

UNIVERSITY OF KWAZULU-NATAL

**TRADITIONAL LEADERSHIP IN
LOCAL ECONOMIC DEVELOPMENT:**

A CASE STUDY OF THE UMGUNGUNDLOVU DISTRICT

By

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DECLARATION

I, Felix Thembinkosi Nxumalo, declare that

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ABSTRACT

Inequality in South Africa in terms of access to education, finance, food security, and public amenities is worse in rural areas under traditional leadership than in urban areas not under the control of traditional leaders. In most of these areas, people live in abject poverty and underdevelopment is rife with no access to economic opportunities, basic services and economic and social infrastructure. This study attempts to ascertain the involvement of traditional leadership in the Local Economic Development (LED) of these areas. It also explores the mandate given to traditional leadership through government legislation, policies and programmes in LED. The study further seeks to suggest through a model how traditional leadership could be involved in LED. This study focuses on the following questions:

- What are the fundamental causes of the exclusion of traditional leadership in LED?
- What government policies and programmes are in places that explicitly spell out the role of traditional leadership in LED? and
- What are the perceptions of traditional leadership implicit in the government's LED initiatives?

The scope of the study covers the uMgungundlovu District which has 24 traditional councils that form the local House of Traditional Leaders. These traditional councils spread across the seven local municipalities that form part of the District.

The data was collected using a qualitative research methodology which focused on interviews with government officials and traditional leaders, to get their perceptions on the role of traditional leadership in LED. Government legislation, policies and programmes have also been reviewed to check the official government position on the role of traditional leadership in LED.

Engagement with government officials, traditional leaders and government publications reveals that traditional leadership is not playing a role in LED. There are no LED programmes directed to traditional communities that are led by traditional leaders. There is

then a justifiable perception that traditional leaders are being deliberately excluded from government LED initiatives.

A review of the government legislation, policies and programmes indicates that they do not bar the traditional leaders from playing a role in LED. The constitution of the Republic of South Africa provides a broad framework with regard to the role of traditional leaders by stating that the national government may provide for a role of traditional leadership in matters affecting their communities. The White Paper on Traditional Leadership and Governance recognizes traditional leadership as an institution located in rural areas that has a role to play in the fight against poverty. The Traditional Leadership Governance and Framework Act states that government may provide a role for traditional leaders in respect of economic development.

This study provides a model through which traditional leadership could be involved in LED. The model provides for a role to be played by the provincial House of Traditional Leaders, as part of LED policy formulation; a role for the local House of Traditional Leaders as part of LED strategy development; and for a Traditional Council, as part of LED implementation monitoring. Traditional ward's headmen are envisaged as assisting in coordination and a ward committee, in which traditional leadership is represented, is envisaged as contributing towards evaluation.

The study finally recommends that the Provincial Department of Economic Development and Tourism in collaboration with the Department of Cooperative Governance and Traditional Affairs should establish a fund for a LED programme for traditional communities. The study further recommends that the conceptualization of LED programmes should be done in consultation with traditional leadership, and that traditional leadership should lead the implementation of the programme in their respective areas.

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LIST OF ACRONYMS

CAS	Complex Adaptive System
CBOs	Community Based Organizations
CRDP	Comprehensive Rural Development Programme
DPLG	Department of Provincial and Local Government
FET	Further Education and Training
HET	Higher Education and Training
IDC	Industrial Development Corporation
IDP	Integrated Development Plan
ISRDP	Integrated Sustainable Rural Development Programme
ISRDS	Integrated Sustainable Rural Development Strategy
KZNCogta	KwaZulu-Natal Department of Cooperative Governance and Traditional Affairs
KZNDEDT	KwaZulu-Natal Department of Economic Development and Tourism
LED	Local Economic Development
NGOs	Non-Governmental Organizations
RDP	Reconstruction and Development Programme
RSA	Republic of South Africa
SEDA	Small Enterprise Development Agency
SMME	Small Medium and Micro Enterprise
SOEs	State Owned Enterprises
SSM	Soft Systems Methodology
TIKZN	Trade and Investment KwaZulu-Natal
VSM	Viable Systems Model

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CHAPTER 1: INTRODUCTION

1.1 INTRODUCTION

This chapter gives background to the study. It also locates the study area geographically by showing all the traditional councils that fall within the uMgungundlovu Local House of Traditional Leaders. This chapter further pronounces the problem statement and the objectives of the study. It lastly indicates how the study is organized.

1.2 BACKGROUND OF THE STUDY

Inequality is a world-wide phenomenon or challenge that occurs in both the developed and developing world but it is worse in developing nations, especially in rural areas. Everything is relative and, inequality is worse within the traditional communities under traditional leadership than in those communities not governed by traditional leaders. This is substantiated by the statement in the White Paper on Traditional Leadership and Governance (2003:31) which reads: “it is primarily in these areas where people live in abject poverty and conditions of underdevelopment, and where there is lack of access to economic opportunities, basic services and poor infrastructure and lack of access to amenities.”

The White Paper on Traditional Leadership and Governance (2003:20) states that the existence of traditional leadership “predates the colonial conquest and the apartheid era.” During the pre-colonial era, traditional leadership was a respected and dignified institution that played a significant role in determining the quality of life of the people governed by traditional leadership, including issues pertaining to culture and agriculture. Traditional leaders played a leading role in food security and cultural transmission from generation to generation. After the advent of colonial rule, the functioning of traditional institutions was seriously undermined. Their role was reduced to that of only looking after their subjects on behalf of the colonists. Jackson, et al. (2009:41) argue that traditional leadership “is seen as a

form of governance that has pre-colonial roots but which has been seriously tampered with by colonialism.” This is further amplified by Chitaute Cumbe’s (2010:4) statement that “chiefs were seen as a way to reach people and make colonial rule effective and legitimate.”

During the apartheid era, the situation became even worse, in that the traditional leadership institution was completely unrecognized. The institution was changed into a state instrument to fulfill separate development aspirations and segregation along the lines of race, creed and gender. The women were the worst affected, in that among the traditional communities themselves, they occupied the lowest status in the community. This did not happen in the pre-colonial era, because there were traditional communities that were led by women. Sometimes, before men could take decisions on issues affecting their families or the community at large, they consulted with women. The introduction of the pass laws made the lives of the traditional communities more difficult, as they were confined to the remote unproductive rural land where they led a life of abject poverty. For a member of the traditional community to be permitted to seek work in the urban areas or towns, he or she was required to get a letter of consent from the Inkosi¹. During the colonial and apartheid eras, traditional leadership was barred from playing a role in the development of their areas, especially with regard to local economic development. Even after the advent of democracy in South Africa, traditional leadership, although recognized by the government, is not playing a well-defined role in local economic development. It is high time that the above issues on traditional leadership are addressed by government in order to ensure that traditional leadership plays a meaningful role in local economic development. The White Paper on Traditional Leadership and Governance (2003:7) clearly states that “the institution of traditional leadership occupies an important place in African life and, historically, in the body politic of South Africa”. The White Paper further states, in the same source, that “traditional leadership embodies the preservation of culture, traditions, customs and values of the African people while also representing the early forms of societal organization and governance.”

¹ Senior traditional leader of a specific traditional community who exercises authority over a number of headmen or headwomen in accordance with customary law, or within whose area of jurisdiction a number of headmen or headwomen exercise authority.

There are two approaches to local economic development. The first attempts to attract business activities from 'outside' to relocate to the area. This is referred to as the 'traditional' approach. It is also referred to as 'inward investment'. Most recently municipalities have begun to encourage 'indigenous' economic growth from within the municipal area. This is the second approach which is fairly new and which is more compatible with notions of local economic development within areas under traditional leadership. Although both approaches play a considerable role in local economic development, the traditional approach is more suitable to larger cities and towns and indigenous economic growth could be more appropriate in the rural areas; especially those under traditional leadership. This is because areas under traditional leadership may have fewer benefits to offer large industries. This paper will explore different indigenous economic growth approaches that could be used in an endeavour to encourage traditional leadership to play a role in the local economic development of their areas. This will be done using an organizational cybernetics model.

1.3 GEOGRAPHIC LOCATION

The Province of KwaZulu-Natal, South Africa is comprised of 10 district municipalities. uMgungundlovu District Municipality is one of these ten that forms part of the Province of KwaZulu-Natal. It is located in the Midlands of KwaZulu-Natal. uMgungundlovu District is comprised of seven local municipalities, which are as follows:

- **Impendle (Impendle)**

Impendle Municipality is essentially a rural municipality where much still needs to be done to provide basic services in the form of potable water, sanitation, electricity and roads. Nxamalala is the only Traditional Council that falls within the jurisdiction of this municipality. It is under the leadership of Inkosi S. E. Zuma.

- **Mpofana (Mooi River)**

The Mpofana Municipality is centered on the town of Mooi River which is its Central Business District. Mpofana Municipality is the gateway to the majestic Drakensberg. It is the heart of the Midlands Meander. Mooi River has been identified by the Provincial Department of Economic Development and Tourism as the major development hub for

the textile industry in the Province. There are also a number of other investment opportunities particularly in the agricultural sector. At this stage there is no traditional council that falls within the jurisdiction of this municipality.

- **Mkhambathini (Camperdown)**

Mkhambathini Municipality has its offices in the town of Camperdown. There are six traditional councils within the jurisdiction of this municipality. These are Embo/Timuni under Inkosi L.D. Mkhize; Qamu under Inkosi M.S. Majazi; Maphumulo under Inkosi N.K. Maphumulo; Manyavu under Inkosi S.E. Mdluli; Mkhuzane under Inkosi P.R. Sithole; and Macala-Gwala under Inkosi V.E. Gwala.

- **Msunduzi (Pietermaritzburg)**

Msunduzi Municipality is located in the Midlands of the province KwaZulu-Natal, and it is the capital city of this province. Msunduzi Municipality has six traditional councils within its jurisdiction, being Mpumuza under Inkosi N.W. Zondi; Nadi under Inkosi S.G. Zondi; Mafunze under Inkosi M.S.P. Ngcobo; Embo under Inkosi T. Mkhize (landless); Isiminza under Inkosi N.C. Molefe (ibambabukhosi²); and Ximba under Inkosi S.M. Mlaba. It should be noted that part of Ximba Traditional Council falls within the jurisdiction of Ethekewini Metro.

