



Exploration of traditional leaders' roles in the provision of public services: A case of Nhlangwini Traditional Council

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ABSTRACT

The lack of collaboration between South Africa's government departments and traditional institutions impacts negatively on key decision-making. There is a growing lack of community consultation in rural communities due to detached leadership. Communities are receiving government services which are inappropriate to their immediate needs. Consequently, the quality of life of rural based citizens is compromised. Using the social systems theory, this study explored the role played by traditional leaders during provision of service delivery in rural communities, under the Nhangwini Traditional Council. The social systems theory is also used to frame an investigation into the relationships that exists between traditional leaders, and government organs as well as other stakeholders. The study followed a qualitative approach and purposive sampling was used to select 26 traditionals who participated in this research. Data was collected through in-depth interviews which were all held at the Nhangwini Traditional Council premises.

The study found that the role of traditional leaders is still confused with the role of ward councillors. However, that does not prevent traditional leaders in addressing community issues. Moreover, the relationship between traditional leaders and government organs is very poor. The government still needs to foster a good working relationship with traditional leaders as they are living in deep rural areas which gives them a good position to better understand the needs of rural communities. Ultimately, working together to uplift and improve the community must be the focal point. There is still a need for government to engage with traditional leaders and provide strategies on how to promote participation. The government must also consider creating a manual that will clarify the roles of traditional leaders, possibly this will create a deeper understanding and reduce confusion of roles between the ward councillors and traditional leaders as they both serve the local community.

DECLARATION

Student number 21448727

I would like to declare that *Exploration of traditional leaders' roles during the provision of public services: A case of Nhlangwini Traditional Council* is my original work and all the sources used in this dissertation or quoted have been acknowledged through references.

Michael Thembelani Nzimande

Date: November 2021

I hereby approve the final submission of the following dissertation.

Dr Innocent Tinashe Mutero

DEDICATION

I dedicate this work to my mother, Cingeni “Maselanga” Nzimande, and my late father, Bangubukhosi “Shlahla Mamdonika” oNzimande, oGwala, oMphephethwa, oManqinqinqi, oMahlalehleri, oMancama ngesinkwesikhulu. I am forever grateful for the unconditional love and support that I received from my parents throughout my life.

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LIST OF ABBREVIATIONS

COGTA	Department of Cooperative Governance and Traditional Affairs
IDP	Integrated Development Plan
MEC	Member of the Executive Council
NHTL	National House of Traditional Leaders
OSS	Operation Sukuma Sakhe

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CHAPTER ONE

1. INTRODUCTION AND BACKGROUND

1.1. Introduction

This chapter provides the context of this study, including the problem statement, the legal framework pertaining to traditional leadership, the hierarchy of traditional leadership in KwaZulu-Natal and the role of traditional leadership worldwide. Furthermore, this chapter also contains a breakdown of this thesis.

Using the case of Nhlungwini, this study unpacked the necessity of involving traditional leaders in community development projects. Currently, it appears that there is a lack of collaboration between government departments and traditional institutions which in-turn impacts negatively on the decision-making phase. This is against a background where prior to democracy, in 1994, traditional leaders played crucial roles in communities. These roles are now entrusted to elected local government institutions such as the Ward Committee (Tshitangoni & Francis 2015). The tribal and band chiefs were also responsible for the social order of the tribe in a broader sense (Gladstone & Pepion 2017). Traditional leaders live very close to the rural community at a grass-root level, so they are best positioned to know the problems and appropriate needs of the people who live in rural areas.

The community of Nhlungwini sometimes receives public services directly from the traditional leaders and the government structures does not notice (Maseko 2015; Sekgala 2017). For example, community members from Nhlungwini tribe report electricity and water problems to headmen as the local government is far away from the people in rural areas. Tieleman & Uitermark (2019) discovered that the weakening of state powers in rural areas allows traditional leaders to take over the leadership role and become power brokers. Furthermore, the vacuum left by the local government has allowed traditional leaders to step-in as agents of both patronage and community development (Zondi 2015). Moreover, Kadt & Larreguy (2014) found that traditional institution structures still play a crucial role in making sure that the lives of those who live under them is shaped well. Therefore, this study will focus on this area of research in order to identify the gap between government and

traditional leaders and unpack its consequences in order to be tabled and addressed accordingly. This research will also reveal how close the traditional leaders are with their communities in comparison with other parties, such as local governments.

1.2. Context of the research

African traditional leaders were forced under the Apartheid regime to provide rural communities with public services. It is therefore not surprising that many of traditional leaders maintain their Apartheid influence and authority, which was needed during the absence of national state action (Kadt & Larreguy 2014). However, the powers of leadership between government and traditional institutions are not clearly defined. Most municipalities informally incorporated traditional elements of government (Diaz-Cayeros & Magaloni 2014). It is not easy to say how much power traditional leaders have in their communities; the power of traditional leaders also does not closely correspond with that of government laws. According to Ainslie & Kepe (2016) traditional institutions in post-colonial Africa have often experienced uncertainties regarding their own institutional and constitutional status in the democracy of African societies. This study intends to clarify the relationships, and encourages the partnership, between government institutions and traditional institutions during the provision of public service in rural communities.

The chiefs in South Africa have got a mixed legacy. Some traditional institutions were instrumental during the struggle against colonialism in the nineteenth century and against Apartheid times in the twentieth century. Conversely, most of traditional council institutions were complicit in the elaboration of Apartheid regime policies and legislation in rural areas at large. Ainslie & Kepe (2016) asserted that traditional council institutions were regarded as custodians of culture and traditional practices in their specific communities' cultural spheres. The importance of traditional leadership is recognised even within democratic South Africa. South Africa has established the Department of Cooperative Governance and Traditional Affairs (COGTA) in order to secure and accommodate the roles and responsibilities of traditional leaders in government affairs (Chigudu 2015).

The duty of tribal and band chiefs is to advise and act with consent of others. However, the governance of a tribe seems tenuous, based on the seemingly limited authority of leadership, the situation will be better understood within the cultural context of social organisation. In Harry Gwala District Municipality, Nkabane & Nzimakwe (2017) found that in traditional communities, there were means of identifying who would be the leader of that particular village. In some instances, the king chooses his sub-ordinates to assist him with the help of spirit mediums. This study will unpack and table the responsibilities of the chief's subordinate (members of the council and headmen) and ensure that it is communicated to the senior authorities for consideration.

1.3. The research problem

The Nhlanguwini community faces health and safety issues due to inadequate housing. In the past the Nhlanguwini tribe received toilets instead of houses thus still rendering residents vulnerable to bad weather and criminal elements. There is growing lack of community consultation in rural communities due to detached leadership. As a consequence, communities are receiving government services which are inappropriate to their immediate needs. The majority of the people living in rural communities are under the leadership of a traditional council (Vezi 2016). Hlatshwayo & Worth (2016) found that traditional leaders live within close proximity to people in rural areas and know the community needs very well. However, there is a lack of collaboration between traditional leaders and governments. Traditional structures are not involved in service delivery projects hence government goes to the community and addresses issues that are not of concern. Instead, they must involve traditional leaders whenever they are engaging with people in rural areas in order to be guided on matters that concern the community of that area. Maseko (2015) also asserted that there is a lack of collaboration between traditional leaders, government departments, local government and non-profit organisations during community development activities and in the rural community at large.

Furthermore, there is a great need to ensure the involvement of traditional leaders during provision of service delivery as they can impact positively on all aspects in need of implementation of service delivery activities with rural community (Ncube 2019). Mahole

(2017) found that traditional leadership plays a crucial role in ensuring the management of affairs in rural communities. This study will therefore explore the role of traditional institutions and government institutions, and other entities, during provision of public services. In addition, this research will create a better understanding of the roles and responsibilities, and the necessity of cooperation, between traditional institutions and government institutions to improve the provision of public services to the citizens of rural communities in South Africa.

1.4. Traditional leaders play a huge role in poverty alleviation during absentia of the State

Akhtar et al. (2015) describe poverty as a state in which an individual or society lacks the financial resources to afford the minimum standard of life and wellbeing that is considered acceptable in daily life. In addition, the concept of poverty has different forms, such as no access to justice, no access to the resources, absence of education, low expenditure, low income, poor health support and lack of basic needs (such as food and a place of refuge).

Traditional leadership plays a huge role when the government fails to support people who are hungry and suffering from poverty – they provide food and security for them (Ncube 2015). Furthermore, Chigudu (2015) found that traditional institutions engage with disadvantaged people and help those in hunger in rural areas even during absentia of government organs. Poverty remains a worldwide challenge (Liu et al. 2017). Rodriguez-pose & Hardy (2015) suggest that these global challenges of food security, inequality and poverty are far worse in the rural communities of the developing countries. Moreover, this is a natural consequence of the overwhelming concentration of the hungry and poor in rural communities in middle- and low-income countries. The alleviation of poverty and allowing members of rural society to take control of their destiny are dynamics that may have a positive impact by a greater understanding of the social undercurrents present in the community (Luthuli 2015).

South African government should support poverty alleviation initiatives on sustainable basis, not as once-off programmes which are normally given to people in the form of cash grants,

free houses and road accident fund claims. The alleviation of poverty is seen as a worldwide challenge and South Africa is no exception. According to the estimations that were done in South Africa, 12 million people are poor and cannot afford essential needs, and that is why the traditional leadership intervenes to resolve the situation (Manyaka & Madzivhandila 2015).

Hemson et al. (2015) discovered that rural communities are the most affected population in terms of poverty. The people here largely depend on natural resources and/or agriculture, these communities are also comprised of small towns and villages which also serve as rural centres. In addition, the citizens in many rural communities depend on remittances and migratory labour system for their survival in life.

1.5. Traditional leaders face challenges in rural areas

Chiefs and headmen have a greater status within the communities they serve, especially in rural and ethnically diverse countries (Baldwin & Raffler 2017). Despite the challenges that traditional institutions have faced since 1990, what is clear is that traditional authorities have become a political force at national government level and by extension received constitutional recognition to enjoy in five of South Africa's provinces (Ainslie & Kepe 2016).

According to Nkosi (2016) traditional leaders face challenges that are mostly associated with the lack of community participation, land management and land use control. Due to lack or limited power to enforce disciplinary or corrective measures against land use transgressors, most traditional institutions cannot manage to deal with other challenges within their area of jurisdiction, such as the lack of community participation during project planning, escalation of illegal business and illegal land invasions in some traditional authorities' areas. One of the challenges that exacerbate the problem is that some societies do not like traditional leadership, indicating their concerns over its undemocratic nature (Cele 2015).

However, Ngubane (2015) discovered that traditional leaders' roles are not clearly defined within their jurisdiction. Furthermore, the role of traditional leaders in South Africa has some issues pertaining to rural development in the new democracy. He further mentions that there

is a tension between local municipalities and traditional leaders, often arising because there are no clear power roles for each institution and that they normally overlap each other. Mzotho (2015) argues that there is lack of clarity in different roles between traditional institutions and new democratic government systems (that is, local government) which affects public service delivery to the community. Chiefs and headmen used to govern specific geographical areas and their roles and responsibilities were not confusing (Mabunda 2017). Leonard (2019) alleged that the new democracy has continued to see traditional council and chiefs being indirectly ruled or controlled by government and other private companies via corruption and bribery to allow the implementation of development projects without community consultation. Furthermore, the new democratic government systems make traditional leadership appear doubtful and irrelevant for the democratised contemporary South African state systems.

It has been acknowledged that traditional leaders undertake certain responsibilities that government institutions are not even aware of (Chigwata 2016). Their legitimacy, support, control and influence remain remarkable in the rural communities where they reside while they are facing threats. However, rural population still respect their traditional leaders, especially if they feel that their traditional leaders were appointed in accordance with traditional norms of succession.

The Government needs to approach traditional leadership and rebuild the confidence that was lost and negotiate terms and conditions for re-engagement. In order to resolve the trust issue that exists between local government and traditional leaders the engagement of a third party is recommended (Ncube 2019).

1.6. Traditional leaders lack knowledge about the processes and government development programmes

Traditional leaders are not in the municipal council just to monitor and watch how things are being done, but they are in the municipal council to submit their proposals, motions and ask questions pertaining to the rural community (Sekgala 2017). It must be considered that traditional leaders need to be informed and educated about the procedures of the municipal

council before they participate in it. Most of the time traditional leaders do not have knowledge about municipal procedures and regulations, and they have inadequate information on how to support and operate in municipal programmes and activities.

According to Mbandla (2018) traditional leaders in various areas have to be educated, accommodated and be transformed within the system in order to clearly understand the roles, responsibilities and objectives of the state and societies. Furthermore, traditional leaderships play a crucial role in their rural communities of which they need to be armed with information in order to perform their roles effectively (Zondi 2015).

The issue of empowerment and access has been identified as vitally important by academics and traditional leadership themselves (Sithole & Mbele 2015). However, care should be considered to not confuse education and training with implying a need for a civilising process on the part of the traditional leadership. Rural communities do not follow their traditional leadership as a form of an upgrade towards bureaucratically oriented politicians.

1.7. The interaction between traditional leader's and other organisational structures

1.7.1. Non-profit organisations

It is widely known that people working and living in rural areas are the ones who usually experience lower levels of employment, income, health care, access to infrastructure and education, and higher risk of poverty (Valentinov & Vacekova 2015). Non-profit organisations often come into areas to break the vicious cycles of marginalisation and exclusion in rural communities.

Representatives come from rural resident associations, school governing body, non-profit organisations, labour union, worker cooperatives, traditional leaders and municipal public administration to ensure the power and increased role of civil society actors in the provision of public services (Lindberg 2017). Singh (2017) believes that non-profit organisation are better qualified than public institutions to successfully implement government projects and

development programmes, and that their involvement during policy formulation is a fruitful addition to government development initiatives.

1.7.2. Religious structures in rural development

The church has a special role to play in the lives of people in various communities. The church maintains calendar rites, confirmation classes, baptisms, funerals and weddings (Zondi 2015). People in rural areas are more likely to attend church services than those in urban areas (Pesonen & Vesala 2006). Furthermore, many local municipalities, traditional leaders and rural congregations cooperate intensively in many different areas. The programmes that church congregations carry out with the rural society, non-profit organisations and traditional leaders include day care services, services for the elderly and social work.

Luthuli (2015) implied that religious norms that are central to the British monarch's controversy have no palpable bearing on South Africa's traditional leadership. He believed that religion is a concept that was shipped in during the colonialism period, and moreover it has failed to displace age-old customs and African traditional customs or even negatively impact these with great vigour. In addition, traditional leadership can become great religious leaders but there is no need for a link that directly flows from one concept to the next or that has a great influence caused by one sector on the other. However, Merwe & Thebe (2019) allege that challenges always arise when cultural activities are perceived to be contradictory to Christian principles or to the word of God. They were concerned when young Christians refused to participate in initiation rites and concerned that the tribe would ultimately perish and split.

1.8. Community participation emphasised in the South African legislation

The KwaZulu-Natal Traditional Leadership and Governance Act No. 5 of 2005 stipulates that the role of traditional leadership where the *Inkosi* (Chief) and Induna (Headman) sit in, is to cooperate and work together with local government in the realisation of rural community needs and encouraging community participation within rural communities. Likewise, Section 152 (e) of the Constitution of South Africa of 1996 stipulates that local government

is compelled to promote the involvement of communities and civil society in government matters to enhance service delivery. While Section 81 (1) of the Municipal Structures Act also provides that traditional leadership, should participate in the proceedings of the Council. Participation ensures that the democratic government is accountable and enables communities to be included in the planning and implementation of development projects provided in their respective local areas. Participation should be a social interaction that encourages and has a benefit for all people in the community rather than a few individuals (Chigwata 2016). Chapter 12, Section 212 of the Constitution of the Republic of South Africa (1996), states that national legislation may provide for a role for traditional leadership as an institution at the local level on matters affecting local municipalities (Ngema 2014).

Participation is very important as it encourages the State to involve local communities during planning and implementation of projects in their respective local areas. Mudzanani (2016) asserted that elected municipal officials must consult the traditional leadership or traditional institutions before making decisions on matters related with the needs of that community area. Moyo & Tichaawa (2017) described participation as the involvement of all local citizens and other stakeholders in the formation of policies and programmes that would come with change and development in their societies.

In the Limpopo province, one of municipalities established the Traditional Leaders Forum representing nine traditional institutions consisting of 10 traditional leaders, which meets with the mayor of the municipality. These meetings take place on a quarterly basis to discuss issues pertaining to community development and service delivery in areas under their authority (Ivanovic 2015). In some municipalities in the Limpopo Province, there is poor or lack of representation of traditional leaders in municipal councils (Sekgala 2017). Most of traditional leadership does not attend the meetings of municipal councils, despite being identified by the Member of the Executive Council (MEC) of Traditional and Cooperative Governance in Limpopo as official members who should participate and ensure attendance in the municipal councils of their areas of jurisdiction.

