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THE ROLE OF TRADITIONAL LEADERSHIP IN LOCAL GOVERNMENT

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A research report submitted to the Faculty of Commerce, Law and Management, University of Witwatersrand in partial fulfilment of the requirement for the Master of Management in the Field of Public Management and Development degree

January 2016

DECLARATION

I declare that this report is my own, unaided work. It is submitted in partial fulfilment of the requirements of the degree of Master of Management in the field of Public and Development Management in the University of Witwatersrand, Johannesburg. It has not been submitted before for any degree or examination in any other university.

_____

Tshepang Brigid Baloyi

January 2016

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Thank you to the Almighty God for giving me the strength and wisdom to complete this assignment, my family and friends for their outstanding support, encouragement and pride vested in me. I dedicate the success of this study to my two sons Koketso and Thato for patience and support during the course of the study and constantly nagging me to finish my study work so that I can give them undivided attention.

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May God Almighty bless you always!

LIST OF ABBREVIATIONS

ANC – African National Congress

Cogta – Co-operative Governance and Traditional Affairs

LED – Local Economic Development

GTLM – Greater Taung Local Municipality

Dr RSM DM – Dr Ruth Segomotsi Mompati District Municipality

RSA – Republic of South Africa

SALGA – South African Local Government Associations

Key words

Traditional leaders: The term is used to refer to “chiefs” of various ranks.

Traditional leadership: The term refers to customary institutions or structures, or customary systems or procedures of governance, recognised, utilised or practised by traditional communities.

Traditional Authority: The term refers to the tribal authority that has been transformed in terms of the Traditional Leadership and Governance Framework Act 41 of 2003.

ABSTRACT

The study explores the role of traditional leaders in the Greater Taung Local Municipality (GTLM) situated in the Dr Ruth Segomotsi Mompati District Municipality, North West Province. The purpose of the study is to investigate the role and the participation of the traditional leadership in the Greater Taung Local Municipal affairs, as well as to establish the factors leading to the tension between the traditional leaders and the municipal councillors in the municipality.

Furthermore, the study proposed leadership strategies aimed at harmonising the relations between the Greater Taung municipal councillors and the traditional leaders, with the aim of ensuring sound collaboration and partnership between the two important stakeholders in provision of service delivery and development, a partnership that is more likely to improve good governance and service delivery in the area of jurisdiction of Greater Taung Local Municipality.

Key words: Leadership, Governance, Greater Taung Local Municipality, Municipal Council, Tribal Authority, Traditional Leadership

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1 CHAPTER ONE: INTRODUCTION

1.1 Introduction

This chapter comprises the introduction to the study, background, the research problem, the purpose statement, research questions and the outline of the chapters. The study explores the role of traditional leaders in the Greater Taung Local Municipality (GTLM) situated in the Dr Ruth Segomotsi Mompati District Municipality, North West Province. The purpose of the study was to investigate the role and the participation of the traditional leadership in the Greater Taung Local Municipal affairs, as well as to establish the factors leading to the tension between the traditional leaders and the municipal councillors in the municipality.

Furthermore, the study proposed leadership strategies aimed at harmonising the relations between the Greater Taung municipal councillors and the traditional leaders, with the aim of ensuring sound collaboration and partnership between the two important stakeholders in the provision of service delivery and development, a partnership that is more likely to improve good governance and service delivery in the area of jurisdiction of Greater Taung Local Municipality.

The researcher underpinned the roles and responsibilities of both traditional leadership and municipal council and also elaborated on the nature and cause of the conflict or tension between both parties as well as provided mechanisms that would address these challenges. This study examined ways of minimising the constant power contestation between traditional leadership and local councils by emphasising the importance of legislations that govern them. This research sought to highlight the importance of the role that could be played by traditional leadership in contributing to the entrenchment of democracy in South Africa. The research starts by painting a picture of the global context of how other countries, particularly within the African continent where these traditional leadership forms are prevalent, view and implement these traditional governance systems in their democracies (Cele, 2013, p. 3).

1.2 Background

The South African government has three spheres of government, namely, national, provincial and local. National and provincial governments were constituted in 1994, whereas local government was constituted as transitional local councils (TLCs) in 1995 (Mashau, 2014). In 2000, transitional local councils were transformed into local governments (local municipalities). Every inch of South Africa, except national parks, is within the jurisdiction of a local government. In rural areas where traditional rule is still in existence, there are traditional councils who are born leaders as they are royalty (Mashau, 2014). Municipalities were established with newly elected councillors who co-existed with the traditional councils with their own traditional leaders. With these two types of governance in rural areas, traditional governance and local governance, there is always contestation of power.

According to Cloete (1994, p.42), "the apartheid value system in South Africa manifested the strongest at the local government level where racial communities were separated by law in every sphere of society". This caused great disparity in the level of service rendered to the local communities based on racial differences. In order to change the aforementioned state of affairs, fundamental changes to local government are necessary, and the restructuring process must be seen as a process to ensure the equal delivery of quality services to all members of local communities through sustainable development and financially viable local government management.

Through the Department of Local Government and Traditional Affairs, now called Corporate Governance and Traditional Affairs (COGTA), numerous pieces of legislation have been passed to ensure that traditional leadership makes an important contribution in local development. These include the National House of Traditional Leaders Act, 1997 (Act 10 of 1997); the White Paper on Traditional Leadership and Governance of 2003; and the Traditional Leadership and Governance Framework Act, 2003 (Act 41 of 2003). Other pieces of legislation have also been passed by government which have clauses aimed at strengthening the collaboration between

traditional leaders and municipal councils, and these include the Municipal Structures Act, 1998 (Act 117 of 1998); and the Municipal Systems Act, 2000 (Act 32 of 2000).
The Constitution, Policy and Legislative frameworks accord a place and role to the institution of traditional leadership within the broader system of governance and require that the institution be fully integrated into the democratic governance system as well as the development and service delivery processes (DTA, 2012).

Cele (2013) realised that the introduction of democratic local government, and the establishment of municipalities across the entire country has allowed for the development of an equality-driven society, where political ideals and rights of all citizens have a legitimate voice and are guaranteed by the Constitution. Rugege (2014) explored that, during the last few years, a controversy has raged over the role of traditional leaders in governance, fuelled by the passing of legislation providing for a restructured local government system, the demarcation of municipalities and the 2000 municipal elections that ushered in the local government system.

The primary objectives of government towards traditional affairs is to restore the dignity of the institution as a custodian of African customs, cultures, traditions and heritages and to transform the institution so that it is able to play its statutory role in the reconstruction and development of South Africa, working in partnership with government and other significant role players (DTA, 2012).

The role of the institution is also to promote and contribute to the development, service delivery, nation building, community peace, stability and social cohesion, moral regeneration and the preservation of culture and tradition. Legislation further makes provision for a number of other government departments to allocate functions to traditional leadership, thereby cementing the relationship between government and the institution. In performing its role, the institution must partner with government at all levels to advise on issues of custom, culture and tradition when policy is being developed, and to participate in all service delivery and development and the effect thereof on traditional communities (DTA, 2012).

Section 212 (1) of the Constitution (1996) stipulates the role of traditional leadership institutions in local government on matters affecting local communities. This implies that traditional leadership structures and councils should be established and aligned with national legislations. Consequently, Section 81 of the Municipal Structures Act (1998) stipulates the participation of traditional leadership in municipal councils as they need to form part of any meetings of the municipal councils. In addition, the number of traditional leaders who participate in the proceedings of the municipal councils should not exceed 20% of the total number of councillors in that council (Section 81 of the Municipal Structures Act of 1998).

1.3 Problem Statement

It has been observed that the Greater Taung Local Municipality regards itself as the dominant custodian of all local government developmental projects, and perceives traditional leaders as a destructive structure that is resistant to change and inhibit service delivery. The contentious issue in the Greater Taung Local Municipality has become apparent as traditional leaders view the new political dispensation as a way of phasing out their role and existence within the rural communities, while, on the other hand, the municipal council views traditional leadership as an outdated concept not compatible with developmental projects.

The traditional leadership recognised themselves as the custodians and legitimate owners of land in terms of communal land tenures, but now feel that the municipal council is stripping them of their powers and functions. Despite the enactment of the Traditional Leadership and Governance Framework Act of 2003 (Act 41 of 2003), lack of understanding of the roles of the municipal council as the leading vanguard of government programmes by traditional leaders, and conversely, the responsibilities of the traditional leaders by the municipal council, also kindles conflict. Furthermore, the issue of legitimacy of some traditional leaders has been critically challenged by the municipal council, and this also perpetuates conflict (Mkata, 2010).

The demarcation process, which was spearheaded by government with the exclusion of traditional leaders, who recognised themselves as the custodians of the land, also

provoked conflict. In addition, the lack of alignment of strategic plans of both traditional leaders and the municipal council also contributes to the deepening conflict. Eventually, this tension between the municipal council and the traditional leaders in the municipal area compromises the provision of sustainable basic service delivery in the municipality.

The Department of Co-operative Governance and Traditional Affairs (COGTA) has identified a gap between strategic partnership/participation of traditional leaders in municipal affairs that impede basic service delivery in rural communities, as stated in Section 81 of Municipal Structures Act of 1998. Traditional leaders are perceived as stakeholders in government institutions whilst the Constitution (1998) of the country states that traditional leaders are the partners in governance structures with the three spheres of government, that is, National, Province and Local levels.

1.4 Purpose Statement

The purpose of this research was to investigate the role of the traditional leadership in the Greater Taung Local Municipality, as well as to establish the factors leading to the tension between the traditional leaders and the municipal council within Greater Taung Local Municipality. The study also proposed strategies, more specifically leadership strategies, aimed at harmonising the relations between the Greater Taung municipal council and the traditional leaders in its area of jurisdiction, with the aim of ensuring sound collaboration and partnership between the two stakeholders – a partnership that is more likely to improve governance and service delivery in the GTLM.

1.5 Research Questions

In view of the outlined problem statement and purpose statement, the research questions that were addressed by this study were:

a) What are the factors leading to the tension between the traditional leaders and the municipal council in the Greater Taung Local Municipality?
b) What are the leadership trends in the local government globally and locally?

c) What are the leadership strategies for consideration by the Greater Taung Local Municipality?

1.6 Significance of the study

The research is expected to influence the leadership and management of the Greater Taung Local Municipality into taking consideration the role of traditional leaders in the governance and development of the municipality, as stipulated by legislation. The research also adds value to the proliferation of the literature on leadership and human relations, including conflict management. Furthermore, the study assists in policy formulation as far as the involvement of traditional leaders is concerned.

1.7 Delimitation of the study

The study would have been more useful if it had been conducted on a larger scale, such as the whole province or country. However, with limited time and resources it was prudent that the unit of analysis of the research project was confined to a small geographical area. In this case, the research was limited to Greater Taung Local Municipality only, in order to investigate the factors leading to the tension between the traditional leaders and ward councillors in local government.

1.8 Reliability and Validity

There is a lot of debate on the issue of validity and reliability of qualitative research. Some qualitative researchers reject the concept of validity as they argue that it does not make sense to be concerned with the truth or falsity of an observation when the observation is based on interpretation and description (Winter, 2000). This research tried to be as credible as possible by analysing the results in truth, and by capturing real results about the roles of traditional leaders. The researcher tried to make the results believable from the perspective of participants in the research.

1.9 Ethical Consideration

The researcher adhered to the Wits University ethical standard of social research and respected both the confidentiality and human dignity of the respondents. A consent form that described the purpose and objectives of the research were clearly outlined to the participants and the principle of **voluntary participation** was applied to ensure that people were not coerced into participating in the research.

These principles were applied in order to help protect the privacy of research participants and **confidentiality was guaranteed**. This meant that participants were assured that information and data would not be made available to anyone unless permission was granted by the informant. In addition, **anonymity** of the respondents was guaranteed and participants remained anonymous throughout the study. With these guarantees, the overall risk for the respondents was seen to be low.

1.10 The Structure of the Report

The research report is structured as follows:

CHAPTER ONE: Introduction and Background

The chapter provides the brief background of the study, the problem statement, purpose statement, and research questions. The chapter also outlined the structure of the entire research report.

CHAPTER TWO: Literature Review

The chapter explores the literature review that is relevant to the research, firstly looking at the theoretical framework of the study on which the research was based and looks into the leadership trends globally, continentally, regionally and locally.

CHAPTER THREE: Research Methodology

The Chapter discussed the research methods that were used to conduct the research. It covers the processes and procedures on how the research was conducted and the methods of collecting information from the participants.

CHAPTER FOUR: Data Presentation

This chapter gives a presentation of traditional leadership in Greater Taung Local Municipality that was used to present their views as collected from the interviews under different themes that came from the transcripts.

CHAPTER FIVE: Interpretation of the Findings and Data Analysis

This chapter analyses the data that was presented in the previous chapter of the literature review expounded in chapter two, the results of the study were discussed, which is linked to the theory.

CHAPTER SIX: Conclusions and Recommendations

This is the final chapter of the research report in which the researcher provides a conclusion of the study based on the findings, the body of knowledge that exists in the report and views of the respondents. The report further gives recommendations for future research to improve the working relations and the role of traditional leadership in local government. It will also assist on strategies on how to improve on the provision of sustainable basic service delivery in traditional communities without compromising good working relations and partnership between traditional leaders and the Greater Taung Local Municipality.

1.11 Conclusion of literature review

This chapter highlighted the introduction and background of the report by giving a general overview of the traditional leadership across the world. The purpose of the study investigated the role and the participation of the traditional leadership in the Greater Taung Local Municipal affairs, as well as established the factors leading to the tension between the traditional leaders and the municipal councillors in the municipality. The researcher underpinned the roles and responsibilities of both

traditional leadership and municipal council and also elaborated on the nature and cause of the conflict or tension between both parties and provided mechanisms to address these challenges.

Furthermore, the study proposed leadership strategies aimed at harmonising the relations between the Greater Taung municipal councillors and the traditional leaders, with the aim of ensuring sound collaboration and partnership between the two important stakeholders in the provision of service delivery and development, a partnership that is more likely to improve good governance and service delivery in the area of jurisdiction of the Greater Taung Local Municipality.

2 CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter provides a summary of the highlights in the literature on the role of traditional leadership in local government. It discussed amongst others; the theoretical framework of leadership. The chapter reviews the concept of leadership from different scholars. Badenthorst (2007, p. 43) suggests that a review is the place where previous and current research is discussed in order to fill the knowledge gap, it is literature where the researcher unpacks the key concepts and theory, and discusses the theoretical and conceptual framework.

Literature review is a critical, analytical summary and synthesis of the current knowledge of a topic (Spring, 1999). It also refers to the collection of works based on research that has been done by other scholars around a specific field of study. It sets the stage for the completion of a successful study.

According to Neuman (2011, p. 43) literature takes an integrative review approach where the researcher presents and summarises the current state of knowledge on a topic, highlighting strengths and weakness within theories.

The literature review section proceeds by exploring the definition of leadership, as well as shedding some light on the theories of leadership and the theoretical framework within which research questions are addressed. This leads to the identification of the most relevant theory which best addresses the research questions posed. The section also defines the concept of traditional leadership, followed by an outline of the evolution of traditional leadership in four Southern African countries, which includes South Africa.

Thereafter, the section identifies and explains the legislative framework which underpins traditional leadership in South Africa. The relationship between traditional leaders and municipal councils is also explored.