- **Richmond (Richmond)**

Richmond Municipality is plus or minus 40 kilometres away from Pietermaritzburg. Most of its people reside in rural areas. The Richmond Municipality has two traditional councils under its jurisdiction, being Esiphahleni under Inkosi L.Z. Dlamini; and Vumukwenza under Inkosi M.P. Mkhize.

² Means a regent or an acting traditional leader who, in terms of customary law of the traditional community concerned, holds a traditional leadership position in a temporary capacity until a successor to that position who is a minor, is recognised (Traditional Leadership and Governance Framework Act, 23 of 2006).

- **uMngeni (Howick)**

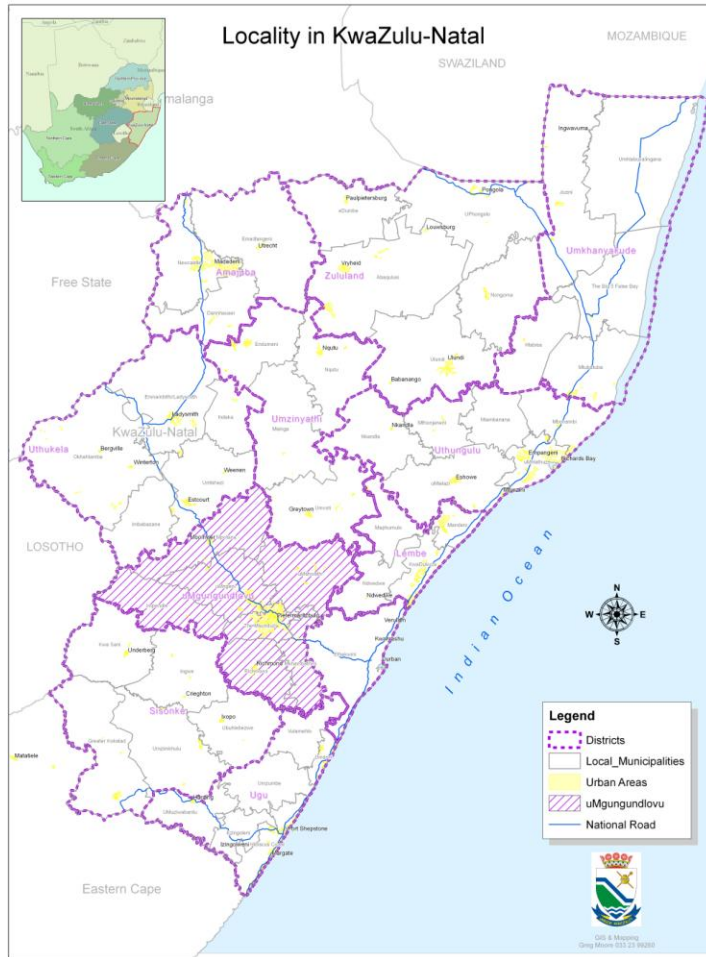
uMngeni Municipality comprises the town of Howick, Hilton, the World's View, Mpophomeni Township, the small towns and settlements of Nottingham Road, Lidgetton, Lions River, Balgowan, Fort Nottingham, Dargle and Curry's Post, together with a substantial amount of farm land, and a small portion of the traditional community areas known as KwaHhaza and Mashingeni. The uMngeni Municipality is located on the N3 (Durban to Johannesburg) within the eThekweni-Msunduzi-uMngeni Economic Development Corridor. uMngeni Municipality has only one traditional council known as Mbuzane under Inkosi M.S. Mkhize (Landless³). Parts of uMngeni Municipal land such as the part of the land in Mpophomeni township belongs to the Nxamalala Council.

- **uMshwathi**

The uMshwathi Municipality came into being following the amalgamation of the former Transitional Local Councils (TLC) of Dalton, Wartburg, Cool Air, and New Hanover. uMshwathi Municipality also covers Albert Falls, Harburg, Trust Feed and Mpolweni. Its administrative seat is in the town of New Hanover. A large population lives in the rural settlements of Swayimane, Mpolweni, Thokozani and Ozwathini. The strongest economic driver in the area is agriculture. The 250 farmers in the area produce around two million tons of sugar cane annually and this is delivered to two mills for processing. uMshwathi Municipality has seven traditional councils under its jurisdiction, which are Ntanzi under Inkosi B. Ntanzi; Gwamanda under Inkosi B. Gwamanda; Madlala under Inkosi S.B. Madlala; Bomvu/Faye under Inkosi T.D. Ngubane; Gcumisa under Inkosi N.P. Gcumisa; Masihambisane under Inkosi M Ndlovu; Mthulini under Inkosi M.Z. Mthuli.

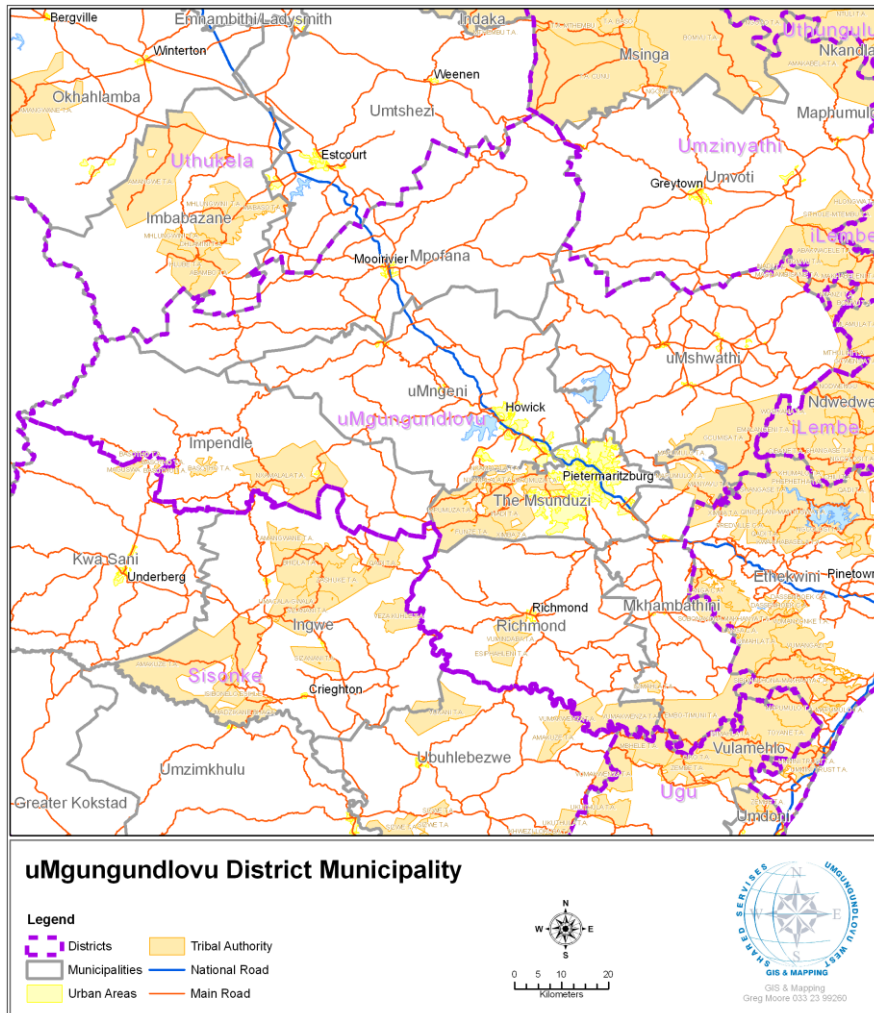
³ Owns no land in terms of the Ngonyama Trust Land Act.

Figure 1.1: Map of KwaZulu-Natal showing the geographic location of uMgungundlovu District in relation to other District Municipalities



Source: uMngeni Municipality GIS Section

Figure 1.2: Map showing the location of seven local municipalities within uMgungundlovu District as well as traditional councils



Source: uMgungundlovu District Shared Services

Table 1.1: The area wards, households and population density of uMgungundlovu District
(source: uMgungundlovu District Municipality Annual Report 2009/10)

District and local municipalities	Area	Wards	No of households	Population (Census 2001)	Population (Community Survey 2007)
uMgungundlovu (DC22)	9 189.53	82		927 846	988 837
uMshwathi (KZ221)	1 924.55	12	23 732	108 422	113 054
uMngeni (KZ222)	1 568.30	11	20 849	73 896	84 781
Mpofana (KZ223)	1 679.37	4	9599	36 820	31 518
Impendle (KZ224)	947.90	4	7335	33 569	39 401
Msunduzi (KZ225)	649.79	37	130 385	552 837	616 730
Mkhambathini (KZ226)	766.00	7	12 550	59 067	46 570
Richmond KZ227)	1 133.62	7	12 537	63 223	56 772
KZDMA226	276.23			12	12

1.4 UMGUNGUNDLOVU LOCAL HOUSE OF TRADITIONAL LEADERS

Section 212 (2) (a) of the Constitution of the Republic of South Africa states that “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 – national or provincial legislation may provide for the establishment of houses of traditional leaders.” In response to this section of the Constitution, the National Government promulgated the National House of Traditional Leaders Act 22, of 2009, which provides “for the establishment of the National House of Traditional Leaders.” This Act also determines “the powers, duties and responsibilities of the House.”

The Province of KwaZulu-Natal also responded by promulgating the KwaZulu-Natal Traditional Leadership and Governance Framework Act 5 of 2005. This Act provides for the establishment of a KwaZulu-Natal Provincial House of Traditional Leaders. This act also deals with the establishment of Local Houses of Traditional Leaders, such as the uMgungundlovu Local House of Traditional Leaders, and the establishment and recognition of traditional councils, such as Mpumuza Traditional Council which falls within uMgungundlovu Local House of Traditional Leaders. uMgungundlovu Local House of Traditional Leaders is one of the nine (9) local houses of traditional leaders. The other local houses of traditional leaders are:

- Zululand Local House;
- uMzinyathi Local House;
- uThukela Local House;
- Ilembe Local House;
- uThungulu Local House;
- Ugu Local House;
- uMkhanyakude Local House; and
- Amajuba Local House.

uMgungundlovu Local House of Traditional Leaders has its seat in Pietermaritzburg. It comprises fifteen (15) traditional leaders. The chairperson of uMgungundlovu Local House of Traditional Leaders is Inkosi N.W.Zondi of Mpumuza Traditional Council. Its deputy chairperson is Inkosi N.K. Maphumulo. Table 2 below shows Amakhosi⁴ who constitute uMgungundlovu Local House of Traditional Leaders. It also shows the names of the traditional authorities under their jurisdiction.