In KwaZulu-Natal, the Office of the Premier initiated a service delivery model called Operation Sukuma Sakhe- Ward War Rooms (OSS) which is based in all local municipal wards. Hlatshwayo & Worth (2016) confirmed that all national and provincial departments,

non-profit organisations and traditional institutions meet every month to discuss community issues and most importantly to provide feedback on community issues. These meetings enhance communication between government and community, more especially it improves community participation with people who are in rural areas. According to Nkosi (2016) traditional institutions are recognised to ensure cooperative governance with local government in all matters pertaining to the community.

1.9. Traditional leadership in other countries

The legal framework states that traditional leadership needs to promote democracy and contribute to the entrenchment of a democratic culture. This is an effective way in which traditional leaders in a democratic country can enhance their power and standing amongst the people (The White Paper on Traditional Leadership and Governance, 2003)

1.9.1. Traditional leadership in Zimbabwe

In Zimbabwe, the image of traditional leaders was dented, in part, by the colonial regime. Moreover, they faced rejection in the post-colonial era. They were also eliminated because of their support for the political administration and because the ruling political party wanted to maintain as much political and social control as possible over the people of the country, which is the same dilemma that the ANC found itself in during the post-Apartheid era in South Africa (Ncube 2017). Baloyi (2016) articulated that soon after independence, the state tried to dismantle the inherited legal dualism to create what was determined as a political united “non-tribal” nation. Traditional leaders were stripped of their political and judicial functions and made to remain explicitly as symbolic cultural figureheads.

This was reversed in year 1993, and currently the constitution of Zimbabwe provides for the Provincial and National Houses of Chiefs. The National Council of Chiefs is also entitled to nominate 10 of its members to be part of the 150 members of parliament. Furthermore, traditional leadership has a representation in rural district councils. In addition, traditional leadership also qualify to stand for election to parliament on party political tickets (Constitution of Zimbabwe, 2000).

Karanda (2016) found that the role of traditional leaders seems to be multifaceted and complex in all countries, more especially in Zimbabwe. Chigwata (2016) said, due to

movement of people from rural areas to urban areas, the role of traditional institutions in Zimbabwe is now mostly visible in rural areas particularly in rural local government. However, Baldwin & Raffler (2017) emphasised that traditional leaders and customary governance organisations remain important, especially in rural areas at the local level, in many low-income countries. Tshitangoni & Francis (2015) mentioned that the meetings that traditional leaders arranged were conducted using the vernacular languages, more especially Xitsonga and Tshivenda. In addition to that, community members were receiving first-hand information through accommodative communication avenues such as a steward.

Kurebwa (2020) found that most of the powers of traditional leadership in Zimbabwe were restored through the Traditional Leadership Act (1998) which replaced the Chiefs and Headmen Act (1982). The influence and role of traditional leaders have been under the constant re-shaping since the colonial period and mostly through legislative enactments.

1.9.2. Traditional leadership in Ghana

In Ghana, traditional leadership is expressed through religious leadership, lineage, headship and leadership in those extended families and chieftaincy in rural communities. However, chieftaincy exercises these powers in its institutionalised form (Buadi & Dzandza 2015).

Despite the fact that other authors and academics belong to two different schools of thought regarding the role of traditional leadership with one believing that traditional leaders should be acknowledged and accommodated in the democratic state systems, whilst others believe that such structures should be eradicated because they represent the Apartheid and colonial past, traditional leadership remains the key to engaging with rural communities (Ndlovu 2016).

1.9.3. Traditional leadership in Botswana

In Botswana, the role and duties of traditional leadership are central and local government is shrouded with daunting challenges and problems. Despite the fact that the Constitution of Botswana recognises the power, roles and statuses of traditional leadership, politicians and government officials play a more dominant role of over traditional leadership.

Therefore, under the constitutional dispensation of Botswana, traditional leadership has lost much of its colonial and pre-colonial authority due to increased legislative constitutionalism and bureaucratisation (Baloyi 2016).

Oageng et al. (2020) see the influence of traditional leadership in rural communities as positive and indeed they want it to increase. In addition, they prefer traditional leaders to stay out of politics. However, Tshoko (2014) suggested that traditional leadership should be equipped with skills and trained in various aspects to maintain their relevance and enable them to exercise their roles within their jurisdictions. Other academics in Botswana, Tshitangoni & Francis (2015), found that traditional leadership is being undermined by educated youth that make traditional leaders feel disrespected by use of aggressive political tactics towards them in relation to their authority. Brown et al. (2016) discovered that the power of traditional leaders in Botswana has been increasingly eroded. The Tribal Land Act of 1968 has moved the powers of land administration from traditional institutions to the Land Rights Board. Hence, the Land Rights Board are composed of people appointed by government.

The Chieftainship Act of 1987 was introduced in Botswana to regulate the institution of traditional leaders however, the act has been replaced by the Bogosi Act, 2008 (Republic of Botswana Act of 2008). This act acknowledges customary law and established norms, the role of village assemblies and enforces the procedures for the removal and recognition of traditional leadership by the responsible minister.

1.9.4. Traditional leadership in China

In China, Baldwin & Raffler (2017) found that the rendering of public goods is higher when the elected traditional leader is a member of the two largest lineage groups in the village, encouraging greater integration between traditional institutions and formal government institutions. Participation encourages and enables all stakeholders to contribute their own ideas and that allows for wise and quality decisions.

According to Han et al. (2019) traditional leadership overemphasises its influence and does not adequately recognise the surrounding environment on which the leadership depends and

the other stakeholders with which it interacts. Moreover, traditional leaderships increase corporate reputations and maintain the sustainable development of enterprises and community.

1.10. Aim of the study

The aim of this study is to explore the role of traditional leaders during the provision of service delivery within rural communities. This study also intends to recommend other methods that the South African Government can use to enhance collaboration between traditional institutions and government structures. Involving traditional leaders during decision-making can have a positive impact since traditional leaders live very close to the rural community (Ncube 2019).

1.11. Research objectives

1. To analyse the perception of traditional leaders towards government service delivery.
2. To identify the effects of involving traditional leaders in participating in community development activities.
3. To identify and understand the challenges faced by traditional leaders during provision of public service.

1.12. Research questions

1. What is the perception of traditional leaders towards public service delivery?
2. What is the significance of traditional leaders' participation in community development initiatives?
3. Which are the challenges traditional leaders faced by during the provision of public services?

1.13. Location of the study

This study was performed at the Nhlangwini Traditional Council situated near Highflats Township in the southern part of KwaZulu-Natal, in South Africa. The Nhlangwini Traditional Council is under the COGTA. Nhlangwini Traditional Council consists of the Chief, Members of the Council and headmen (*izinduna*).

1.14. Hierarchy of traditional leadership in KwaZulu-Natal province

The hierarchy of traditional leadership in KwaZulu-Natal helped the researcher to better understand the roles and powers of traditional leaders in their various positions, which served to also enhance the achievement of study objectives. The theories adopted in this study namely, the social system theory, the participative theory and the service delivery model need positive attention from traditional leaders in their various roles as established in the hierarchy. The implementation of the participative theory by the king, chief, council members and Headman would allow them to work together and also cooperate with other organisational structures such as, government officials, non-profit organisations and Community forums (Ngcobo 2016).

The KwaZulu-Natal hierarchical structure of traditional leadership consists of the reigning *Isilo* (King) of KwaZulu-Natal, *inkosi* (chief) the head of the traditional council, council members and *izinduna* (headman) the village heads (Makoba 2016). According to Hamusunse (2015) headmen, chiefs and kings have to ensure the security and welfare of their subjects. They have to make sure that the rural community has land to plough and graze for their livestock. The *isilo* of KwaZulu-Natal is the head of traditional leadership within the province and the State consult the king for any actions that will impact the people who live in areas where traditional leader rule. The chief (*inkosi*) is under guidance of the king and performs their duties under guidance of the king. *Izinduna* are the eyes and ears of the chief within communities and they are the ones who are closest with the people (Chigwata 2016).

1.14.1. *Isilo* (king) of KwaZulu-Natal tribe

The *isilo* is the monarch of the KwaZulu-Natal province, as recognised in section 17, or “king” as defined in section 1 of the Traditional Leadership and Governance Framework Act

41 of 2003 (Zungu 2016). Mbokazi (2015) found that *isilo*, the monarch of KwaZulu-Natal, get to this position through inheritance. Maseko (2015) described the role and duties of the *isilo* as:

- To promote provincial and national unity
- To promote the law and the constitution
- To meet once a year with South African traditional leadership
- To perform such ceremonial duties as required by the provincial government, including the opening of the provincial legislature
- To develop and support societies that are recognised as traditional societies and to officiate at the traditional installation ceremony of all *amakhosi* in addition to other customary responsibilities.

1.14.2. Inkosi (Chief)

The chief is a member of a chiefdom selected by people who are traditionally installed and is responsible as a ruler and a leader with spiritual and temporal functions. The chief's power is respected and recognised as a matter of traditional ethics and laws of the Chiefdom concerned (Nsaidzedze 2017). In traditional leadership the ultimate power is vested in the *inkos*, and then the chief appoints a team that will assist him/her in governance (Ncube 2017). Moreover, the Traditional Leaders Act assigns the main responsibility of the chief as being to supervise the headman and village heads when they ensure collection of levies, taxes, rates and charges payable to rural local authorities (Chigwata 2016). In addition to that, the chief gives instruction to all headmen and kraal heads to mobilise members of their societies to contribute a certain amount of grain to be sent to the paramount chief for ensuring its safety and protection in the grain reservoirs (Nkabane & Nzimakwe 2017). The aim of safekeeping these grain reserves were ideally in the sense that during drought seasons the paramount chief would share the stored grain amongst those in hunger and starvation. Mabunda (2017) also indicates that one of the responsibilities of a chief is to handle the disputes in the rural areas and to make sure that the wellbeing of the subjects under his control, amongst other things.

1.14.3. Council members

Council members play an important role during service delivery as they ensure community participation. Mudimeli (2018) defines the traditional council as the principal body that was established in terms of the Traditional Leadership and Governance Framework Act 41 of 2003. However, Chigwata (2016) describes council members as traditional representatives who play a huge role during election of headman who are tasked to implement the jurisdiction of the chief in their respective areas under his or her jurisdiction. About 40% of the council members are traditionally elected by the community to join the 60% that is appointed by the chief (Zamisa and Muteroko 2019). In addition, this structure is delegated to perform developmental functions. The appointed team are called council members. The Provincial Act, section 25 (3) empowers traditional councils to collect levies from any taxpayer who resides within the area of jurisdiction of a traditional council (Sithole & Mbele 2015).

1.14.4. *Izinduna* (Headmen)

Mbokazi (2015) discovered that *induna* is a traditional leader who exercises the authority within their area of jurisdiction and is under the authority of *inkosi* in accordance with customary law, and who is recognised as such in terms of section 27 of the KwaZulu-Natal Traditional Leadership and Governance Act, 2005 (Act No.5 of 2005). *Izinduna* are the eyes of the chief. Headman and village heads also conserve the environment and natural resources (Chigwata 2016). *Izinduna* are the closest leaders to the people in rural areas and they easily interact with the citizen.

Sithole & Mbele (2015) state that one of the duties of *induna* is to monitor and regulate the gatherings of people in their area of jurisdiction, which can also include funerals or cultural ceremonies. Citizens in a specific area clearly understand why one does not tolerate the noise from a tavern but tolerates the noise from *umlindelolo* (a night before funeral). Any issues relating to these occasions are reported to *induna* so that he/she will deal with them using the communal value system. Moreover, in some areas it could be disrespectful to work in your garden or yard before the funeral has taken place and *induna* is there to oversee all those issues and report to the *inkosi*.

1.15. Significance of the study

This study is significant as explores the role of traditional leaders under the Nhlangwini Traditional Council during the provision of public services. The findings of the study will also reveal the importance of having chiefs, members of the council and headmen in rural communities, as they ensure communication and connection between government and the rural community. This study will also unpack how important it is to involve traditional leaders during service delivery since they live very close with community at grass root levels (Ncube 2019).

This study will ensure that the importance of traditional leaders is tabled to senior government management to get more knowledge and information about their role during public service delivery. The intention of this study is to develop recommendations regarding the necessity of traditional leadership and provide senior government officials with knowledge that will assist in the acceleration of services to the, particularly in rural communities.

1.16. Structure of dissertation / chapters

Chapter 1 presents the introduction and background of the study including the objectives and research questions.

Chapter 2 provides a literature review and theoretical framework about role of traditional leaders and the relationship between traditional leaders and other state organs.

Chapter 3 presents the research design, methodology, sampling procedure, data collection, and data analysis and explains validity, reliability, and ethics.

Chapter 4 presents data collected and analysed using qualitative analysis and discussion of results.

Chapter 5 will provide the overall summary of the study, conclusions, and recommendations.

1.17. Chapter summary

This chapter has revealed that traditional leaders played a big role during Apartheid times however, traditional leaders are now less recognised by the state. More powers are being entrusted to politicians while the people in rural areas get services through traditional leaders. Not consulting traditional leaders mostly affects the people who need priority services, especially people who live in rural areas under the traditional leadership. The aim of this study is to explore the role of traditional leaders as their roles during service delivery are not clear, in so doing, the research objectives will be achieved. The researcher has unpacked the hierarchical structure of traditional leadership in KwaZulu-Natal to clarify the traditional leadership protocols that need to be followed. In the following chapter, the researcher reviews the literature of other authors in the world around this subject and provides the theoretical framework for this study.

CHAPTER TWO

2. Literature review and theoretical framework

2.1. Introduction

The role of traditional leadership in South Africa was debated between 1993 until 1996 when the South African government recognised traditional leaders in Chapter 12, Section 211 and 212 of the Constitution. Tieleman & Uitermark (2019) described traditional leaders as leaders who ensure that people's lives are safe and protected in rural areas. Traditional leadership institutions should be open and transparent to the government, especially local government in order to consult when planning to provide a development in rural areas. Traditional leaders live very close to their communities which allows them to better understand the challenges the rural communities face daily. Most rural communities have poor infrastructure such as, not having proper roads, houses, toilets and access to running water. Consulting traditional leaders before bringing the public service to the community will assist in ensuring that the most appropriate and urgent needed services are provided first.

Traditional leaders have been facing challenges since 1990 that include, lack of community participation, land management issues, and unclear roles and responsibilities. The powers of traditional leaders remained unclarified as well by the successive government which only gives recognition to traditional leadership institution. However, in the Nhangwini tribe traditional leaders are still entrusted with land allocation as it is stipulated in the Communal Land Rights Act, 11 of 2004. Whenever, government wants to bring a development that will require traditional leadership land they must get approval from traditional leaders first before the project commences. This means, there must be a good relationship between traditional leaders, government structures and other organisations. Traditional leaders must be included in development plans, but they still need to be equipped with the processes and procedures of the projects, as they have not been involved in these activities in the past. It must be taken into consideration that the traditional leadership needs to be informed and educated about the procedures of the council before they can participate in council affairs (Sekgala 2017).

As much as traditional leaders might be the saviours of people who live under their leadership, non-profit organisations and churches also play a huge role in ensuring that poor people have shelter and food during the absence of government. Singh (2017) believed that non-profit organisations are better qualified than public institutions at successfully implementing government projects and development programmes, and that their involvement during policy formulation was a fruitful addition to government development initiatives. Moreover, it is important to involve communities whenever government is planning to bring any kind of public service to the people who are living in rural areas, and to any community at large. Section 152 (e) of the Constitution of South Africa of 1996 stipulates that local government is compelled to promote the involvement of communities and civil society in government matters – to enhance service delivery.

This study yields a variety of literature in the form of journal articles, newspapers, books, academic theses and dissertations, legal documents, reports and *imbizo* findings. To ensure that the study is focused and relevant the researcher undertook a thorough review of literature on traditional leadership from international, national, and local studies. The review of literature in this study informs the position of traditional leadership in the Nhangwini Traditional Council, in KwaZulu-Natal Province and South Africa at large.

There is still a need of clarity of roles and responsibilities in rural community development. The current government must undertake a review of traditional leadership sections in the South African Constitution to reveal a clear indication of the roles of traditional leaders during the provision of rural development for the benefit of rural communities and South Africa at large. It remains clear that the traditional leadership is the closest sphere to the people who live in rural areas (Chigwata 2016).

2.2. Conceptualising Traditional leadership

Traditional leaders are the indigenous leaders who administer a traditional community on a daily basis including service delivery (Nkosi 2016). Leadership itself is the ability of an individual to motivate, influence and ensure that others work hard toward the success and effectiveness of the institution of which they are members (O’Neal, et al. 2016). Therefore,

traditional leaders who exhibit empathy, inspiration, vision, and confidence are said to be efficient and effective leaders. Traditional leaders have been central political actors not only in precolonial times but also in modern Africa (Holzinger et al. 2016). Hamusunse (2015) discussed traditional leadership, according to customary law, as an institution governing a tribe and is a system which has developed over many hundreds of years, particularly in Africa.