The section concludes by outlining the roles and functions of traditional leaders and municipal councils in South Africa and make deductions in order to harmonise the operations of the traditional leaders and municipal councillors. In general, traditional leaders have not being actively participating in the development of the Integrated Development Plan, Spatial Planning, economic and rural development initiatives. In terms of the Municipal Structures Act of 2000 of 38, local government is the sphere of government closest to the people; therefore many basic services are delivered by the municipality through the participation of councillors, who are politically elected by the communities, whilst traditional leadership is hereditary, even though some cases exist where leaders hold positions of outstanding privilege and great authority. They are the symbol of tribal unity and the central figure, around which the activities of the whole community and their lives revolve. In the past, they were the legislators, rulers, judges, preservers of welfare, distributors of gifts, etc. (Mkata, 2010).

In the new dispensation, during the run up to the December 2000 elections, traditional leaders pressurised government to entrench their traditional powers, in the fear that such power would be lost. Their argument was the issue of representation in municipal councils and their roles in relation to councillors (Mkata, 2010).

2.2 Significance of Literature Review in Research

Section 212 (1) of the Constitution (1996) stipulates the role of traditional leadership institutions in local government on matters affecting local communities. This implies that traditional leadership structures and councils should be established in alignment with national legislation. Consequently, Section 81 of the Municipal Structures Act (1998) stipulates the participation of traditional leadership in municipal councils as they need to form part of any meetings of the municipal councils. In addition, the number of traditional leaders who participate in the proceedings of the municipal councils should not exceed 20 members of the total number of councillors in that council, according to Section 81 of the Municipal Structures Act of 1998. It is critical to note that “before a Municipal Council takes a decision on any matter directly affecting the area of Traditional Authority, the Council must give the leader of that authority the opportunity

to express a view" as stated in Section 81 of the Municipal Structures Act (1998). This legislation provides a strategic partnership between traditional leaders and municipalities on the matters affecting communities under traditional leadership jurisdiction. For this reason, the role and participation of traditional leadership in municipal councils becomes a legislative compliance requirement that includes their role in IDP processes and other development issues in the municipal affairs.

2.3 Definition of Leadership

The following section looks at the actual concept of traditional leadership by exploring its definition, as well as its evolution in selected global and Southern African countries.

Leadership is the process of directing the behaviour of others towards the accomplishment of certain objectives. It also involves elements such as influencing people, giving orders, motivating people, either as individuals or in a group, managing conflict, and communicating with subordinates (Brevis, Vrba & Klerk, 1997). Helen and Carol (1991) define leadership as "a process by which members of a group are empowered to work together synergistically towards a common goal or vision that will create change, transform institutions, and thus improve the quality of life".

Nahavandi (2006) argues that leadership is a process whereby one individual influences others to willingly and enthusiastically direct their efforts and abilities towards attaining defined group or organisational goals. This definition suggests that leadership involves the exercise of influence and not coercion.

2.3.1 Defining Traditional Leadership

Various scholars have provided definitions to the concept of traditional leadership. D'Engelbronner-Kolff, Hintz and Sindano (1998, p.4), for instance, have defined traditional leadership as the authority which is based on the belief in sacred traditions that have been in force since time immemorial. And the Native Economic Commission (1930, p.32) expounds upon this definition by stating that the hereditary chief is seen as the link between the living and the dead. He is a high priest, and with certain tribes, may be a 'god' during his lifetime. The relevance for the chief and his family is, therefore, a quality deeply engrained in the Abantu (the Native Economic Commission

1930, p.32). And Oomen (2005, p. 28-29) concurs with the Native Economic Commission by arguing that traditional authority, like any other authority, is coming from God; and without it Africans would not have a community.

In sum, traditional leaders are those who rule and govern their societies on the basis of traditional practices and values of their respective societies (Ntsebeza, 2003, p. 31-32).

2.4 Theoretical Framework

The South African Government has clear policies, which sensitise local municipalities and municipal councils to community views, and requires them to be responsive to local problems and needs. Therefore, the role of traditional leadership in local government and their relationship with municipal councils were explored by looking at the sources or forms of power and their influence.

2.4.1 Theories of Leadership

Over time, several core theories about leadership have emerged. For decades, leadership theories have been the source of numerous studies. In reality as well as in practice, many have tried to define what allows authentic leaders to stand apart from the mass! Hence, there are as many theories on leadership as there are philosophers, researchers and professors that have studied and ultimately published their leadership theory. A great article to read before diving into the theories is the *Philosophical Foundation of Leadership.*

Theories are commonly categorised by which aspect is believed to define the leader the most. The most widespread are: Great Man Theory, Trait Theory, Behavioural Theories, Contingency Theory, Transactional Theories and Transformational Theories. These theories can be categorised into five:

2.4.1.1 Trait theories - What type of person makes a good leader?

Trait theories argue that effective leaders share a number of common personality characteristics, or "traits". Trait theories assume that people inherit certain qualities and traits that make them better suited to leadership. Trait theories often identify particular personality or behavioural characteristics shared by leaders. Early trait theories stated that leadership is an innate, instinctive quality that someone has or does not have.

Brevis, Vrba and Klerk (1997) argue that the underlying idea was that strong leaders have certain basic traits that distinguish them from non-leaders.

Trait theories help us identify traits and qualities (for example, integrity, empathy, assertiveness, good decision-making skills, and likability) that are helpful when leading others. Daniel Goleman's theory of emotional intelligence attempted to answer the question: What are the elements that characterise a leader? This was more of a behavioural approach to describing leadership than some of the previous work that has just been described. Goleman wanted to determine the behaviours that made people effective leaders.

Goleman's emotional intelligence is sometimes characterised as an emotional quotient, or EQ. This idea was to supplement the thought behind an intelligence quotient or IQ. He felt that intelligence was not enough to define a leader. He believed there was something that separated leaders from mere intellectuals - their emotional intelligence.

The researcher is not interested in this theory as traditional leaders are not elected into power but their leadership is hereditary. Furthermore, the researcher is not pursuing this theory as previous research into leadership traits can be regarded as unsuccessful.

2.4.1.2 Behavioural theories – What does a good leader do?

Behavioural theories focus on how leaders behave. For instance, do leaders dictate what needs to be done and expect co-operation? Or do they involve their teams in decision-making to encourage acceptance and support? Brevis et al. (1997) are of the opinion that behaviour, unlike traits, can be acquired. Thus managers who are trained in the right behaviour variables become more effective leaders. Behavioural theories of leadership are based upon the belief that great leaders are made, not born. This leadership theory focuses on the actions of leaders, not on mental qualities or internal states. According to this theory, people can *learn* to become leaders through teaching and observation.

2.4.1.3 The Michigan studies

The Michigan studies identified two basic forms of leadership behaviours, namely:

- **Task-oriented leader behaviour**, in which the leader is concerned primarily with careful supervision and control to ensure that subordinates do their work satisfactorily. This leadership style implies pressure on subordinates to perform. For task-oriented leaders, subordinates are merely instruments to get work done.
- **Employee-oriented leader behaviour**, in which a leader applies less control and more motivation and participative management to get the job done. This leadership style focuses on people and their needs and progress.

This theoretical work will assist in determining whether traditional leaders are concerned with their citizens or they just want the work done through implementation of projects without taking into account the plight of the people they lead.

In the 1930s, Kurt Lewin developed a theory based on a leader's behaviour. He argued that there are three types of leaders:

1. **Autocratic leaders:** make decisions without consulting their teams. This style of leadership is considered appropriate when decisions need to be made quickly, when there is no need for input, and when team agreement is not necessary for a successful outcome.

2. **Democratic leaders:** allow the team to provide input before making a decision, although the degree of input can vary from leader to leader. This style is important when team agreement matters, but it can be difficult to manage when there are lots of different perspectives and ideas.
3. **Laissez-faire leaders:** these leaders do not interfere in their subordinates' undertakings; they allow people within the team to make many of the decisions. This works well when the team is highly capable, is motivated, and does not need close supervision. However, this behaviour can arise because the leader is lazy or distracted. This is where this approach can fail.

Clearly, how traditional leaders behave affects their performance. Researchers have realised, though, that many of these traditional leadership behaviours are appropriate at different times. The best traditional leaders are those who can use a variety of behavioural styles, and choose the right style for each situation.

This theory is important and is worth mentioning as it applies very well to the traditional leaders in our society. This theory will not, however, form the basis of this research.

2.4.1.4 Contingency theories - How does the situation influence good leadership?

The reason for this approach and the shift in emphasis was that the trait and behaviour approaches indicated that no single trait or style is equally effective in all situations, and that good leadership is the result of additional variables (Brevis et al. 1997). The realisation that there is no one best type of leadership style led to theories that the best leadership style depends on the situation. These theories try to predict which style is best in which circumstance.

Contingency theories of leadership focus on particular variables related to the environment that might determine which particular style of leadership is best suited for the situation. According to this theory, no leadership style is best in all situations. Success depends upon a number of variables, including the leadership style, qualities of the followers and aspects of the situation. For instance, when you need to make quick decisions, which style is best? When you need the full support of your team, is there a more effective way to lead? Should a leader be more people-oriented or task-oriented? These are questions that contingency leadership theories attempt to address.

The Hersey-Blanchard Situational Leadership Theory is a popular contingency-based leadership framework, which links leadership style with the maturity of individual members of the leader's team. Other contingency-based models include the Vroom-Yetton-Jago Model and Fiedler's Contingency Model. The researcher is not interested in contingency theories as these apply well in business and commerce and cannot fit very well with traditional leaders.

2.4.1.5 Power and Influence theories – What is the source of a leader's power?

Power and influence theories of leadership take an entirely different approach – these are based on the different ways that leaders use power and influence to get things done, and they look at the leadership styles that emerge as a result. This theory is the one which underpins this research as leadership of traditional leaders is basically based on the power and influence which is vested in them.

The researcher will look at the French and Raven's five forms of power. This model highlights three types of positional power – legitimate, reward, and coercive. These types of positional power will be unlocked as far as traditional leaders are concerned. Two sources of personal power, namely, expert and referent (your personal appeal and charm) will be looked at. This model suggests that using personal power is the better alternative, and that traditional leaders should work on building expert power (the power that comes with being a real expert in the job) because this is the most legitimate source of personal power.

Another leadership style that uses power and influence is transactional leadership. This approach assumes that people do things for reward and for no other reason. There are some traditional leaders who are transactional in nature who believe in reward. Therefore, traditional leaders will focus on designing tasks and reward structures. While this may not be the most appealing leadership strategy in terms of building relationships and developing a highly motivating work environment, it does work, and leaders in most organisations use it on a daily basis to get things done. Burns' theory went on to describe five different types of leaders:

- **Opinion Leaders** - those leaders with the ability to sway public opinion.
- **Bureaucratic Leaders** - those that hold position power over their followers.
- **Party Leaders** - leaders that hold political positions or titles in a particular country.
- **Legislative Leaders** - political leaders that are at work behind the scenes.
- **Executive Leaders** - often described as the president of a country, not necessarily bound to a political party or legislators.

In addition to the five transactional leaders mentioned above, Burns' theory went on to describe four transformational leaders including: a) Intellectual Leaders - transform society through clarity of vision; b) Reform Leaders - change society by addressing a single moral issue; c) Revolutionary Leaders - bring about changes in society through sweeping and widespread transformation; and d) Charismatic Leaders - use personal charm to bring about change.

2.4.1.6 Great Man theory

Great Man Theory is a theoretical framework underpinning this research and will assist in answering the research questions posed. It will also help to unfold the sources of power and influence used by traditional leaders when governing their subjects.

The Great Man theory evolved around the mid-19th century. Even though no one was able to identify with any scientific certainty, which human characteristic or combination of, were responsible for identifying great leaders, everyone recognised that just as the name suggests; only a man could have the characteristic (s) of a great leader.

The Great Man theory assumes that the traits of leadership are intrinsic. That simply means that great leaders are born... they are not made. This theory sees great leaders as those who are destined by birth to become a leader. Furthermore, the belief was that great leaders will rise when confronted with the appropriate situation. The theory was popularised by Thomas Carlyle, a writer and teacher. Just like him, the Great Man theory was inspired by the study of influential heroes. In his book "*On Heroes, Hero-Worship, and the Heroic in History*", he compared a wide array of heroes.

In 1860, Herbert Spencer, an English philosopher disputed the great man theory by affirming that these heroes are simply the product of their times, their actions and the results of social conditions. This quote reflects the results conveyed by a very popular theory known as Great Man Theory of Leadership, which relates to the fact that leadership traits are inbuilt. In other words, there is a binary answer to the question of knowing whether you are a leader or not, meaning that you were either born as a great leader or not! Factors such as your up-bringing, education, experiences are only modelling your leadership abilities; they are not responsible for making you a leader.

(http://www.leadership-central.com/great-man-theory.html#ixzz3szwvO1zI) downloaded 5 December 2015.

2.4.2 Rationale of Great Man Leadership Theory

During the 19th century, the Great Man Theory of Leadership became very popular. The theory was formulated mainly by analysing the behaviours of mainly military figures of the time. In the 1800s, authoritative positions were held solely by men and were typically passed on from father to son. Thus, it is not a coincidence that the theory was named "Great Man Theory" as there were no women that were given the opportunity to rise when the occasion presented itself.

The famous historian, Thomas Carlyle was deeply involved with this Great Man Theory of Leadership and had even stated that the history of this world was basically the combined biographies of these great men. Thomas Carlyle believed that effective leaders were a package of Godly motivation and the right personality. In 1860, Herbert Spencer, an English philosopher disputed the great man theory by affirming that these heroes are simply the product of their times and their actions the results of social conditions.

Herbert Spencer (1820 - 1903), a famous sociologist, argued that great leaders were only products of the atmosphere and society they worked and lived in. In other words, society was shaping these great men as opposed to them shaping society. He further indicated that The Great Man Theory is so engraved in our souls that we almost instantly connect authoritative figures as having leadership qualities that should be replicated to become successful.

He made an example with the current President or Prime Minister, depending where you live. Now, think of the leadership attributes that you believe makes him or her worthy of the leadership label, the big realisation: are these traits emanating from his being or are they the fruits of all of the great leaders that are guiding him or her behind the scene and who are never or almost never given the appropriate credit.

As stated by Mr. Thomas Carlyle, this simple exercise really demonstrates the fact that these "Great Man" subscribers are not alone nor are they the results of their "Godly motivation and personalities, However, we need to realise that these "great men" were

not born great leaders, they had the potential of being a great leader just as the rest of us, and their leadership abilities have, just like us, evolved from their education, experiences and personalities, combined with the social context in which they lived.

There is no doubt that the Great Man Theory has no real credibility in terms of explaining how we can become a great leader other than being born a leader. However, the writings of Thomas Carlyle were definitely responsible for getting many great people thinking about leadership. Therefore the Great Man's Theory will be relevant to the study (http:/www.leadership central.com/ philosophical-foundation-of-leadership.html) downloaded on 5 December 2015.

2.5 The evolution of the traditional leadership

2.5.1 Global perspective

Traditional leadership is not unique to South Africa. The literature review indicates that almost every country in the world has had various forms of hereditary leadership and absolute monarchies (RSA, 2003, p.9). The White Paper on Traditional Leaders and Governance supports the fact that revolutions that occurred in different Eastern European states led to the complete elimination of systems of traditional rule and introduced different forms of governance (RSA, 2003, p.9). Dual authority is a system of governance where traditional leaders coexist with democratically elected government. The institution of traditional leaders appeared in the system of mixed government which was practised by many countries, and it still exists in modern societies.

2.5.2 Traditional Leadership Internationally (Native Indians in Canada)

The Canadian experience indicates that a traditional leader need not be in competition with local government leaders but can be used as a resource person to improve service deliver in the areas in which these traditional leaders are in control. In some deep-rural areas in Canada, the local traditional leader is the only contact communities have with the outside world. Therefore, the Canadian government believes that it makes administrative and practical sense to hand over control of certain services and functions to traditional leaders. In many rural local municipalities, for instance, there

are no fire-fighting services in heavily forested areas. The monitoring of this service is something that traditional leaders could easily take control of, and they could also be responsible for recording births, deaths and help monitor communicable diseases.

