMISSION LETTER TO CONDUCT THE STUDY FROM MAKHADO LOCAL MUNICIPALITY

MAKHADO MUNICIPALITY

Vision : "A Dynamic Hub For Socio – Economic Development By 2025"
Mission : "To ensure effective utilization of economic resources to address socio-economic imperatives through mining, tourism and agriculture"

Ref : 5/3/1 & 5/4/2
Enq : N C Kharidzha

Date : 10 March 2016

Mr E Mahole
P.O.Box 379
SASELAMANI
0928

Sir

PERSONNEL: PERMISSION: RESEARCH ON THE ROLE OF TRADITIONAL LEADERS ON THE PROMOTION OF LOCAL ECONOMIC DEVELOPMENT: MAHOLE E

I have great pleasure in informing you that your letter dated 26 November 2015 on the above matter is approved, subject to the Municipality's best practice and conventions for students that undertake research on Council's records viz.

1. Research activities will not disrupt the normal operation of the Municipality.
2. Prompt and timeous arrangements must be made with the Departmental Head concern when assistance is required.
3. Copy of the research finding / thesis must be submitted to the Municipality.
4. The Municipality has no power over research conducted with community members and this part will be performed with the community at their own free will.
5. Research will be for a period of six months which can be extended for a further period determined by the Municipal Manager.
6. Confidential records / information must not be reflected in thesis documents.
7. The collection of data for research on the role of Traditional Leaders on the promotion of local economic development will be conducted based on prior arrangements to be made before the meeting with the Director Development Planning.
8. The Municipality is indemnified against any claims for damages by the applicant which may result directly or indirectly from the research activity.
9. Research information may not be used for any form of publication media other than the applicant's studies except with permission of the Municipality.

Tel: 015 519 3000 | Fax: 015 516 1195 | E-mail : municipal.manager@makhado.gov.za |
Address : Civic Centre, 83 Krogh Street, Private Bag X2596, Makhado, 0920|
| www.makhado.gov.za | Call Centre : 015 516 2990/ 2994/ 2996

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10. The Authorization is granted in line with provisions of the Municipality Access to Information Manual read with the Promotion to Access of Information Act, and the National Archives Act and approved by the relevant Head of Department (HOD) with regards to the classification of information.

You are therefore kindly requested to visit the Municipality at corner of Erasmus and Krogh Street, Civic Centre, Corporate Services Department, Human Resource Division, office number A002, basement floor, on or before 30 April 2016 to complete the necessary forms.

Yours faithfully

MR I P MUTSHINYALI 14/03/2016
MUNICIPAL MANAGER

I, MAHOWE EPHRAIM by my signature herein below confirm that I have read and understood the contents of this letter and accept the conditions set out and undertake to abide by the conditions as outlined.

SIGNED AT MAKHADO ON 30 JUNE 2016

Cognisance taken by student

MCC

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ANNEXURE G

PERMISSION LETTER TO CONDUCT THE STUDY FROM MUSINA LOCAL MUNICIPALITY

Musina

Local Municipality

Private Bag x611
MUSINA, 0900

Tel: 015 534-6100
Fax: 086 517 0049

E-mail: msnarecords@limpopo.co.za

ENQUIRIES SPEAK TO

David Mokobi

REFERENCE NO

36

12 December 2016

Prof Khwashaba M.P
School of Management Sciences
University of Venda
Thohoyandou
0950

Dear Prof

SUBJECT: Permission to collect information for studies for Mr E Mahole: 11572333

We have received your letter dated 26 November 2016 in which you requested permission for Mr E Mahole to collect information from our municipality with regards to his studies. Permission is hereby granted under the following conditions:

i. Municipal's confidential information will not be compromised
ii. Targeted respondents will participate on a voluntary basis
iii. There will be no financial implications on the municipality
iv. Findings and recommendations will be communicated to the Municipal Manger

Regards,

M J Matshivha

DATE 13/12/16

Municipal Manager

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ANNEXURE H

PERMISSION LETTER TO CONDUCT THE STUDY FROM MPHEPHU TRADITIONAL COUNCIL

MPHEPHU TRADITIONAL COUNCIL

P.O.Box 73
Nzhelele
0993

Tel/ Fax: 015 973 015 8

MPHEPHU TRADITIONAL COUNCIL
Tel/Fax: 015 973 0158
2017 -04- 12
Dept of Co - Operative Governance, Human Settlement & Traditional Affairs

ENQ : TSEISI M.