Traditional leaders are still important and relevant to the development of rural areas in South Africa (Koenane 2017). The traditional leadership institution is where the first point of contact between people and state institutions occurs (Tshitangoni & Francis 2015). This means traditional leadership is the closest sphere of government to the community. Tieleman & Uitermark (2019) also describe traditional leaders as the mediators and embodiments of the tribe, functioning as syncretic linchpins between the modern and the traditional.

2.3. Traditional leader's engagement with community

Zondi (2015) stated that the primary function of the traditional leaders is to regulate the relationships and social behaviour of the specific rural community. Chiefs and headmen in the rural areas live and stay in the villages and are the best first point contact for prompt recovery and response in unfortunate situations (Zamisa & Mutereko 2019). In addition, they serve as the best communication channel between these communities and other stakeholders within the communities that are expected to participate in community initiatives.

Chigwata (2016) mentioned that traditional institutions normally arrange *imbizos* in order to communicate with the community - home language are normally used in *imbizos*. Tewari (2015) refers to *imbizos* as gathering convened by traditional leadership. It is normally convened when there is a matter to be debated or when a traditional leader wants to pass on a message to people under their jurisdiction or addressing problems in the community. Leonard (2019) further states that at the *imbizos*, members of the communities' raise concerns about the lack of consultation, transparency and empty promises made by politicians.

2.4. Impact of traditional leaders in the delivery of public service

There is not much stipulated in the Constitution about how traditional leaders fit in the realisation of development programmes in the local government sphere. The Traditional Leadership and Governance Framework Act of 2003 tries to fill this gap. Section 5(1) compels both national and provincial government to promote partnership between municipalities and traditional councils. Section 20 (1) gives traditional authorities the power to promote socio-economic development, amongst others. By implication, traditional institutions can be regarded as the fourth sphere of government at the municipal level. In addition, this act implicitly locates the sphere of customary law entirely within the domain of societies governed by traditional leaders (White 2015).

Ivanic (2015) found that traditional leaders are expected to perform their duties, such as, land use, land tenure, and ensuring the well-being of society, customs, agriculture and conflict resolutions. Apart from the above-mentioned duties, they are also assigned critical roles to assist the State during the implementation of rural development strategies and delivery of public services in rural areas (Hlela 2017). However, the main aim of the structure of traditional leaders is to promote and contribute to development, service delivery, nation building, stability, community peace and social cohesion (Zungu 2016). In addition, traditional institutions are also tasked to ensure preservation of culture and tradition, and moral regeneration.

On the other hand, Tshitangoni & Francis (2015) argued that areas of conflict concern many issues between traditional leaders and elected leaders. These issues can be related to identifying which institution has the right of: arranging community meetings, consulting people at local government level, overseeing development budget, ensuring that required development takes place in time.

The roles and functions of traditional leadership in democratic South Africa have been reduced to advisory and ceremonial responsibility to government of this country (Ngcobo 2016). However, Koenane (2017) indicated that the role of traditional leadership has been a dispute in the democratic South Africa. Most of studies have proved that traditional leaders play a crucial role in rural development (Tshitangoni & Francis 2015; Mahole 2017; Kadt &

Larreguy 2016). The roles and responsibilities of traditional leaders is confronted by legislative limits, limited resources and the lack of a cooperative relationship with local municipalities, which all prove to be ineffective for community development (Ngcobo 2016).

2.5. Powers of traditional leaders

The powers of traditional leaders differ from place to place in the contemporary world (Baldwin & Raffler 2017). Other countries have successfully displaced traditional forms of governance, replacing customary leaders with an elected political party or appointed bureaucrats; some have not made any changes. Buthelezi & Yeni (2016) asserted that the responsibilities and powers of traditional leaders have remained unclarified by successive governments, with the Constitution of 1996 only giving recognition to the traditional leadership institutions. Moreover, both policy documents and the Constitution of the Republic of South Africa are unclear about the roles that traditional leaders should play in their jurisdiction (Koenane 2017). Therefore, it is not easy to say how much power traditional leaders have in their communities, especially as the de facto power of traditional leaders often does not correspond closely with their de jure power under official government laws.

Despite the manipulation and abuse of power of traditional leadership by the Apartheid regime, traditional leaders as a form of governance predate and have persisted over Western governance practices in Southern Africa (Sithole & Mbele 2015). Traditional leadership has never disappeared and was not invented by Apartheid regime. It has been manipulated and abused repeatedly and the extent of its abuse needs proper consideration and careful analysis.

Zungu (2016) suggested that the separation of powers within traditional institutions will enable their work to flow and confusion around them to be reduced. There has been a push by the state to initiate regulatory frameworks that strengthen the powers of traditional leadership at the expense of customary law (Leonard 2019).

2.6. The relationship between traditional leader's and elected government officials

Municipalities in rural areas operate from local land - the land in rural areas is under the control and authority of traditional leaders. Cele (2015) emphasised that good relations between traditional leadership and municipalities is then of crucial importance. Sekgala (2017) found that local municipalities have powers over municipal planning of land, local tourism and municipal health services, but it is still not clear what that indicates for the relationship between traditional leaders and local municipalities. Further confusion is caused by the fact that the municipal ward boundaries are not aligned to those of the traditional authorities' jurisdictions, affecting rural resident's ability to access certain services (Hot & Yi 2015). Ward Councillors and traditional leaders are the community-based tool that is used to ensure a speedy and effectively service delivery (Vezi 2017). During consultations with traditional leaders and their communities, local government and other stakeholders, a number of suggestions have been made regarding a suitable service delivery model for rural local government. In some areas there is a conflict between councillors and traditional leaders, whilst in other areas there is adequate cooperation amongst them in the interest of bringing development to their communities (Beall et al. 2005). However, there is still an overall lack of collaboration between traditional institutions and government institutions.

Other academics such as, Ngema (2014) and Mershon (2017) disclosed that some municipality elected employees do not work together with traditional leaders in order to promote local development. However, Section 29(1) of the Municipal Systems Act 2 of 2000 states that, the local community must be consulted on its development needs and priorities. The local community must participate in the drafting of the integrated development plan (IDP).

Tshitangoni & Francis (2015) indicated that The Municipal Systems Act 2 of 2000 entrusted elected leaders with the responsibility of meeting community members quarterly to give updates on the progress of the implementation of development programs and projects. It is a norm to meet with rural community or access rural community areas under *amakhosi* you must be granted permission through negotiations with the traditional leadership structures (Bhengu & Mbokazi 2015).

On the other hand, Zondi (2015) mentioned that traditional leaders play a huge role in promoting the local development in rural areas. In order to create jobs and improve service delivery to the rural communities, it can be more productive to work closely with the traditional leaders rather than the elected municipal officials (Aardenburg 2017). In addition, traditional leadership is acknowledged and recognised through the Traditional leadership and Governance Framework Act 41 of 2003. Although, gaps still exist, some efforts have been made to overcome this deficit by COGTA, which provides guidelines on how local municipalities should cooperate with traditional leadership as instructed by Section 81 of the Local Government Municipal Structures Act 117 of 1998.

Bhengu & Mbokazi (2015) state that a very strange phenomenon has developed, whereby the two structures of traditional leadership and local government do not relate to each other, although they are rendering services to the same rural communities. State structures are not willing to work with traditional leadership structures, instead evidence has revealed that government structures feel volatile and threatened by the traditional leadership structures (Ngema 2014).

Zondi (2015) acknowledges that traditional leaders work very hard in promoting local municipalities and ensuring democracy at the local level, especially in rural areas. Traditional leadership play a crucial role in facilitating local democracy and cooperation between district municipality and traditional institutions. Although there are still existing gaps within the operations of traditional governance, COGTA has made a concerted effort to establish some guidelines which relate to how municipalities engage with traditional leadership on matters pertaining to the rural community, such as provisions made by Section 81 of the Local Government Municipal Structures Act 117 of 1998.

Ngwane (2017) and Luthuli (2015) further found that local municipalities face the challenge of ensuring that they cooperate with traditional leadership and in some instances, traditional leaderships resist to working together with the municipality. Some traditional leaders were reportedly uncooperative, and this forms a barrier between local government and the rural community (Chigwata 2016). Furthermore, Hlela (2017) asserted that traditional leaders sometimes even prevent local government officials from having meetings with the community. However, municipalities insist on ensuring that traditional leadership have seats

in community participation structures, such as meetings with traditional leaders on a quarterly basis to discuss community matters and also engagement with ward committees.

2.7. Public service delivered by traditional leader's vis-à-vis local municipalities

Aardenburg (2017) argues that public service provision by local municipalities is poor in most rural areas when compared with services rendered by chiefs and headmen, which is visible and extremely effective in rural communities. In Canada studies indicated that traditional leaders did not need to be in competition with local municipality leaders, but they could work together to improve the service delivery in the areas where the traditional leaders were in control (Baloyi 2016). There are very few filed instances of traditional leaders competing with government to render local public goods and services in South Africa (Buthelezi & Yeni 2016). Similarly, Baldwin & Raffler (2017) stated that competition between the State and traditional leaders to provide public services turns out to be relatively rare in the contemporary period. There are very few cases where traditional leadership competes with government sector to render local services. For example, traditional leadership do not typically engage in providing health services or running public schools in parallel to the state's efforts.

On the other hand, Sekgala (2017) noted that when the ruling government fails to deliver the service to the rural area, traditional council structures often ensure that they fill the vacuum created and that the rural community get the services directly from the traditional institutions. Tieleman & Uitermark (2019) found that deficits in government in the rural areas allows traditional leaders to take over the role and become power brokers. Furthermore, African communities trust their traditional leadership more than their appointed and elected local government officials (Nsaidzedze 2017). In addition, the performance approval levels for traditional leaders are higher than for representatives of the democratic government.

2.8. Traditional leader's role in rural community land

In the Nhlanguwini community, KwaZulu-Natal, there is still a strong sense of faith in the traditional leadership that exists (Dlamini 2017). The Communal Land Rights Act, 11 of 2004 is there to provide legal security of tenure by transferring communal land to the most deserving citizens in compliance with section 25(6) of the Constitution of the Republic of South Africa. The legislative frameworks on land reform in South Africa do not support tribal settlement communities in terms of their development needs. Ngubane (2019) also asserted that the role of traditional leadership involves land administration, safety and security and health and welfare, disaster management and the management of natural resources.

In some cases, decisions about allocating land are made by the family concerned; at other times neighbours may be included during decision-making (Yeni 2019). There are also instances where the headman and chief play an important role during decision-making about land after consulting the relevant families or individuals. In situations where the headmen and chief make decisions about land, it is never their decision alone, the family concern should be involved or consulted.

However, Mtshali (2016) found that traditional leaders only have decision-making power on communally owned land. In addition, there is a lack of acceptance and understanding from traditional leaders about the role of local municipalities on their land. The Ingonyama Trust Board was established in 1994 by the KwaZulu Government and its mandate is to hold community land for the material welfare, social wellbeing and benefit of members of the tribe and society living on the land (Leonard 2019). Moreover, the Ingonyama Trust Board organises the imbizos that bring together government department, traditional leaders, local government, other stakeholders and affected communities.

2.9. Social systems theory, participative theory and the service delivery model

This study has adopted the following theories and model namely, the social systems theory, participative theory, and service delivery model as an imperative framework to guide the study. Employing the above-mentioned theories and model assisted the researcher in understanding the issues surrounding traditional leadership in the Nhangwini area and in South Africa at large.

2.9.1. Social systems theory

Since the main aim of this research study was to get an insight and more knowledge on how traditional leaders enhance service delivery in the rural community of Nhangwini, the researcher deemed it important to use the social systems theory. Eder et al. (2015) define the social systems theory as a set of interrelated units that are engaged during problem solving to accomplish one goal. However, Matei & Antonie (2015) refer to social systems theory as societies, political parties and public services which all need to progress and therefore all need to be innovated as well.

The study uses the social systems theory to frame an analysis of the roles of traditional leaders and examine the relationship between government structures, other organisations and traditional institutions (Mbokazi 2015). Traditional authority is not clearly definable in the present dispensation (Maseko 2015), social system theory is deemed fruitful and essential to analyse and examine traditional leadership powers.

Social system consists of two components, the cultural structure and social structure. The cultural structure focuses on an organised set of normative values governing behaviour which is common to the members of a community. Then, the social structure refers to the organised set of relationships in which community members or a group of people are implicated (Blackwell 2016). This means, traditional leadership can rely more so on cultural activities. There is an assumption that a good relationship between community, and traditional leaders and other structures will lead to quality decision-making and improved service delivery to people in rural areas.

Domininici & Roblek (2016) discuss the social systems theory as an external environment factor which has an impact in the institutions and is based on a complexity-sustainability. The sustainability development of the institution, and the whole community, is associated with its increasing complexity. Valentinov (2015) further summarised the sustainability implications of the social systems theory which posits that the complexity reduction function of social systems causes traditional leaders to develop insensitivity to those environmental conditions on which they critically depend on, thereby worsening the survival prospects of the community. In order to respond or recommend on the needs of people living under traditional leadership, the social systems theory should be adopted to clarify social issues as sometimes they are barriers in public service delivery.

Fuchs (2017) describes sustainability as a basic survival capacity, especially for people in disadvantaged areas, such as rural areas. It means an institutional, political, economic, social, technological, environmental and cultural design of community that satisfies basic human needs for all and allows future generations to survive longer. Traditional leaders have to take into consideration all these environmental factors whenever exercising their powers or responsibilities within their areas of jurisdictions. In so doing, the study will successfully achieve its objectives through the social systems theory framework.

Vitasurya and Sari (2019) believe that the change of traditional community to modern community was caused by modernisation. This leads to a change of needs, lifestyle, social behaviour, and family growth, which in turn changes the identity of the traditional community. Ventres et al. (2017) acknowledges that rural communities are involved in either the sustenance of the social systems that may result in dis-establishment of these systems or adverse health outcomes through actions that disassemble and denounce the ideologies, attitudes, beliefs and practices underlying them. Furthermore, there are alternative social structures which exist where every individual can play their part in supporting and creating structures that seek to promote healthy lifestyles.

Social systems theory refers to the standards and values of conduct arising from diverse sources of influence which make it difficult for traditional leaders to exercise their duties within their area of jurisdiction. Therefore, social systems theory alone is not enough to describe why there is often variation in standards and values, even within the same tribe.

This variation normally comes up when institutional prescriptions for the younger generation of the society must be implemented by the leaders within the society who are generally older (Bandura 2014).

2.9.2. Participative theory

The importance of participative traditional leadership at the local government level stems from a recognition that involving citizens in governing processes makes local authorities accountable to community for development and services in their area of jurisdiction (Kugonza & Mukobi 2015). An ideal leader is one who takes the input of others into consideration (Amanchukwu et al. 2015). The participative theory is suitable in this research work since it is helping the researcher to understand how the traditional leadership cooperates with municipalities and other stakeholders in the local sphere, and it also acts as a possible promoter of cooperative governance (Ngubane 2015). There is a trend that seeks to limit traditional leaders' roles to traditional matters and nothing more. However, this theory will enable the researcher to understand and analyse the limitations of traditional leaders, and how they can possibly renegotiate this role by becoming promoters of good cooperative governance and rendering of government services in their communities.

Participative leadership encourages group members to contribute their ideas and participate during decision-making and ensures that group members feel committed and relevant during the process. However, Pollermann et al. (2014) found that there are two factors that weaken the possibility of community participation namely, top-down influence from central government institutions and local political power coalitions. Another problem could be the rural population losing interest in participation due to restrictions in funding conditions.

Babajanian (2015) asserted that community participation can contribute to empowerment on two levels; in relation to specific services, programs and initiatives; and community empowerment in general, outside the scope of specific projects or initiatives. In order to respond to the needs of the rural population, this research recommends the adoption of participative theory (Dlodlo & Kalezhi 2015).

Ngema (2014) and Mershon (2017) disclosed that some municipality elected employees do not want to work together with traditional leaders to discuss community matters in order to

promote local development. Any development project that requires land in rural areas must get approval from traditional authorities first before implementation. Case studies suggest that traditional leaders that experience legitimacy and loyalty from their communities are often more successful Tshitangoni & Francis (2015); Baldwin & Raffler (2017); Chigwata (2016)). In light of the above, it will be more significant for government structures to involve traditional leaders to participate in community development projects pertaining to the rural community's needs. This study intends to use the participative theory to better understand and be knowledgeable about the phenomena and establish recommendations that will assist in inculcating the role played by traditional leaders in rural areas during provision of public services. As a result, traditional leaders get more motivated to do their work when they have a clear understanding of the powers they must adhere to in building a better community, especially in rural areas (Sekgala 2017).

Oedl-Wieser et al. (2017) found a gap between the participation of rural populations and the national political traditions according to the principles of leadership such as, bottom-up approaches, co-operation and public-private partnerships, need time to be bridged. Principles of leadership:

- ***Bottom-up approach***

Navarro et al. (2015) imply that the leader in local community initiatives is based on the principles of neo-endogenous development and endogenous development, the most important part of which are, public-private partnership, participation in decision making, the bottom-up approach, networks and inter-territorial cooperation, integrated rural development, the proper use of local resources and all assets, economic diversification and promotion of innovation.