2.5.3 Traditional Leadership in Selected African Countries

Political communities that pre-date colonialism are a source of identity, unity, and pride for many Africans. People belonging to such communities may share customs, languages, or a common history. Although they have been filling the role of governors of their communities since colonial times with authority over all aspects of life, traditional leaders have seen their political power fade with the development of democratic governments across the African continent. While many countries in Africa still retain a system of traditional leadership and some incorporate traditional leaders into democratic forms of government, in several countries the relationship between traditional leaders and government remains strained or, in some cases, outright adversarial. This is especially evident in countries that have only recently gained independence.

2.5.3.1 Traditional Leadership in West Africa (Ghana)

The Constitution of Ghana (1992) recognises the institution of traditional leadership. It provides for the establishment of national and regional houses of traditional leadership. Traditional leaders have a role to play regarding issues of development, although they are forbidden from active participation in party politics (http://www.parliament.gh/const_constitution.php#Chapter%2022). In Ghana, the central government has realised that it cannot do without traditional leaders at the level of local government. The traditional leaders have taken it upon themselves to modernise the institution of chieftaincy to meet the needs of their people in today's world. In areas experiencing new social, economic, and health problems, chiefs and queen mothers are regaining a lot of authority as partners of the national and local government in developing rural areas and meeting service delivery needs of these rural communities.

2.5.3.2 Traditional Leadership Southern Africa (Zimbabwe)

In Zimbabwe, soon after independence, the government tried to dismantle the inherited legal dualism to create what was described as a single, politically united "non-tribal"

nation. Traditional leaders were stripped of their judicial and political functions and made to remain explicitly as symbolic cultural figureheads.

This was reversed in 1993, and today the Zimbabwean Constitution provides for National and Provincial Houses of Chiefs. The National Council of Chiefs is also entitled to nominate 10 of its members as part of the 150-member National Assembly. Traditional leaders are also represented in rural district councils. Traditional leaders also qualify to stand for election to parliament on party political tickets (Constitution of Zimbabwe, 2000).

2.5.4 Traditional Leadership in selected Southern African Developed Countries

It has been observed, generally, that colonial policies in African countries had strengthened the institution of traditional leadership administratively and politically, while, at the same time, reducing its status by placing more power on the modern bureaucrats (Keulder, 1998, p.12). This study looked at the evolution of traditional leadership in four Southern African countries, namely, Namibia, Zimbabwe, Botswana and South Africa, from the pre-colonial period to date.

2.5.4.1 Namibia

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

During the first phase of the colonial period (under German rule – from 1884 to 1914), traditional leaders were turned into puppets of the white colonialists, with no power to make decisions regarding the welfare of their communities (Keulder, 1998, p. 38). And during the second phase of this colonial period (under South African rule – from 1915 to 1989), the following trends emerged: direct intervention in the traditional power configurations to ensure effective control over the indigenous population with the aid of sympathetic traditional leaders; the co-option of traditional leaders into administrative structures to enhance the legitimacy of the structures; and the use of

coercion and legislation to secure the dominance of modern state structures over traditional ones (Khanyisa, 2010, p. 22).

After independence, traditional leaders were excluded from political office, thereby reducing their traditional and colonial status from that of political leaders to that of cultural agents (Mahlangeni, 2005, p. 65).

2.5.4.2 Zimbabwe

In Zimbabwe, the two main political entities before the arrival of the Europeans were the Matebele (Ndebele) and Shona Kingdoms. The Shona nation was made up of the Hera, Rozwi, Njanja, Dzete and Nobvu tribes. Patrilineal ancestry was the basis of the political, administrative, religious and social systems of these people. Each clan had a common ancestor who united its members, and from whose name the hereditary title of the Chief was derived (Garbett, 1976, p.142). The Shona people were politically organised in relatively autonomous Chiefdoms. The Chiefs ruled with the help of advisors and councillors, and received further advice from ward and village headmen and senior family members (Garbett, 1976, p. 144).

Unlike the loose system of independent Chiefdoms found among the Shona, the Ndebele were organised into a strongly centralised Kingdom, with one central king responsible for political, administrative, religious and social affairs. This King was assisted by three “great councillors” and two councils (Keulder, 1998, p.145).

The colonial rule in Zimbabwe destroyed large parts of the pre-colonial system of governance, through war and through imposing a repressive modern administration on the indigenous population. The number of traditional leaders was reduced, they lost their status and power, and the traditional mode of life was severely disrupted. However, the colonial administration relied on the traditional leaders to maintain social control (Keulder, 1998, p. 154-155).

After independence, traditional leaders lost almost all the powers they had received from the colonial rulers. As the new democratic state embarked on a strategy to monopolise social control, traditional leaders were replaced either by popularly elected officials, or by government-appointed leaders. But as of now, the

government of Zimbabwe has since fully restored the powers of traditional leaders in local government and land administration, allocation and redistribution (Holomisa, 2004, p. 13). In Zimbabwe, soon after independence, the government tried to dismantle the inherited legal dualism to create what was described as a single, politically united "non-tribal" nation. Traditional leaders were stripped of their judicial and political functions and made to remain explicitly as symbolic cultural figureheads.

This was reversed in 1993, and today the Zimbabwean Constitution provides for National and Provincial Houses of Chiefs. The National Council of Chiefs is also entitled to nominate 10 of its members as part of the 150-member National Assembly. Traditional leaders are also represented in rural district councils. Traditional leaders also qualify to stand for election to parliament on party political tickets (Constitution of Zimbabwe, 2000).

2.5.4.3 Botswana

In Botswana, the most significant political institution in the pre-colonial era was that of Kingship (Bogosi). During this period, the paramount Chief or King had economic, political, legal, religious and symbolic authority. He was assisted by senior advisors (Bagakolodi) and ward headmen in the execution of his tasks (Keulder, 1998, p.96).

During the colonial period, a system of parallel rule was developed. Under this system, the colonial government regulated the affairs of the European population, while the tribal authorities managed tribal affairs with very little interference from the British colonialists (Picard, 1987, p. 27). The British colonialists also established the Resident High Commissioner as the legislative authority in the protectorate. The traditional leaders had no such powers, except the requirement to design and implement legislation on behalf of the colonial government (Oomen, 2005, p.101).

After independence, the traditional authorities lost many of their powers to the district councils and land boards. However, some years later, people still seem to pledge their loyalty to the Chief rather than the municipal council (Vengroff, 1985, p. 117). To date, the House of Chiefs is made up of 15 members, 8 representatives from the 8

principal tribes of Botswana, 4 members elected by sub-Chiefdoms and 3 specially elected members (Botswana Constitution, 1966, as amended).

The role of traditional leaders at local and central government in Botswana is shrouded with problems and daunting challenges. In Botswana, despite the fact that the Constitution recognises the status, roles and powers of traditional leaders, government officials and politicians play a dominant role over traditional leaders. They provide legitimacy and direction on policy articulation. Therefore, under the constitutional dispensation of Botswana, traditional leaders lost much of their pre-colonial and colonial authority due to increased legislative bureaucratisation and constitutionalism (Khunou, 2011, p. 94).

2.5.4.4 South Africa

The pre-colonial South African governance was led by Kings and Chiefs to whom we refer as "traditional leaders". Traditional leadership permeated almost all the spheres of their subjects' lives, beginning from politics, economic development, safety and security, to health, judicial administration, as well cultural and religious spheres (Ntsebeza, 2003, p. 32-33).

During the British rule, the British saw traditional leadership as a critical link between themselves and the people. They saw traditional leadership as an instrument for legitimising their cause (Khanyisa, 2010, p. 31). Traditional leaders were expected to act as the eyes and ears of the colonial government. A gulf was therefore created between traditional leaders and their people, as the leaders were now accounting to the colonial government and not to their people (Ntsebeza, 2003, p. 38). The new system eventually created room for some traditional leaders to abuse their power, and fertilised the ground for corruption to grow, since these actions would not threaten traditional leaders' positions as long as they did not fall out of step with the colonial government (Ayittey, 1991, p.41).

After the British colonial rule came the apartheid regime (from 1948 to 1994), and Mamdani (1996, p. 90) points out, with regard to the two regimes, that they created two types of citizenships. The first type referred to the people who resided in urban

areas, who were regarded as true citizens, and the second type referred to the people who resided in the rural areas, who were regarded as subjects of traditional leadership (Mamdani, 1996, p. 90). From 1976 to 1981, four homelands were created, an action which denationalised nine million Black Africans (Rebirth, 2000), and the apartheid government realised that the institution of traditional leadership was better positioned to provide leaders in these homelands to facilitate the achievement of its goals. It is for this reason that the Bantu Authorities Act, 1951 (Act 68 of 1951) provided for the homeland governments to be led mainly by Chiefs, with a few elected members. Thus the dominance of traditional leaders was tactically arranged for the apartheid government to be able to control the homelands (Ntsebeza, 2006, p. 82).

The launch of the Congress of Traditional Leaders of South Africa (CONTRALESA) in 1987, however, initiated the shaping and transformation of the institution of traditional leadership in South Africa (Klopper, 1998, p.130). Traditional leaders, particularly those in CONTRALESA, were party to the adoption of Resolution 34 of the National Negotiating Council that was unanimously adopted in December 1993. In terms of this resolution, the following points were agreed upon:

a) Traditional authorities shall continue to exercise their functions in terms of indigenous law as prescribed and regulated by enabling legislations.
b) There shall be an elected local government, which shall take political responsibility for the provision of services in its area of jurisdiction.
c) The (hereditary) traditional leaders within the area of jurisdiction of a local authority shall be *ex-officio* members of local government.
d) The chairperson of any local government shall be elected from amongst all the members of the local government (Ntsebeza, 2006, p. 270).

This brings us to the next section, which identifies and explains the legislative framework for traditional leadership in South Africa.

2.6 Legislative Frameworks for Traditional Leadership and Local Government in South Africa

The ANC led government enacted several pieces of legislation aimed at transforming the institution of traditional leadership in South Africa. These include the Constitution of the Republic of South Africa of 1996 (Act 108 of 1996), the National House of Traditional Leaders Act of 1997 (Act 10 of 1997), the Municipal Structures Act of 1998 (Act 117 of 1998), the Municipal Systems Act of 2000 (Act 32 of 2000), the White Paper on Traditional Leadership and Governance of 2003, and the Traditional Leadership and Governance Framework Act of 2003 (Act 41 of 2003).

These pieces of legislation are now explained briefly.

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

The Constitution of the Republic of South Africa of 1996 (Act 108 of 1996) recognises and respects the cultural positions of traditional leaders. Section 211 of the Constitution provides for the existence of the institution as well as the status and role of traditional leadership, and states that traditional authority may observe a system of customary law which must not be in conflict with any applicable legislation and customs, including amendments to them. The section makes provision for courts to apply customary law when it is applicable, subject to the Constitution, and any legislation that specifically deals with customary law. Section 212 provides a role for the institution of traditional leadership on matters affecting local communities.

The Congress of Traditional Leaders of South Africa (Contralesa) states that it represents 90% of the country's traditional leaders. The place and role of traditional leaders in South Africa's new democratic political system have not been clearly defined in the Constitution. A better effort could have been made to try to accommodate traditional leaders in the country's Constitution. As it stands, the Constitution leaves the traditional leaders in the dark about their powers and future role.

There are various tribal authorities operating within the country’s district and local municipalities forming (by definition) a system of mixed local government in South Africa. Traditional leaders may therefore use the legislative and executive authority

vested in the municipal councils to create the necessary institutional capacity required for the development of their areas of jurisdiction.

2.6.2 The National House of Traditional Leaders Act of 1997 (Act 10 of 1997)

The National House of Traditional Leaders Act of 1997 (Act 10 of 1997) provides for the establishment of a National House of Traditional Leaders, and outlines the objectives and functions of this body. Section 2 of this Act provides for the establishment of the National House of Traditional Leaders, and it is stipulated that the National House shall consist of members nominated as provided in Section 4 of the Act. Section 3 deals with the duration and dissolution of the National House of Traditional Leaders.

2.6.3 The Municipal Structures Act of 1998 (Act 117 of 1998)

The Municipal Structures Act of 1998 (Section 81) regulates, albeit in a limited manner, the participation of traditional authorities on the municipal council. It declares that before a municipal council takes a decision on any matter, directly affecting the area of a traditional authority, the council must give the leader of that authority the opportunity to express a view on that matter. Thus the Act provides an opportunity for municipalities and traditional leaders to work together in the spirit of co-operative governance.

2.6.4 The Municipal Systems Act of 2000 (Act 32 of 2000)

The Municipal Systems Act of 2000 (Section 17(2)(d)) states that consultative sessions with locally recognised community organisations and, where appropriate, traditional authorities must be held. It is further emphasised that a municipality must develop a culture of municipal governance that complements formal representative government, with a system of participatory governance.

2.6.5 White Paper on Traditional Leadership and Governance of 2003

The White Paper on Traditional Leadership and Governance of 2003 set out a framework that would inform legislation on the definition of, the place of, and role of, the institution of traditional leadership within the new system of democratic governance. Chapter one of the White Paper assesses how certain African countries, including South Africa, have handled the issue of traditional leadership. Chapter two of the White Paper maps out the vision of the South

African government for the transformation of the institution of traditional leadership, as well as the principles guiding this transformation.

Chapter three highlights governance and development challenges facing the institution. The chapter also addresses the issue of traditional leadership and participation in politics as well as traditional leadership institutions in relation to municipal and provincial boundaries. Chapter four focuses on institutional issues internal to the institution of traditional leadership, including succession, and addresses the different challenges pertaining to the institution. Finally, the White Paper consolidates government's view that traditional leaders should act as custodians of tradition and culture, playing a complementary, supportive and advisory role to government.

2.6.6 The Traditional Leadership and Governance Framework Act 41 of 2003

The White Paper on Traditional Leadership and Governance of 2003 lead to the passing of the Traditional Leadership and Governance Framework Act of 2003 (Act 41 of 2003). The Act provides for the recognition of traditional communities, the establishment and recognition of traditional councils, a statutory framework for leadership positions within the institution of traditional leadership, the recognition of traditional leaders and the removal from office of traditional leaders, the establishment of houses of traditional leaders, the functions and roles of traditional leaders, the resolution of disputes and the establishment of the Commission on Traditional Leadership Disputes and Claims, a code of conduct for traditional leaders, and the amendments to the Remuneration of Public Office Bearers Act of 1998 (Act 20 of 1998).

2.7 Establishment of local government in a new democratic dispensation

The Constitution of the Republic of South Africa (1996) states the establishment and objectives of the local government in the country. Municipalities are established with powers and functions based with three categories namely, (a) "*category A*; this municipality has exclusive municipal executive and legislative authority in its area, (b) *category B*; this municipality shares municipal executive and legislative authority in its area, and (c) *category C*; this municipality has a municipal executive in an area that

includes more than one municipality" (The Constitution of the Republic of South Africa, 1996, p. 88). Municipalities that fall under category A are called metropolitan municipalities which consists of cities whilst, category B refer to district municipalities and category C will then be local municipalities of which the majority are rural. In addition, the constitution of the country provides broad strategic objectives of local government namely (a) "to provide democratic and accountable government for local communities, (b) to ensure the provision of services to communities in a sustainable manner, (c) to promote a safe and healthy environment, (d) to promote social and economic development, and (e) to encourage the involvement of communities and community organizations in the matters of local government" (The Constitution of the Republic of South Africa, 1996, p. 87). This implies that municipalities have a role to stimulate local economic growth and development to their local people, ensuring that communities are benefiting equally in the economic activities.