⁴ A plural of Inkosi

Table 1.2: Traditional Leaders, Traditional Councils, Local Municipality and the Positions held by traditional leaders in the uMgungundlovu Local House of Traditional Leaders

Traditional Leaders	Traditional Councils	Local Municipality	Position
Inkosi N.W. Zondi	Mpumzuza	Msunduzi	Chairperson
Inkosi S.G. Zondi	Nadi	Msunduzi	Member
Inkosi M.S.P. Ngcobo	Mafunze	Msunduzi	EXCO Member
Inkosi T. Mkhize (Landless)	Embo	Msunduzi	Member
Inkosi N.C. Molefe	Isimiza	Msunduzi	Member
Inkosi S.M. Mlaba	Ximba (Sub)	Msunduzi	Member
Inkosi B. Ntanz	Ntanz	uMshwathi	Member
Inkosi B. Gwamanda (Landless)	Gwamanda	uMshwathi	Member
Inkosi S.B. Madlala	Madlala	uMshwathi	Member
Inkosi T.D. Ngubane	Bomvu/Faye	uMshwathi	Member
Inkosi N.P. Gcumisa	Gcumisa	uMshwathi	Member
Inkosi M. Ndlovu	Masihambisane	uMshwathi	Member
Inkosi M.Z. Mthuli	Mthulini	uMshwathi	Member
Inkosi L.D. Mkhize	Embo/Timuni	Mkhambathini	Member
Inkosi M.S. Majoz	Qamu	Mkhambathini	Member
Inkosi N.K. Maphumulo	Maphumulo	Mkhambathini	Deputy Chairperson
Inkosi S.E. Mdluli	Manyavu	Mkhambathini	Member
Inkosi P.R. Sithole (Landless)	Mkhuzane	Mkhambathini	Member
Inkosi M.Z. Mthuli	Mthulini	Mkhambathini	Member
V.E. Gwala	Macala-Gwala	Mkhambathini	Member
Inkosi L.Z. Dlamini (Ibamba)	Esiphahleni	Richmond	Member
Inkosi M.P. Mkhize	Vumukwenza	Richmond	Member
Inkosi M.S.Mkhize (Landless)	Mbuzane	uMngeni	Member
Inkosi S.E.Zuma	Nxamalala	Impendle	EXCO Member

1.5 PROBLEM STATEMENT

Chitaute Cumbe (2010:1) reminds us that “the role of traditional leadership in development processes in Africa has been a matter of considerable inquiry.” After the 1994 democratic elections, the South African Government began to recognize the existence of traditional leadership. The challenge still facing government is that of incorporating traditional leadership in government’s development programmes and initiatives; in this case local economic development. Wolfenson J.D, former president, World Bank in Todaro and Smith, (2009:2) state that “the key challenge of our time is the challenge of inclusion”. Even though, the White Paper on Traditional Leadership and Governance (2003) includes socio-economic development as one of the functions of traditional leadership, the government has not come out clearly on how this institution should play this role of socio-economic development.

This study proceeds from the premise that the institution of traditional leadership is excluded from government’s local economic development initiatives. Further to this, there is a perception that government lacks programmes and policies that explicitly spell out the role of traditional leadership in local economic development. It is entirely understandable, in consequence, that the perceptions of traditional leadership regarding government’s local economic development initiatives are negative and will be likely to remain so as long as traditional leaders are not given an opportunity to display their abilities to assist in developing the economy of the areas falling under their jurisdiction. The perceptions that traditional leaders are excluded from playing a role in local economic development and that they have negative perceptions towards government initiatives are based on the fact that whatever development that has taken place in their areas, they were not consulted.

1.6 STUDY OBJECTIVE

The study attempts to find out the extent to which the institution of traditional leadership is involved in local economic development of the areas that fall under the traditional leadership. The aim of this study is to explore the mandate given to traditional leadership implicit in government policies and programmes, particularly with regard to local economic development. In this context the role of traditional leadership in local economic development of the traditional communities is an important issue which can sometimes be more relevant than is recognized by the government. This study further seeks to suggest, through the organizational cybernetics model, that there are viable parts in the existing Traditional Leadership and Local Economic Development. This study can add to the debate on traditional leadership, particularly the relevance of traditional leadership to local economic development. The issues to be clarified are:

- What are the fundamental causes of exclusion of traditional leadership in playing a role in local economic development?
- What government policies and programmes are in places that explicitly spell out the role of traditional leadership in local economic development?
- What are the perceptions of traditional leadership on government's local economic development initiatives?

1.7 ORGANISATION OF THE STUDY

The study is divided into five chapters. Chapter one is the introduction, comprising the background to the study, geographic location, problem statement, study objectives and organization of the study. Chapter two reviews the literature on traditional leadership theories, and local economic development. Chapter three is the research methodology which comprises methods of data collection, and limitations to the data collection methodology. Chapter four deals with data collection and discussion of results. Chapter five presents recommendations and the conclusion.

1.8 CONCLUSION

This chapter has given the background of the study by emphasising the world-wide phenomenon of inequality, especially in the rural areas and specifically in the areas under traditional leadership. It has also located the traditional leadership councils under study as well as the composition of the uMgungundlovu Local House of Traditional Leaders. The problem statement and the study objectives have also been stated, including the questions that the study attempts to answer. This chapter ends by indicating how the whole dissertation is organised. In order to be able to deal with the problem statement and to answer the questions posed, the following chapter will deal with the review of the literature on traditional leadership in local economic development.

CHAPTER 2: LITERATURE REVIEW

2.1 INTRODUCTION

It should be noted that the literature on traditional leadership and local economic development is very thin. Efforts were made to source information relevant to the topic from academic journals to no avail. However, this chapter managed to highlight some theories on leadership. This chapter further touches on the institution of traditional leadership in South Africa comparing it to traditional leadership institutions in western countries. This chapter also deals with two paradigms in traditional leadership. It finally touches on different approaches to local economic development; and government's rural development programmes.

2.2 THEORIES OF LEADERSHIP

Van Wart (2003:222) attempts to address the most frequently asked question: 'Are leaders born or made?' Van Wart (2003) argues that "an implicit assumption of the great man theory is that leaders (invariably the heads of state and major businesses such as banks and mercantile houses) are essentially born, probably allowing for some significant early training as well." Because of the complex nature of the world today, it is difficult to stick to the notion that leaders are born. The Western dominated parts of the world are predominantly democratic and people can rise to leadership positions due to elective processes or due to the level of education the people acquired. Thus Van Wart (2003:222) argues that "Today, the question is generally framed as one of degree rather than as a strict dichotomy. To what degree can leaders be "made, and how?" Van Wart (2003:222) further argues that "While part of leadership is the result of formal training, it actually may be the smaller component. In the extreme, this position states that leadership cannot be formally taught, but it can be learned." During the experiential process, leaders must be assisted with basic skills and technicalities of leadership. The intention is to support their leadership skills acquired through experience. Thus Van Wart (2003:222) argues that "Leaders must have (or in some

instances acquire) the basic technical knowledge of the organization, often more for credibility than for the executive function itself; formal training can assist greatly here.” He further argues that “...while the black-and-white debate about leaders being made or born is largely considered sophomoric (relating to sophomores), the more sophisticated debate about the relative importance of innate abilities, experience (unplanned or rotational), and formal training is alive and well.”

There are different definitions of leadership and leadership styles. Van Wart (2003) argues that “although leadership style can be thought of as the cumulative effect of all traits, skills, and behaviors, it generally describes what is perceived as the key – or at least a prominent – aspect of the universal set of leadership characteristics.” Van Wart (2003:222) mentioned the following leadership styles:

- Follower participation – this style is characterized by command, consign, consult, and concur traits of leadership;
- Change style – this style is more prone to risk aversion or risk acceptance; and
- Personality style – this style includes traits such as charisma and behavioural traits.

According to Van Wart (2003:222) other leadership style definitions touch on communication, individual versus group approaches to leadership, value orientations – especially involving integrity, and power-and-influence typologies.

Other leadership styles are related to functions that need to be performed under the guidance and influence of a leader. This style demands that the leaders must get the work done or face the music. Sometimes leaders even if they fall under hereditary leadership like traditional leaders, like to ensure that work is done diligently. Van Wart (2003) talks about the issue of changing leadership style. He argues that some leaders assess the situation they find themselves in and then change their leadership style in order to move along with the times and the varying situations. This statement is further supported by Plowman (2007:344) who states , that “The path-goal theory (in House, 1971) suggested, for example, that the leader alters his/her style depending upon whether employees need clarity about goals and

expectations, or about the path towards achieving the goals and expectations. Thus, the leader calculates what style of leading – instrumental, supportive, or achievement-oriented – would most likely realize the organization’s desired future.”

Leaders are there to lead organizations and people to achieve a particular goal. This is done through setting the rules and orders to achieve specific objectives and targets. Plowman (2007:343) argues that “organizations consist of highly prescribed rule sets, formalized control and hierarchical authority structures, which are intended to simplify the organization’s ongoing operations and lead to simple, and well-defined and predictable responses to a changing, yet knowable world.” This is the view of leadership as controlling. Plowman (2007) refers to this as “Leaders as controllers”. Plowman (2007:344) comes up with another view on leaders. His view is that, as the world and organizations are complex systems, leaders operating within these complex systems do not directly change or control future outcomes, as is suggested by traditional leadership research. In their literature review on complexity science, Marion and Uhl-Bien (2001) in Plowman (2007:344) argue that leaders are enablers rather than controllers as suggested by traditional research. They state that “complex leaders enable rather than control futures by cultivating conditions where others can produce innovations that lead to productive, and largely, unpredictable future states.” They further argue that “Leaders cannot control the future (e.g., determinism) because in complex systems such as organizations, unpredictable (and sometimes unexplainable) internal dynamics will determine future conditions”. Regine and Lewin (2000) in Plowman (2007:344-345), “suggest an alternative focus on leadership where leaders enable rather than control, where power derives from the leaders’ ability “to allow” rather than to direct”. Knowles (2001) in Plowman (2007) suggest an alternative focus on leadership “where people in the organization remain engaged and connected.”