Scholars such as Straka & Tuzova (2016) have acknowledged that the bottom-up approach is important as relevant information goes to local actors who are considered as the key informants in rural development process. Furthermore, local actors have a clear vision and know very well the areas that need to be developed.

- ***Co-operation***

Ogbeide (2015) emphasised that good cooperative support in rural communities aids in generating income, tax revenues and jobs creation. However, South African government, should train and equip the rural communities with information rural on the benefits and purpose of a co-operative community as a driver of the socio-economic development of rural areas, emphasising the need for synergy and the economic efficiency gains to be derived from co-operative endeavours. In addition, the state and other organisations should encourage the concept of cooperation and partnership in rural communities and provide access to technical resources.

- ***Public-private partnership***

According to Andrews & Entwistle (2015) the utilisation of public-private partnership has the potential to render high-quality public service. Nonetheless, there is a disadvantage in including the private sector in these partnerships during decision-making and policymaking as it could yield conflict between the stakeholders. In addition, private sector involvement may also result in declining service quality, staff reduction and increasing inequity in the delivery of public service to the citizens.

2.9.3. Service delivery model

Dattilo (2015) mentioned that service delivery model is applied across the population being served or in any kind of the environment where services are delivered. However, in Kenya, Bebe et al. (2016) asserted that public services delivery are undergoing a paradigm shift with the state advising and suggesting private sector and traditional leaders to participate with each other to sustain demand and improvement of service delivery. The service delivery model was also introduced in Kwa-Zulu Natal province which emphasises an integrated development approach to handle development issues and challenges in rural areas. In addition, this model is also aligned with IDP as the comprehensive plan to address the socio-economic needs of the communities (Tshishonga 2016). Therefore, this study is deemed to be fruitful to adopt the service delivery model to help during the investigation of the relationship that is between democratically elected councillors, local government officials and traditional leaders in service delivery to the community of the Nhlanguwini tribe. The employed service delivery model consists of six constructs: consultation, service delivery discussions, implementation, monitoring, performance management and evaluation (Vezi

2016). However, only two will be used to research in this study namely, consultation and service delivery discussion as they are the most relevant in addressing the study objectives.

- ***Consultation***

Mudzanani (2016) emphasised that elected municipal officials must consult the traditional leadership or traditional institutions and community before making decisions on matters related with the needs of that community area. Rennie & Billing (2015) indicated that a particularly important aspect of sustainable development of rural communities is the growing populations in rural areas. In addition, the capacity building process of community consultation together with ownership of land in its management has resulted in growth and yield encouragement in the sense of local empowerment, together with re-building confidence, job creation and other social improvements in rural areas.

Ngwane (2017) further found that local municipalities face a huge challenge of ensuring that they consult traditional leadership and in some instances traditional leadership resist to working together with municipality. Some of traditional leaders were reportedly non-cooperative and this forms a barrier between local government and rural community (Chigwata 2016). Hlela (2017) asserted that traditional leaders sometimes even prevent local government officials from meeting with the community. However, municipalities insist on ensuring that traditional leadership are consulted and invited to have seats in community participation structures, such as meetings with traditional leaders on a quarterly basis to discuss community matters and also engagement with ward committees.

- ***Service delivery discussion***

The importance for a participative State at local government level stems from a recognition that involving citizens in governing processes makes local authorities accountable to the community for development and services in their area of jurisdiction (Kugonza & Mukobi 2015). Other case studies, such as, Ngema (2014) and Mershon (2017) disclosed that some of municipality elected employees do not work together with traditional leaders to discuss community matters in order to promote local development. In order to respond to the needs of the rural population, this research recommends the adoption of service delivery model (Dlodlo & Kalezhi 2015).

2.9.4. Nexus between the two theories and service delivery model: Towards service delivery

Social system theory, participative theory and service delivery model are correlated to one another. A well implemented nexus has the potential to improve integrated planning, reduce the potential of negative surprises and promote good governance (Liu 2018). The social systems theory ensures that traditional leaders better understand their environment that makes it easier to cooperate with other organisational structures such as, councillors, community committees and non-profit organisations, to mention a few. Moreover, the participative theory refers to a participative leadership that unites and ensures the strong connection between a community and its leaders in order to make wise decisions especially on matters that impact the needs of people who lives in rural communities. The service delivery model ensures the above-mentioned services are rendered effectively and efficiently to rural communities.

The interrelation of these theories and model is multifaceted and is a powerful tool by which the researcher can use to achieve specific outcome (Monteith 2017). In order to ensure the proper implementation of the social system theory, participative theory and service delivery model as a combination of methods, it is required to address the high demand and expectations from different stakeholders and actors (Oedl-Wieser et al. 2017).

2.10. The legal framework regulating traditional leadership in South Africa

The legislative framework for traditional leadership and their role during public service delivery is still developing. This is evident from the on-going discourses and debates across the public sector and academia, which show that most people believe that traditional authority structures have not been fully institutionalised legally or constitutionally. This section of the chapter therefore covers the statutory framework for traditional leaders in relation to their roles during provision of public service to rural communities.

2.10.1. The Bantu Authority Act 68 of 1951

During the Apartheid era, the Bantu Authority Act rendered traditional leaders a part of the state's bureaucratic machinery. The main aim of this act was to ensure that traditional leaders became crucial agents in the state strategy of extending control over Africans in the countryside (Ndzedze 2018). However, chiefs have done more and serve as a comprehensive prescription on how they can be integrated into the western model of liberal democracy.

2.10.2. The National House of Traditional Leaders Bill (1997)

The main purpose of the Bill of National House of Traditional Leaders (NHTL) (2008) is to repeal the NHTL Act, 1997 (Act 10 of 1997) and replace it with a new act (Kgobe & Makalela 2018). The bill fully overhauls the current act and amendments to it and replaces it with a new law which is fully in line with the Constitution and White Paper on Traditional Leadership and Governance of 2003. It is laid down that the House should be composed of three representatives from each province, and the representatives must be senior traditional leaders.

2.10.3. Constitution of Republic of South Africa Of 1996

Chapter 12, Section 212 of the Constitution of the Republic of South Africa (1996) states that national legislation may provide for a role for traditional leadership as an institution at local level on matters affecting local communities (Ngema 2014). In addition, to dealing with matters relating to traditional leadership, the role of traditional leaders, customary law and the customs of communities observing a system of customary law.

National or provincial legislation may provide for the establishment of houses of traditional leaders; and national legislation may establish a council of traditional leaders. There are four traditional leadership houses in four different provinces; namely, KwaZulu-Natal, Limpopo, Eastern Cape and North West Province (Ngema 2014).

There is legislation which supports the recognition of traditional leadership by the new democratic government of South Africa, which outlines the responsibilities and roles of traditional leaders. The above-mentioned provinces have orientation manuals for members of traditional institutions. The manuals were drafted to addresses Chapter 12, sections 211 and 212 of the Constitution of the Republic of South Africa, Traditional Leadership and Governance Framework Act No. 41 of 2003 and Regulations, The White Paper on Traditional

Leadership and Governance of 2003, the Traditional Leadership and Governance Framework Amendment Act of 2009, the Communal Land Right Act No. 11 of 2004, the Traditional Leadership and Governance Act of 2004, the Regulations for Establishment of Traditional Councils and the Municipal Systems Act of 2000.

2.10.4. The Municipal Structure Act 1998

The Municipal Structure Act in 1998 consolidated the roles of all local institutions. Amodio & Chiovelli (2016) state that local municipalities are responsible for the provision of public services such as, water, electricity and collection of taxes, but are also expected to cooperate with traditional leaders. The roles listed in the act were intended to ensure that elected local institutions cooperate with the traditional leaders in all matters pertaining to rural community issues.

2.10.5. The Municipal Systems Act No. 32 of 2000

Tshitangoni & Francis (2015) indicated that The Municipal Systems Act of 2000 entrusts elected leaders with the responsibility of meeting community members quarterly to give updates on the progress of the implementation of development programs and projects. It is the norm to meet with rural community or access rural community areas under Amakhosi (Chiefs) you must be granted permission through negotiations with the traditional leadership structures (Bhengu & Mbokazi 2015).

2.10.6. The White Paper on Traditional Leadership and Governance Of 2003

The relationship between traditional leadership and elected rural local government receives further clarification in the White Paper. A number of suggestions have been made regarding a suitable model for rural local government during consultations with traditional leaders and their communities, local government and other stakeholders. Moreover, traditional leadership have responsibility for a number of functions at a local level:

- Consulting with traditional communities through imbizo.
- Assisting members of the community in their dealings with the State.
- Convening meetings to consult with communities on needs and priorities and providing information.

- Being the spokespersons generally of their communities
- Being symbol of unity in the community
- Promote socio-economic development
- Promote service delivery
- Contribute to nation building
- Promote and preserve the culture and tradition of communities
- Promote the preservation of the moral fibre and regeneration of society

The roles and functions of traditional leaders are specified in the White Paper on Traditional Leadership and Governance Act, of 2003 in achieving national development objectives related to South African State plans (Ivanovic 2015). The above-mentioned legal framework confirms that traditional leaders are given duties of enhancing public service delivery effectively and efficiently as they are located in rural community areas with their subjects (Kgobe & Makalela 2018).

2.10.7. Traditional Leadership and Governance Framework Act 41 of 2003

Very little is stipulated in the Constitution about how traditional leaders fit in realisation of developmental programmes in local government sphere. The Traditional Leadership and Governance Framework Act of 2003 fills this gap. Section 5(1) of the act compels both national and provincial government to promote partnership between Municipalities and Traditional Councils. Section 20 (1) gives Traditional authorities the power to promote socio-economic development, amongst others. By implication, traditional institutions can be regarded as the fourth sphere of government at municipal level. In addition, this act implicitly places the sphere of customary law entirely within the domain of societies governed by traditional leaders (White 2015).

2.10.8. Communal Land Right Act No. 11 Of 2004

The Communal Land Rights Act, 11 of 2004 is aimed at providing legal security of tenure by transferring communal land to the most deserving citizens in compliance with section 25(6) of the Constitution of the Republic of South Africa (Mamabolo & Tsheola 2017). The legislative frameworks on land reform in South Africa do not invoke support of tribal settlement communities in terms of their development needs.

2.11. Chapter Summary

The study adopted the social system theory, participative theory as well as, service delivery model as a theoretical framework which deemed fruitful for this study to respond to the research questions and to ensure achievement of study objectives. According to Maseko (2015) the social systems theory unpacks all external environmental factor that are threatening to traditional leaders when executing their roles in their areas of jurisdiction. The participation between society, traditional leaders and other structures yields quality decision-making and successful development projects (Mbokazi 2015). Good leadership is seemingly vital especially in rural areas where there is poor engagement between community and leadership, moreover, the participative theory will guide the researcher on how the traditional leaders should ensure community engagement. Furthermore, the service delivery model was employed in this study to ensure that traditional leaders are invited during the IDP so that they can raise issues and challenges that are affecting rural communities (Tshishonga 2016). The following chapter will describe the research methodology.

CHAPTER THREE

3.1. 3. RESEARCH METHODOLOGY Introduction

This section outlines the methods used to achieve the research purpose and the manner in which the research was conducted. The main purpose of the research methodology in this study is to unpack the role and benefits of traditional leaders in rural community. The nature of this research is qualitative. This type of method is deemed to be the best when in a quest to get people's perception towards a particular phenomenon or event from interviews (Dlamini 2017). This chapter will also include the data collection method and instrument, data analysis, target population and sampling strategy and procedure and ethical considerations.

3.2. Research methodology

Meyer (2013) described research methodology as a scientific and systematic way to solve research problems. There are three types of research methodology namely, quantitative methodology, qualitative methodology and mixed methods. Qualitative methodology takes the form of descriptions based on language or images, whilst quantitative methodology takes the form of numbers and mixed method combines both qualitative and quantitative methodology.

Welman et al. (2005) believes that qualitative field studies can be used successfully in the description of organisations, and that quantitative methods may be more useful in hypothesis-testing research. Qualitative field studies, in turn, may lend themselves more aptly to studying cases that do not fit into particular theories (Welman et al. 2005). This study has adopted qualitative methodology.

3.3. Research design

This study follows a qualitative research approach. The qualitative research methodology is suitable for this study as the researcher was required to get extensive and in-depth views about the roles of traditional leaders in the provision of service delivery for the rural community under the Nhlangwini Traditional Council. Qualitative field studies can be used

successfully in the description of organisations (Welman et al. 2005). The study seeks to create a relevant statement, one that can describe the situation in concern or explain the causal relationship of interest (Creswell 2017). In addition, the researcher has adopted a qualitative research methodology since the study collected data through interviewing participants face-to-face, aspects such as the body language and reactions of the participants was also observed. A case study design was used, this enabled the methodology to be less structured and for more open-end questions to be developed.

3.4. Cross-sectional

The researcher performed cross-section research in this study. The sample in this study were traditional leaders with enough knowledge to provide for this study. The researcher was familiar with the traditional leaders in the Nhlangwini area and therefore selected a sample from the population of interest (Doria et al. 2018).

3.5. Study population

The study population was selected from the Nhlangwini Traditional Council, a traditional institute that exists in KwaZulu-Natal, South Africa. The Nhlangwini Traditional Council comprises of 1 chief, 35 members of council and 17 headmen. The researcher then nominated leaders who had the required knowledge to participate in this study.

3.6. Targeted population

The study population consist of 1 chief, 35 members of council and 17 headmen. From these leaders, the researcher selected 26 participants for the study. 1 chief, 17 members of council, and 8 headmen targeted population for this study. Unfortunately, the researcher couldn't include the Chief of Nhlangwini due to a health condition but interviewed the senior headman (*Ndunankulu*) of Nhlangwini, instead. *Ndunankulu* usually represents the chief during his

absence (Tshitangoni & Francis 2015). The traditional leaders of Nhlangwini Traditional Council were the ideal participants and provided the study with comprehensive and suitable information. The participants were also selected in a way that represented gender balance. The participants were decidedly kept at a small number (half of the population) to ensure that dignity and care was maintained towards the respondents (Baker and Edwards 2012).

3.7. Sampling method

Most populations are generally too large to be wholly included into research studies (Welman & Kruger 2001). Habib et al. (2014) discussed the two types of sampling procedures namely, probability sampling and non-probability sampling, which can be used to identify the participants for the study. With probability sampling, everybody in the population has an equal chance to be nominated to participate in the study. On the other side non-probability samples are nominated to participate at the discretion of the researcher and also on the basis of personal judgement from the researcher. Since this is a qualitative study the researcher has adopted non-probability sampling method when nominating study participants. The advantage of using non-probability samples in the research is that they are less complicated and save time and money (Welman & Kruger 2001).

Purposive sampling was adopted in this study as the researcher was familiar with the members of the Nhlangwini Traditional Council with suitable knowledge for this study. The researcher nominated a sample of 17 members of council, 8 headmen and 1 chief to provide the study with the required information and knowledge that would address the research objectives. Unfortunately, the chief could not be included due to his health condition, but the researcher interviewed the senior headman on behalf of the chief. The senior headman usually represents the chief when he is sick or not available.

Table 1: Sample size of 26 participants

No.	Designation	Participants
1	Chief	1
2	Member of the Council	17
3	Headmen	8

3.8. Data collection

3.8.1. Interviews

Fellows & Liu (2015) describe interviews as the study of other people’s views and behaviours. The researcher tried to experience people and to share their subjective views. The main objective of an interview is to attempt to describe a specific subject matter with depth and in a detailed manner (Fellows & Liu 2015). In doing so, the researcher is trying to represent other people’s behaviour and views fairly and portray it consistently with his or her meanings (Fellows & Liu 2015).

For the data collection, the researcher interviewed the nominated participants face-to-face. The research had to translate the interview questions, information sheet and consent letter from English into IsiZulu (local language) to accommodate all participants, as some of them were not familiar with English. The researcher used interview questions to collect data from the traditional leaders. Appointments were made with the participants beforehand to ensure their availability during the data collection process.

The questions were open-ended to allow the participants to share rich information, that in-turn ensured that the study addressed its objectives (Mbokazi 2015). The questions were in a logical form to ensure that the participants elaborated about the role of traditional leaders in the provision of service delivery. Semi-structured interviews were used in this study as it

enabled the researcher to probe beyond the answers and thus enter into a dialog with the participants.

3.8.2. Pilot study

Before the main study was conducted, the researcher conducted a pilot study. The researcher interviewed 3 research participants from the rural community to assess the relevance of the questions drafted. The pilot test was fruitful in assisting the researcher to identify areas where modifications were required before the main study data collection process was undertaken. Lauder et al. (2015) suggested that before analysing any data, pre-test measurements must be implemented as a covariate for statistical correction for any differences that may arise between the respondents before the real intervention take place.