The developmental objectives of municipalities as outlined by the constitution include that (a) the municipality must structure and manage its administration, budgeting and planning process to give priority to the basic needs of the community, (b) the structure of the municipality and its administration must further promote the social and economic development of the community, and that (c) the municipality must participate in national and provincial development programmes of government (The Constitution of the Republic of South Africa, 1996). The developmental objectives of local government become critical in understanding the institutionalisation and structural dimension of local economic development in municipalities. The Department of Constitutional Development (1997, p. 1) states that "through its grassroots linkages, infrastructure investment programmes, local economic development strategies, partnerships with the private sector, and integrated development plans, local government is the public service agency best able to have a direct and enduring impact on the lives of its citizens". Thus the constitution of the country and the local government legislations give powers to municipalities to enhance economic growth and development, but these powers means nothing without capacity and resources to implement the socio-economic policies. In addition, the literature shows that municipalities should implement social and economic policies in ensuring that public goods and basic needs

are provided equally to local people. Municipalities are mandated to provide public goods or basic needs such as water, waste management, street lights, households' electricity connection, roads, while other public goods, such as education, housing, health, roads infrastructure become the provincial and national competence.

Municipalities are viewed as having a crucial role for policy making, innovation and key players in the creation of local prosperity (The Constitution of the Republic of South Africa, 1996). It is evident that in the absence of effective delivery bodies and efficient institutional arrangements, local government will become powerless as it cannot implement policies and provide services to which local people are entitled. In addition, municipalities have traditional powers and responsibilities to influence social and economic well-being as they set the agenda for local politics and operate in a way that give clear signals to their own residents and prospective migrants and investors (Department of Constitutional Development, 1996). The promotion of social and economic development by municipalities should provide local policies and programmes aimed at creating jobs, combating poverty, marketing local business and the promotion of small, medium and micro entrepreneurship and community development.

2.8 Relationship between Traditional Leaders and Municipal Council

According to Van der Waldt, Venter, Van der Walt, Phutiagae, Khalo, Van Niekerk and Nealer (2007, p.16), the traditional leaders believed the new local councils would usurp their powers and functions. They were particularly incensed by the fact that the boundaries of the new council cut across the old tribal authority and they feared that their authority would be challenged. Atkinson and Reitzes (1998, p.108) further explain that traditional leaders may recognise the authority of the council, but are antagonistic towards ward councillors and do not recognise them. Traditional leaders regard the provision of services or infrastructure without their involvement, as undermining their power base. They often feel that councillors only consult them when they experience problems and require the traditional leaders to intervene. The allocation of land by traditional leaders, within certain areas, without the involvement of ward councillors, also gives rise to conflict (Atkinson & Reitzes, 1998, p.109).

Bekke, Toonen and Perry (1996, p.125) state that poor relationships between traditional leaders and municipal councils are due to the degree of representation, with respect to societal opinions and the degree of interest representation. Botes, Brynard, Fourie and Roux (1996, p.113), on the other hand, posit that tribal authorities are indeed an essential part of the political, social and traditional activities in clearly defined communities.

The problem lies between institutions claiming different kinds of legitimacy with overlapping functions and competing for recognition within the same communities. If the problem of legitimacy cannot be solved, the separation of the roles must be clearly spelt out (Atkinson & Reitzes, 1998, p.109). The Independent Project Trust (IPT) (2000, p.1) argues that the legitimacy of traditional leaders has been challenged by civic organisations, political parties and others, who argue that any system of inherited rule by traditional leaders is illegitimate, undemocratic, feudal and unnecessary.

According to Kanyane (2007, p. 318), traditional leaders claim stewardship powers over municipalities as custodians of African traditions in some areas. This paradox of power relations is a potential cause for concern because, at times, the developmental focus of local government is obstructed as municipal and tribal councils do not always agree, whilst service delivery is desperately expected by the communities they serve. The author further states that traditional leaders are solely concerned about the way in which municipal councils conduct themselves in the approach to community development. To the traditional leaders, municipal councils encroach on their traditional affairs by implementing developmental plans in their areas, without their consultation. The two often view each other with distrust (Kanyane, 2007, p. 319).

However, the main role of traditional leadership should be to serve as the building blocks of the local government, for effective local economic development. Thus traditional leaders need to work in partnership with municipal councils in as far as governance and economic development in local municipalities is concerned.

2.9 Greater Taung socio-economic profile context

Greater Taung Local Municipality (NW394) is situated in the western part of the North West Province in the area of jurisdiction of Dr Ruth S Mompati District Municipality.

Greater Taung is one the five local municipalities making up the Dr Ruth S Mompati District in the North West Province of South Africa. The other local municipalities are Naledi, Lekwa-Teemane, Mamusa, Kagisano Molopo. Greater Taung LM covers 11.8% of the total area of the Dr Ruth S Mompati District. The municipal area is 90% predominately rural and has the largest population of the District (about 40%). There are about 106 widely scattered villages in its area of jurisdiction and three main towns namely; Reivilo, Pudimoe and Taung Central. Greater Taung Local Municipality has three Traditional Authorities, that is Batlhaping Ba-ga Phuducwana Traditional Authority under the leadership of Kgosi TF Mankuroane which account for 76 villages, Batlhaping Ba-ga Maidi under the leadership of Kgosi Nyoko Motlhabane account for 12 villages and the Batlhaping Ba-ga Mothibi situated both in the North Western Province and across the border of the Northern Cape Province under the leadership of the Kgosi Mothibi who died in 2014, may his soul rest in peace.

The Greater Taung Local Municipality comprises 51 council members with 25 proportional representation and 26 ward councillors. At present, only 20 of the Councillors are women, and the councillors have given assurance that there will be 50% representation of women in the next council, as it is stated in ANC policy. There has been a community-based planning process which invited community participation for the development and review of the municipal IDP and “to identify gaps and ensure equal distribution of resources”.

The GTLM area has an interesting and ancient geological heritage that is rich in minerals and paleontological artefacts. This includes all international, national and provincial cultural heritage sites. The following areas were identified as cultural heritage sites: Taung Skull Heritage Site which was declared as international heritage site by UNESCO; Mmabana Cultural Centre, Dinkgwaneng (San rock art), Thomeng Water Falls (south of Taung Skull site). Greater Taung has high potential agricultural land. This includes areas with a high grazing capacity as well as high potential crop production areas mainly under irrigation scheme (GTLM IDP: 2015).

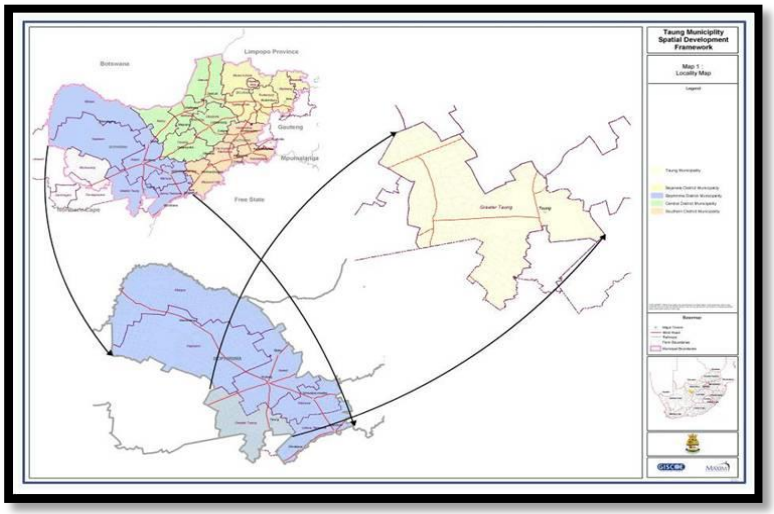


Figure 2.1: Topographical map of GTLM

Source: GTLM IDP 2015

2.10 Roles and Functions of Traditional Leaders in the Greater Taung Municipal Council

According to Cloete (1996, p. 100) the traditional leaders should be consulted before the introduction or coming into effect of any law; since the local government is required to give effect to some by-laws, the municipal council will remain responsible for the governmental functions performed in their areas of jurisdiction.

Clarke and Stewart (1996, p. 44-45) identify some of the roles of the municipal council's ward councillors, inter alia; they are elected representatives acting on behalf of their electors and in a particular geographical area. They ensure identification of priorities and resource allocation are priorities as per the requirement of the Integrated Development Plan of the municipality. They ensure policy development so as to shape and guide service delivery. They also monitor and review projects. They serve as community leaders. They are strategic in matters of local government.

Van der Waldt et al. (2007, p. 5) suggest that, in playing their role, municipal councils have a duty to use their resources in the best interest of the communities; democratic and accountable in the way they govern; encourage communities to be involved in the affairs of local government; and provide services to the community and make sure that the environment is safe and healthy.

In addition, Van der Waldt et al. (2007, p. 38) add that ward councillors should ensure that the ways in which services are delivered, match the preferences of the community as to how these services should be delivered. Councillors should represent the interest of the community in the council and should promote the involvement of citizens and community groups in the design and delivery of municipal programmes and projects.

Stewart and Stoker (1992, p.188) argue that traditional leaders should have substantial discretion in the discharge of services to their communities.

The primary role of traditional leaders is a concern for the problems and issues faced by the communities. Traditional leaders provide a mechanism, through which conflicts about local issues can be resolved. Theron and Schwella (2000, p. 113) support the view that public participation is an essential part of sustainable service delivery. Therefore, without the understanding of both traditional leaders and municipal councils, this notion can never be realised. Traditional authorities have remained a significant social, cultural and political force, and exercise their power, particularly in rural areas. Although traditional leaders in the jurisdiction of the Greater Taung Municipal areas, do not provide significant municipal services, their control over the dispersion of tribal authority / communal land, secures their political and economic influence within their areas of jurisdiction. Traditional leaders should not be viewed as individual citizens with a uniform democratic system, but as a special interest group, worthy of consultation and active participation in local government (Gerrit, et al., 2007, p.88).

Gildenhuys et al. (1991, p.125) further state that ward councillors must be sensitive to public problems and needs, feel responsible for satisfying these needs and solving the problems and realise their accountability to the public. Local government should work closely with traditional leaders in the form of participation and involvement in service delivery to the communities within their domain.

The White Paper on Local Government (1998, p. 15) made proposals on the possible co-operative relationship between local government and traditional leadership. It allowed the participation of traditional leaders in council meetings on matters relating to the needs and interest of their communities. The White Paper on Local Government has highlighted some of the development roles of traditional leaders which require

them to make recommendations on land allocations and the settling of disputes; lobby governments and other agencies for development in their areas; facilitate the involvement of communities in development; and make recommendations on commercial activities.

The White Paper also calls for traditional leaders to have representation on local councils to advise on the needs and aspirations of the people for whom they are responsible. Although the White Paper on Local Government attempted to bring about understanding between municipalities and traditional leaders, it failed to achieve the working relationship between the two, since major decision-making powers are still vested with the local municipalities.

2.11 Conclusion

This chapter summarised the literature on the role of traditional leadership in local government. It discussed, amongst others, the theoretical framework of leadership. The chapter reviews the concept of leadership from different scholars. Ir reviewed the place where previous and current research is discussed in order to fill the knowledge gap, literature unpacks the key concepts and theories, and discusses the theoretical and conceptual framework.

The section concludes by giving an overview of the global, regional on traditional perspective on traditional leadership and outlined the roles and functions of traditional leaders and municipal councils in South Africa and makes deductions in order to harmonise the operations of the traditional leaders and municipal councillors. In general, traditional leaders have not being actively participating in the development of the Integrated Development Plan, Spatial Planning, economic and rural development initiatives, even though the traditional leadership has to function in a manner that embraces democracy and contributes to the entrenchment of a democratic culture, thus enhancing its own status and standing among the people. The critical challenge, facing both government and traditional leadership, is to ensure that custom, as it relates to the institution, is transformed and aligned with the Constitution and Bill of Rights (Van der Waldt et al, 2007, p.37).

3 CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

The purpose of the chapter is to explain the research methodology that was selected to achieve the objective of the study. It presents the research method, approach, sources of data collection, how data was analysed and interpreted, as well as providing the validity and reliability of the methods used.

The study adopts a case study approach to examine the role of the institution of traditional leadership in the Greater Taung Local Municipality, as previously indicated in the problem statement. This study intended to establish the factors leading to the tension and conflict between traditional leadership and the municipal council.

In methodology, a researcher uses different criteria for solving/searching the given research problem. Different sources use different type of methods for solving the problem (Industrial Research Institute, 2010).

This study used a qualitative research methodology. The emphasis of the research was on social inquiry to develop an understanding of the role of traditional leadership in local government and what strategies can be used. In other words, this study is what is otherwise described by Patton (1990), as 'real-world' research, i.e. research conducted in real life situations to try and make sense of complex situations. Use of qualitative research methods for this study was preferred because it allowed for a critical analysis of what role of traditional leadership constitutes, the mechanisms for effective participation in local government, as well as how to enhance working relations and promote partnership between the two parties. By using qualitative methods, it allowed for a deeper understanding of a phenomenon like co-operation to be derived. Qualitative research methods and tools in this case were deemed suitable for collecting data to allow for such an analysis.

This research used a case study design. The selection of a case study was suitable for this nature of the study because it allowed for use of exploratory and explanatory questions of *what, how* and *why* to collect data and find patterns during data analysis

(Yin, 2003). The following sections of this chapter further elaborate on the methodology used.

3.2 Research Approach and Design

There are two major approaches to research, namely; quantitative and qualitative research. The study aimed to explore the role of traditional leadership in local government in order to establish the factors leading to the tension and conflict between traditional leadership and Municipal Council as well as to propose the strategies that can be considered to address the shortcomings. In this research study, a qualitative research method was the appropriate method to be applied. According to Henning, et al, 2004, research questions can only be answered through discretional methods. Data was collected from two sources which are primary and secondary data.

The researcher used the qualitative research methodology as the most suitable for an exploratory research (Merriam, 2001; Henning, et al, 2004). According to Fraenkel and Wallen (2009), a qualitative method permits the researcher to study selected cases in detail and elicit participant accounts of meaning, experience or perception. He argue that qualitative research investigates the relationship, situation or materials between processes and events.

The researcher used Ba Ga Phuduhucwana Tribal Authority as a case study located within the area of jurisdiction of Greater Taung Local Municipality. Merriam (1988, p.21) refers to a case study method as a '…intensive holistic description and analysis of a single instance, phenomenon or social unit. The use of a case study is preferred because it is appropriate for conducting in depth analysis with an advantage of multiple source of data collection that can be used (Merriam, 1998, p.19).

3.2.1 Quantitative Approach

The quantitative approach measures objective facts and it focuses on variables. Its reliability is key value free. With the quantitative approach, theory and data are separate and independent of context. It uses many cases, subjects' statistical analysis, and the researcher is detached (Neuman 2011, p.151).

The key features common to all quantitative methods can be seen when they are constructed with quantitative methods. Most quantitative data techniques are data condensers.

Neuman (2011) highlighted that the process of conducting a quantitative study begins with a researcher selecting a topic which typically starts with a general area of study or issue of professional or personal interest. Neuman (2011) argues further by indicating that such a topic with a general issue is too broad for conducting a study and this is why the next step is important. The researcher must narrow the topic down to, or focus on, a specific research question that can be addressed in the study. Neuman (2011) explained further that this would require a careful review of the research literature and development of hypotheses that come from social theory. Neuman (2011) highlighted the next step as designing a study which requires making decisions about the type of case or sample to select, how to measure relevant factors, and what research technique (e.g questionnaire, experiment) to employ.