2.3 THE INSTITUTION OF TRADITIONAL LEADERSHIP

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

In KwaZulu-Natal there is a Zulu Monarch under the leadership of King Goodwill Zwelithini. Like the Queen of the Monarchy of the United Kingdom, the Zulu King's role in the affairs of the country is symbolic and ceremonial and is not politically aligned. What is interesting in the Zulu Monarchy is that the reigning King has a passion for agriculture and he is instrumental in encouraging people to practice agriculture in various ways like crop and stock farming for both subsistence and commercial purposes.

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

Jackson *et al.* (2009:41) state that "a review of the literature on traditional leadership indicates that there are two schools of thought on its relevance in the period 1994 – 2009." These two schools of thought involve "democratic pragmatism, and organic democracy."

Democratic Pragmatism

Democratic pragmatists question "the compatibility of traditional leadership with democracy and human rights" (Jackson *et al.* 2009:4). The academics of this school of thought have done

an assessment of national legislation that deals directly with traditional leadership. They have assessed two main pieces of legislation which are the “Traditional Governance Framework Act (Act No. 41 of 2003)” and the “Communal Land Rights Act (Act No. 11 of 2004)”.

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

Some scholars within this school of thought view traditional leadership as a resurgent concept after the democratic elections that had as an objective the insertion of such leadership into the political discourse in South Africa. “Some writers who fall into this democratic pragmatism tradition attribute this perceived ‘resurgence’ to the political trade-offs that were made between government and traditional leadership for purposes of facilitating national and local elections” (Jackson *et al.*, 2009:43). Jackson *et al.* (2009:44) offer the following conclusion about democratic pragmatists:

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

Organic Democracy

Scholars within the organic democracy school of thought see traditional leadership as another system of democracy which is unique. Jackson *et al.* (2009:44) write the following about democratic pragmatists:

The proponents of this school of thought do not see traditional leadership as an 'anomaly', a 'compromise of democracy' or a 'contradiction' that exists within a more legitimate setting of modern, more generically different needs for people who understands more than one type of democracy. A compromise of understanding of this thinking sees traditional leadership as an institution that fulfills a governance gap where conventional democracy has not fully extended itself. Of course, this version of the thinking attempts to minimize the endorsement for what is seen as a less democratic system by posing traditional leadership merely as a 'manifestation of destitution for proper governance'.

Jackson *et al.* (2009:45) brand the academics of the organic democracy school of thought as 'conservative, or as 'cultural relativists'. Jackson *et al.* (2009:45) argue that the proponents of this school of thought are not against democratizing traditional leadership, but they contest the notion that traditional leadership as an institution is incompatible with other democratic institutions, and that it is fundamentally undemocratic. Jackson *et al.* (2009:45) state the following about the organic school of thought:

Despite the abuse of power and the manipulation of traditional leaders by apartheid, traditional leadership as a form of governance predates and has co-existed with the state-based system of governance in Africa. There has never been a time since European colonialism when traditional leadership disappeared and, therefore, as a system of governance, it was not 'invented' by apartheid. It has been abused and manipulated, and the extent to which it was abused needs careful analysis."

Since the advent of democracy in South Africa, stress has been placed by scholars on the relationship between the traditional leadership and government but they have not gone deeper to look at the government development programmes, such as local economic development, to investigate the role of traditional leadership and to come up with the model on how this institution could be improved. Jackson *et al.* (2009:41) argue that "the recent history of

traditional leadership in South Africa is interesting partly because of polarized views on the nature of what traditional leadership is and partly because of a clear affirmation of its existence in the last fifteen years.”

Jackson *et al.* (2009:41) argue that “traditional leadership has passionate proponents and skeptics.” The skepticism towards traditional leadership can be attributed to a number of reasons, one of which is political. Prior to 1994 and even after the 1994 elections, traditional leadership, especially in KwaZulu-Natal was viewed as the vehicle through which the Inkatha Freedom Party’s political agenda was being spread among the traditional communities. Experience shows that in most traditional community areas, some political parties were barred from performing their political activities, including campaigning for membership. This is one of the reasons why we have people who are still skeptical about the integration of traditional leadership into government programmes. It is interesting to note that prior to the 1994 election, leaders of the Inkatha Freedom Party were prominent proponents of traditional leadership. After the ANC took over the KZN government, it is the other way round. The ANC government is now the strongest proponent of traditional leadership. All this has contributed to the ambivalence with which traditional leadership has been treated in KZN.

2.5 DEFINING AND UNDERSTANDING LOCAL ECONOMIC DEVELOPMENT

South Africa like other western countries has undergone a period in which it was difficult to come to a consensus among different stakeholders and academics on the definition and understanding of the meaning of local economic development. Blakely (1994:xv) argues that the concept local economic development means a number of things depending on where it is used. Blakely (1994:xv) states that there are no authoritative definitions for local economic development and other terms used to describe the activities being undertaken around the world to stimulate local economic activity and employment. According to Blakely (1994:xv) “local economic development refers to the process in which local governments or community-based (neighborhood) organizations engage to stimulate or maintain business activity and/or employment.” “The principal goal of local economic development is to

stimulate local employment opportunities in sectors that improve the community, using human, natural, and institutional resources” (Blakely, 1994:xvi).

Abrahams (2003:188) in Bodhanya (2009:2) defines local economic development as:

... the process of creating wealth through the organized mobilization of human, physical, capital and natural resources in a locality. The aim of local economic development is to produce higher standards of living, improve the quality of life, alleviate poverty, create more and better jobs, advance skills and build capacity for sustained development in the future.

The World Bank LED primer in Bodhanya (2009:3) defines local economic development as

... the process by which public, business and non-governmental sector partners work collectively to create better conditions for economic growth and employment generation. The aim is to improve quality of life for all.

Bennett and Krebs (1991:1) argue that local economic development involves a wide spectrum of factors which form the basis for the growth and development of local economies. According to Bennett and Krebs (1991:1) the following are the factors that underpin the growth and development of local economies:

- *land, infrastructure and site provision;*
- *capital formation and investment;*
- *innovation, entrepreneurship and technological change;*
- *human resources; and*
- *developing the best institutional context.*

For successful implementation of local economic development Bennett and Krebs (1991:1) argue that the above factors have to be coordinated with one another to ensure that there is cooperation and partnership. These scholars believe that local economic development will

only be successful if there is a strong partnership between different role players in a particular locality. “partnership is a concept that is used to argue that not only the factors of production, but the actors involved in managing each factor, have to be brought together into a mechanism to ensure successful and sustained local economic development” (Bennett, 1991:1). Partnership plays a critical role in development, especially at local government level where local actors are expected to select the right path, so as to have cumulative impact in the global economy that respects local identities and local characteristics (Considine and Giguere, 2008). Other scholars like Perry (2010:51) view local economic development as “a bottom-up approach and support for development from within by strengthening local institutions and business support services.” From this statement it becomes obvious that the issue of institutional development plays a critical role in local economic development. For local economic development to be successful, local authorities need to play a leading role.

According to Stohr & Taylor (1981:129) in Van Donk, Swilling, Pieterse and Parnell (2008:263) Local economic development “is essentially a process in which local governments and/ or community based groups manage their existing resources and enter into partnership arrangements with private sector or with each other, to create new jobs and stimulate economic activity in an economic area.” In this definition again the element of partnership comes to the fore. Gasser, Salzano, Meglio and Lazarte-Hoyle (2004:7) state that local economic development is a concrete initiative that begins in the community and attempts to create a sustainable bridge between relief and development. They argue that it creates a sustainable bridge in the following ways:

- *Local economic development gives a voice to all actors, helping to ease and narrow down the representation gap. The participatory nature of local economic development encourages the inclusion of vulnerable groups in decision-making processes, particularly women, ex-combatants and internationally displaced persons as well as agricultural workers, public sector workers, environmental groups, etc.;*
- *Local economic development valorizes the development potential of local assets and resources, particularly informal sector activities. The local dimension of development enables the identification of informal groups of workers and provides support for more formal organization;*

- *Local economic development builds upon traditional forms of cooperation as a way of addressing some of the problems faced by the crisis-affected community;*
- *Local economic development fosters an enabling environment for decent work in terms of workers' rights and social security. In particular local economic development fosters the creation of enterprises and cooperatives that provide social services to the local community. The process also encourages the creation of a legal environment that guarantees workers' rights for everybody while improving access to social security systems;*
- *Local economic development fosters economic development in harmony with environmental sustainability. Raising awareness of environmental issues among stakeholders at the beginning of the recovery process paves the way for their integration into the design and implementation of a bottom-up local economic development strategy. Local economic development also aims at the involvement of environmental groups and NGOs during the early stages of the recovery process (Gasser et al.,2004:7).*

The above arguments by Gasser *et al.* (2004) further indicate that for an effective local economic development implementation, a strong partnership between various stakeholders in a particular locality should be forged. From various definitions of local economic development one can note an element of participation from stakeholders. This is further substantiated by Gasser *et al.* (2004:28) in their definition of local economic development. They define local economic development as “a participatory development process that encourages partnership arrangements between the main private and public stakeholders in a defined territory, enabling the joint design and implementation of a common development strategy, by making use of local resources and competitive advantages in a global context with the final objective of creating decent jobs and stimulating economic activity.”

2.6 DIFFERENT APPROACHES TO LOCAL ECONOMIC DEVELOPMENT

Local Economic Development Approaches in Some Western Countries

In the past cities embarked on enhancing local economic development by attracting industries from outside to locate in their areas with the intention of boosting economic growth and subsequently increasing job opportunities. This approach is referred to as the traditional approach to local economic development. A range of new approaches to local economic development has recently been adopted by cities. Instead of relying on only attracting industries for inward investment, cities have embarked on strategies that encourage 'indigenous' economic growth from within the cities. Dauskardt (1994:1) argues that bigger cities usually rely on the traditional approach to local economic development, because they are able to offer incentives to attract industries. Dauskardt (1994:1) further argues that for smaller towns the indigenous economic growth from within approach is appropriate for small towns because of the inability to offer incentives to attract industries.