The pilot study was useful in strengthening the qualitative methodology, by picking up any practical and methodological issues and also highlighting where the modifications should be made in the entire study (Ingham-Broomfield 2014).

3.8.3. Interviewing procedure

The researcher made appointments with the participants via an admin clerk working for the Nhlangwini Traditional Council. The participants were interviewed individually before and after attending meetings at the Nhlangwini Traditional Council. Research participants were requested to voluntarily participate in the interview process before the researcher visited the Nhlangwini Traditional Council. All the participants who agreed to be interviewed were given an information sheet to read and a consent form to sign before the interview. Open-ended questions were developed to allow participants to elaborate as much as they desired about the phenomena. The interviews were recorded, the participants were informed about the recording process before the interviews commenced. Creswel (2017) asserted that during interviewing procedures, there must be a use of protocol, and a predesigned form to be used to record the information that is collected during the interview process.

The data was collected during the COVID-19 pandemic and the researcher ensured that social distancing was maintained by all those involved in the study. The researcher sanitised all

participants and himself before and after the interview process. All participants were given a new surgical face mask to wear during the interview process.

3.9. Data analysis

Bryman (2016) asserted that data analysis is an important stage that integrates several elements of the study. Research analyses was done in this study to observe the roles of traditional leaders, using content analysis, so as to have an insight of how they operate in the rural communities. Content analysis was deemed the most appropriate way to analyse collaboration between government institutions and traditional institutions, and to oversee what may cause a lack of, or in effectivity, in cooperation. Krippendorff (2018) describes content analysis as a research technique that makes replicable and valid inferences from collected data to their context. He also states that content analysis is the one of the important techniques used to analyse data in the Social Science field. Other scholars such as Colorafi & Evans (2016) discuss content analysis as a technique normally used in qualitative studies to analyse phrases and words in text documents. The collected data was analysed in view of the concerns and issues raised by the traditional leaders. The researcher identified themes and arranged them for presentation, interpretation and analyses.

3.10. Delimitations

This study was performed at the Nhlangwini Traditional Council situated near Highflats Township in the southern part of KwaZulu-Natal, South Africa. The Nhlangwini Traditional Council is under the COGTA. Nhlangwini Traditional Council consists of a chief, members of the council and headmen.

3.11. Validity and reliability/ trustworthiness

The validity of this study was ensured through the deliberate selection of participants who were in a good position to respond on the questions prepared to unpack the role of traditional leaders in public service delivery. The researcher evaluated the interview questions through a pilot test in order to achieve the required standard of quality for this study (Bhandari 2018). Validity was also ensured through comparing and contrasting theoretical and practical perspectives on the subject, deductions from such were helpful in strengthening the validity, rigour and reliability of the study results (Golafshani 2003).

3.12. Anonymity and confidentiality

Participation in the study was voluntary and took approximately 15 minutes. Participants were informed that they could withdraw their inputs to the study anytime. All participants are given pseudonyms to maintain anonymity. Collected data has since been filed in a locked filing Cabinet at the Durban University of Technology. The collected data was also accessed and utilised for academic purposes. The researcher ensured that the participants were fully aware of the nature of the study content (Petrova, Dewing and Camileri 2016).

3.13. Ethical considerations

Traditional authorities received informed consent letters to request permission to conduct the research study at the Nhlangwini Traditional Council. Fortunately, the gatekeeper's letter to do field work at the Nhlangwini Traditional Council was granted. An information sheet and consent form were given to the participants to get an overview of the study. Participants had to sign the consent form to participate. The researcher used a voice recorder to record the views of the participants and participants were notified about the voice recorder before the interview commenced. Pearson et al. (2015) advised that if an intended study involves data collection through a method using human beings, it is necessary that respondents be respected and be treated with dignity throughout the whole process.

3.14. Chapter summary

This chapter looked closely at the methodology that was used during data collection. Participants were interviewed by the researcher to gain responses about the subject matter. Data was analysed using thematic analysis. Ethical consideration were maintained throughout the research process, more especial during data collection phase. All participants were given pseudonyms to maintain anonymity. Collected data has since been filed in a locked filing Cabinet at the Durban University of Technology. The collected data was also accessed and utilised for academic purposes only. The next chapter provides an analysis of the collected data, and a presentation and interpretation of the study findings.

CHAPTER FOUR

4. Data presentation and interpretation

4.1. Introduction

This section presents the findings and analysis from the interviews that were conducted with the respondents. The intent of this research was to understand the role of traditional leaders during public service delivery and to analyse the cooperation between traditional leaders, government officials and other stakeholders. The study is a unique study and makes an important contribution to the field. South Africa is a developing country, and the role of traditional leaders remains one of utmost importance. However, in this study setting, it is evident that the role of such leaders is challenged in many ways. There is considerable influence from government structures, such as councillors, but there is also a lack of government support and interventions. Traditional leaders are not getting the respect and recognition that they deserve. They also lack the finances and the resources to fulfil their roles. There needs to be more inter-community collaboration but more especially collaboration with governmental agencies.

In presenting the study findings and analysis, the research sought to respond to the following research questions:

- What is the perception of traditional leaders towards public service delivery?
- Why should traditional leaders be encouraged to participate in community development activities?
- What are the challenges traditional leaders faces during the provision of public services?

Interviews were conducted with the participants from the Nhangwini Traditional Council, namely, the senior headman, 8 headmen and 17 council members. Their views relate to their background and experiences of the services that they provide for the community under their

jurisdiction of Nhlangwini tribe. All participants have provided with pseudonyms. The data was analysed and presented using qualitative analysis.

4.2. Traditional leaders' roles in resolving community issues

Traditional leaders have a duty to address community issues. These issues can be related to identifying which institution has the responsibility of: arranging community meetings, consulting people at local government level, overseeing the budgets for development projects, and ensuring that the required development takes place in time. In the case of the Nhlangwini study, the service delivery model was employed to emphasise that traditional leaders must be invited during the IDP so that they can raise issues and challenges that are affecting rural communities (Tshishonga 2016). The case of Nhlangwini was not an exception to this situation, as traditional leaders are deployed to resolve community issues within Nhlangwini tribe. Council members and headmen expressed what they believe their roles are:

Council member, participant 2, commented:

I receive reports about conflict in the community and deal with those issues accordingly.

Council member, participant 9, said:

To look after the community needs and solving the cases in the community

Headman, participant 8, states that:

I play a role in resolving the community matters. People in my community fights sometimes during the mid-night, I intervene to resolve those family issues as well.

Findings from Sithole & Mbele (2015) found that all issues within communities that are under traditional leadership are reported to the headman so that he/she will deal with them using the communal value system. However, Tshitangoni & Francis (2015) found that community issues concern both traditional leaders and elected leaders. Figure 1 highlights some of the areas of that traditional leaders have to govern.



Figure 1: Traditional leaders’ roles in resolving community issues (Source: Thembelani Nzimande 2021)

4.2.1. Community satisfaction and peace

The main aim of traditional leaders is to promote and contribute to development, service delivery, nation building, stability, community peace and social cohesion (Vezi 2016).

Community satisfaction was also revealed as an important role of traditional leadership to ensure a peaceful community in Nhlangwini.

Council member, participant 3, confirms that:

I work hard for the community so that everyone can be satisfied. As a council member, I have been involved in solving people's problems. I have to make sure that there is peace in my community.

Council member, participant 5, supports that:

Another job I do is to solve community problems when there is a conflict of interest. I intervene when people are fighting to resolve those issues and make peace.

Headman, participant 8, indicated that:

We resolve disputes in the community until there is peace without involving the state police.

Headman, participant 5, also added that:

As a headman I have been involved in solving people's problems. I have to make sure that there is peace in my community.

Traditional leaders play a role in mobilising the community. They assist councillors, municipalities and departments in mobilising the community. Traditional leaders play an important role in assisting with organising the business community to cooperate with the police officers in the fight against crime, and also organise the society to attend crime awareness campaigns that are arranged by the South African Police Services (Zikhali 2019). Similarly so, Khumalo (2021) asserts that traditional leaders have a greater and stronger capability to mobilise society in their areas of jurisdiction. Traditional leaders have participated in health promotion programmes during the COVID-19 pandemic and community members are easily mobilised by their traditional leaders. Similarly, respondents of this study said that traditional leaders play a huge role in maintaining order and peace within the community, as explained by council member, participant 8:

My role as traditional leader is to ensure that the community is aware about what is happening within the tribe.

Headman, participant 1, stated that:

We as headmen ensure that whenever there is any kind of development brought by the state, the society is aware of it and represented. We act as middleman between the state and community to ensure that the service delivery is improved in our community.

Headman, participant 7, added that:

We are the only institution that is close with society within rural areas that makes it easier to mobilise the community when there is community meetings.

4.2.2. Communication

The presence of chiefs, members of council and headmen in rural communities is very important as they ensure communication and connection between government and the rural community (Ncube 2019). Zamisa & Mutereko (2019) had similar findings which revealed that traditional leaders also act as a channel between the community and councillors. Ngema (2014) and Mershon (2017) indicated that some of the municipality elected employees do not work together with traditional leaders in order to promote local development.

Findings from this study show that traditional leaders also view communication as an important aspect of their role. Communication is important to ensure that all parties are on the same page. Traditional leaders in Nhlangwini act as a communication channel between the traditional council and the community. Traditional leaders make sure that all decisions taken from the traditional council are communicated with the community. However, not everything reported is intended for the traditional leaders, some community complaints intended for the ward councillor are communicated through traditional leaders. Council member, participant 8 mentioned that they also act as middleman:

To be an intermediate between community and government. We are the nodal point between two spheres, which can imply communication point.

Headman, participant 4, indicated that:

We ensure that there is an effective connection between society and government.

Council member, participant 20, encourages that:

Government inform us when there will be any activity in the community so that we can inform community members in time.

4.2.3. Coordination of services

Field research determined that the coordination of services for the community was also a key role of traditional leaders. Ensuring that there is an equal distribution of services to ensure equality in services for all community members was a key responsibility for some respondents. This includes issues of water distribution, employment and the needs of the poor. Furthermore, traditional leaders identify the neediest households if there are relief

packages introduced by the government (Singh 2017). Singh (2017) also revealed that traditional leaders are the savours of people who live under the traditional leadership, as they play a huge role in ensuring that poor people have shelter and food even during the absence of government. According to estimations that were done in South Africa, 12 million people are poor and cannot afford essential needs, that is why the traditional leadership intervenes to resolve the situation (Manyaka & Madzivhandila 2015). The field research also revealed that the Nhangwini traditional leaders sometimes help if water trucks want to pour water into Jojo tanks and direct them accordingly so that they are not overcrowded during the COVID-19 pandemic. Traditional leaders also ensure fair employment in the community. As council member, participant 6 explained:

We also ensure that the services provided by government to the people is equal and that no one complains. I always make sure that my people get the first preference.

Council member, participant 3, indicated that:

We ensure that water trucks distribute water equal to all villages in need of water within the tribe.

Council member, participant 9, also added that

I make sure that when there is construction in my area, I communicate with the manager of that construction company to employ community members in that construction.

4.3. Traditional leaders' role during the implementation of community projects

The Municipal Systems Act of 2000 entrusts elected leaders with the responsibility of meeting community members quarterly to give updates on progress of the implementation of development programs and projects which includes the consultation of traditional leaders (Tshitangoni & Francis 2015). Any development project that requires land in rural areas must get approval from traditional authorities before it is implemented. Findings from this study reveal community project seemed to be a key focus for the traditional leaders of Nhangwini. They play a role in project coordination and guidance. Most projects in the

area go via the traditional leaders first for approval, which is in agreement with literature gathered by Tshitangoni & Francis (2015). Views expressed by respondents concur.

Council member, participant 3:

The development comes in the community in the form of project and it is where we intervene as council members.

Council member, participant 13:

The main role we play as traditional leaders in our community includes the guiding of the local and provincial when they need to do the projects in our land.

Council member, participant 17:

Yes, I was once involved during the construction of the community hall.

Headman, participant 9:

I have my own project that I am doing for the development of my community. I have a role to play as a senior headman. All projects are presented to me and I am in charge of those projects. I monitor if the project allocates people in a proper manner.

Traditional leaders also coordinate the arrival of contractors that are performing work in the community and introduce them to the community as a means of sensitisation. If the government is providing services through the use of contractors, the contractors sometimes ask the traditional leaders for the site where they will store their belongings. They ask the traditional leaders concerned to nominate people to look after their belongings. Everything starts in front of the traditional leaders when contractors come, and nothing can be done without consulting the traditional leaders of that tribe. When the contract comes, it is the job of the headmen to explain to the community what the construction company will be doing, and which areas the community should avoid. As headman, participant 8 explains:

When a contractor comes to me, I introduce him/her to Nhlangwini Traditional Council and then I introduce the project to community members. I sometimes help if the water trucks want to pour water into the tanks and I direct them so that people don't get over-crowded together as there is a COVID-19 pandemic.

4.3.1. Infrastructure and development

Findings from the study revealed that the traditional leaders in Nhlangwini ensure that before any person is given land he/she must be well introduced and his/her background is well known. Furthermore, government has no right to give any person or perform any activity on the land that is under traditional leadership without getting a permission to do so. However, community members seem to lack knowledge about the Nhlangwini Traditional Council's policies. They leave their land unoccupied for many years with no knowledge that after 3 years if the land is not occupied, it becomes the chief's land.

Headman, participant 2, mentions this

Yes, when someone comes to my area to occupy land they have to be introduced to me so that their identity is well known.

Headman, participant 5, asserted that:

The community comes to me in most cases. In cases where they want to find land for gardens, looking for a place for cattle ranch, and talking about social, land and conflict within community.

Headman, participant 2, highlighted that community members are not aware about some policies:

There are many challenges that headmen face, especially when someone is allocated land and someone comes forward and claim that this is still his/her place. However, if the land is vacant for more than 3 years then that land belongs to the chief according to the Nhlangwini Traditional Council policies.

Traditional leaders are still entrusted with land allocation as it is stipulated in the Communal Land Rights Act, 11 of 2004. Whenever government wants to bring a development that will require traditional leadership land, they must get approval from traditional leaders before the project commences. Dlamini (2017) states that in KwaZulu-Natal there is strong faith in traditional leadership as they are entrusted with decisions concerning land administration and rural community development. Infrastructure and development hold high priority for traditional leaders in terms of their responsibilities. Land is an important aspect and therefore the proper placement of people to occupy and

develop is important. Traditional leaders provide people with land to do a variety of things, such as:

- Placing people in vacant land.
- Providing people with land to build or farming.
- Provide land to the people needs sites.

The Ingonyama Trust Board was established in 1994 by the KwaZulu Government and its mandate is to hold community land for the material welfare, social wellbeing and benefit of members of the tribe and society living on the land (Leonard 2019). Hamusunse (2015) indicates that headmen, chiefs and kings have to ensure the security and welfare of their subjects. They have to make sure that the rural community have enough land to plough and graze their stocks.

Relating to the above literature, the case of Nhlangwini was not an exception in terms of providing land for development purposes, assisting people in starting their businesses and employing people in community projects. Traditional leaders generally only participate if there is communal land that is earmarked for development. Traditional leaders play a major role in the development of the community, as people come to them if they want to start a business. In some cases, the traditional leader will contact the councillor to assist them in their business. Headman, participant 4 explains:

I play a major role in development of our rural community especially during the building of roads I make sure the contractors also employ local people.

Council member, participant 12, indicated that:

I coordinate with the community liaison officer involve in the projects for making sure that community members get the first preference to be employed or to get sub-tenders.

Council member, participant 14, elaborated that:

People come to us to request land for starting their business, such crèche, gardens and chickens

Renovations of roads and community spaces such as halls and grounds are also reported to the traditional leaders, then the traditional leader escalate the matter to the relevant office. There have been many community projects in the Nhlangwini community such as, the renovation of the community hall, recreation centre and sports ground.

Headman, participant 1, commented:

They come to tell us about the constructions of roads

The field research found that the traditional leaders also focus on youth empowerment. Traditional leaders also play a role in sports development for the youth. One of the traditional leaders said:

We promote the football sports and give out prizes to the winners. We also arrange tournaments of football and fixture all local schools and reward the winners with money and trophy.

Furthermore, traditional leaders also assist in encouraging youth drug prevention through creating sport activities within the community that minimise their chances of using drugs. Similarly, findings by Rennie & Billing (2015) confirm that the capacity building process of community consultation together with the ownership of land and its management has resulted in growth. This also yields encouragement in a sense of local empowerment, re-building confidence, providing jobs and other social improvements in rural areas (Rennie & Billing 2015). Council member, participant 4, confirms what is mentioned above:

I specialise in developing the youth to be active in sports. December holiday sport tournament, which both have grown massively in the past 3 years.

4.4. Traditional leaders' knowledge of legislation and policy

The traditional leaders were asked how much they know about the legislation regulating their work. It is important for traditional leadership to know and better understand the legislation pertaining to their work so that they can comply accordingly. In the field work, it was found that the level of traditional leaders' knowledge about legislation regulating their work was high. Most respondents were knowledgeable about the legislation regulating their work. The traditional leaders generally knew a lot about the legislation that

regulates the activities of traditional authorities although they need to be updated about any amendments of legislation accordingly.