After designing the study, Neuman (2011) explains that the researcher begins to collect data. The researcher will very carefully record and verify information, almost always in the form of numbers. Once the data are all collected, the researcher begins with the fifth step, to analyse data. This involves manipulating the data and numbers using computer software to create many charts, tables, graphs, and statistics. The researcher will then have to give meaning to, or interpret the data. The researcher also considers alternative interpretation of data, compares the results of the study with previous studies. Neuman (2011) indicates that the final stage is to inform others by writing a report about the study and presenting a description of the study and results to professional audiences and in one or more publications. The researcher will, however, not use this approach as it does not construct social reality and it focuses on many cases and on variables.

3.2.2 Qualitative Approach

According to Merriam (2009, p.13), qualitative research is …"an umbrella term covering an array of interpretive techniques which seek to describe, decode, translate and otherwise come to terms with meaning, not the frequency, of certain more or less

naturally occurring phenomena in the social world". She argues that qualitative researchers are interested in understanding the meaning that people have constructed about their works and experiences they have had in the world (Merriam 2009, p. 13). Qualitative research method can be defined as a method whereby procedures are not strictly formalised while the scope is more likely to be defined and a philosophical approach is adopted (Regenesys, 2001).

This approach constructs social reality with cultural meaning. It focuses on interactive processes and events. With this approach, authenticity is the key. Values are present and explicit. Theory and data are fused. The research can be situationally constrained and there are few cases and subjects. The researcher is involved in the research process, and thematic analysis is done. Neuman (2011) argues that qualitative researchers begin with a self-assessment and reflection about them as situated in a socio-historical context. Qualitative researchers do not narrowly focus on a specific question, but ponder the theoretical-philosophical paradigm.

Like the quantitative researcher, a qualitative researcher will design a study, collect data, analyse data, and interpret data. The qualitative researcher is likely to collect, analyse, and interpret data simultaneously, going back and forth between these steps. The researcher will build a new theory, as well as draw on existing theory during these steps. When interpreting data, many quantitative researchers test hypotheses they previously developed whereas qualitative researchers tend to create new concepts and emphasise constructing theoretical interpretations. The last step is to inform others, which is similar for both approaches.

A qualitative research approach was adopted as a research methodology for this study as it constructs social reality and it focuses on interactive processes and events in as far as the role of traditional leaders is concerned.

3.3 Study design

This research is a case study. In case studies, the researcher explores a single entity or phenomenon, bounded by time and activity, and collects detailed information by using a variety of data collection procedures during a sustained period of time (Yin

1994, p. 54). In this case, the research explored the relations between traditional leaders and the municipal council in one entity, namely the Greater Taung Local Municipality.

A case study design was selected because it provided a valuable tool for understanding the dynamics of leadership within a specific setting (Sandy, 1992). A case study approach is a useful tool because it allows for the question of *'how'* to be explored in order to understand processes and relations. The decision to use a case study was also based on the nature of the study. Using a case study in this case allowed for the concept to be explored and a deeper understanding developed of how it should be implemented. According to Yin (2003), case studies are by nature flexible and allow for modification in the course of inquiry. In designing data collection therefore, there was flexibility to allow for exploration through semi-structured questionnaires as well as allowing for new themes to emerge which had not been predetermined in the research design. In terms of content, the study was designed to provide an in-depth analysis of what factors lead to tension and conflict between traditional leaders and the municipal council and the strategies or mechanisms necessary to be implemented.

3.4 Data Collection Methods

Qualitative data collection methods were used in this research. Both primary and secondary methods of data collection were therefore used. Randoph (2007) argues that in a research case study, several sources of data, such as documents, observation and interviews are used to get a deep understanding of the case. However, in this case, data was gathered through semi-structured interviews with target respondents relevant to the research topic and document analysis through literature obtained from relevant stakeholders. The study relied on eight key informants chosen by random sampling and these included: two Municipal officials, two community members, three municipal councillors and one tribal authority representative. The choice of these data collection methods as well as the key informants was based on the ability to generate adequate information for the research, cost-effectiveness and feasibility in relation to

the subtleties of the time available for the study. Selection of key informants was also informed by the level of engagement of the selected participants in the area of study.

3.4.1 Interviews

The primary tool for collecting data for this study was key informant interviews. The study used key informants because of the nature of the study that required only those with expertise on the research topic to participate in the study. The study used a qualitative semi-structured questionnaire as a primary tool for collection of data. The choice for a semi-structured questionnaire was on the basis that it allows flexibility.

According to Florell and Magnusson (2007), semi-structured interviews are based on a set of core questions, but allow for some variation from those questions in order to explore relevant topics that emerge in the interview process. This approach allowed for adequate collection of data and facilitated flexibility for respondents to participate in the creation of the data. Because semi-structured questions are flexible, allowing new questions to be brought up during the interview, it allowed respondents to talk about issues they felt most comfortable with and knowledgeable about (Neuman, 2003). The interviews followed a broad interview guide that outlined the topics to be covered (see Appendix no.1).

Depending on the answers from the respondent, the interviewer probed for additional information and if necessary, changed the line of inquiry. This was as a result of the flexibility allowed by the use of semi-structured questions.

Informants were selected using criteria that included the nature of their involvement with the topic under study. Because qualitative research analyses and outcomes are influenced by the quality and nature of interviews, ample time was set aside to conduct the interviews. The researcher approached the respondents in good time and allowed for the interviews to be planned and scheduled at times that were flexible for the respondents. Flexibility in scheduling the interviews also allowed for follow-up interviews to be carried out where necessary. The researcher also made sure that the

interviews were conducted in an open and frank manner by employing techniques that allowed the respondents to feel comfortable to engage with the topic.

3.4.2 Document Analysis

The second source of data for this research was secondary data through document analysis. Together with interviews and observations, document analysis is one of the three most commonly used data sources for case studies (Yin, 2003). However, according to Merriam (1994), it is important to reflect critically on data obtained from document analysis, particularly in relation to the authenticity and quality of the data.

For this research, the authenticity of the official documents was not a major concern since, in most cases, these had been checked by several parties. The quality, however, varied and disparities on data could be observed from documents from different sources although this was not a major problem. In some cases, information obtained from this exercise had to be verified and cross-checked through interviews.
Data on the background and historical context of the role of the traditional leadership in the new democratic local government and the way it has evolved over the years, was largely gathered using document analysis and partly from the interviews, although most of the respondents did not have adequate information on the history of traditional leadership and the new dispensation of local government. This data supplemented the data collected from the interviews. Policy and strategic statements, evaluation reports, government reports and other relevant documents were analysed to develop an understanding of how the role of traditional leadership is important in the democratic government. These documents were collected from government archives and other relevant stakeholders.

3.4.3 Observations

According to Neuman (2000, p.361), a great deal of what researchers do in the field, is to pay attention and listen carefully. The researcher becomes an instrument that absorbs all sources of information. In observation, the researcher carefully scrutinises the physical setting to capture its atmosphere. Observational techniques are used to determine how individuals or groups of people react under specific circumstances,

either natural or artificial. Every recording made should be a true reflection of what was observed at the precise moment and not of what was anticipated or predicted. The advantage of observation is that real life behaviour can be perceived, studied and verified. Misunderstandings can also be clarified on the spot. The disadvantage is that a group may feel that an outsider is interrupting them in their work and they may become uncomfortable; however the researcher introduced herself and indicated the purpose of her attendance.

The researcher has managed to observe the general attitude and reaction of the participants during the interview and questionnaire process. Some of the participants raised questions, which were not relevant to the topic, due to their impatience as a result of the conduct of either traditional leaders or ward councillors. Their level of understanding of their respective roles was minimal. The observation was based mainly on the response from the participants on the role and the participation of traditional leaders and ward councillor's relations to governance and service delivery matters.

3.4.4 Sampling

Neuman (2003, p. 220) defines non-probability sampling as a 'method in which the sampling elements are selected using something other than a mathematically random process'. Due to the nature of the study topic, non-probability sampling methods were relevant because information could only be derived from a specific sample relevant to the topic. To determine the sample, the research used purposive sampling.

According to Neuman (ibid), this method is used in exploratory research to select a sample that is informative and knowledgeable on the research topic. This is in agreement with Patton (1990), who states that the ultimate goal of purposeful sampling is to obtain cases deemed information-rich for the purposes of study.

A purposive sample is a type of non-probability sampling in which the units to be observed are selected on the basis of the researcher's judgement about which ones will be the most useful or representative. In this form of sampling, the investigator relies

on his or her expert judgement to select units that are representative or typical of the population. The general strategy is to identify important sources of variation in the population and then to select a sample that reflects this variation (Singleton et al*.,* 1993, p. 160).

According to Henning (2004), purposeful sampling is a selection of population that represents data of research in which correspondents are able to give more information on the issues being studies in the research.

Not everyone in the community being studied had the required information, for example, knowledge of the history of the Ba Ga Phuduhucwane Tribal Authority, hence the sample had to be selected purposively. Some respondents had to be selected because of their knowledge of the research subject. Other respondents were identified by the positions they held in the community, such as the Chief and community members, in the case of the municipality; the local ward councillors and municipal officials were identified.

3.5 Data Analysis

Stake (2005), describes two methods for analysing data in case study research designs i.e. direct interpretation and categorical aggregation where direct interpretation refers to a reading of a particular observation or reaction to information observed while categorical aggregation refers to when different instances are compiled to make a collective statement. This study relied on both methodologies. The analysis relied to a great degree on direct interpretation in terms of the reaction of the researcher to how respondents responded and reacted to certain questions or issues. On the other hand, categorical aggregation was used to analyse the different definitions and perceptions that respondents had on certain issues like, for instance, their reaction to what constitutes the role of traditional leadership and whether respondents were satisfied with the current implementation.

According to Neuman (2003), the researcher develops new concepts, formulates conceptual definitions and examines the relationships among concepts and links the

concepts to each other. In this study, the research used the key concepts/themes as outlined in the literature review, as well as those that emerged from the data collection to make sense of the data.

The main objective of data analysis is to transform data into a meaningful form, in order to answer the original research proposed question (Terreblanche, Durrheim & Painter, 2006). On the other hand, data analysis is the heart of any research because it involves making sense of what the data collected says in relation to the problem statement of the research. The data was analysed under the form of codes which were later put into themes according to the literature review in chapter two. The researcher analysed data that was collected from the participants by means of finding common features in the form of themes and patterns.

The researcher looked at the responses from all 10 key informants to find patterns for respondents' reactions, dominant views, contrasts and justifications for their opinion. The researcher then used these narratives to establish a picture of the context for each theme/concept.

3.6 Significance of the Study

The researcher underpinned the roles and responsibilities of both traditional leadership and municipal councils and also elaborated on the nature and cause of the conflict or tension between both parties as well as to propose the strategies that would address these challenges, This study examines ways of minimising the constant power contestation between traditional leadership and local councils by emphasising the importance of legislations that govern them.

It also provides an insight into how different organisations should co-operate, integrate and interact with each other in order to achieve a common goal.

Over the years, traditional leadership has been solely evaluated by looking at rural development and spatial planning. Recently, however, traditional leadership has become a central notion in the lexicon of the rural local government setup in as far as it impacts on socio-economic development.

3.7 Limitations and Ethical Considerations

Data for this research was collected mainly from interviews and document analysis, and interviews can be associated with subjectivity and ambiguities which are inherent in such data collection methods. It was important therefore to have clarity on the interview guide and how the interviews were going to be conducted to minimise such challenges. An interview guide was developed to shape the interviews. The researcher also allowed for ample time for the interviews and allowed for flexibility so that interviews could be conducted at times most suitable to the respondents.

Despite the limited time within which data collection was conducted, there was adequate time allowed for each interview and no challenges were experienced in that respect.

Second, the availability of key informants for the interview was anticipated as another limiting factor. Most of the key informants for the research were people who held high positions, especially in the community and in the municipality. To mitigate the time factor, early preparation and arrangements of the interviews were made to try and get most of the targeted key informants. A total of ten respondents were involved in the data collection exercise.

3.8 Ethical Considerations

A number of ethical considerations were taken into account. First, the principle of **voluntary participation** was applied to ensure that people were not coerced into participating in the research. Second, application of **informed consent** meant that respondents were fully informed about the nature of the study and the procedure and were requested to give their consent to participate. At the same time two standards were applied in order to help protect the privacy of research participants. The researcher guaranteed the participants' **confidentiality**. This meant that participants were assured that information and data would not be made available to anyone unless permission was granted by the informant. In addition to this, **anonymity** of the respondents was guaranteed and participants remained anonymous throughout the study. With these guarantees, the overall risk for the respondents was seen to be low. However, due to the sensitivity and nature of the study in terms of the respondent's

perceptions of leadership which touched on issues of governance, corruption accountability in provision of service delivery, it made it more important to preserve anonymity.

3.9 Research Reliability and Validity

For this research, Neuman's definitions of reliability and validity were adopted. According to Neuman (2003), reliability refers to dependability of research findings and its processes, while validity refers to the truthfulness of the findings. Neuman (ibid), proposes different ways of establishing reliability and validity, including: member checks, triangulation, peer debriefing, prolonged engagement, negative case analysis, auditability, confirmability, bracketing, and balance. In this inquiry, the researcher used triangulation and prolonged engagement to validate and improve on the reliability of the research findings. These are described below.

3.10 Triangulation

In triangulation, the researcher uses multiple and different sources and methods to strengthen the validity and reliability of the findings (Creswell, 2007). For this study, data collection relied on two different sources, namely interviews and document analysis. While document analysis provided valuable information on the evolution and history of traditional leadership and the policies available to clarify the role they play, it could not address the questions of the nature of leadership and governance in practice. At the same time, information generated from document analysis had to be triangulated through interviews to verify its authenticity and accuracy. Second, due to the complexity of the issue of traditional and municipal leadership and the many actors involved in the process, the research had to verify data collected from one informant with data from another. This allowed the researcher to compare and contrast respondents' perspectives on issues as well as the contradictions among various respondents. The researcher also triangulated information and data by follow-up telephone calls to some of the respondents for whom it was necessary to do so. These multi-varied sources and methods of data collection and triangulation significantly improved the validity and reliability of the study findings.

3.11 Prolonged Engagement

Prolonged engagement is useful for validity and reliability as it allows for persistent observations in the field. It also allows for room to be familiar with the culture and to build trust with the participants and check for misinformation (Neuman, 2003). Although a few years had passed since this period at the time of collecting data, familiarity with the context as well as the relationships established with some of the key respondents made it easy to obtain information for document analysis and to conduct interviews from a position of trust. Due to such familiarity, the researcher was able to follow up on interviews with some of the respondents through telephone calls to verify some of the data and ensure accurate representation of data generated from the interviews.

3.12 Conclusion

This chapter summarised research methodology that was selected to achieve the objective of the study. It presented two types of the research methods, which are qualitative and quantitative methods, approach, sources of data collection. The issues of validity and reliability of the methods used were also discussed.

The study adopted a case study approach to examine the role of the institution of traditional leadership in the Greater Taung Local Municipality, as previously indicated in the problem statement. This study intended to establish the factors leading to the tension and conflict between traditional leadership and the municipal council.

4 CHAPTER FOUR: DATA PRESENTATION AND RESEARCH FINDINGS

4.1 Introduction

This chapter presents the main findings of the field research. As indicated previously in the research methodology chapter, primary data for this research was collected through interviews as pointed out in the problem statement. These findings reflect the views, experience and understanding of different respondents and includes, amongst others; municipal councillors, officials, traditional leadership representatives and community members regarding the role of the traditional leadership in the local governance of the Greater Taung Local Municipality, and propose strategies on how best these two parties can work together to improve service delivery in its locality. This chapter is structured and aligned with the themes of the study along the research questions as follows:

a) What are the factors leading to the tension between the traditional leaders and the municipal council in the Greater Taung Local Municipality?
b) What are the leadership trends in the local government globally and locally?
c) What are the leadership strategies for consideration by the Greater Taung Local Municipality?