More than a century ago, in Britain and the United States, local authorities actively promoted local economic development through 'local boosterism' approaches. These countries placed emphasis on using "the towns as a magnet to attract industry from outside." (Dauskardt, 1994:2). Policies applied in the traditional approach included:

- *Marketing the town or city through publicity brochures and newspaper advertising.*
- *Providing incentives to outside investors – notably preferential rating on public utility services, mainly electricity.*
- *Offering direct incentives to outside investors in the form of land, buildings and finance on favourable terms.*
- *Actively recruiting specific industries and companies to locate in a city – also known as 'smokestack chasing'. (Dauskardt 1994:2)*

Although this first era of local economic development approach in Britain and the United States lost momentum after the 1940s, South African cities and towns have adopted these old

approaches. uMngeni Municipality, in Howick, KwaZulu-Natal has a comprehensive industrial development incentive's package which aims at attracting industries to locate in the town. This package includes, among others, rates rebates for newly established businesses in the area. The package also includes free bulk water connection and a discount on electricity for the first year of establishment. This discount is offered, in fact, for five years, but it diminishes by a certain percentage per year.

In Britain and the United States in the 1980s and 1990s there was a shift from relying on traditional boosterism approaches. This was as a result of the emergence of 'internationalization' or 'globalization' of the economy. Globalization encouraged industries and capital to be more flexible and mobile. They used opportunities brought about by globalization to locate to cities around the world that they considered the best locations. Due to this globalization phenomenon, cities and towns have to come up with new strategies to counteract the melt-down of their local economies that was caused by the exodus of industries. Dauskardt (1994:2) argues that "cities and towns had to become more active protagonists in their economic future by playing a more entrepreneurial role in securing their existing economic base, and in promoting future development."

It should be noted that traditional boosterism was not thrown out by the cities and towns due to globalization. Cities and towns are still following it, while a range of new local economic development strategies have emerged. These cities and towns embarked on placing greater emphasis on utilizing their unique benefits and strengths, and on promoting indigenous development from within the city itself (Dauskardt, 1994:2). Dauskardt (1994:2) defines two new strategies that were adopted by cities in western countries that involved enhancing local economic development. These are as follows:

- **Place marketing.** This strategy is about local economic development players seeking to sell a unique and often new image of a city to attract investment. "Such re-imaging of cities goes beyond traditional advertising. Some examples include Birmingham's image as Europe's conference capital, or Glasgow as a city of culture" (Dauskardt, 1994:2).
- **Fostering indigenous economic activities and regeneration initiatives** – these strategies according to Dauskardt (1994:2) form the core of the new strategies to promote

local economic development. They include, among other things, development offices, enterprise boards, information units and public-private partnerships. Emphasis in this strategy is on small cities and towns to embark on promoting and utilizing the unique nature of each city and town and to promote indigenous local economic development. This should be done because the small cities and towns find it difficult to attract industries because of the incapacity to offer suitable incentives.

New approaches to local economic development have swung toward a new local entrepreneurialism where local authorities, private sector, and local communities play active and innovative roles in ensuring local economic growth and development. This is done through cities developing business retention and expansion strategies. These new strategies attempt to build on the capacity in local communities to be effective and sustainable (Dauskardt, 1994:2).

Local Economic Development approaches in South Africa

In South Africa, most local economic development strategies by municipalities still follow, to a large extent, traditional approaches, by following local area marketing exercises, incentives provision and attempts to attract investment from outside. (Dauskardt, 1994:3) argues that large city councils in the PWV region tend to run marketing campaigns which all promote:

- *the locational advantages of the PWV (such as easy access to the country's major markets);*
- *access to infrastructure (such as international airports, the stock exchange, business services);*
- *availability of serviced land;*
- *availability of educational institutions (such as technikons, universities, research institutes);*
- *availability of labour; and*
- *attractive residential environment.*

South Africa is quickly moving towards using indigenous approaches to local economic development. Municipalities have adopted an approach of involving local business and communities in their attempts to promote local economic development.

Bodhanya (2009), a University of KwaZulu-Natal academic, proposes a generalized model that is not only limited to institutional framing for local economic development. His model is also applicable in all kinds of multi-stakeholder settings and for value creation in complex, turbulent settings. Bodhanya (2009:1) refers to this model as “the nexus model”. Bodhanya (2009) submits that this model is effective and spans a variety of domains for working with complexity at multiple scales and levels. Bodhanya (2009:1) relates local economic development to ‘complex adaptive systems’. Bodhanya (2008:12) in Bodhanya (2009:1) defines a complex adaptive system as :

... a system comprised of many heterogeneous agents that interact locally with each other based on local schema, such that the behavior of the system arises as a result of feedback relationships between the agents, and the system evolves as the schemata of the agents adapt based on the feedback.”

In the context of the complex adaptive system Bodhanya (2009) views local economic development role players as the agents. He argues that these agents include among others entrepreneurs, firms, councilors, municipal officials and banks. He further argues that all these agents have different perspectives, goals and values and thus they are therefore heterogeneous. Bodhanya (2009) views local economic development as a result of co-creation through activities of agents (LED role players) spanning public and private sectors.

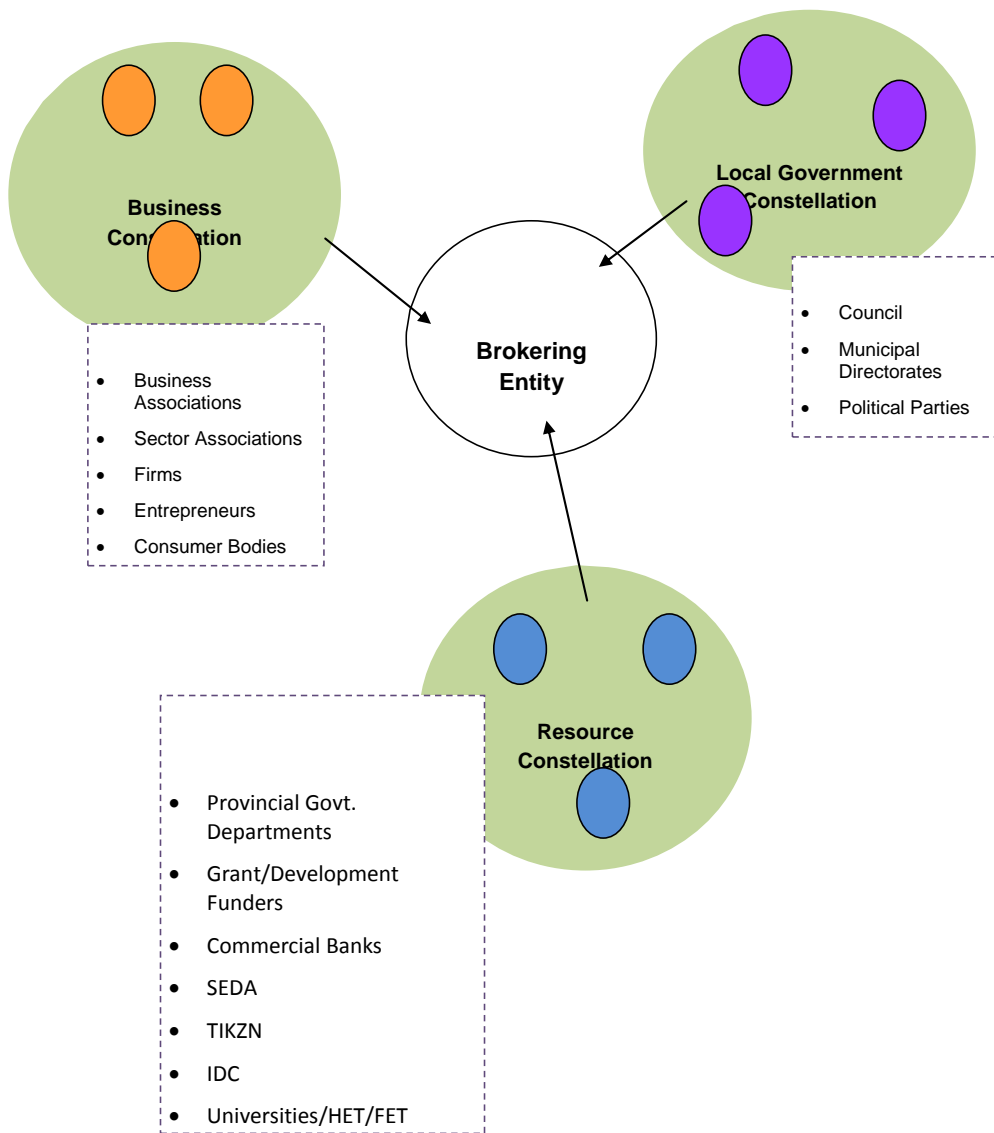
Bodhanya (2009:1) has developed a model that attempts to give direction on how to institutionalize local economic development. As indicated above this model is referred to as the ‘Nexus Model’. This model suggests that for local economic development to be successful amongst the role players or actors of local economic development there should be an agreement where all role players or actors decide on one role player to be a coordinator. The coordinator could be an individual for instance an LED officer in a municipality or it could be an organization such as a business. This coordinator should play a facilitation role and be an umbilical cord between the local economic development role players or actors.

Bodhanya (2009:12) refers to this coordinator as the 'nexus'. The meaning of the word nexus according to Hornby (1974) is 'connection; bond or connected series'. This suggests that between the local economic role players there should be that connection or bond in order for LED to be successful.

The other stakeholders that form sets of overlapping and interrelated groupings or what Bodhanya (2009:12) refers to as 'constellations'. Based on the work by Bodhanya (2009), the KZN Department of Economic Development and Tourism has come up with an LED institutional framework. According to the Institutional Framework for Local Economic Development (LED) in KwaZulu-Natal (2009), the LED institutional framework should be based on "a set of overlapping and interrelated groupings or constellations of key LED actors, and the establishment and operationalisation of a brokering entity in each locality. Figure 2.1 on the next page shows the 'Nexus Model'.

The use of the term 'constellation' in the following diagram is needed because it refers to a 'systemic relationship, which give rise to emergent properties of a system' (KZNDEDT 2009:13). The business constellation includes, among others, business associations, such as chambers of business, sector associations such as agricultural associations, firms, entrepreneurs and consumer bodies. A local government constellation includes councils, municipal directorates, political parties etc. A resource constellation includes provincial government departments, grant / development funders, commercial banks, SEDA, TIKZN, IDC, universities / HET / FET, research institutions etc. According to Bodhanya (2009:12), the role players within different constellations will not connect properly if there is no brokering entity which is the vehicle for multi-stakeholder processes for effective LED. Thus in figure 3 below, there is this brokering entity. KZNDEDT (2009:10) argues that the brokering entity "does not implement projects, but rather acts as a catalyst for the other actors to engage in joint conceptualisation and implementation of LED initiatives." What is interesting in the 'Nexus Model' is that the brokering entity is "flexible and should be decided after careful consideration of local circumstances and opportunities. It may reside entirely within any of the business, local government or resource constellations; it can also be an autonomous entity" KZNDEDE (2009:10). The good example of an autonomous entity is the economic development agency.