Some respondents took it further by explaining how they had acquired this knowledge. The traditional legislation is in line with the South African constitution, and the acts and laws thereof. Traditional legislation does not contradict with government laws as traditional legislation is in line with the Constitution of South Africa. Traditional leaders have some books which they refer to, to find more knowledge on legislation. Council member, participant 6 explained:

As traditional leaders, we have rules and policies written on the books where we adhere to.

Council member, participant 13, confirms that:

Whatever we do must be in line with government rules and constitution.

Headman, participant 4, asserts that:

As a traditional leader I am obliged to carry my duties according to “The traditional Leadership and Governance Framework Act 41 of 2003.

However, Koenane (2017) was concerned about the policy documents and Constitution of the Republic of South Africa which say very little about the role of traditional leaders in their jurisdiction as an integral part of both provincial and local government structures. Buthelezi & Yeni (2016) add that the responsibilities and powers of traditional leaders remained unclarified by successive governments, with the Constitution of 1996 only giving recognition to traditional leadership institutions. However, during the researcher’s field work, the traditional leaders seemed to know about the legislation regulating their work, although it is not clear how traditional leaders fit into the democratic governance process. Most traditional leaders complain about not having any formal platform or meeting with government to update and inform traditional leaders about any amendments on legislation. Furthermore, traditional leaders live in rural areas where the internet connection is poor, so they it is important for them to have a constant channel to get information updates on legislation, especially that which pertains to their daily work.

For some respondents, they believed that traditional legislation came from traditional leadership. Some of the traditional leaders seemed to know more about traditional legislation because they were born under the traditional leadership. It is very rare for the house of traditional leadership to run regular workshops to educate members on legislation. Council member, participant 13, states:

The national house of traditional leadership did offer us with workshops to educate us about the frameworks and regulations but it is very rare.

The issue of empowerment and training around educating and equipping traditional council members with information on legislation, processes, policies and various models of democracy is vitally important to the traditional leadership (Sithole & Mbele 2015). Chapter 12, Section 212 of the Constitution of the Republic of South Africa, 1996, states that national legislation may provide for a role for traditional leadership as an institution at the local level on matters affecting local municipalities. However, national government should revise the above-mentioned act to be clear and teach the traditional leadership which seems lack knowledge on legislation, especially the ones pertaining to traditional leadership and regulating the affairs of rural communities (Ngema 2014).

In some cases, traditional leaders (in the Nhangwini community) would have to consult elders to gain information. This is especially true for cases where all members of the traditional council were either unsure or undecided. If the matter was still a challenge after consulting elders, they would forward it to the chief for his judgement. Headmen, participant 6, confirmed that:

I know the law and if we have a challenge our chief intervene to resolve major issues during our meetings.

However, there were 6 respondents that said that they had limited knowledge of traditional legislation. One of the reasons included not being informed of laws as they were changing regularly. Council members, participant 1 and participant 2 claimed to know little about the traditional leadership legislation regulating their work.

Council member, participant 1, stated that:

I don't know much. I still believe I still have a lot to learn because the world is changing every day.

Council members, participant 2, confirmed that:

We have never had the opportunity to be informed about legislation pertaining to traditional leaders.

4.4.1. Clarity of government legislation to guide traditional leaders under their jurisdiction

Buthelezi & Yeni (2016) asserted that the responsibilities and powers of traditional leaders remained unclarified by successive governments, with the Constitution of 1996 only giving recognition to the traditional leadership institutions. Most respondents in this study thought that the legislation guiding traditional leaders was not clear enough. Only a few respondents felt that they were clear. Two respondents felt that traditional legislation does not correspond with South African Constitution. Headman, Participant 7, claims that:

The traditional procedures sometimes does not correspond with the ones from COGTA. For example, COGTA gave us instructions regarding the payments management during allocation of land and our chief told us something differently that makes us believe that there is a contradiction somewhere between the two offices.

However, that is against, Chapter 12, Section 212 of the Constitution of the Republic of South Africa, 1996, which states that national legislation may provide for a role for traditional leadership as an institution at local level on matters affecting local municipalities (Ngema 2014). Headman, participant 3, disagree that traditional legislation corresponds with South African Constitution:

No traditional authority policies are corresponding with government laws.

Headman, participant 6, states that:

Traditional legislation does not correspond with the South African Constitution.

Five respondents said that they had to comply with South African law and in no conflicts. They believe that the South African law is consistent with the way they operate at Nhangwini Traditional Council. Headman, participant 4 and participant 5 agreed that the traditional legislation is indeed corresponding with South African Constitution.

Council member, participant 4, mentions that:

According to the policy it does not conflict with the constitution of South Africa however councillors they forget that we also exist, but otherwise government law does not conflict with the way we operate.

Headman, participant 5, indicated that:

The challenge is they have been not interpreted and taught to the traditional leaders or a workshop.

Headman, participant 7:

There are still more works needs to be done by COGTA to educate the traditional leaders with some aspects in their duties.

4.5. Awareness of government structure to services provided by traditional leaders

Most of respondents stated that government structures were aware of all the services that traditional leaders provided to the community. Findings imply a fair degree of awareness, but some degree of lack of awareness.

4.5.1. Government is aware of the services provided by traditional leaders

Government is aware of the role of traditional leaders as it is stipulated on Chapter 12, Section 212 of the Constitution of the Republic of South Africa, 1996, which states that national legislation may provide a role for traditional leadership as an institution at local level on matters affecting local communities (Ngema 2014). Moreover, the roles and functions of traditional leaders are specified in the White Paper on Traditional Leadership

and Governance Act, of 2003 in achieving national development objectives related to South African State plans (Ivanivic 2015).

Many respondents believe that government is aware of their presence and responsibilities. However, there are no rewards from government for the extraordinary services delivered by traditional leaders that goes beyond their average duties. Some of the respondents complained about the back pay that was promised by government, but which was not paid. Traditional leaders believe that the government knows what they are doing because everything they do is put into writing and then forwarded via a report to the authorities. Council member, participant 2, confirmed that there is no recognition given to traditional leaders for going beyond the call of duty in their communities:

Yes, government knows for sure about my work because I was appointed as a traditional ward committee every month I submit the report to the Municipality.

Council member, participant 11, confirms that:

We do conflict resolution and maintaining peace in our community without involving South African Policy Services as traditional leadership. However, there is no recognition.

Council member, participant 5:

All activities are done in writing and forwarded to relevant authorities.

The South African government is aware of the services delivered by the traditional leadership under their jurisdiction within the local government environment. Traditional leaders perform their duties and even duties that are supposed to be attended by local government councillors.

4.5.2. Government is not aware of the services provided by traditional leaders

Traditional leadership plays a huge role when the government fails to support people who are hungry and suffering of poverty - they provide food and security for them and sometimes the government is not even aware that people are suffering (Ncube 2017). Furthermore, Chigudu (2015) found that traditional institutions engage with disadvantaged people and help those in hunger in rural areas even when government is not aware.

Chigwata (2016) added that traditional leaders undertake certain responsibilities that even government institutions are not aware of.

There were 6 respondents that felt that government structures were not aware. Movement structures prefer to work with government councillors rather than the traditional leaders in the community. Government does not bring any recommendation nor support, which implies that they are either not aware or not interested. Government does not seem to give any recognition either. Some respondents complained that government has never brought any rewards or awards to the Nhlangwini Traditional Council leaders.

Council member, participant 4:

Government will never know my work because he is working with the councillor and I am in charge of the needs of Nhlangwini traditional council.

Council member, participant 3:

Government have never brought anything as recommendations or rewards.

Council member, participant 1:

The government does not know what I do for the community and the local community knows.

Traditional leaders don't get any recognition from governments. Other public servants get bonuses and incentives, but traditional leaders don't get anything. Furthermore, government has never made any recommendations to ensure that the Nhlangwini Traditional Council is in good standing.

Furthermore, conflicting roles between traditional leaders and councillors continue to exist which still creates a confusion. Councillors call meetings via announcements yet it is the headmen's role to coordinate the *imbizos*. However, Traditional leaders are the only ones with the power to call *imbizos* to address the community about community developments.

Council member, participant 11, confirms that:

There are conflicting roles between traditional leaders and councillors.

4.6. Services delivered during the absentia of government

Traditional leaders have delivered some services during the absentia of any government organ. However, this contradicts government frameworks which encourage traditional institutions and state organs to work together in realisation of community needs.

4.6.1. Public services cannot be delivered in absentia of government organ

There were a few respondents that felt that they could not deliver services in absentia of government. Two respondents mentioned that everything they do must be in line with government framework and policy. Council member, participant 3, confirms that the services they deliver are in accordance with government framework:

Everything I do leans on the government framework.

Headman, participant 1, indicated that:

We all follow the policy of the Government. In the development of society I cannot confirm my role as headman because we all depending to the councillor in charge of community development

The councillors are in charge of community development and everything must go via them. Some respondents conveyed that they were not authorised to deliver any services in absentia of government. Council member, participant 8, commented:

No, we are not authorised to do that.

Council member, participant 18, declares that:

I have never done any work without co-operation with Government.

Baloyi (2016) indicated that traditional leaders do not need to deliver services without local municipality leaders but they can work together to improve the service delivery in the areas where these traditional leaders are in control. However, Baldwin & Raffler (2019) stated that service delivery by traditional leaders in absentia of government turns out to be relatively rare in the contemporary period. There are very few cases where traditional leadership deliver services without help from the government sector, for example:

traditional leadership do not typically engage in providing health services or running public schools in parallel to the state's efforts.

4.6.2. Public service delivered by traditional leaders in absentia of the state

Traditional leadership play a huge role when the government fails to support people who are hungry and suffering of poverty and provide food and security for them (Ncube 2015). Furthermore, Chigudu (2015) found that traditional institutions engage with disadvantaged people and help those in hunger in rural areas even during the absentia of government organs. Most respondents indicated that they did deliver services in absentia of government. Traditional leaders step in to assist in community problems such as fighting and conflict within the tribe. Traditional leaders often solve community problems and conclude them without the involvement of police officers. 7 respondents confirmed that they do some community activities without involving government, in most cases resolving community issues.

Council member, participant 9, states that:

There are issues within the community that need not to be reported to government structures such as the police.

Council member, participant 19, mentioned that:

We are authorised to solve minor cases without involvement of the police.

Furthermore, traditional leaders do some development activities in absentia of government such as, housing renovations as well as rebuilding homes after natural disasters.

Traditional leaders together with the community work together and identify houses that are in bad condition and request businesspeople to build houses for them without government notices. Council member, participants 3, confirms:

We assist families in the homestead which had no building material to rebuild their house that was affected by floods.

However, the above findings contradict the KwaZulu-Natal Traditional Leadership and Governance Act No. 5 of 2005 which stipulates that the role of traditional leadership where is to cooperate and work together with local government in realisation of rural community

needs and encouraging community participation within rural communities. Likewise, Section 152 (e) of the Constitution of South Africa of 1996 stipulates that local government is compelled to promote the involvement of communities and civil society in government matters, to enhance service delivery.

Another activity done by traditional leaders without government acknowledgement is youth empowerment. Empowerment initiatives include community gardening that empowers young people to produce fresh fruits and vegetables to sell. Traditional leaders started a project called, “One home, one garden”, so community members could plant and harvest their own plants. The government recognised the potential of this project and promoted it to other communities around Nhangwini. Council member, participant 4, explains how they (traditional leaders) have been instrumental in developing young local talent:

I have produced artists like Dollar, Nyonemhlophe and football stars that I developed in this area today they are celebrates.

Most of the traditional leaders have knowledge of the legislation regulating their work. However, there are few instances where they get a formal education or presentation regarding the legislation that pertains to their work. Traditional leadership policies should be in line with the Constitution of Republic of South Africa; therefore it is very important to update traditional leaders any arising amendments in legislation.

It was also acknowledged that sometimes government is far away from rural communities and that gives traditional leadership more time to provide services to the community. Government is often unaware of these transactions. Traditional leaders sometimes intervene to help community as some other issues require urgent responses and traditional leaders are closer to the community than other organs of the state.

4.7. Collaboration between traditional institutions and organs of state

Collaboration between traditional institutions and organs of state seems to be an important area that requires improvement. Ngema (2014) and Mershon (2017) indicated that some of local municipality elected employees do not work together with traditional leaders in order

to promote local development. Kanyane (2017) argues that the relationship between traditional leaders and ward councillors remains strained. Another thing that creates gaps between traditional leaders and municipal wards are the boundaries of the two which are not aligned. In addition, a tribe sometimes has two district municipalities that means headmen must work within two municipality districts (Hot & Yi 2015). The way forward, however, is a good working relationship among ward councillors and traditional leadership so that the needs and concerns of the people living in rural areas can be met.

In the field work, the majority of the respondents felt the confusion in traditional and municipal boundaries was not ideal. The participants cited that this issue in unparalled boundaries often resulted in problems with councillor influence, illegal communication, poor cooperation and the exclusion of traditional leaders on service delivery processes. Councillor influence seemed to be a primary concern in relation to the nature of interactions. There was also confusion between councillors and traditional leader in terms of their roles. Kanyane (2017) indicates that giving traditional leaders the functions that are already allocated to elected ward councillors will require an amendment of the Constitution.

Council member, participant 3 states:

It is not clear who must do what, between a traditional leader and a councillor.

Before councillor involvement, traditional leaders had a stronger role within the community, but after councillor involvement, the traditional leaders had to consult with them and assume a political affiliation. In the past, the councillors were not active, so traditional leaders were able to do things themselves as traditional leaders with government departments. But then when councillors became active, traditional leaders could no longer do things for the people within their tribe as traditional leaders. Now, they have to consult the councillor to do things for them. Figure 2 highlights some of the key areas that are involved in the collaboration of traditional leaders and government.

Act, 117 of 1998 provides for a maximum representation of 20% of traditional leaders in local government meetings (Mathonsi & Sithole 2017). This, however, seems to be ignored by ward councillors, who are reluctant to involve traditional leaders. Several respondents felt as if the communication between government and traditional leaders was poor.

Mpungose (2018) stated that ward councillors feel uncomfortable to work with traditional leaders because when things go right ward councillors do not get any credit. Furthermore, the poor communication between ward councillors and traditional leaders leads to two centres of power. State officials should consult the Provincial House of Traditional Leaders in their respective provinces. The MEC for local government may regulate the interaction between state officials and traditional leaders in the proceedings of a municipal council and prescribe a role for traditional leaders in the affairs of local sphere of government (Knoetze 2014). In addition, before municipal council make a decision the council must give traditional leaders a chance to express their views on the different matters. The interaction between traditional leadership and ward councillors participating in the proceedings of a municipal council must give effect to the principles of co-operative governance, thereby fostering sound working relations and support in the fulfilment of their respective functions (Kanyane 2017).

During the fieldwork, it appeared that there was a tremendous lack of cooperation between the State and traditional leadership. There were 13 respondents that indicated a lack of cooperation between state and traditional leaders. The organs of state do not cooperate enough with traditional leaders, especially during the delivery of community services. Moreover, government and traditional leaders do not cooperate to discuss social issues. Some respondents claimed that the government had never sat down with any of the headmen. The chiefs have regular meetings in the house of chiefs. However, the headmen do not receive any feedback from the chiefs about the outcome of the meetings.

Headman, participant 4, mentioned that:

Government structures give traditional leaders very short notice such as a day notice before meeting. This gives less time to plan. Sometimes they don't consult

traditional leaders on time, they just make a call a day before they come to the community and inform traditional leaders while they knew about that for a while.

Council members, participant 8 agreed that:

The government is far away from headmen.

Council member, participant 13 declare that:

As a member of the council I have never had a meeting with government.

As indicated, there were a significant number of respondents who indicated that there was a lack of such cooperation. However, it should be noted that there is some cooperation between traditional leaders and government, but it is not satisfactory. Traditional leaders want government to be more transparent with them, of which is not happening at the Nhlangwini Traditional Council. Headman, participant 7, confirms that:

It is rare to see traditional leaders co-operate with councillors. There is no co-operation especially with the municipality. We have written a letter requesting the Municipality if there will be a ceremony in my community but we don't get any feedback. In fact, there is no cooperation.

The co-operation between government and traditional leaders is very limited, as government does not fully recognise traditional leadership. However, other respondents believe that there is a cooperation between chiefs and headmen, although some chiefs abuse headmen. As a result, one respondent made an interesting point that chiefs were no longer behaving the way chiefs historically behaved. This made them lose respect for each other and to cooperate poorly within the traditional institution. Headmen, participant 8, argued that:

There is interaction between traditional leaders and government in nowadays. But between chiefs and headman there is no good relationship in nowadays. The ancient chiefs were respected and respected by the headman too. Now chiefs are no longer have dignity due to their bad behaviour.