To respond to these questions, the field research was organized into three main thematic areas:

4.2 What are roles and functions of the traditional leadership and the municipal councillors?

The qualitative analysis looks at the sources and the participants" responses as reflected on the questions posed. During the interviews, respondents revealed not clearly understanding the role of traditional leaders in relation to service delivery as they perceived said leaders as dealing with their subjects, whereas ward councillors were perceived as the one elected representatives of communities in their wards. This information was mostly proffered by members of the community. With regard to the traditional leaders, participants proclaimed that the role of a traditional leader is a

historical one since time immemorial, being that of serving their subjects in all their needs. Ward councillors were perceived as the vanguards for service delivery in the wards.

4.3 Does the Traditional Leadership get involved in the municipal project planning and implementation?

As much as respondents understood that projects are planned and implemented through ward councillors, they seem to be unaware of the procedures to follow when in need of a project identification. On the other hand, ward committees were perceived as serving the interests of the elected councillors, ignoring the broader interest of the community. This scenario was disputed by traditional leaders, claiming that in some projects they were invited, but in others they were not. Their role was being questioned as they were not fully utilised.

In all focus groups, the role of traditional leaders was of great concern as it was claimed that all the powers and dignity, historically assigned to traditional leaders, were removed by the legislative framework that came about after the elections. Other participants stressed the importance of recognising traditional leaders, in order for these office bearers to be on an equal footing as the elected councillors. Respondents believed that for development in rural areas, traditional leaders should be consulted at the project planning stage and the projects should be monitored by both ward councillors and traditional leaders; otherwise, these role players will become redundant.

4.4 What are the factors leading to the tension and conflict between the traditional authority and the municipal council?

4.4.1 Spatial planning and Land allocation

Greater Taung Local Municipality is a municipality that is characterised by large portions of land under tribal custodianship and not much land under its ownership. In the exercise of its powers, duties and functions, the council has the right to acquire, hold, enhance, lease and alienate land under its jurisdiction.

The inequitable spread of ownership of land throughout the municipal area and the historical causes thereof are recognised, and council acknowledges that it has a leading role to play in redressing these imbalances by ensuring that the land under its control is dealt with in a manner that ensures the greatest possible benefit to the municipality and the community that it serves.

The issue of administration of land and the relationships between the tribal authority and the council, are the main causes of conflict that have a negative impact on economic development and conflict resolution in the area. These are also two issues that directly affect the legitimacy and authority of the Kgosi and their leadership role.

The procedures for allocating land were fairly consistent across this study. A person needs to come to the tribal resolution issued by the tribal authority to occupy a particular piece of land, but cannot leave it undeveloped and later sell it to another person without a right to occupy letter. Land is not to be allocated to people without a South African identity document or without a referral letter from the village chief. The Kgosana usually allocate the land unless there is a dispute and the chief needs to get involved in the allocation of land. People paid to get a plot of land although some of the chiefs denied that it was payment. As one said:

> "Most of the residents refused to pay certain fee, indicating that the land belong to community, however, the Chief is just a custodian of the land, and it will be acceptable to pay *Sehuba se Kgosi (reward to the Chief)."*

> *"*Other respondents have different opinion that the Kgosi is biased and greedy, he sell the land to the illegal foreign people and never declared such transactions to the community, as a result of that the community revolt into serious malicious damage to the properties of those foreigners. This process raises a number of concerns because Kgosi end up denying the local residents the right to occupy land and prefer those who are prepared to pay for land."

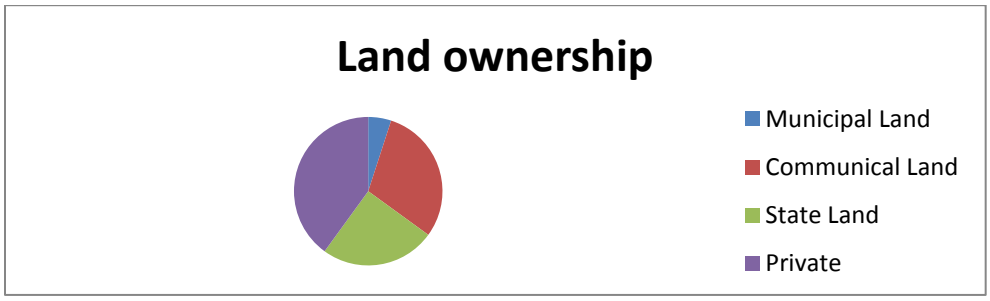


Figure 4.1: Land ownership

4.4.2 Lack of Partnership agreement between the Traditional Authority and the Municipal Council

According to the researcher's observation, the traditional leadership level of authority in the community has been, and will remain, the centre of power in the community and indeed, the interactive body between the community and local government. One of the biggest challenges relates to a lack of realisation of a common interest and the lack of collaboration amongst the stakeholders, for example, Greater Taung Local Municipality, Dr RSM District Municipality, the three Traditional Councils, namely Ba-ga Phuduhucwana, Baga Maidi and Baga Mothibi. This is a result of the fact that the role of traditional leaders has not been clearly stipulated by the Constitution of the Republic of South Africa, although the Traditional Leadership and Governance Framework Act, No. 41 of 2003, and other applicable legislation recognise and regulate the role of traditional leaders, albeit in an ambiguous way.

4.4.3 Lack of Capacity Building amongst the Traditional Leadership and Elected Councillors

The researcher observed that, despite differences and scepticism over the capacity of traditional leaders and municipal councillors, the traditional leaders remain serving as cultural leaders in charge of their respective societies, their well-being and management. It is therefore necessary for the government to review the structures pertaining to traditional leaders and formulate a very clear role of traditional leadership in government. The researcher is of the opinion that both municipal council and traditional leaders need to be empowered and equipped with necessary leadership skills and knowledge on how to lead and assist communities with regard to issues pertaining to service delivery and development. It was evident that the relations

between the traditional leaders and ward councillors are poor, as most of the traditional leaders do not know their councillors to such an extent that the latter hardly attend the meetings of the tribal authority and vice versa. The syndrome of undermining each other has paralysed the relations with one another, each considering him-/herself superior to the other. The municipality has attempted several times to invites the tribal authority to attend municipal council meeting and functions, however, the tribal authorities have never honoured those invitations nor have they sent written apologies.

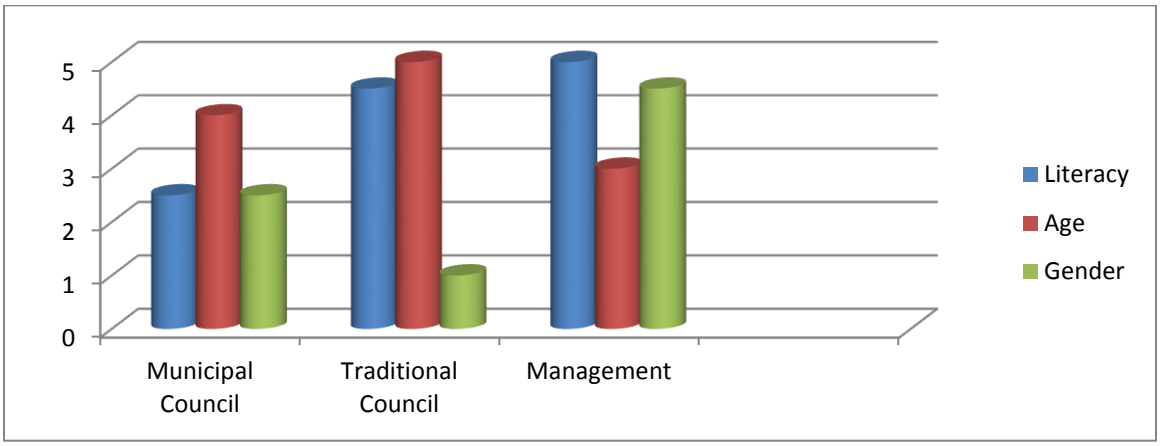


Figure 4.2: Composition of the Tribal and municipal Councils

The above-mentioned chart clearly demonstrate the level of the literacy rate amongst the municipal council and traditional leadership, it shows that the traditional leadership has quite high rate of illiteracy, mainly constitutes of the elderly and is a male dominated structure, meanwhile the composition of the municipal council indicates that it is fairly represented in terms of literacy and gender balanced, even though there a high rate in terms of age. The composition of the management of the municipal council shows that there enough required skills and qualifications; however there is still a gap that need to be closed in terms of gender equity.

4.4.4 Lack of Consultation and participation

During the project initiation and implementation, consultation with the tribal leadership on certain projects to be implemented was disregarded; and this acts against the laws of the country that stipulate that a regular consultation with the communities on any project to be implemented in the area should be done. Ward councillors imposed projects without consulting beneficiaries, thereby resulting in the collapse thereof and some projects becoming white elephants. Traditional leaders believe that more concentration has been put into semi-urban areas, while rural roads are still very poor and not well maintained. Consultation should not be disregarded in major decisions that affect the lives of those under tribal authority.

According to the respondent from the local municipality, development has to be planned in consultation with all the relevant stakeholders in the community and in order of priority during the Integrated Development Plan processes. It can, however, be concluded that the local government has failed to oversee the performance of ward councillors in the execution of their operational work in relation to service delivery matters. It is the view of the researcher that, according to the participatory developmental approach, traditional leaders could be most suitable to mobilise communities towards development as against the dependency approach that only sees these citizens as recipients of development.

In considering whether there were any tensions between traditional leaders and ward councillors, it was evident from the respondents that as much as this could not be clearly noticed, tensions were in existence. This is evident by the fact that no scheduled meetings, where co-operative discussions regarding the challenges of the ward in relation to service delivery, took place. There were also no planning sessions on programmes to be implemented in the ward, this resulted in social distance. Community respondents indicated that some of the requests for projects were not taken into consideration by the relevant authorities. These tensions, in the long run, affect the delivery of service to the communities, to such an extent that in certain

wards, projects stalled while in progress, compromising the effectiveness of the government.

With the restructuring of the local government, the respondents stated that boundaries were redrawn in conflict with the traditional boundaries. One traditional authority is divided between two wards, causing overlapping of authority, resulting in a negative impact on service delivery.

4.5 What are the leadership trends at global and local level?

4.5.1 Traditional Leadership Internationally (Native Indians in Canada)

The Canadian experience indicates that a traditional leader needs not be in competition with local government leaders but can be used as a resource person to improve service deliver in the areas in which these traditional leaders are in control. In some deep-rural areas in Canada, the local traditional leader is the only contact communities have with the outside world. Therefore the Canadian government believes that it makes administrative and practical sense to hand over control of certain services and functions to traditional leaders. In many rural local municipalities, for instance, there are no fire-fighting services in heavily forested areas. The monitoring of this service is something that traditional leaders could easily take control of, and they could also be responsible for recording births, deaths and help monitor communicable diseases.

4.5.2 The regional traditional leadership trend

According to Maloka (1996), in South Africa, unlike in other African countries, the ANC government was not as reliant on the chiefs for governance because of the extent to which their authority had been eroded by their involvement with the Bantustan system as well as the extent of the support for the liberation movement with Mandela as a national icon. In response, chiefs have attempted to improve their image by reminding people of their tradition and custom and aligning those opposed to the re-assertion of tradition with the anti-African movement. In South Africa, as in Namibia, claims to chieftaincy are on the increase to the extent that the Constitutional Assembly's

Commission on Provincial Governance has recommended limits on the number of traditional leaders that should be recognised (Maloka, 2006).

For many African countries, the role of the chiefs hardly changed after colonisation ended and they continued to serve the same functions: local administration; serving as a link between the people and the government; chairing tribal courts; and playing a symbolic or religious role. One of the primary issues that African democracies have had to contend with is how much power should be given to the chiefs. This has varied greatly and has often depended on how much the institution has been perceived to remain unchanged by colonisation (Bekker, 1993). In many cases (including Zimbabwe, Botswana, the Gambia, Lesotho, Nigeria, and Namibia), a house of traditional leaders has been established and some system for electing the members of this house has been created. Again their ability to influence the different levels of government varies. In the Zimbabwean case, members of the house of chiefs are represented in the Senate. In Malawi, by contrast, chiefs play no role in central government although section 6 of their Constitution states that 'the institution of chieftaincy shall be recognised and preserved in the Republic, so that Chiefs may make the fullest contribution to the welfare and development of the country in their traditional fields' (cited in Bekker, 1993, p. 202). In each case, there is no formal requirement that the advice of the chiefs be taken into account and in some cases, it has been suggested that they have a symbolic rather than a functional role (Keulder, 1988). Lesotho has arguably given the most power to Chiefs through the recognition of the monarch who is the head of State.

In addition, chiefs have a large share of parliament in Lesotho with the senate consisting of 22 principle chiefs and 11 senators nominated by the king on the advice of the Council of State. In Botswana, which, like South Africa, has created a house of chiefs, all matters relating to customary law have to be referred to the house.

In his comparison of Namibia, Botswana, Zimbabwe and Nigeria, Keulder (1998) notes that in Zimbabwe and Nigeria the central state has taken control of the customary courts with customary law being integrated into the formal legal system. He argues that

this has deprived traditional leaders of one of their primary functions and, therefore, a central means of their authority. However, this replacement approach has not always gone smoothly and, in some cases, traditional leaders have continued to operate as they did before democracy.

In Botswana, in contrast, the approach has been to make the traditional leaders paid members of the State, incorporating them into the current legal system. The justification for this has primarily been the value and legitimacy of the *kgotla* system. Where the local democratic systems of government have been stronger (such as in Botswana compared to Nigeria), the local authorities have been more capable of interfering with and overruling the authority of the chiefs, leading to increasing conflict between traditional and democratic systems of governance.

4.5.3 Lessons from other African countries

The same model persists all over Africa, where post-colonial urban democracies have failed to address the issue of rural subjects and have used past structures to further their own agendas. In Botswana, control of land has been removed from chiefs and in Tanzania all the chiefs have been removed. In some countries, such as Lesotho, the vote has shown people moving away from their traditional allegiances.

While many countries in Africa still retain a system of traditional leadership and some incorporate traditional leaders into democratic forms of government, in several others — mostly those who have only recently gained independence — the relationship between traditional leaders and government remains strained or, in some cases, outright adversarial (Ray.2006).

According to Ray, a country such as Ghana, where the central government has realised that it cannot do without traditional leaders at the level of local government; where traditional leaders have taken it upon themselves to modernise the institution of chieftaincy to meet the needs of their people in today's world; and where the so-called 'modernity' has hit hard with new social, economic, and health problems, chiefs and queen mothers are regaining a lot of authority as partners in development.

4.5.4 The South African Perspective

The Constitution of South Africa in section 211 of 1996 states that:

1) The institution, status and role of traditional leadership, according to customary law, are recognised, subject to the Constitution.
2) A traditional authority that observes a system of customary law may function subject to any applicable legislation and customs, which includes amendments to, or repeal of, that legislation or those customs.
3) The courts must apply customary law when that law is applicable subject to the Constitution and any legislation that specifically deals with customary law.

Section 212 states that:

1) National legislation may provide for a role for traditional leadership as an institution at local level on matters affecting local communities.
2) To deal with matters relating to traditional leadership, the role of traditional leaders, customary law and the customs of communities observing a system of customary law –

a. National or provincial legislation may provide for the establishment of Houses of Traditional Leaders; and
b. National legislation may establish a Council of Traditional Leaders.