REF : LH12/1/4/2/6

TEL/FAX : 015 973 0158

PERMISSION TO COLLECT RESEARCH INFORMATION

This letter confirms that Mphephu Traditional Council has given permission to Mahole E (Student Number :11572333) to collect the information for research Project .

The respondents participated in the study voluntarily.

You're Co – operation will be highly appreciated.

Secretary

1.....

2. Nephumembe R.S

Chairperson/Council

Mphephu Traditional Council

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ANNEXURE I

PERMISSION LETTER TO CONDUCT THE STUDY FROM SHIKUNDU TRADITIONAL COUNCIL

SHIKUNDU TRADITIONAL COUNCIL

Ref: 14/2-2017
Enq: Chauke A
Cell: 083 999 1453

Private Bag 2153
Xikundu
0980
Date: 23-01-2017

TO WHOM IT MAY CONCERN

The Shikundu Traditional Office confirms that the Shikundu Traditional council together with the chief has granted Mahole Ephraim permission to do research at all Shikundu area (for 11 villages)

Hoping that the matter will receive the attention it deserve.

Admin Officer

.....

Headman/woman

Mahuleke M.V.

Chief

Mahuleke M.V.

SHIKUNDU TRADITIONAL COUNCIL
COGHSTA
2017 -01- 23
PRIVATE BAG X2153
XIKUNDU, 0980
LIMPOPO PROVINCE

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ANNEXURE J

PERMISSION LETTER TO CONDUCT THE STUDY FROM MHINGA TRADITIONAL COUNCIL

MHINGA TRADITIONAL AUTHORITY / COUNCIL

The Mhinga Dynasty

820 Mhinga Zone One
Mhinga, Malamulele District,
Limpopo Province, South Africa
P.O. Box 2, Mhinga 0976

Cell No: +27 78 409 4463
Fax No: 086 560 6381
Email: mhingatc@gmail.com

2016-01-18

REQUEST FOR PERMISSION TO COLLECT INFORMATION FOR RESEARCH IN MHINGA TRADITIONAL COUNCIL

1. THE ABOVE MATTER REFERS.
2. KINDLY NOTE THAT YOUR PERMISSION TO CONDUCT RESEARCH HAS BEEN GRANTED.
3. CONTACT HUMAN RESOURCE SECTION FOR MORE INFORMATION.

4. HOPING THAT THIS WILL REACH YOUR FAVOURABLE CONSIDERATION

SECRETARY .....

CHAIRPERSON.....

CELL NO: 0730192610

DEPARTMENT OF CO-OPERATIVE GOVERNANCE, HUMAN SETTLEMENTS & TRADITIONAL AFFAIRS
MHINGA
TRADITIONAL COUNCIL
2017 -01- 18
P.O.BOX 02 MHINGA
0976
VHEMBE DISTRICT SUPPORT CENTRE

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ANNEXURE K

PERMISSION LETTER TO CONDUCT THE STUDY FROM SHIGAMANI TRADITIONAL COUNCIL

LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF
CO-OPERATIVE GOVERNANCE,
HUMAN SETTLEMENTS & TRADITIONAL AFFAIRS

SHIGAMANI TRADITIONAL COUNCIL

REF: 1/4/2/1
ENQ: Mthombeni H.P
CELL: 073 798 4141

Hi kondletela vun'we

DEPARTMENT OF COGHSTA
SHIGAMANI TRADITIONAL COUNCIL
2017 -01- 25
P.O. BOX 630, MALAMULELE 0982
LIMPOPO PROVINCE

TO WHOM IT MAY CONCERN

CONFIRMATION FROM SHIGAMANI TRADITIONAL COUNCIL

Dear Sir / Madam

1. The above matter has reference.
2. We kindly confirm that Mahole E consulted our office on 25 January 2017 and interviewed Traditional Leaders.
3. They participated voluntarily and were not humiliated
4. Your positive response will be highly appreciated.