Figure 2.1: Nexus Model (Source: KwaZulu-Natal Department of Economic Development and Tourism)



2.7 TRADITIONAL LEADERSHIP AND LOCAL ECONOMIC DEVELOPMENT

As has been alluded to in the above sections, local economic development is a process which brings together different partners in a local area to work together to harness local resources for sustainable economic growth. Traditional leadership should be one of those partners. It has not been clear how the traditional leadership could be brought into the local economic development process. Jackson *et al.* (2009:41) argue that “it seems that the grand motive of governance systems in modern times is the equitable and impersonal management of resources for social welfare of ‘citizens’, whereas it has been clear how the localized system of traditional leadership relates to its subjects.”

Ndlela (2008:52) in her PhD Thesis, *Local Governance and Traditional Leadership: A Case Study of Umgungundlovu, Umzinyathi, Uthukela and Amajuba Districts in KwaZulu-Natal*, looks at the policies relating to the functioning and structuring of traditional leadership institutions. She also looks at different items of legislation relating to local government and traditional leadership in South Africa generally, and in KwaZulu-Natal in particular. However, in her analysis of these policies and legislation with an attempt to give insight into the issues of rural local governance, she does not touch on the issues pertaining to the role of traditional leadership in local economic development. Ndlela (2008:-v-), states that the government of KwaZulu-Natal has transformed tribal courts into Traditional Administration Centres (TACs), but she does not spell out explicitly how the TACs can be used as resources to aid traditional leadership in promoting local economic development. Although Ndlela(2008:215), recommends that TACs be linked to the Multipurpose Community Centres (MPCs), she does not show how this linkage could enhance the role of traditional leadership in local economic development.

Jackson *et al.* (2009:42), have contributed to the literature that deals with traditional leadership after 1994, but they concentrate more on the interface between traditional leaders and leadership structures and elected government representatives. Jackson *et al.* (2009:42), come up with an ideological distinction between “‘democratic pragmatists’, who generally challenge the compatibility of traditional leadership with the values underpinning modern

democratic systems, and the ‘organic democrats’, who view traditional leadership as an alternative form of democracy.” Jackson *et al.* (2009:42), conclude by arguing that “although post-apartheid legislation has prescribed roles for traditional leaders in the governing structures of South Africa, the question of their relative powers and status remains unresolved.” Although these scholars do not mention it, the roles of traditional leadership in local economic development forms part of the critical issues that still remain unresolved.

Reddy, Wallis and Naidu. (2007:220), are scholars who have been able to touch on the subject of traditional leadership in local economic development. They argue that local economic development in areas under traditional leadership which they referred to as Ubukhosi⁵ “can only be restricted by limitations of the factors of economic production.” Reddy *et al.* (2007:220), further argue that “in addition to such limitations, LED models have to be shaped by opportunities emanating from governance framework.” My argument is that land is not the only factor of production, but human capital is another critical factor of economic production. Its absence could have a detrimental effect on economic development, especially if there is no leadership participation. Government has introduced LED frameworks that identify stakeholders (government sector, business sector and local community sector) to have a stake in local economic development. The challenge is that when it comes to the community sector as the role player in local economic development, it is reduced to recipients rather than active participants of the programmes agreed upon by the government and the business sector. I must state that when it comes to local economic development, the community is not considered as a player at a strategic level where the decisions about local economic development are taken. The traditional leadership, as the leader of the community sector, is therefore technically excluded from decision-making as far as LED programmes to be implemented in their communities are concerned.

⁵ Institution of Traditional Leadership

Reddy *et al.* (2007:216), talk of Ubukhosi and LED, but the Ubukhosi comprises different positions that range from Isilo⁶ and Inkosi to Induna⁷ representing a particular isigodi⁸. At this stage there is no government LED framework that spells out the roles to be played by these positions in local economic development. Reddy *et al.* (2007:225), do not spell out these roles, but they do provide a basis of an LED model for traditional leadership. They argue that development planning is the founding block of LED, and therefore traditional leadership is expected to participate in the development planning process (IDP). The question is: are our municipalities providing enough platforms for traditional leadership to participate fully in the IDP processes? Since the start of my involvement at local government level, I have noticed that traditional leaders do not fully participate in LED.

Reddy *et al.* (2007:223), emphasize that the traditional leadership, once the ground work in the IDP has been done through its structures, has an opportunity to review sector-specific plans and to identify LED opportunities. What is interesting is that they also acknowledge the fact that the traditional leadership might not have a mandate or the competence to review sector plans. Reddy *et al.* (2007:223) argue that “it is the responsibility of the institution of Ubukhosi to investigate models that advance its economic development cause.” One can argue that traditional leadership has not been capacitated by government to carry out this task. They have not been exposed to LED capacity-building programmers. The LED model provided by Reddy *et al.* (2007:225) is sound and interesting, but it needs to be fine-tuned and for the government to play a leading role in this process. They argue that to do this, calls for a different orientation and organizational structure and it requires different capabilities.

⁶ Means the Monarch of the Province of KwaZulu-Natal, or King which is a traditional leader under whose authority, or within whose area of jurisdiction, senior traditional leaders exercise authority in accordance with customary law (Traditional Leadership and Governance Framework Act, 23 of 2009).

⁷ Means a traditional leader who is under the authority of, or exercise authority within the area of jurisdiction of, an Inkosi in accordance with customary law.

⁸ Means a traditional ward of a particular traditional community.

In this literature review, only one study on traditional leadership and economic development has been discovered. This study was conducted by Mario Jose Chitaute Cumbe, a Masters student in the Faculty of Humanities, Development and Social Science, School of Development, University of KwaZulu-Natal. The study is entitled *Traditional Leadership, the State and Rural Economic Development in Southern Mozambique: A Case Study of Mandlakaze District in the Second Half of the Twentieth Century*. This dissertation (2010) focuses on “the degree to which local processes of a political, social and economic nature might impact the macro development agendas and bring about meaningful change at local level. Chitaute Cumbe’s study aims to explore “the relationship between traditional leadership, the state and rural economic development in Southern Mozambique”. Chitaute Cumbe (2010:7) argues that “the role of traditional leadership in rural development is an important issue which is probably more relevant than is often recognized”.

Chitaute Cumbe (2010:8) attempts to clarify the following issues:

- *What has been the policy of central government towards the peasant sector in agriculture in Mozambique between 1950 and 2005?*
- *How have peasants participated in the rural development process?*
- *What role should traditional leadership play in the rural development process?*
- *How do the state and traditional leadership interact in policy making for rural economic development?*
- *To what extent are contemporary development policies serving to minimize forms of exclusion and marginalization in the communities:*
- *Can the government have authority over the traditional leadership and the rural elite in order to ensure that economic gains are widespread and equally distributed? How can ownership of land be achieved?*

Chitaute Cumbe (2010:76) recommends that “it is necessary that the decision makers find ways to include traditional leadership in the rural development process as part of the decision

makers.” Chitaute Cumbe (2010:77) comes up with an interesting argument that “the state needs to clarify within the communities, a process of recognition and legitimization of community leaders to make them more useful for the communities.” He further argues that “party political issues should be avoided.”

2.8 GOVERNMENT’S RURAL DEVELOPMENT PROGRAMMES

The Integrated Sustainable Rural Development Programme

After the 1994 democratic elections, the South African government embarked on the reconstruction and development programme of the country. The RDP was launched by the first democratically elected president of the Republic of South Africa, President N. R. Mandela. This was a generic intervention by government which was initiated to address the issues of underdevelopment in the whole country, including urban, peri-urban and rural areas. In 1999, the second president of RSA, Mr. T.M. Mbeki launched the Integrated Sustainable Rural Development Strategy (ISRDS). During the launch of the ISRDS, president Mbeki uttered the following words.

The Government is now in a position to implement a rural development programme for the integrated development of rural areas. This will bring together all government departments and all spheres of government, including traditional leaders (dplg, 1999:1).

From President Mbeki’s words, one may assume that, the ANC government has always taken traditional leadership into consideration. The challenge is when the implementation of the programmes in traditional communities without the involvement of traditional leaders. With the ISRDS, the government’s intention was to work towards the creation of socially cohesive and stable rural communities, through the establishment of viable institutions, economies that are sustainable and access to social amenities by all. The intention was also to attract and retain skilled and knowledgeable people to rural areas; people who are equipped to contribute to growth and development. The ISRDS was intended to mobilize government departments, NGOs, CBOs, State Owned Enterprises (SOEs) and the private sector to put their resources directed to rural development in one basket. The ISRDS stated clearly that the line function

departments were to use their existing financial resources in an integrated manner towards rural development. “The implementation thrust will build immediately on the existing programmes of government that have the possibility of wide impact and replicability, while initiating and developing selected new programmes” (Department of Provincial and Local Government, 1999:28).

The Comprehensive Rural Development Programme Framework

The Integrated Sustainable Rural Development Programme (ISRDP) was designed as a pilot programme in the selected areas which were referred to as the Presidential Rural Development Nodes. About thirteen district municipalities in the country were selected based on the poverty levels and under-development. The intention was to encourage a concerted effort by all sector departments to implement their programmes in these areas. The objective was to have a basket of services by various government departments and SOEs with the intention of speeding up the provision of services to these areas. The ISRDP was gradually to be extended to other rural areas, and the year 2010 was the year earmarked for the extension of the programme. The custodian of the ISRDP was the then Department of Provincial and Local government.