Recently there have been further attempts to define the role of traditional leaders and the traditional courts. The Traditional Leadership and Governance Framework Act (2003) states that traditional communities should be governed by a traditional council. Significantly, this Act recommends that one third of the council members must be women and at least 25% of the members must be democratically elected. This was not the case in any of the areas that were part of this study, and will require significant changes to the ways in which traditional councils are currently structured. The Act also allows for the President to refuse issuing a certificate of recognition to a traditional leader if there is evidence that this leader was not appointed according to customary law. Thus efforts have been made in the Act to address past problems of identifying 'real' traditional leaders and concerns about the accountability of the institution to all sectors of the community.

The Act also makes provision for a national and a provincial house of traditional leaders. In terms of the KwaZulu-Natal Act on the House of Traditional Leaders of 1994, the Provincial House may make proposals to provincial government and Cabinet on any draft Bill or any of their activities that relate to traditional authorities, indigenous law, the status of land tenure and Zulu tradition and custom. What is not clear is how any objections that might be raised by the Amakhosi will be dealt with (du Plessis & Scheepers, 2000).

In terms of the National House of Traditional Leaders Act of 1997 section 7(2), the National House also has the primary functions:

a. To advise government and make recommendations regarding matters relating to traditional leadership, the role of traditional leaders, customary law and the customs of communities;
b. It may investigate and disseminate information on the above-mentioned matters;
c. At the request of the President, it also has to advise him on any matter referred to in it;
d. To submit an annual report to Parliament.

In this research, it was clear that some of the Dikgosi had not even been involved in the process of drafting the Traditional Leadership and Governance Framework Act. This suggests that the National House of Traditional Leaders may be somewhat removed from the local Chiefs. This was indeed a concern raised by the respondents in this study.

4.5.5 Women in indigenous and traditional societies

Gender inequality is a serious obstacle to embracing traditional leadership in the modern context, one that is sometimes less obvious than problems around the undemocratic nature of traditional leadership. This is not peculiar to South Africa but is a problem that many indigenous societies are grappling with. Many women are not

even clear on their position on this. Careful consideration needs to be given to this issue and how changes will affect the traditional institution.

4.5.6 Lessons Learnt

Traditional leadership is irrelevant in today's society because it is out of step with the Constitution and sets up a system where benefits accrue to the elite. More inclusive, democratic and representative structures would be more appropriate with stronger presence and efficiency from government in rural areas.

The recognition of identity remains a powerful need for many people and this need is just as important as material stability. Traditional institutions can be evolved through means such as legislation and education to respond to the current needs of society. We should note that democracy can also be heavily criticised. We should not throw out our histories in a belief that they are backward but rather seek to retain what is of value in them. There is need for space for dialogues within communities themselves, a space for remembering popular history and giving social momentum to the youth so that they can claim the space. It should not be history but a social movement.

4.5.7 What are the leadership strategies could be implemented?

Leadership effectiveness is not an easy thing to accomplish, be it the executive in a major corporation, a leader in government, an entrepreneur, a business leader or a church leader, you need to create and leave an inerasable mark of leadership success. We know beyond any shadow and cobweb of doubt that great leaders have great strategies for great results in leadership. Without great strategies, great results will never be the desired result. Nonetheless, amongst others; the following have been identified as the top ten leadership strategies:

4.5.7.1 Be vision conscious

Leadership expert, Warren Bennis, defines leadership as the ability to translate vision into reality. Successful leaders are always mindful of the vision for their team, division,

department or organisation. They are vision conscious. They know the vision of their organisation and they effectively communicate it to their people. Without vision, any organisation no matter how big it is, will fail dismally. Without vision, success becomes a lofty mountain to climb.

4.5.7.2 Value people

John Maxwell remarked, "He who thinks he leads without followers is not leading but taking a walk." Effective leadership is founded on the solid foundation of valuing people. You need to respect and care genuinely for your people. People are the most important asset that you can ever have. If you treat them as though they do not have feelings, they will not trust you as a leader or your vision. Show people that you genuinely care for them and they will show you how much they appreciate your care. Do this by giving them growth opportunities and by showing good support that they need from you as their leader.

4.5.7.3 Build a strong team of leaders

Great leaders are those who take time to build a team of leaders at all levels of the organisation. A team of leaders does not only add value to your leadership, it multiplies your effectiveness and excellence in your organisation. It takes resources like time, money and energy to identify, train, develop and coach potential leaders.

4.5.7.4 Know and embrace your values

You must know where you should stand in every situation. This simply means that you must know and establish a good behavioural standard. Effective leadership is about knowing and embracing what you really stand for. If you value excellence, you will stand for it; if you value good relationships, you will stand by them; if you value leadership, you will create a culture of leadership by producing more leaders. When you know your values, you will take decisions based on them. You will not be driven by emotions but you will be driven by character.

4.5.7.5 Listen effectively

Successful leaders listen to their people with their ears, eyes and heart. They know that people closest to the work know exactly what is going on. When you listen to your people with an intention to act appropriately and effectively, you show that you care. John Maxwell said, "People don't care how much you know until they know how much you care." Create an environment in which people feel safe to express their opinions and give suggestions.

4.5.7.6 Communicate effectively

You cannot separate effective leadership from effective communication. Effective leadership comes as a result of people being motivated, inspired and influenced to give their best for the good of the organisation. It therefore takes a leader to effectively communicate organisational vision, mission and strategies to his people so that they are motivated, inspired and influenced to perform effectively.

4.5.7.7 Be a catalyst of change

Effective leaders know that every organisation becomes effective and successful when positive changes are introduced at the right time. You must bear in mind that you cannot think of changing your organisation for the better if you do not change yourself. This simply means that you cannot be an instrument of change in your organisation if you are not changing certain things that are not good for you. Change starts with you as a leader.

4.5.8 Be a good motivator

Every great leader knows that effective leadership is made possible through motivation. People respond to motivation. They do not need to be bossed around to perform effectively. Motivation has the potential to bring the best out of people. Take an employee whose morale is down and put him or her in the care of a motivational leader and you will see great changes and results.

4.5.9 Do not be afraid to take hard decisions

Successful leaders hold their people accountable to the mission and vision of the organisation. They expect nothing else from their people except excellence. To be effective in leadership, you need to learn how to take hard decisions. If some of your people do not perform according to the required standard even after you have identified the gaps, trained and coached them, do not hesitate to get rid of them, they are a weak link.

4.5.10 Develop your leadership skills

If you want to be one of the great leaders in your generation, you must keep on improving your leadership. The best way to develop your leadership is to develop your character. You must always know and remember that leadership development and character development are one. Do not get tired of learning from other leaders, from books, tapes, seminars and conferences.

4.5.11 Monitoring and evaluation

Seemingly, the role of local government is minimal as there are no platforms to engage and solve tensions between the traditional leaders and ward councillors. Even the meetings convened by either party ended up being attended by those who had a particular interest in that specific matter under discussion. One of the respondents claimed that as community members, they did not even hear when a meeting was convened by either of the parties involved. Participants believed that local government should play a leading role in all service delivery projects. The councillor from the municipality indicated that standing committees of the council, however, do sit in where traditional leaders and ward councillors broadly discuss projects and other service delivery issues for various wards. Unfortunately, monitoring of this performance in the wards was ineffective; fortunately, this problem is being addressed. Community members indicated not being involved in the Project Steering Committee, as some projects, which were eventually implemented, were reserved for certain individuals.

4.5.12 Conclusion

For many African countries, the role of the chiefs hardly changed after colonisation ended and they continued to serve the same functions: local administration; serving as a link between the people and the government; chairing tribal courts; and playing a symbolic or religious role. One of the primary issues that African democracies have had to contend with is how much power should be given to the chiefs.

5 CHAPTER FIVE: INTERPRETATION AND ANALYSIS OF THE FINDINGS

5.1 Introduction

This chapter aimed to analyse and interpret the findings of the study, with the synthesis of the field research findings and the literature review as presented in chapter two. The data is mainly drawn from in-depth interviews and document analysis. The structure of this chapter is a thematic one, the same as what was presented in the previous chapter and designed along with the main research questions.

5.2 Conceptual framework

Greater Taung Local Municipality is one of rural municipality in the North West Province, and covers 11.8% of the total area of the Dr Ruth S Mompati District. The municipal area is 90% predominately rural and has the largest population of the District (about 40%). It consists of 106 widely scattered villages in its area of jurisdiction and its main towns are; Reivilo, Pudimoe and Taung Central. Greater Taung Local Municipality has three Traditional Authorities that is Batlhaping Ba Ga Phuduhucwana, Batlhaping Ba Ga Maidi and Batlhaping Ba Ga Mothibi. The GTLM area has an interesting and ancient geological heritage that is rich in minerals and palaeontological artefacts. This includes all international, national and provincial cultural heritage sites. The following areas were identified as cultural heritage sites: Taung Skull Heritage Site which was declared as international heritage site by UNESCO; Mmabana Cultural Centre, Dinkgwaneng (San rock art), Thomeng Water Falls (south of Taung Skull site). Greater Taung has high potential as agricultural land. This includes areas with a high grazing capacity as well as high potential crop production areas, mainly under irrigation schemes (GTLM IDP 2014/2015).

5.3 Analysis of the key themes explored in this research

There are a number of themes that were discussed in this research on the role and participation of the traditional leadership in local governance which are: factors leading to the tension or conflict between these two parties; the best practice of traditional leaders at the global and local level is crucial; and proposal of possible leadership strategies that could be used to mitigate those challenges.

5.4 Communication model between Traditional Leadership and Municipalities

The study finds that the method of communication between traditional leadership and municipalities varies from traditional council and local municipality; however there is a traditional council that has established strong working relations with municipalities, especially in Dr RSM District Municipality. The traditional council who have steady working relationships with municipalities, also have an effective communication model in relation to their participation in decision making processes of the municipality. The study observed that municipalities have a tendency to inform traditional leadership offices late on matters to be discuss in municipal council meetings that lead to ineffective and meaningless participation on matters discussed in council and decisions taken by municipal councils. However, participation also depends on an individual approach, the traditional leader does not like to participate or interact with other people, especially when it comes to personal behaviour of councillors and officials.

5.5 Policy Framework and Legislations governing Traditional Leadership

Section 212 (1) of the Constitution (1996) stipulates the role of traditional leadership institutions in local government on matters affecting local communities. Section 81 of the Municipal Structures Act (1998) stipulates the participation of traditional leadership in municipal councils as they need to form part of any development that take place in traditional leadership boundaries. The legislation further states that “before a Municipal Council takes a decision on any matter directly affecting the area of Traditional Authority, the Council must give the leader of that authority the opportunity to express a view” as stated in Section 81 of the Municipal Structures Act (1998).

The study finds that there are loop holes in the implementation of the above sections of legislations in the following manner:

- Given the nature and virtue of traditional leadership, the common practice of municipal councils compels traditional leaders to obey political leadership in the sitting arrangement or standing orders of the municipal council while these are elected leadership versus charismatic leadership with strong cultural, heritage and religion beliefs in African traditions. It is recommended that there should be

a review of the legislation and standing orders/protocol of the municipal council that will afford the charismatic leadership of traditional leaders to take part in matters pertaining to the municipal council

- The institution of traditional leadership is governed by African cultures hence they do not fall under any political movements for them to be recognised by the movement. This leads to traditional leadership not fully participating in municipal councils since political parties form political caucus fora that take place during municipal council meetings. Thus there is greater need for the amendment of legislations to cater for traditional leaders during party political caucus and fora to ensure that they participate and influence decision making process at local government level.

5.6 Adherence to Spatial Development Framework

The research found that traditional leaders do not consider municipal spatial development frameworks in allocation of residential stands and do not participate in the development of the Spatial Development Framework, IDP and LED Strategy of the municipality. The study further observed that there is conflict of interest between traditional leaders and the municipality in relation to land allocation. Traditional leaders claim to own the land while municipalities argued that certain land is state owned and privately owned. Traditional leaders allocate tend to land for residential development without informing the municipality or taking into consideration the municipal Spatial Development Framework during the allocation of stands. As a result of this friction, there is a negative impact on following:

- Basic service delivery shortages (water, electricity, housing and sanitation);
- Citizens are unhappy about services provided by local government;
- Lack of trust in local government;
- Rapid grow of informal settlements;
- Increase of service delivery protests;
- Perceive local government as a **corrupt institution.**

5.7 Areas of improvement

The researcher has highlighted the following area that need to be improved on.

5.8 Participation of Traditional Leaders in Municipal Council

The participation of traditional leadership in municipal councils remains a challenge in the three regions. The study found that traditional leaders do not influence decisions taken in the municipal council. In addition, during political party caucus, traditional leaders are found left outside, hence structures of political party cause are made to establish mandates to be discussed by the municipal council. Among other reasons, this impedes their full participation in municipal councils. The participation of traditional leadership in IDP processes also remains a matter of concern. The municipality limits the participation of traditional Leaders in IDP processes, starting at ward level to municipal level due to not affording traditional leaders with relevant documentation in time to ensure their full participation. Traditional leaders are viewed to bless the event with their presence but do not have meaningful participation.

Therefore, there should be a partnership agreement and service level agreement signed between the traditional authority and the Greater Taung Local Municipality in order to enhance and harmonising working relation between the two and to fast track service delivery to the community.

5.9 Consultation

The study showed that lack of consultation between the municipality and tradition authority during the implementation of new development in the area is a serious concern and is the main cause of conflict. The two parties need to play a key role in service delivery and development matters. Roodt (1998) argues that consultation would encourage the bottom up approach where beneficiaries of any proposed development participate through their organisations in determining the type of development most relevant to their needs. The municipality and traditional authority should make sure that both parties are well informed of any development that is planned for the area whether the land is owned by the traditional authority or the municipality (Roodt, 2001, p. 469).

Mabuza (2008, p. 51) indicated that traditional leaders need to have a voice in policy-making, budget processes, making by-laws and have active participation in decision making and development planning. This will include the leadership within the traditional leadership structures in all the spheres of government. Communication barriers could be dealt with so that information can easily "filter" down from the elected municipal councillors Mabuza (2008, p. 51).

5.10 Democratic transition of Traditional Leadership

After the 1994 democratic elections, the African National Congress (ANC) led government adopted the Constitution of the Republic of South Africa of 1996 (Act 108 of 1996), which recognises and uplifts the role of traditional leadership in governance by stipulating that "the institution, status and role of traditional leadership, according to customary law, are recognised, subject to the Constitution" (The Constitution of the Republic of South Africa of 1996: Section 211). The Constitution also indicates that national legislation may provide a role for traditional leadership as an institution at local level, on matters affecting local communities (The Constitution of the Republic of South Africa of 1996: Section 212). The National House of Traditional Leaders (NHTL) was, subsequently, established to deal with matters relating to traditional leadership, the role of traditional leaders, customary law, and the customs of communities observing a system of customary law (South African Government Information 2013), and in 1997, traditional leadership institutions were identified as one of the structures required to be aligned with the Constitution, which implied that the institution of traditional leadership had to be transformed (Department of Co-operative Government and Traditional Affairs, 2013). This transformation process saw the introduction of the White Paper on Traditional Leadership and Governance of 2003, and ultimately the passing of the Traditional Leadership and Governance Framework Act of 2003 (Act 41 of 2003).

The Constitution of South Africa establishes three spheres of government, which are distinctive, interdependent and inter-related. Within the local government sphere, the legislative and executive authority is vested in the established municipalities. This

means that the power of municipal councils to draft and implement legislation is protected in the Constitution.

Since 1994, issues relating to the role and responsibilities of the traditional leaders have received much attention in South Africa. The first democratic election in South Africa in 1994 did not only attempt to dismantle apartheid, but also to transfer the powers and the rights to the people, by reducing the role of traditional leaders in the public domain (local government) as a strategy to promote democracy (Mabuza, 2008, p.57).