Traditional Council
S.I. MATHEBULA

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ANNEXURE L

PERMISSION LETTER TO CONDUCT THE STUDY FROM MUKHOMI TRADITIONAL COUNCIL

LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF
CO-OPERATIVE GOVERNANCE,
HUMAN SETTLEMENTS & TRADITIONAL AFFAIRS

MUKHOMI TRADITIONAL COUNCIL

REF : CH 11/8/4/118
ENQ: MALULEKE V.V
CELL: 0836643002

BOX 577
GUMBANI
0953
DATE : 2017/02/07

Email : gobavv@gmail.com

TO WHOM IT MAY CONCERN

This servers to confirm that Mahole E consulted our office on the 07th February 2017 and conduct a research on **"The role of the Traditional Leaders in the promotion of Local Economic Development.**

The Mukhomi Traditional Council do hereby recommend the aforesaid matter with no objection

Your co-operation regarding this matter will be highly appreciated

Thanking you in anticipation

Yours faithfully

CHIEF MUKHOMI MABASA M.R

DEPARTMENT OF CO-OPERATIVE GOVERNANCE, HUMAN SETTLEMENTS & TRADITIONAL AFFAIRS
MUKHOMI TRADITIONAL COUNCIL
07 FEB 2017
BOX 577 MALAMULELE 0982
VHEMBE DISTRICT SUPPORT CENTRE

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ANNEXURE M

PERMISSION LETTER TO CONDUCT THE STUDY FROM MTITITI TRADITIONAL COUNCIL

LIMPOPO
PROVINCIAL GOVERNMENT

DEPARTMENT OF
COOPERATIVE GOVERNANCE,
HUMAN SETTLEMENTS & TRADITIONAL AFFAIRS

MTITITI TRADITIONAL COUNCIL

REF : CH11 / 8 / 4-115
ENQ : NYAMBI H.S
CELL : 072 2870 402

P.O.BOX 1995
MALAMULELE
0982

31- JANUARY- 2017

TO WHOM IT MAY CONCERN

We the Mtititi Traditional Council hereby to confirm that Together with the chief/hosi has granted Mahole Ephraim Permission to do research at all Mtititi area (for 4 villages Under the Jurisdiction of Hosi Chauke S.Y at Mtititi Plange Village in the Area of LIM 345 Municipality in Limpopo Province.

Hoping that you will find this to be in order.

Yours secretary

.....
NYAMBI H.S (MR)

.....
HEADMAN (NYAMBI M.E)

OFFICE DATE STAMP

DEPARTMENT OF CO-OPERATIVE GOVERNANCE, HUMAN SETTLEMENTS & TRADITIONAL AFFAIRS
MTITITI
TRADITIONAL COUNCIL
2017 -01- 31
BOX 1995 MALAMULELE
0982
VHEMBE DISTRICT SUPPORT CENTRE

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Creating Future Leaders

ANNEXURE N

PERMISSION LETTER TO CONDUCT THE STUDY FROM MADONSI TRADITIONAL COUNCIL

LIMPOPO
PROVINCIAL GOVERNMENT
REPUBLIC OF SOUTH AFRICA

DEPARTMENT OF
CO-OPERATIVE GOVERNANCE,
HUMAN SETTLEMENTS & TRADITIONAL AFFAIRS

(MADONSI TRADITIONAL COUNCIL)

DEPARTMENT OF CO-OPERATIVE GOVERNANCE, HUMAN SETTLEMENTS & TRADITIONAL AFFAIRS
MADONSI
TRADITIONAL COUNCIL
2017 -01- 24
BOX 15 MALAMULELE
0982
VHEMBE DISTRICT SUPPORT CENTRE

REF NO: CH 11/8/1
ENQ: MABASA R
CELL NO: 072 739 5000

P. O BOX 15
MALAMULELE
0982

TO WHOM IT MAY COCERN

CONFIMATION FROM MADONSI TRADITIONAL COUNCIL

Dear Sir/Madam

1.The above matter has reference.

2.We kindly confirm that Mahole E consulted our office on the 24th January 2017 and interviewed Traditional Leaders .

3.They participated voluntarily and were not humiliated.

4. Your positive response will be appreciated.

MADONSI COUNCIL
.....