Some of the respondents says there is cooperation between traditional leaders and government. There is interaction but at some point, government departments and

municipalities tend to forget to recognise the traditional structure. Some government officials do not value the opinion of traditional leaders, this then slows the pace of community development. Council member, participant 8 and participant 16 agrees that the traditional councils do not cooperate well with the municipality.

Three respondents believed that interactions between government and traditional leaders were satisfactory. Government relies on legislation and traditional leaders rely on orders from the chief, but development forces government to consult with traditional leaders. However, in government events chiefs and the community are invited but headman are not invited. Councillors do not consult headmen in matters concerning the community, in fact there is very little communication. This means, headmen are not respected in their areas of jurisdiction, this poor cooperation between headmen and municipal officials makes headmen feel uncomfortable in their areas of jurisdiction. Council member, participant 7, stated that:

Well, I would say a bit of both because sometimes it's good in a case where we get consulted for some community projects and on the other hand we don't get consulted or involved.

Observers such as Ainslie & Kepe (2016) have noted that the State saw a flurry of lobbying from the traditional leadership in rural areas, who promised to provide the rural vote for the leading political party (ANC) in exchange for policy concessions that significantly advanced the cause of the traditional leadership. In addition, traditional leaders are consulted whenever political parties need favours such as, during elections.

Sometimes government structures wish to meet just for the sake of meeting or to tick a box, especially when the government wants to win elections in a community. The government mostly involves traditional leadership when they want to pursue the community through traditional leadership. Sometimes, government officials make decisions beforehand, and then consult traditional leadership just for the sake of it. They need to consult at the onset to reach the most fruitful decisions for community development. Council member, participant 8 indicated that:

After they have been decided by themselves what they must do. If they should consult the traditional leaders first they would be much healthy working

relationship between parties. Not only consulting us when they want people who live in rural areas to vote for them.

4.7.2. Good cooperation between traditional leaders and organs of the state

Some traditional leaders in rural areas had a feeling of good interaction with government as they were getting remuneration. Traditional authorities believe that they can now deliver their services at a higher level as they are now being recognised by government for their work and receiving financial assistance (Rosyadi et al. 2015).

In this study, some respondents believed that their interactions with the State were good. According to some respondents, recently their interactions with government have been good and headmen are getting remunerated. However, it was not like this before. The relationship between the chiefs and the government looks good now and it has not been good before. Headman, participant 1, appreciates that:

The government has been in contact with headman and we are getting paid now.

Headman, Participant 7, revealed that:

There is a beautiful connection between government and traditional leaders as we share the same goal of which is to serve the community.

There were also a significant number of respondents that indicated a good sense of cooperation between traditional leaders and other state organs. Some of the respondents indicated that there is a good relation between government, chiefs and headmen are consulted in relation to land/farming issues by the community. Headmen consult the chief when there is someone or group of people that want a piece of land for agricultural purposes that belongs to the chief. This proves that at some point the relationship is good. Headmen, participant, mentioned that:

There is cooperation and it's effective, it should not be undermined because that alone could cause conflicts between traditional leaders and government officials.

The good working relationship between traditional leaders and the state is very important for the people who live under the traditional leadership. Traditional leadership is the closest structure to the people who live in rural areas. However, the majority of the

respondents indicated that cooperation between traditional leaders and the state is poor. This requires more attention as it touches the lives of disadvantaged people.

4.8. Challenges facing traditional leaders

One of the biggest challenges in rural community affairs is political interference. As a result, service delivery is not served equally once there is a political interference in the project. Furthermore, the COVID-19 pandemic has been another challenge to traditional leaders as they were instructed to intervene in fighting the pandemic. Government interventions during the pandemic were often deficient. This was informed by most respondents who revealed that the government does not support any intervention that tackles the challenges facing traditional leaders. Figure 3 highlights some of the challenges faced by traditional leaders in more detail.

Challenges face traditional leaders				Government support to overcome the challenges		
challenges when performing duties				lack of support		
Interest, recognition and intervention	blurring of lines	political				
	Improper resources ...	land allocatio...				
Govt support, and compensation				Some assistance		
	skills shorta...	killings	Covid	conflict of power between traditional leaders and other...		
				Traditional Leaders VS Couns...	undermined...	gov...

Figure 3: Challenges facing traditional leaders (Source: Thembelani Nzimande 2021)

4.8.1. Political interference during delivery of service

It has become a common factor in most traditional leadership tribes for traditional leaders to seek political endorsements and validation (Keoagile 2016). This gives politicians the chance to interfere in the affairs of traditional leadership. In some instances, traditional leaders have even been accused of being political during seed distribution, land allocation, food hand outs and other benefits in rural communities (Keoagile 2016).

It was revealed in the fieldwork that there is a high degree of political interference from councillors, which affects developmental programmes for the community and also impacts service delivery. Political affiliation sometimes overshadows the need to solve problems within the community.

Council member, participant 12, claims that:

The councillors and their structures are politicising development programmes.

Council member, participant 15, mentions that:

Councillors does not consult us when things are good in the areas that are under our jurisdiction, but when things go wrong that want us to intervene to calm the rural community.

Council member, participant 20, states that:

Councillors are only employing their friend and relatives when there is a project within the community.

Furthermore, there is an ongoing battle between COGTA and chiefs when it comes to land allocations and payments. Headmen sometimes face challenges when allocating vacant land to people. Chiefs expect a portion of the payment from the land sales, but COGTA expects a full receipt and proceeds to be provided. That can also cause headmen to practise unnecessary irregularities.

Headman, participant 2 revealed that:

Chief need to money for allocating land to the people whilst COGTA wants receipts of money received.

Headman, participant 5 states that:

We are asked to bring money to the chief after allocating people land and we all know that the money belongs to COGTA

4.8.2. COVID-19 Pandemic impact on traditional leaders

Due to the respect traditional leaders have in rural areas, people tend to rely on traditional leaders for important information regarding the Coronavirus (Dziva 2020). Furthermore, traditional leaders were instructed to control the number of people who were attending funerals to be in accordance with health regulations during lockdown (Ansell et al. 2020). COVID-19 brings its own risks with regards to gatherings, and headmen are the eyes and ears of the nation in rural communities. Traditional leaders have been deployed to register that people who are attending funerals do not exceed 50, however it is a difficult to tell people they should leave funeral as they exceed the required number. Headmen were not given enough resources to register the people who were attending the funerals. Most of the headmen are older, attending funerals during the pandemic for the sake of registration also put their health at risk.

Headman, participant 3, stated that:

We were only given few copies to register the people attending funerals so if we run out of papers we should take from our pockets to make extra copies.

Headman, participant 7, mentioned that:

We were not given sanitors and machine to test temperature.

Headman, participant 8, complained:

We are too old and most vulnerable to this pandemic but we are told to register and control the number of people who are attending the funerals.

4.8.3. Government support to overcome the challenges facing traditional leaders

During the fieldwork, it was revealed that government does not provide enough support for traditional leaders in overcoming their challenge. 20 respondents clearly conveyed that no support was being received from government. There has not been much done by government to clarify the roles of traditional leaders of which is the primary concern that confuses traditional leaders. Government seems to promise their support but deliver

nothing. Respondents claim that councillors do not help traditional leaders with their challenges except when there is an upcoming election.

Council member, participant 15 confirms that:

Nothing more than empty promises, but sometimes they do deliver at late stage when elections are around the corner.

Council member, participant 1, stated that:

So far, I have not seen anything done by government

Even though, some efforts and interventions are made they are not effective, and many issues remain unresolved. There are a number of things that government still needs to do to overcome challenges, the long overdue matter of sub-chief salaries has been resolved but there are other matters on hand. Government tries to intervene, however sometimes government interventions do not yield any results. Council member, participant 2, says government needs to pull up their socks and improve their effort:

The government is trying although it may not be satisfactory but there is an effort that we see.

4.9. Adopted theoretical framework vis-à-vis study findings

During the interview process, it was found that most of the traditional leaders are not consulted to participate in community development activities. Council member, participant 20 expressed that;

Several times, the most challenges that we encounter with sometimes is that if there are development to be introduced in our community by the local sphere of government is that we do not get enough recognition and consultations since we are at the ground level

Council member, participant 9 stated that;

Not at fully capacity, a lot need to be addressed.

Council member, participant 7 added that;

Most of the time councillors call community meetings, without specifically inviting traditional leaders and other stakeholders within the community.

However, Amanchukwu et al. (2015) revealed that participative theory encourages group members to contribute their ideas and participate during decision-making and ensures that group members feel committed and relevant during the process. Moreover, Pollermann et al. (2014) found that there are two factors that weaken the possibility of community participation namely, top-down influence from central government institutions and local political power coalitions.

Some of the respondents felt that they are consulted enough. That could be happening in other villages within Nhlanguwini Traditional Council. Headman, participant 5 explained the chain of reporting;

The community report whatever happens in the community to the headmen and headmen report to us committee members and we report to INkosi.

Council member, participant 8 stated that;

Municipality and government departments consult the community before they implement projects. They firstly contact the traditional leader and the councillor

about community needs and projects before convening a community meeting about any project.

Researcher deemed it is important to use the social systems theory as its encouraging the involvement of all stakeholders during any problem solving processes in order to come with wise decisions. Eder et al. (2015) define the social systems theory as a set of interrelated units that are engaged during problem solving to accomplish one goal. However, Matei & Antonie (2015) refer to social systems theory as societies, political parties and public services which all need to progress and therefore all need to be innovated as well. Therefore, social system theory could be rescue to the problems that are facing traditional leaders and yield an improvement in community development

4.10. Chapter summary

This chapter provides analyses, presentation and interpretation of the results of the study. This was done through a qualitative analysis of the collected data. This study has established various matters around traditional leadership and service delivery in the Nhangwini tribe. The findings of the study were vital for the attainment of the study objectives. There is an extreme need for ward councillors to improve their relationship with traditional leaders in order to address the needs of rural communities more effectively and efficiently. The following chapter presents the conclusion and recommendations for acceleration of service delivery in rural areas.

CHAPTER FIVE

5. Conclusion and recommendations

5.1. Introduction

This chapter will provide the conclusion and recommendations for this study. Findings from the literature review and primary data will be unpacked and summarised. It was acknowledged that the role of traditional leaders remains confusing when compared with the role of the ward councillor. The collaboration between traditional leaders and other organs of the state remains a challenge that needs to be addressed. Headmen and council members are not getting the respect they deserve from ward councillors and even from the chief, however, the chief is a chief because of his delegates. Traditional leaders proposed recommendations but the main one is directed to government to improve their relationship with traditional leaders for the betterment of the rural community that is under traditional leadership.

5.2. Summary of the findings

Traditional leaders highlighted that their focus is on satisfying the needs of the community. Traditional leaders are deployed to look after the needs of the people who live under their jurisdiction (Akhtar et al. 2015). Akhtar et al. (2015) also states that traditional leaders satisfy the needs of the community even if government fails to provide. Furthermore, Chigudu (2015) also has same finding, stating that traditional institutions engage with disadvantaged people and help those in hunger in rural areas even during the absentia of government.

The traditional leaders also coordinate the arrival of contractors that are performing work in the community and introduce them to the community as a means of sensitisation. If the government is providing service through the use of contractors, the contractors get assistance from traditional leaders in terms of where they will store their belongings. Mbokazi (2015) also asserted that if the traditional leaders are involved in government

activities it yields quality decision-making and successful development projects.

Tshitangoni & Francis (2015) support The Municipal Systems Act of 2000 of which it entrusts elected leaders with the responsibility of meeting community members quarterly to give updates on progress with implementation of development programmes and projects.

Infrastructure and development held high priority for traditional leaders in terms of their responsibilities. Land was an important aspect and therefore the proper placement of people to occupy and develop it is important. Traditional leaders provide people with land to do a variety of things. The study by Hamusunse (2015) had similar findings which confirmed that headmen, chiefs and kings have to make sure that the rural community have land to plough and graze their stocks. Furthermore, the Communal Land Rights Act, 11 of 2004 stipulated that the traditional leaders are still entrusted with land allocation. The study by Yeni (2019) added that in some cases, decisions about allocating land are made by family concerned, at other times neighbours may be included during decision-making. There are also instances where the headmen and chief play an important role during decision-making about land after consulting the relevant families or individuals. In situations where the headmen and chief made decisions about land, it was never their decision alone but the family concerned was also involved or consulted.

A considerable amount of respondents felt that government legislation was unclear and contradictory. Government legislation is not clear enough and there is very little cooperation between government and traditional leaders. Many respondents believed that government legislation contradicted traditional leadership. Sekgala (2017) also highlighted that the powers of traditional leader's remains unclarified, even by the democratic government which only gives recognition to traditional leadership institutions.

Most respondents indicated that they delivered services in the absentia of government. Traditional leaders stepped in to assist in community problems such as, fighting and conflict within the tribe. Traditional leaders resolve fights and conflict within the community. Traditional leaders often solve community problems and conclude them without the involvement of police officers. 7 respondents confirmed that they do some community activities without involving government, in most cases resolving community issues.

The findings by Ncube (2017) also resonate - traditional leadership play a huge role when the government fails to support people who are hungry and suffering of poverty. Traditional leaders provide food and security for them. Furthermore, Chigudu (2015) affirms that traditional institutions engage with disadvantaged people and help those in hunger in rural areas even during the absence of government organs. It appears that there is a tremendous lack of interaction in this regard. There were 13 respondents that indicated that there is a complete lack of interaction. The organs of state do not cooperate enough with traditional leaders, especially during the delivery of community services. Moreover, government and traditional leaders do not cooperate to discuss social issues. Other respondents claim that government has never sat down to meet with or consult with headmen in the Nhlanguwini community.

The findings by Hlatshwayo & Worth (2016) articulated that traditional leaders live in close proximity of the people in rural areas and surely know the community needs which require urgent attention well. However, there is a lack of interaction, traditional structures are not involved in the service delivery projects, hence government goes to the community and address issues that are not of concern. Community participation and involvement in development issues is very important. There seems to be some degree of participation. Community participation is encouraged by the government, so traditional leaders always hold *imbizos* in their community to encourage community members to participate in everything done in their area. The KwaZulu-Natal Traditional Leadership and Governance Act No. 5 of 2005 stipulates that the role of traditional leadership is to cooperate and work together with local government in realisation of rural community needs and encouraging community participation within rural communities. Likewise, Section 152 (e) of the Constitution of South Africa of 1996 stipulates that local government is compelled to promote the involvement of communities and civil society in government matters – to enhance service delivery. Baldwin & Raffler (2017) support these findings and legislation; participation encourages and enables all stakeholders to contribute their own ideas and that allow quality decisions to be made.

Imbizos serve as strong platforms as they are organised by traditional leaders, and hence community members can identify with issues through this. Community participation is

encouraged by the government, so traditional leaders always hold *imbizos* within the community to encourage community members to participate in everything done in their area. The study by Zamisa & Mutereko (2019) also asserted that *imbizos* serve as the best communication channel for the society and other stakeholders within the communities that are expected to participate in community initiatives. Findings by Leonard (2019) also emphasised that *imbizos* are the main channel where members of the community get to raise concerns.

Conflicting roles between councillors and traditional leaders continue to exist. The councillors want to dominate and therefore see the traditional leaders as competitors. The traditional leaders want the whole community to be treated equally within the tribe. Traditional leaders have less resources and they are always facing competition with ward councillor, because councillors want to be jacks of all trades. However, traditional leaders want equality for the community. The study by Buthelezi & Yeni (2016) highlighted that there are very few filed instances of traditional leaders competing with government to render local public goods and services. However, Baldwin & Raffler (2017) revealed that the competition between the state and traditional leaders to provide public services turns out to be relatively rare in the contemporary period as both institutions have the same goal of serving the public members.

5.3. Recommendations

Based on the findings of the study, the researcher suggests the following recommendations: government structures and councillors must find ways and means to work together with traditional leaders in order to make progress. Ultimately, working together to uplift and improve the community must be the focal point. There is still a need for government to sit down with traditional leaders and provide strategies on how to promote participation. Government officials must interact with traditional leaders and work together with them for the betterment of the rural community. Moreover, government must create a manual that will clarify the roles of traditional leaders. This manual can create more understanding and

reduce confusion of roles between the ward councillors and the traditional leaders as they both serve the local communities.

Traditional leaders need to be respected and recognised accordingly, similar to other public servants, in order for them to exercise their duties effectively. They must be given authority and power so that they can be taken seriously by the community and government. In addition, communication and empowerment through providing knowledge need to be key factors for government to provide to traditional leaders. There must be continuous creation and dissemination of knowledge via knowledge stimulating platforms. This includes workshops and forums as well as mechanisms to continuously disseminate knowledge to community leaders and members. Traditional institutions have to make sure that traditional leaders are equipped with the adequate knowledge so that they can make informed decisions.

Traditional institutions must ensure that there is ongoing engagement with government and the community, so that an understanding can be reached on the respective traditional leaders' roles. National government must advise the deployed government structures to work with traditional leaders and force them to cooperate. Furthermore, the traditional council and ward committees must hold their meetings together and no one should make a decision without proper engagement. This can benefit the community with many things because traditional leaders understand the issues of their communities' better, so joint meetings will allow informed decision.