After the 2009 national government elections, a new department was established that was to be responsible for rural development and land reform. This is the Department of Rural Development and Land Reform that introduced a new rural development programme known as the Comprehensive Rural Development Programme (CRDP). It must be stated that the principles of this programmes are similar to those of the ISRDP. The slight difference between the two programmes is that the CRDP concentrates more on poverty alleviation and food security by maximising the use and management of natural resources to create vibrant, equitable and sustainable rural communities (DRDLR, 2009:3). According to DRDLR (2009:3), “the strategic objective of the CRDP is to facilitate integrated development and social cohesion through participatory approaches in partnership with all sectors of society.” I strongly believe that it is just a matter of semantics that makes the CRDP to appear to be different to the ISRDP. What is interesting is that this programme too, emphasises partnership with all sectors of the society. One must emphasise the fact that the programme

does not specify sectors that should form part of the proposed partnerships. I strongly believe, then, that at national policy level, there is no policy that one can pin-point as discriminating against the involvement of the institution of traditional leadership in government development programmes.

2.9 CONCLUSION

This chapter has dealt with the theories of traditional leadership. It has uplifted two paradigms on traditional leadership being pragmatic democracy and organic democracy. It has also touched on the institution of traditional leadership and its establishment. This chapter also touches on the western systems of traditional leadership. The chapter attempted to review existing literature on traditional leadership in local economic development. It should be stated that literature on traditional leadership and economic development is very thin, thus further studies on this subject need to be pursued in future academic endeavours. This chapter has also reviewed the strategies employed by the South African Government to uplift the quality of life of rural communities. After reviewing the limited literature on traditional leadership in local economic development, the following chapter deals with the research methodology employed in collecting data for this study.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 INTRODUCTION

This chapter begins by providing a theoretical background on research paradigm types. It spells out the method of data collection which is in the main is the qualitative research methodology which has been selected to ensure that the subjective views of the respondents were solicited. The chapter indicates that a random sample of local economic development practitioners to be interviewed was selected. It also indicates the number of traditional leaders interviewed and the limitations in data collection as a result of government bureaucracy.

3.2 METHODS AND DATA COLLECTION

Fox, Martin and Green (2007) propose three types of research paradigm, the first one is researching the objective world. Fox *et al.* (2007:11) argues that the researchers researching the objective world use what is traditionally known as ‘scientific research’ which is characterized by experiments where data is collected to test a hypotheses (Fox *et al.*, 2007:11). In this research, knowledge is systematized through generalisable principles (Fox *et al.*, 2007:11). Researchers, researching the objective world use quantitative research methodology, because the focus is upon quantities in relation to the subject of study (Fox *et al.*, 2007:11). When researching the objective world the following key factors should be taken into consideration:

- *The process of research is usually deductive;*
- *Research is based on what can be measured;*
- *The research process is fixed at the start of the research in terms of the number of participants and the measures being used;*
- *A hypothesis is formulated based on previous research;*

- *The hypothetical-deductive method involves testing hypotheses through an experiment;*
- *Predictable relationships (cause/effect) between objects and events are sought;*
- *Reliable quantitative data are collected;*
- *Data are collected from a representative sample of people;*
- *Findings can be generalised;*
- *The researcher aims to be objective and neutral; and*
- *Data are used to support or reject previous theory (Fox et al., 2007:11).*

The second research paradigm is 'researching the socially constructed world'. Researchers in this research paradigm usually obtain knowledge through observation and open interviews rather than experiments (Fox et al., 2007). This research paradigm is also referred to as qualitative research, because in most cases the data is in words. Fox et al. (2007) state that there are different types of qualitative research, and they identify three that could be used by practitioner researchers. These are the following:

Discourse analysis – looks at texts which are all forms of verbal and written accounts and which can be conversations between agents of the system;

Grounded theory – looks at developing new theoretical paradigms or theories based on (or grounded in) people's actual experiences; and

Ethnography – looks at analyzing organizations, cultures and communities in their specific natural settings by observing them comprehensively and in depth over time.

Fox et al. (2007) state that the following are key features of researching the socially constructed world:

- *The process of research is usually inductive;*
- *Research is based on what can be made meaningful;*

- *The research process is flexible in terms of the number of participants or the lengths of the interviews or observations;*
- *It starts with a social phenomenon that the practitioner researcher wants to understand more about;*
- *It is designed to find out how a group of people make sense of the world;*
- *Rich qualitative data are collected;*
- *Data are collected from a meaningful sample of people;*
- *Research illuminates particular situations – generalization is not normally possible;*
- *The practitioner researcher recognizes his/her own position in the research; and*
- *Data are interpreted by the researcher (Fox et al., 2007:14).*

The third research paradigm is researching the individually constructed world. Fox *et al.* (2007:15) argue that in this research paradigm, “researchers are interested in how an individual constructs his or her own world.” This research paradigm is the opposite of the socially constructed world paradigm in that the focus is not on how language is used to construct a discourse or shared meaning between people as is the case in the socially constructed world view. In this research paradigm, the researcher is interested in the subjective experiences of the participants (Smith, 2003) in (Fox *et al.*, 2007). Fox *et al.* (2007:16) further argue that in this research paradigm “the researcher explores the lives of individuals and the story of their lives.” According to Fox *et al.* (2007:16), the key features of researching the individually constructed world are as follows:

- *The process of research is largely inductive;*
- *The focus is on how people make sense of their experiences;*
- *There is recognition that other people may make similar sense of their experiences but that each account is unique;*

- *The research starts with a personal phenomenon which the practitioner researcher wants to understand more about;*
- *Rich qualitative data are collected;*
- *Data are collected from a limited number of people;*
- *The researcher recognizes that he or she co-constructs the research;*
- *Data are made sense of by the researcher through reflexivity; and*
- *Findings are constructed that are not more or less 'true' but more informed and sophisticated than previous constructions (Fox et al., 2007:16)*

Since this study deals with the institution of traditional leadership and local economic development which involves a number of agents or actors, the methodology used to gather data is qualitative. This method has also been used because the study reviews various items of government legislation, policies and programmes in order to determine if the government is open to the institution of traditional leadership to play a role in local economic development. This discourse analysis presents a new theoretical perspective on traditional leadership and local economic development based on or grounded in respondents' actual experiences.

Checkland and Scholes (1999:A10) state that "soft systems methodology is more appropriate in fuzzy ill-defined situations involving human beings and cultural considerations." The issue of traditional leadership as a culturally-based institution and its real relationship with the government is a fuzzy ill-defined situation, more especially when it comes to their role in local economic development. Given this background this study also uses the SSM to find out the causes of the exclusion of traditional leadership in local economic development. This exclusion is a real world problem that needs to be repaired and improved through taking purposeful action. The overall methodology has used some of the soft systems four – activities model as presented by Checkland and Scholes, (1999:A15). Their first activity is "finding out about a problem situation, including culturally/politically." I have engaged with this activity to test the feasibility of government engaging traditional leadership in local economic development by posing the following questions:

- What are the fundamental causes of exclusion of traditional leadership in local economic development?
- What government programmes and policies are in place that explicitly spells out the role of traditional leadership in local economic development?
- What are the perceptions of traditional leadership regarding government's local economic development initiatives?

To get answers to the above questions, I have used qualitative research methodology through data collection as follows:

- Interviews with the Government officials as follows:
 - One official from the KwaZulu-Natal Department of Co-operative Governance & Traditional Affairs.
 - One official from the KZN Department of Economic Development & Tourism.
 - One official from LED components of the following seven local municipalities that form part of uMgungundlovu District: Impendle; Mkhambathini; Mpofana; Msunduzi; uMngeni; uMshwathi and Richmond local municipalities.
 - One official from the LED component of uMgungundlovu District Municipality.

The first categories of the research respondents were government officials from the KZN Department of Co-operative Governance and Traditional Affairs and the KZN Department of Economic Development and Tourism . The intention of selecting these two LED practitioners was to get the views of the line function departments dealing with traditional leadership and local economic development respectively. uMgungundlovu District Municipality in terms of the Constitution of the Republic of South Africa (1996) is a category C municipality “that has municipal executive and legislative authority in an area that includes more than one

municipality.” Because there are seven category B municipalities which are municipalities that share municipal executive and legislative authority in their areas with a category C municipality within whose area it falls (Constitution of the Republic of South Africa, 1996) I have elected to select one official responsible for LED in each category B municipality to form part of my second respondent’s category. The official responsible for LED in the category C municipality was from the uMgungundlovu District Municipality. The intention was again to get views of these LED practitioners concerning traditional leadership in local economic development. The third category of research respondents consists of six traditional leaders who lead traditional councils that form part of uMgungundlovu Local House of Traditional Leaders under the jurisdiction of uMgungundlovu District Municipality. The intention was to get views from the four traditional leaders who are executive committee members of the uMgungundlovu Local House of Traditional Leaders and two other traditional leaders who are ordinary members of the uMgungundlovu House of Traditional Leaders.

The interview questions were open-ended with the intention of getting as much information as possible, in answering question 1 (one). Interview questions for government officials were emailed to the identified officials, and those officials were requested to email back their responses, which they did. One-on-one (contact) interviews were to be scheduled with those officials who provided responses that needed some clarity. The interview questionnaires were derived from the three questions asked under the problem statement. The questions were designed in such a way that in the end I obtained the responses that provided answers to possible causes of exclusion of traditional leadership in local economic development; and also that would get the perceptions of traditional leaders on government’s local economic development initiatives. The question on government policies and programmes was addressed by the review of available policies, legislation and government programmes addressing development issues in the rural areas, especially areas under traditional leaders.

To ensure the trustworthiness of the study, I confined the research to the uMgungundlovu District. By doing this I was able to also confine my interviews to one local house of traditional leaders. I also ensured that from my sample of traditional leaders I included the chairperson of the house.

The data was also collected from existing data or literature (legislation, policies and government programmes) on LED. The intention was to answer question 2 (two). The data collected in this way also forms part of the literature review.

One-on-one interviews with the six Amakhosi forming part of uMgungundlovu Local House of Traditional Leaders were undertaken. The intention was to answer question 3 (three) which is about the perceptions of traditional leaders on the LED government's programmes.

The data collected has been analyzed and interpreted using some relevant purposeful activity models and rich pictures. This has assisted in debating the situation, using the models and rich pictures, seeking from the data analysis both changes which would improve the role of traditional leadership in local economic development and that which would be regarded as both desirable and (culturally) feasible; and the accommodations between conflicting interests (Democratic Governance and traditional leadership institution) which would enable action to improve the situation to be taken.