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ANNEXURE O

PERMISSION LETTER TO CONDUCT THE STUDY FROM DIMANI ROYAL COUNCIL

DIMANI ROYAL COUNCIL
P.O. Box 409
Tshaulu
0987

TO WHOM IT MAY CONCERN

This Serves as Confirmation that Dimani Royal Council have Granted Permission to Mr Mahole Ephraim to conduct a research at our village

I Hope you will find this in order

Yours Faith fully
Dimani Royal Council

Signature: NDOU TA

Cell No: 076 426 5517

VHAMUSANDA T.A. NDOU
DIMANI VILLAGE
P.O. BOX 409 TSHAULU 0987
DATE 26 MON 02 YR 2017
UNDER CHIEF MPHAPHULI

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ANNEXURE P

LETTER TO RESPONDENTS

Enquiries : *Mahole E*
Cell : *073 644 6301*
Email : *Ephraim.Mahole@univen.ac.za*

P.O. Box 379
SASELAMANI
0928

April 26, 2015

Dear Sir/Madam

I am a registered student at the University of Venda doing Doctor of Administration (DADMIN). My research topic is "**The role of Traditional Leaders in the promotion of Local Economic Development**".

I would be most grateful if you would help me with this part of my research project by completing the inventory. I assure you that the information I will get from you will be confidential and will be used for educational purposes only.

In anticipation, please accept my sincere appreciation for your willingness to assist me.

Yours sincerely

……
MAHOLE EPHRAIM
STUDENT NUMBER: 11572333

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ANNEXURE Q

CONSENT FORM

I, ……, hereby agree to participate in the research study, titled "**The role of Traditional Leaders in the promotion of the Local Economic Development**". By signing this consent form, you indicate that you understand the information provided to you by the researcher regarding the study, your question about the research has been answered to your satisfaction, and you voluntarily agree to participate in this study. A copy of this signed consent form can be provided upon request.

- The study aims to analyse the roles of traditional leaders in the promotion of local economic development.
- The information that the respondents will provide will be solely used for the purpose of the study.
- Participation is voluntary and that I can withdraw anytime without any penalty if I feel like doing so.
- All questionnaire and interview data will be handled with confidentiality
- Participants can refuse to answer certain questions if they feel uncomfortable during the process of collecting data.

I understand that the information I give may not be used for any other purpose except to help the researcher to meet the scholastic expectations. For more information, respondents can contact Prof. M.P Khwashaba, my Supervisor at 015 962 8440 and also at (Matodzi.Khwashaba@univen.ac.za).

…… **……..**
SIGNATURE **DATE**

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ANNEXURE R

INSTRUMENT - QUESTIONNAIRE

TRADITIONAL LEADERS IN LOCAL ECONOMIC DEVELOPMENT - QUESTIONNAIRE

The purpose of this study is to analyse the role of traditional leaders in the promotion of local economic development in Vhembe District. This is an opportunity for you to reflect on your perceptions about the role and functions of traditional leaders in the promotion of local economic development. For each of the following statements place an X in the box that applies to you.

SECTION A: BIOGRAPHICAL DETAILS

1. Gender

Male	1
Female	2

2. Age

Less than 30 years	1
31 – 40 years	2
41 – 50 years	3
51 – 60 years	4
61 years and older	5

3. Position in the community

King	1
Traditional Leaders	2
Headmen/Headwomen	3
Executive Mayor	4
Tribal Chairperson	5
Councillors	6
Secretary of Tribal Authority	7
Manager of Local Economic Development	8
Local Economic Development Official	9
Integrated Development Plan Manager	10
Town Planning Manager	11

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4. Number of Years in the Position

1 to 5 Years	1
6 to 10 Years	2
11 to 15 Years	3
16 to 20 Years	4
21 Years and Above	5

5. Educational Attainment of Respondent

Primary	1
Secondary	2
Tertiary	3
Others	4

6. Tribe

Tsonga (Va-Tsonga)	1
Venda (Vha-Venda)	2
Sepedi (Northern Sotho)	3
English (White)	4

7. Municipality

Thulamela Local Municipality	1
Collins Chabane Local Municipality	2
Mussina Local Municipality	3
Makhado Local Municipality	4
Vhembe District Municipality	5

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SECTION B: TRADITIONAL LEADERS IN LOCAL ECONOMIC DEVELOPMENT

Item No	The challenges facing traditional leaders in promoting local economic development.	Place an X in the box that applies to you				
		Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree
8.	Traditional Leaders participate in approving local economic development.	1	2	3	4	5
9.	Municipalities consult traditional leaders for any development process going on.	1	2	3	4	5
10.	Municipalities are open to traditional leaders in any economic development activity.	1	2	3	4	5
11.	There is good relationship between the traditional leaders and municipal councillors.	1	2	3	4	5
12.	Training on economic development is given to traditional leaders regularly.	1	2	3	4	5
13.	Traditional leaders have capacity to implement local economic development.	1	2	3	4	5