Political influence and political affiliation must be done away with in order to engage properly with traditional leaders. Most government officials are affiliated with political parties. They must put aside their political affiliation when engaging with traditional leaders for the sake of rural development and improvement of service delivery. Government needs to treat traditional leaders well and provide refreshments at meetings, whilst also encouraging them in their roles. Government should provide traditional leaders with a budget for refreshments when they hold their meetings as it is done in other government meetings. The traditional leaders are now getting paid, so they are now officially government employees, so they also deserve to be treated equally to government employees in other respects.

Government response and interventions are much needed. Roads and infrastructure such as shelters, offices and courts to work in are overdue and need an urgent response from government. It is time for the government to build something like a traditional leaders' court and also provide them with new technology such as, laptops and printers, to work with and keep accurate records. There are complaints about community problems being resolved in the open. When it rains, the meetings are postponed, which can lead to people arguing and end up harming each other. It is necessary to build a shelter where traditional leaders can meet to resolve community issues.

Government must promote more knowledge and empowerment platforms. Communication must be performed regularly from government structures to traditional leaders. This can strengthen relationships and build cohesion in terms of community projects. This must take place in the form of meetings, visits and consultation. Government must also proactively inform traditional leader of problems and work together to solve them. It would be effective for all spheres of government to recognise the traditional leaders through the ward councillors whenever they want to implement community projects. Moreover, government should host workshops and trainings via COGTA. COGTA should host more workshops for traditional leaders, teach them about the South African Constitution and legislative framework that has to do with traditional leadership. These workshops should be held regularly, every year, so that traditional leaders will stay updated with amendments. Figure 4 represents a visual representation of the recommendations suggested by the researcher.

Chapter 12, Section 212 of the Constitution of the Republic of South Africa, 1996, states that national legislation may provide for a role for traditional leadership as an institution at a local level on matters affecting local communities, however, government needs to revisit or review the act as the role of traditional leaders remains unclarified and confused with the role of ward councillors as they are both custodians serving local communities.

The Traditional Leadership and Governance Framework Act of 2003, section 5(1) compels both national and provincial government to promote partnership between municipalities and traditional councils. Section 20 (1) gives traditional authorities the power to promote socio-economic development, amongst others. Traditional leaders complain that government does not cooperate with them regarding matters about rural communities of which that means there is no compliance with the above-mentioned act.

Findings from this study show that traditional leaders are not respected and recognised as other public servants by government. Traditional leaders do not have shelter to meet when resolving community issues they meet under a tree, and if it is raining the case needs to be postponed. Taking into consideration that some matters need to be attended urgently before they get worse, or a fight starts within the community.

Traditional leaders need to be equipped or educated about democratic governance in order for them to actively participate in municipal processes. This can be done in the form of workshops or regularly trainings. Most of traditional leaders nowadays are educated, they need to be granted stationary and electronical equipment in order for them to perform their duties more effectively.

Strategies that might be adopted in order to clarify the role of traditional leaders and for improvement of the relationship between traditional leaders and ward councillors, and other stakeholders are as follows:

- Government must make sure that councillors comply with the legislation in place.
- Traditional leaders must get regular training on municipal processes
- Government must develop a manual that will clarify the role of traditional leaders and ward councillors, as they both serve the local community.

- The government structures and councillors must find ways and means to work together with traditional leaders in order to make progress. Ultimately, working together to uplift and improve the community must be the focal point.
- There is still a need for government to sit down with traditional leaders and provide strategies on how to promote participation. Government officials must interact with traditional leaders and work together for the betterment of the rural community.
- Government should consult the traditional leaders before they engage with the community, people believe in traditional leaders because they live amongst them. Before government make their budget, they must consult traditional leaders, consulting before planning is best for the community's future.
- The traditional leaders must be formalised or integrated at higher levels. The seats for traditional leadership must be increased in parliament so that they are not omitted or excluded in matters relating to their communities. Even in local government, there should be seats for chiefs. This could improve the level of collaboration between traditional leaders and all spheres of government.

All Community leaders must be involved at the onset of any government project. This means there must be proactive response and engagement and leaders must be notified first. Government must involve traditional leaders from the conception of community projects, including traditional council in the initial structure so that council views will be included in the planning process. The traditional leaders must be formalised or integrated at higher levels. The seats for traditional leadership must be increased, even in parliament, so that they are not omitted or excluded in matters relating to their communities. Even in local government level there should be seats for chiefs and traditional leaders. This could improve the level of collaboration between traditional leaders and all spheres of government. Since study findings confirms that the involvement of traditional leaders and other stakeholders within the communities is very rare, especial in rural communities. As, it has been found that traditional leaders play a crucial role in their communities even during absentia of government structures.

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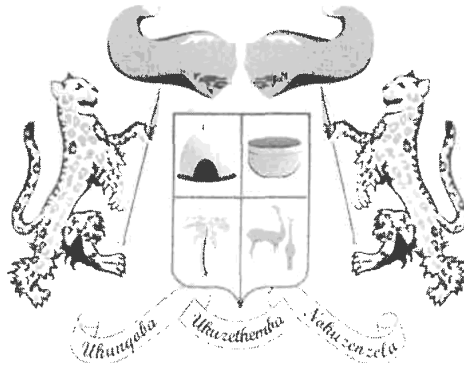
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APPENDIX A: PERMISSION TO CONDUCT RESEARCH AT NHLANGWINI TRADITIONAL COUNCIL



Nhangwini Traditional Council

P.O BOX 116

Highflats

3306

01 July 2019

PERMISSION TO CONDUCT RESEARCH AT NHLANGWINI TRADITIONAL COUNCIL

Dear Mr. M.T. Nzimande

We acknowledge receipt of your correspondence dated 24 June 2019 requesting permission to conduct research towards your Masters degree in Public Management with Durban University of Technology

Nhangwini Traditional Council hereby grants you the permission to conduct the requested research within the area of Nhangwini and agrees to offer assistance where ever it may be required

Hoping you will find the above in order

Yours Sincerely

N.H. Dlamini

Contact 060 344 5598

Nobhala Wesizwe

Nhangwini Traditional Council



APPENDIX B: INTERVIEW QUESTIONS IN ENGLISH



Interview schedule created to collect data from traditional leaders.

Section A

Biographic information

1. How long have you been employed as a traditional leader?
2. Have you participated in any community development activities/ projects?
3. How can you characterise the nature of interaction between traditional leaders and other government structures?

Section B

The role of traditional leaders

1. What role do you play as a traditional leader during the provision of public service?
2. Does the community members consult you with any issues related with public services? If yes, what are those issues?
3. Does government structures aware with all the services you are providing to the community? If yes, what are those services?
4. Have you delivered any service during absentia of any government organ? If yes, have you received any recognition, reward or acknowledgement for working above average?
5. How much do you know about legislation regulating the work of traditional leaders?

6. Do you think government policies and acts/ legislation are clear enough to guide traditional leaders under their jurisdiction?

Section C

Collaboration between traditional institutions and government structures

1. Is there any effective community involvement/ participation in development issues in this area?
2. What kind of strategies that are followed to ensure that the participation of community members?
3. Is there any cooperation between traditional leaders and other state organs?

Section D

Challenges face traditional leaders

1. What are the challenges does traditional leaders faces when executing their duties?
2. What has been done by government to overcome the challenges traditional leader's faces?
3. Is there any conflict of power between traditional leaders and other organs of the state?
4. Does government structures consults traditional leaders with all issues pertaining provision of service to community?

Section E

Recommendations

1. What should traditional institution do to ensure that traditional leader's roles and responsibility are executed effectively and efficiently?
2. What should government structures do to ensure cooperation is done adequately with traditional leaders?
3. Do you have any comments or inputs?

Thank you so much for your participation in this interview. Enjoy the rest of the day!!!!!!

APPENDIX C: INTERVIEW QUESTIONS IN ISIZULU



Isheduli yengxoxo yenzelwe ukuqoqa imininingwane kubaholi bendabuko.

Isigaba sokuqala

Imininingwane ye-Biographic

1. Sesisingakanani isikhathi usebenza njenge**Nduna**?
2. Ngabe ubambeliphi iqhaza kwezokuthuthukisa umphakathi?
3. Usibona sinjani isimo sokuxhumana phakathi kwe**Zinduna** kanye no**Hulumeni**?

Isigaba sesibili

Indima yabaholi bendabuko

1. Kungabe ikhona indima oyidlalayo njenge**Nduna** uma u**Hulumeni** eletha izinkontileka ukuzothuthukisa umphakathi?
2. Ngabe amalungu omphakathi ayabonisana nawe ngezinkinga ezihlobene nezentuthuko yomphakathi? Uma kunjalo, kungabe eziphi lezinkinga abavame ukuzibika kuwe?
3. Ngabe u**Hulumeni** uyazi ngazo zonke izinto ozenzela umphakathi? Umakunjalo ikhona imikomelo noma izincomo akazilethe u**Hulumeni**?
4. Ngabe kukhona umsebenzi osuke wawenza ngaphandle kokubambisana no**Hulumeni**? Umakunjalo sicela usichazele kabanzi ngawo.
5. Wazi kangakanani ngomthetho olawula umsebenzi **wabaholi bendabuko**?
6. Ngabe umthetho ka**Hulumeni** awushayisani nenqubomgomo yako**Mkhulu**?

Isigaba sesithathu

Ukusebenzisana phakathi kwezikhungo zendabuko nezinhlaka zikahulumeni

1. Ngabe kukhona ukubamba iqhaza komphakathi okusebenzayo kulendawo kwezentuthuko?
2. Kungabe iyiphi indlela ekuqinisekiswa ngayo ukuba umphakathi wakulendawo yaseNhlanguwini uyalibamba iqhaza mekufika intuthuko?

3. Ngabe kukhona ukusebenzisana phakathi kwa**Makhosi /iziNduna** kanye no**Hulumeni, izinkampane** ezizimele okanye **abamabandla amasonto**?

Isigaba sesine

Izinselelo zibhekana nabaholi bendabuko

1. Iziphi izinselelo **IziNduna** ezibhekana nazo lapho zenza khona imisebenzi yazo?
2. Yini eyenziwa ngu**Hulumeni** ukunqoba izinselelo ezibhekana na**Makhosi Kanye** ne**Zinduna naMalungu omkhandlu**?
3. Ngabe u**Hulumeni** uyahlala phansi na**Makhosi/IziNduna/Amalungu omkhandlu** ukudingida izinqinamba ezidala ukungasebenzisani mangabe kulethwa izidingo emphakathini?

Isigaba sesihlanu

Izincomo

1. Yini engenziwa **koMkhulu** ukuqinisekisa ukuthi umsebenzi we**Nduna** wenzeka kahle ngempumelelo?
2. Ngabe yini u**Hulumeni** okufanele ayenze ukuqinisekisa ukubambisana ne**Zinduna**?
3. Ngabe kukhona osathanda ukukuphawula noma ukukwengezi phezu kwesekuxoxiwe?

Ngibonga kakhulu ngokubamba iqhaza kwakho kule ngxoxo. Ubenosuku oluhle!!!!!!

APPENDIX D: LETTER OF INFORMATION



Dear Madam/Sir

My name is Michael Thembelani Nzimande, a Master's Degree student at the Durban University of Technology. I am currently doing research entitled, **Exploration of traditional leader's role in the provision of public service: a case of Nhlangwini Traditional Council**. This qualitative study seeks to respond to this challenge through assessing the traditional leader's contributions to create better services for the communities under traditional leadership and to evaluate the nature of partnerships existing between traditional institutions and government structures collaborating on public service initiatives in Nhlangwini area, KwaZulu-Natal province.

Principal Investigator/s/researcher: Michael Thembelani Nzimande/ BTech: Public Management
Co-Investigator/s/supervisor/s: Dr. Innocent Tinashe Mutero / PhD

This study seeks clarifications of powers and responsibilities of traditional leaders during provision of public service in rural areas. There is lack of collaboration between traditional leaders and other government structures during community development activities more specific in the rural areas. The aim of this study is to explore the role of traditional leaders during provision of service delivery in rural communities.

The researcher purposively selected Chief, 5 Members of the Council and 6 Headmen (Izinduna) to participate in the study that will be conducted at Nhlangwini Traditional Council. Participation in this study is voluntarily and as participant you are free to withdraw the interview should you feel so. All participants confirmed to be interviewed will be given letter of information to read and a chance to sign consent form should they agree to participate. The interview will be recorded using voice recorder. The interview will take approximately 15 minutes. Appointments with participants will be made to ensure their availability.

There will be no risk or harm to participants since there will be no physical activity required during the interviews. There will be no financial benefits for participating in this study despite the results findings will be given to participants on request. Participants will be free to withdraw from participating in the study should they wish anytime. There will be no remuneration that will be given to the participants for their participation.

Participants will not liable for any cost for participating in this study. All participants will be given Pseudo names instead of their real names to maintain anonymity and confidentiality. Collected data will be filed in the filing cabinet and locked. There will be no harm or injuries to participants since there is no physically activity required from participants in this study.

Persons to Contact in the Event of Any Problems or Queries:

Please contact me on cell phone line+2783 488 1996 or through email mkino.bandile@gmail.com . Alternatively, you can contact my supervisor Dr. Innocent Tinashe Mutero on cell phone line+2778 587 7933 or The Institutional Research Ethics administrator on 031 373 2900. Complaints can be reported to the Director Research and Postgraduate Support, Prof C. Napier 031 373 2577 or carinn@dut.ac.za

Sincerely
Mr. Michael Thembelani Nzimande

APPENDIX E: CONSENT FORM



Statement of Agreement to Participate in the Research Study: Exploration of traditional leader's role in the provision of public service: a case of Nhangwini Traditional Council

I hereby confirm that I have been informed by the researcher, Thembelani Nzimande, about the nature, conduct, benefits and risks of this study - Research Ethics Clearance Number: **113/19FREC**,

- I have also received, read and understood the above written information (Participant Letter of Information) regarding the study.
- I am aware that the results of the study, including personal details regarding my sex, age, date of birth, initials and diagnosis will be anonymously processed into a study report.
- In view of the requirements of research, I agree that the data collected during this study can be processed in a computerised system by the researcher.
- I may, at any stage, without prejudice, withdraw my consent and participation in the study.
- I have had sufficient opportunity to ask questions and (of my own free will) declare myself prepared to participate in the study.
- I understand that significant new findings developed during the course of this research which may relate to my participation will be made available to me.

Full Name of Participant **Date** **Time** **Signature** /
Right Thumbprint

I, _____ (name of researcher) herewith confirm that the above participant has been fully informed about the nature, conduct and risks of the above study.

Full Name of Researcher **Date** **Signature**

Full Name of Witness (If applicable) **Date** **Signature**

Full Name of Legal Guardian (If applicable) Date

Signature

Please note the following:

Research details must be provided in a clear, simple and culturally appropriate manner and prospective participants should be helped to arrive at an informed decision by use of appropriate language (grade 10 level - use Flesch Reading Ease Scores on Microsoft Word), selecting of a non-threatening environment for interaction and the availability of peer counseling (Department of Health, 2004)

If the potential participant is unable to read/illiterate, then a right thumb print is required and an impartial witness, who is literate and knows the participant e.g. parent, sibling, friend, pastor, etc. should verify in writing, duly signed that informed verbal consent was obtained (Department of Health, 2004).

If anyone makes a mistake completing this document e.g. wrong date or spelling mistake a new document has to be completed. The incomplete original document has to be kept in the participant file and not thrown away and copies thereof must be issued to the participant.

References:

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<http://www.doh.gov.za/docs/factsheets/guidelines/ethnics/>

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APPENDIX F: FACULTY RESEARCH ETHICS COMMITTEE LETTER



MANAGEMENT SCIENCES: FACULTY RESEARCH ETHICS COMMITTEE (FREC)

17 February 2020
Student No: 21448727
FREC REF: 113/19FREC

Dear Mr MT Nzimande

MASTERS IN MANAGEMENT SCIENCES: PUBLIC ADMINISTRATION

TITLE: Exploration of traditional leader's role in the provision of public service: A Case of Nhangwini Traditional Council.

Please be advised that the FREC Committee has reviewed your proposal and the following decision was made: Ethical Level 2

Date of FRC Approval: 27 November 2019

Approval has been granted for a period of two years from the above FRC date, after which you are required to apply for safety monitoring and annual recertification. Please use the form located at the Faculty. This form must be submitted to the FREC at least 3 months before the ethics approval for the study expires.

Any adverse events [serious or minor] which occur in connection with this study and/or which may alter its ethical consideration must be reported to the FREC according to the FREC SOP's. Please note that ANY amendments in the approved proposal require the approval of the FREC as outlined in the FREC SOP's.

Yours Sincerely

Prof JP Govender
Chairperson: FREC

APPENDIX G: TURNITIN REPORT

Masters Dissertation

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