After twenty years into democracy, many South Africans are increasingly worried that public participation in policy making and identifying priorities has declined, evidence in this study suggests that traditional leaders are not afforded with the necessary information on time to be able to engage constructively during the policy making processes (Mabuza, 2008, p.59). According to the findings, in most cases where the municipality has tried to send the agenda to a particular meeting on time, traditional leaders tend to ignore such invitations.

5.11 Success stories

The study found out that there are success story to tell that in some parts of South Africa, in North West Province, traditional authorities have significant roles to play in leading and developing their area, for example, in service delivery and infrastructure provision such as water supply, road construction and medical facilities, this was achieved in collaboration and by working closely with the municipalities. This shows that there are progressive leaders who want to see their communities developed, The Greater Taung Municipality and the traditional authority could learn the best practice and prove that the traditional leadership and democracy can co-exist. The following scenario is a typical example of the success story:

5.12 Bafokeng governance: a democracy within a democracy

His Excellency, Kgosi LT Molotlegi, in his lecture on the role of the Traditional Leadership in South Africa at the University of Pretoria presented that the Bafokeng villages have been ruled according to Tswana traditional laws for many generations, and they continue to be so today. That said, “Democracy” is not a new or revolutionary

concept to the Bafokeng. Although I haven't gone into specific detail about the twists and turns of Bafokeng political history over the past one hundred and fifty years, there is plenty of evidence to support the idea that our traditional form of government espouses certain principles of democracy. These include mechanisms to ensure that the *Kgosi* is carrying out the will of the people, political representation at multiple levels of local government, and even a system for electing village representatives to the council. There are examples in the historical record of Bafokeng Kings being fined for not carrying out the will of the people (Kgosi Molotlegi, 2003).

Even on the issue of land, the symbol of who we are, and the thing we've struggled so hard to preserve and protect throughout our history, there is change on the horizon. He indicated that their land system is a communally owned, which means that no one person owns the title, and the title resides in the name of the community. And by virtue of being a member of the community, you're entitled to land (Kgosi Molotlegi: 2003). One of the advantages of this is that in the Bafokeng territory, residents don't pay rates and taxes for maintenance of roads, electricity, water, etc. At present, this system seems appropriate, given the level of poverty of the people, and the unemployment rates we face. But there is a new land bill coming out that proposes that the communal land tenure system be broken up, so that people can have title to the land, and therefore security (Kgosi Molotlegi, 2003).

5.13 Social Responsibility

In relation to social responsibility, the study found that traditional leadership lacks social responsibility towards their communities. In addition, traditional leaders rely on government for funding to initiate programmes and projects that create jobs or alleviate poverty in their communities. Traditional leadership lacks initiative and is not development oriented. On the other hand, the study further found that, there are traditional leaders that source funding from local businesses; provide school uniforms for needy children and many more social responsibilities for the community. The study also found good practices by traditional council offices in relation to assisting needy families during bereavement within their communities.

5.14 Cultural Practices

The institution of traditional leadership upholds cultural belief systems in building the nation. Based on the notion of culture, traditional leadership performs various cultural events, rituals and performance in upholding their culture. It is critical to note that the dominant cultural practice that traditional leadership performs is “Lebololo”. This event take place annually and it is being funded by the department of COGTA. Cultural events are being organised by the traditional councils to promote youth awareness on the history, culture and tradition. However, this is one of the cultural ceremonies which is highly appreciated Other cultural events were found not being actively performed due to limited funding while the traditional council relies on government to perform other traditional events.

5.15 Conclusion

In view of the different legislations that parliament has promulgated, the researcher found that it is impossible to avoid the role of traditional leadership within the third sphere of government which is local government. The Constitution stipulates that there should be laws which must protect traditional leadership and hold them accountable.

6 CHAPTER SIX: CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

The aim of this chapter is to present the main findings of the study, a list of recommendations, and the main conclusions drawn. It should be noted that an indication was made in the earlier chapters that the main findings and conclusions drawn from the study could not be used to make generalising statements. This is partly due to the nature of the methodology used in the study, which was chosen to provide valuable information and a better insight into the system of traditional leadership.

It should again be emphasised that there is already an immense amount of literature on the subject of traditional leadership in South Africa, and conclusions have been drawn from various studies. A number of these conclusions are similar, and this study has also produced results similar to some of the results already in existence.

6.2 Purpose of the study

The purpose of this research was to investigate the role of the traditional leadership in the Greater Taung Local Municipality, as well as to establish the factors leading to the tension between the traditional leaders and the municipal council within the Greater Taung Local Municipality. The study also proposes strategies, more specifically leadership strategies, aimed at harmonising the relations between the Greater Taung municipal council and the traditional leaders in its area of jurisdiction, with the aim of ensuring sound collaboration and partnership between the two stakeholders – a partnership that is more likely to improve governance and service delivery in the GTLM.

6.3 What are Areas of Conflict at a Local Government Level?

Cele (2013) indicated that it is critical to highlight the constitutional mandate of local government and to clearly identify possible areas of conflict between this form of governance and the traditional leadership system. The sphere of local government in South Africa is largely concerned with development challenges which necessitate the need for a proper alignment of the two spheres and an integrated development plan. There is an increasing pressure for local government to excel in meeting the demands of service delivery made extremely urgent by constant service delivery protests; to

deliver on local economic development aimed at both competitiveness and poverty alleviation; to engage in more open, transparent and mutual government-citizens relations, and to forge new and reformed inter-governmental relationships.

Cele (2013) further stated that these significant roles are being added to the existing and extensive functions performed by local government, and there are increasingly higher expectations being placed on municipal councillors to perform efficiently and creatively in this environment. The question is, whether it is possible for municipal councillors to work co-operatively with traditional leaders in executing their duties without either undermining their constitutional mandate or compromising the democratic values upon which the sphere of local government was established. It is possible for the traditional leaders to work co-operatively with the democratically-elected councillors. To answer the question “how”, Cele (2013) starts by pointing out at the areas of conflict that these key stakeholders are facing at the local level:

- The perception that the fundamental cultural rights and roles of traditional leaders within rural communities are unfairly compromised by the democratic laws and the Constitution;
- The question of whether the traditional leaders must have a ‘political voice’ and be included in the participatory structures of government;
- Whether land administration should be left in the hands of traditional leaders or it should be a government function;
- The principle of gender equality (in particular, the role of women in a traditional leadership system);
- The question of accountability as a democratic principle (whereas in a democracy, power lies with the people, democratically elected leaders would, therefore, be expected to account to the people; when it comes to traditional leadership, the question of accountability is not very clear);
- The perception that traditional leadership undermines the commitment towards achieving an accountable and efficient form of democratic governance in South Africa (Cele 2013).

6.4 Area of co-operation

Other specific areas of co-operation would include:

- Participation of traditional leaders in the national and/or provincial legislative process through the national or provincial house of traditional leaders (whether in the National Council of Provinces (NCOP) or in the Provincial legislature); in executive inter-governmental structures, such as inter-governmental fora and various Minister and Members of Executive Committees (MINMECS);
- Participations through the Houses of Traditional Leaders in the budgetary and financial resource allocation process (across the spheres);
- Capacity development for traditional leaders in order for them to meaningfully participate in all these structures;
- At a municipal level, traditional leaders must work with ward councillors, especially by participation in structures such as ward committees, IDP Fora, Community Police Fora, school governing bodies and all the local participatory structures will give them an opportunity to influence processes; Service delivery and economic development through land use and agriculture is crucial to improving the lives of rural communities within the context of nationally-defined priorities of social transformation. It is imperative that local government and traditional leaders should relate to each other in forging a meaningful partnership, thereby, promoting transformational imperatives, notable development, transparency and accountability (Cele 2013).

6.5 Capacity Building Strategy of Traditional Leaders

Understanding and interpretation of legislation is not required only by traditional leaders, but councillors and ward committee members and senior municipal administrators also need capacity-building in interpretation and understanding of legislation. The paragraphs above have indicated the role of traditional leaders in local government as legislated, and these demonstrate clearly that the role of local councils and that of traditional leadership is supposed to be co-operative.

As with all constitutional issues, South African local government is on the threshold of having to manage several complex matters on a large scale. The need for proactive management at the municipal level has been further stressed by the passing of the Local Government Transitional Act, (Act 209 of 1993). The Act emphasises the necessity for disjointed urban communities, and even rural communities, to combine their efforts in forming non-racial local government institutions that can effectively cope with the diverse needs and aspirations of all citizens at grassroots level (Hilliard 1996). Traditional leaders must understand the functions of municipalities according to Municipal Structures Act (Act No. 117, 1998), which are: electricity delivery, water for household use, sewage and sanitation, storm water systems, refuse removal, firefighting services, municipal health services, decisions around land use, municipal roads, municipal public transport, street trading; abattoirs and fresh food markets, parks and recreational areas, libraries and other facilities, and local tourism (Mashau, 2014, p.224).

6.6 Conceptual Framework

Traditional leadership provides a challenge for local municipalities, as the role that should be played by the institution is still not yet clear. The TLGFA outlines the roles of traditional leadership, but implementation of the Act and integration into the municipalities still remains a challenge. It is hoped that the National Programme of Support for the institution of traditional leadership will address this challenge.

Traditional leadership is seen to be a challenge to the local municipalities because the ANC originally took the position that traditional leadership would undermine democracy, and that this illegitimate institution should be phased out (Galvin, 1999, p. 107). The ANC position changed after realising that traditional leadership has strong support in its constituencies, although the claims to this support are open to political manipulation (Ntsebeza, 2003, p. 75-76). In rural areas where traditional rule is still in existence, there are traditional councils who are born leaders as they are royalty. Additionally, in rural areas, there are municipalities with their own councils.

With these two types of governance in rural areas, traditional governance and local governance, there is always contestation of power. This conceptual study examines ways of minimising the constant power contestation between traditional leadership and local councils by emphasising the importance of legislations that govern them.

6.7 Literature review

The research applied the leadership theory framework as well as the governance and rural development in the Greater Taung Local Municipality. The South African municipal legislative framework is strongly embedded in the practice of good governance which embraces transparency, accountability, participation, effectiveness and efficiency.

6.8 Research methodology

This study used qualitative research methodology. The emphasis of the research was on social inquiry to develop an understanding of the role of traditional leadership in local government and what strategies should be used. In other words, this study is what is otherwise described by Patton (1990), as 'real-world' research, i.e. research conducted in real life situations to try and make sense of complex situations. Use of qualitative research methods for this study was preferred because it allowed for a critical analysis of what the role of traditional leadership constitutes, the mechanisms for effective participation in local government as well as how enhance working relations and promote partnership between the two parties. By using qualitative methods, it allowed for a deeper understanding of a phenomenon like co-operation to be derived. Qualitative research methods and tools in this case were deemed suitable for collecting data to allow for such an analysis.

This research used a case study design. The selection of a case study was suitable for this nature of the study because it allowed for use of exploratory and explanatory questions of *what, how* and *why* to collect data and find patterns during data analysis (Yin, 2003).

6.9 Findings

The study established that traditional leadership does not work well with the local municipality, in terms of land allocation and service provision. There is serious tension

between councillors and dikgosi in terms of role clarification on who should to provide what services to the community.

The research established that the community remained confused on the operations of the local government and traditional authority, the municipality is failing to perform its duties as stipulated in the Municipal Structures Act and therefore the majority believe that there is corruption and fraud taking place and believe that the tribal authority is taking care of their individual interests.

The study established that the tribal authority has created an environment which is not conducive for the municipality to deliver services and economic development to the community, by refusing land access to the municipality and non-participation and support toward municipal plans. This act of the traditional leadership has created enmity between the community, traditional authority and the municipality and had a serious negative impact on the provision of services.

This is a clear indication that there is a need of an inclusive sustainable development strategy that will promote participation and co-ordination in a more transparent manner. It is critical to note that "before a Municipal Council takes a decision on any matter directly affecting the area of Traditional Authority, the council must give the leader of that authority the opportunity to express its view" as stated in Section 81 of the Municipal Structures Act (1998). This legislation provides a strategic partnership between traditional leaders and municipalities on the matters affecting communities of traditional leadership jurisdiction. For this reason the participation of traditional leadership in municipal council becomes a legislative compliance issue that includes their role in IDP processes and other development issues in the municipal affairs.

6.10 Recommendations

a) The Provincial Department Culture, Arts and Traditional Affairs in collaboration with SALGA should introduce training to capacitate the local government councillors and traditional council members on all legislation and policies that governs local government and traditional authority immediately after local government elections in 2016, in order for the incoming councillors have a clear

and common understanding of the powers and functions of the local government and the role of traditional leadership in local government.

b) The partnership agreement should be developed and entered into between two parties (tribal authority and municipal council), since the traditional leaders are the custodians of land and the municipality provide service delivery to the community, the conflict needs to be addressed as it hampers service delivery.

c) Consultation is very important to the traditional leaders and other affected stakeholders in order to reach an agreement with regard to land allocation and service delivery.

d) The working relations between the traditional leaders and the municipal council needs to be harnessed and improved in order to create a conducive environment for development to take place.

e) Participation of traditional leaders in the national and/or provincial legislative process through the national or provincial house of traditional leaders and the municipal council is highly encouraged, especially during the budget speech and development of the IDP.

f) In the case of land administration, it is important that the integrated development plans (IDPs) of municipalities must involve a wide process that incorporates projects initiated or led by traditional leaders. The prioritisation, which is implicit in this process, will inevitably impact on the planning and participatory structures within municipalities (Cele, 2013).

g) Communication between the traditional leadership and the municipal council should be strengthened in order to avoid confusion and conflict by all means. The communication strategy which promotes transparency, participation and fairness should be developed and shared between the two parties.

6.11 Suggestions for future researchers

For the fact that the municipality tried its level best to co-ordinate training and workshops for traditional leaders to attention, many failed dismally to attend such activities. It is the researcher's view that the Department of Traditional Affairs and Local government should co-ordinate and facilitate short courses and workshops for traditional leaders, ward councillors, ward committee members. Suggested courses/modules should include amongst others; Local government and traditional leadership legislative framework; Community development; Citizen Participation in local government; as well as Public ethics.

As stated above, inclusive training will enhance full participation of all stakeholders required to deliver services to all communities. Training should be arranged at a place where it is not accessible because training arranged a place close to home ended up being nonproductive due to non-attendance and abscondment.

However, as stated by Sithole and Mbele (2008), the issue of training and empowerment through education and information on policy, legislation and various models of democracy is very important, as indicated by community members, some researchers and by traditional leaders themselves. However, care should be taken not to confuse training and education as implying a need for a 'civilizing process' on the part of traditional leaders; traditional leaders are not 'upgrades' towards bureaucratically oriented politicians, but leaders in their own right.

6.12 Conclusion

The Department of Co-operative Governance and Traditional Affairs also states that it is the Department's considered view that the institution (traditional leadership) has a place in the South African democracy, and has a potential to transform and contribute enormously towards the restoration of the moral fibre of society and in the reconstruction and development of the country, especially in rural areas.

Following what has been discussed above; it is the researcher's view that local councils should hold workshops for traditional council members. The outcome was not an intended outcome of the "dominant group" of traditional leaders or government. It was rather the unintended consequences of agencies seeking to define the role, status, and powers of the chieftaincy within a political horizon provided by competing concepts of a local government and the tribal authority (Kgotleng, 2002, p. 587).

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Ms H Mashau – Town Planner - 28 September 2014
Mr Mpho Mofokeng – Municipal Manager – 8 November 2014
Mr Kaone Lobelo – Mayor – 12 November 2013
Mr Monchonyane – Batlhaping Ba Ga Phuduhucwana Tribal Authority
Mr K Kai – Taung community member
Mr Sepotokele - Batlhaping Ba Ga Phuduhucwana Tribal Authority
Ms G Moagi – Ward Councillor