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Item No	The roles of traditional leaders in the promotion of local economic development.	Place an X in the box that applies to you				
		Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree
14.	Traditional leaders influence community members to participate in economic development projects.	1	2	3	4	5
15.	Traditional leaders are committed to participate in economic development projects.	1	2	3	4	5
16.	Traditional leaders attend workshops related to economic development.	1	2	3	4	5
17.	Traditional leaders are effective instruments to initiate Local Economic Development.	1	2	3	4	5
18.	Traditional leaders attend IDP meetings as convened by local municipality.	1	2	3	4	5
19.	Traditional leaders have capacity to implement economic development projects.	1	2	3	4	5
20.	Traditional leaders play a leading role in local economic development projects.	1	2	3	4	5
21.	The government included local economic development as one of the roles of traditional leaders.	1	2	3	4	5

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Item No	The involvement of traditional leaders in policy making for local economic development.	Place an X in the box that applies to you				
		Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree
22.	Municipalities respect the worth of traditional leaders' inputs.	1	2	3	4	5
23.	Participation by traditional leaders promotes community development.	1	2	3	4	5
24.	Traditional leaders have the latitude to participate efficiently towards community development.	1	2	3	4	5
25.	Municipalities ensure that traditional leaders are made aware about LED meetings in the communities.	1	2	3	4	5
26.	Traditional council meetings address issues pertaining to the economic development within their area.	1	2	3	4	5
27.	Traditional leaders are considered as one of the key role players in local economic development.	1	2	3	4	5
28.	Traditional leaders who participate in LED may attract more projects in their area.	1	2	3	4	5

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Item No	The strategies that can be used to address the challenges facing traditional leaders in promoting local economic development.	Place an X in the box that applies to you				
		Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree
29.	Traditional leaders have development skills to benefit the community's future.	1	2	3	4	5
30.	Availability of resources creates the chances of development in any municipality.	1	2	3	4	5
31.	Traditional leaders contribute land towards economic development.	1	2	3	4	5
32.	There is openness to participation in decision-making processes for local economic development.	1	2	3	4	5
33.	There are channels that need to be followed in case there are complaints about LED.	1	2	3	4	5
34.	The municipality that have the capacity to implement LED have chances of succeeding.	1	2	3	4	5
35.	Good relationship between traditional leaders and municipality creates a good atmosphere for the success of LED projects.	1	2	3	4	5
36.	LED is encouraged to promote economic growth and alleviate poverty.	1	2	3	4	5

Thank you very much for your time and contribution.

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ANNEXURE S

INSTRUMENT - INTERVIEW SCHEDULE

TRADITIONAL LEADERS IN LOCAL ECONOMIC DEVELOPMENT – QUESTIONNAIRE

The purpose of this study is to analyse the role of traditional leaders in the promotion of local economic development in Vhembe District. This is an opportunity for you to reflect on your perceptions about the role and functions of traditional leaders in the promotion of local economic development. Please answer the following questions. There is no right or wrong answer.

- What are the challenges facing traditional leaders in the promotion of local economic development?

  ……
  ……
  ……
  ……
  ……
  ……

- What are the causes of challenges facing traditional leaders in the implementation of local economic development?

  ……
  ……
  ……
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- What are the roles of traditional leaders in the promotion of local economic development?

  ……
  ……
  ……
  ……
  ……
  ……

- How is the involvement of traditional leaders in policy making for local economic development?

  ……
  ……
  ……
  ……
  ……
  ……

- What are the strategies that can be used to address the challenges facing traditional leaders in promoting local economic development?

  ……
  ……
  ……
  ……
  ……
  ……

Thank you very much for your time and contribution.

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ANNEXURE T

EDITORIAL LETTER

Editorial letter

This serves to confirm that I, Mr. ET Sikitime, attached to University of Venda, English Department have proofread a thesis titled: **The Role of Traditional Leaders in the Promotion of Local Economic Development**

By

MAHOLE EPHRAIM

STUDENT NUMBER: 11572333

Editorial work focused mainly on technical precision and common errors relating to syntax, diction, word order and formulation of ideas. Corrections and suggestions were made for the student to effect before submission.

Signature _____ **Date 19/02/2018** _____

Ext: 015 962 8288
Email: Emmanuel.sikitime@univen.ac.za
BA (ed), BA (Hons) English, Univen, BA Communication Science UNISA, MA (SLS) Stellenbosch University

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