3.3 LIMITATIONS OF DATA COLLECTION

The study methodology indicates that interviews would be conducted with LED officials of the seven local municipalities within uMgungundlovu District. Interviews were held with the LED practitioners of six local municipalities instead of seven. This was because of the unavailability of the LED practitioner in uMshwathi Local Municipality due to his tight work schedule as he was the only LED official in the municipality. The researcher was also supposed to attend at least one of the meetings of the Provincial House of Traditional Leaders, and the uMgungundlovu Local House of Traditional Leaders. This did not happen due to the bureaucracy that needed to be followed in order to get permission to attend these meetings as an observer. The implications were that I was not able to get firsthand information from the meetings of these houses. I was also unable to observe the proceedings of these meetings, thereby preventing me to ascertain the level of engagement of the traditional leaders as far as developmental issues are concerned.

The unavailability of the LED official in uMshwathi Municipality could not influence the research results, since out of seven local municipalities that form the uMgungundlovu District, six officials from the six other local municipalities were interviewed. Since I was unable to attend some of the meetings of the Provincial House of Traditional Leaders and the uMgungundlovu Local House of Traditional Leaders, I opted to include the senior official from the Department of Traditional and Local Government Affairs as one of the research respondents. This official is providing the secretarial functions to the uMgungundlovu Local House of Traditional Leaders. This assisted in getting the views of the person who interacts with the institution of traditional leadership on a daily basis.

3.4 CONCLUSION

This chapter has indicated the research methodology used to collect data. It also touched on the theories of research methodologies. A qualitative research methodology was then selected to ensure that views from different stakeholders in local economic development are obtained in a qualitative way. This has led to the following chapter which then deals with data presentation and of the results.

CHAPTER 4: DATA PRESENTATION AND DISCUSSION OF RESULTS

4.1 INTRODUCTION

The data collected is based on the views of government officials and traditional leaders. These views were obtained through interviews with government officials who are also LED practitioners, and traditional leaders. Since the institution of traditional leadership is a socially constructed entity, it was imperative that a qualitative research methodology was applied to gather information. Fox *et al.* (2007:13) argue that when researching the socially constructed world “knowledge is usually obtained from observation and open interviews rather than experiments.” Fox *et al.* (2007:13) further state that “the data are critically analyzed, and organized in a systematic way. The data are usually words and so this type of research is often referred to as qualitative research.” The social phenomenon that I want to understand is the role of traditional leadership in local economic development. Thus I interviewed the afore-mentioned group of people in order to find out how they make sense of the role of traditional leadership in local economic development. The data that is presented below was collected through interviews from a meaningful sample of government officials and traditional leaders that form part of the uMgungundlovu Local House of Traditional Leaders. The views presented below are divided into two categories as follows:

- Perceptions from government officials on the role of traditional leadership in local economic development; and
- Perceptions from traditional leaders on the government’s local economic development initiatives and programmes and their role in those initiative and programmes.

Further to this the results of the review of government programmes and policies that explicitly spell out the role of traditional leadership in local economic development are presented.

4.2 FUNDAMENTAL CAUSES OF EXCLUSION OF TRADITIONAL LEADERSHIP IN LOCAL ECONOMIC DEVELOPMENT.

Perceptions from Government Officials

In the literature review (chapter two of this dissertation) Jackson *et al.* (2009) differentiated between two schools of thought which are democratic pragmatism and organic democracy. They argue that the scholars within the democratic pragmatism view the institution of traditional leadership as “an infiltration of democratic values and economic model which is propounded in global discourse that will help the local establishment of democracy that will eventually displace undemocratic forms of governance such as traditional leadership.” The literature review has further brought in another world view on traditional leadership. This world view is ‘organic democracy’ whose proponents view traditional leadership as an institution that fulfills the governance gap where conventional democracy has not fully extended itself. From the interviews held with seven local government officials from the eight municipalities that form uMgungundlovu District, including uMgungundlovu District Municipality, it transpired that six of these officials are the proponents of organic democracy in that they view traditional leadership as one of the role players in local economic development. Some argued that, since they are respected by the people they lead, they could easily influence them to participate in local economic development initiatives. Only one out of seven local government officials is a proponent of democratic pragmatism in that he views traditional leadership as not part of the role players in local economic development.

Local government officials that view traditional leadership as an institution to be considered as a role player in local economic development argue that local government has a legislative mandate to include all role players in the affairs of government, including giving direction to the objectives and targets of the municipality in terms of increased and sustained local economic activities. These officials believe that traditional leadership is, in most cases, excluded from the critical decision-making processes as it is viewed as being bound to traditional thought and not proactive and dynamic enough to play a critical role in community development. They further state that government should capacitate the traditional leadership to the level required to engage effectively in local economic development whilst still maintaining and respecting customs and traditions of their communities. Some of the above

responses from the government officials confirm what I found from the literature review, that leadership can be taught. Most of the respondents feel that traditional leaders need to be trained in order to capacitate them to play a leading role in rural local economic development. The literature review on leadership further states that leaders should be assisted with basic skills and technicalities of leadership. Thus the KZN Department of Cooperative Governance and Traditional affairs constantly organize workshops for traditional leaders, with the intention of capacitating them on issues such as leadership and financial management.

What also transpired from the engagement with these officials was the view that there is a dire need for economic development in deep rural areas where vast land is controlled by traditional leaders and people still have high regard of their leadership. The perception from the officials is that development is over-structured and traditional leadership should play a central and synergistic role in development, so that sporadic land use is controlled and prevented. Land issue is the critical factor in local economic development of areas under traditional leadership. This factor comes to the fore in almost all the responses from the Local government officials who see traditional leadership as playing a role in local economic development. One official even stated that traditional leadership should act as a mobilizing force for change and development within the areas under their leadership. He argues that traditional leadership champions the cause of rural development by providing a much needed voice for the economically vulnerable and socially excluded rural majority, especially the rural women and youth. One official recommends that traditional leadership should coordinate and oversee improved land use management and planning of their areas. He further recommends that traditional leadership should foster application of improved land use allocation, based on sound economic and environmental management principles.

The local government official that viewed traditional leadership as not a role player in local economic development argues that economic development requires a certain level of understanding of the local economic development issues. He believes that traditional leaders do not have the necessary skills to play a leading role in local economic development.

From the seven municipal officials that were interviewed, five officials perceive that active participation of traditional leadership in the LED initiatives will have a positive impact on the implementation of those initiatives. Again the issue of land as a production factor comes to the fore, in that there is a challenge faced by some municipalities in terms of land availability for development. The view is that the land owned by traditional leadership could be a solution to the land issue challenges faced by the municipalities. The development of the traditionally owned land depends on the active involvement of traditional leadership so as to have a clear understanding of the challenges and to make the land available to the developers. One official argues that if the traditional leadership becomes knowledgeable of the objectives of local economic development, the release of land for development would be fast-tracked. This official argues that at present, most land under the ownership of traditional leadership is vacant, barren and in most cases used for grazing.

There is also a perception that the endorsement by traditional leadership will go a long way in persuading traditional communities to be actively involved in local economic development initiatives. There is also a notion that traditional leadership knows their areas very well in that it is easy for them to direct how their areas could be developed economically using their indigenous knowledge. Capacitating traditional leadership concerning development was raised some of the officials. They argue that the lack of planning and development knowledge on the part of traditional leadership leads to the allocation of land that is not suitable for settlement purposes thus compromising future development. Furthermore issues emerging from engagement with municipal officials are that traditional leadership could play a role in mobilizing sectors of the traditional community to promote local economic development. By doing this, traditional communities will be encouraged to use their indigenous knowledge, culture and customs that would be used as primary tourism attractions.

From the two officials that don't see any positive impact that could arise from the active participation of traditional leadership in LED initiatives, it emerged that their perception is that power struggles between municipal councils and traditional councils would hinder their participation. The argument is that traditional leadership status has been tainted by the fact that prior to the 1994 elections; traditional leadership in KwaZulu-Natal was associated with a particular political party.

Some of the respondents view the elevation of the role of traditional leaders to that of a leading role as challenging because of the conflict this would cause between the structure of government and the traditional leadership structures. They see the relationship between the traditional councils and municipal councils as a challenge whilst other respondents view capacity and lack of relevant skills on the part of traditional leadership as a challenge.

If government considers that traditional leadership plays a vital role in local economic development, the following areas of capacity building should be instituted:

- Basic knowledge of local economic development as a concept and local economic development enablers;
- Knowledge of legislation and government prescripts;
- Business management skills;
- Land use management;
- Leadership skills and people management;
- Environmental management; and
- Integrated Development Planning training.

Some Municipal Officials view the involvement of traditional leadership as an institution in local economic development as critical. One respondent stated that all role players inclusive of traditional leadership have a vital and intricate role to play in the development of the communities. Officials view the involvement of traditional leadership in local economic development as a vehicle for mobilizing traditional communities and for making land available for local economic development projects. One respondent mentioned that traditional leaders as landlords need to play an oversight role as far as local economic development is concerned. Another issue that was raised by one of the participants was that the understanding of local economic development is a challenge even to LED practitioners themselves. He argues that bringing in traditional leadership to be a role player in LED might even complicate LED implementation. He believes that traditional leadership as an institution

is not capable of playing an active role in local economic development due to the lack of knowledge and desired skills.

Results from the engagement with the local economic development practitioners at provincial level reveal that traditional leadership can be considered as the key role player in local economic development, based on the fact that no project can be implemented in the traditional community area without the permission or agreement with the relevant land owner or stakeholder. In this case the land owner is the traditional leader. The respondent argues that various projects are reliant on the input from the traditional leaders where the project concerns traditional communities. The respondent further states that some of these projects are often delayed due to the lack of understanding, ineffective input and the lack of permission to occupy land.

The provincial LED practitioner views the active participation of traditional leadership in LED initiatives as having positive impact, because involving all stakeholders including traditional leadership will enhance various development aspects such as needs identification; project prioritization; strategy development; contracting; and project implementation. The provincial LED practitioners foresee limited time, capacity of government institutions to provide effective capacitation to traditional leaders and communities as the challenges that will need to be addressed if government attempts to enhance the role of traditional leadership in local economic development to that of a leading role. The areas of capacity- building that need to be addressed should traditional leadership be considered as the vital structure to promote local economic development according to the provincial LED practitioner involve understanding LED in the context of national, provincial and local government policy framework and priorities.

The provincial LED practitioner viewed traditional leadership as an institution in local economic development as critical. He argues that development in rural areas, especially those that fall under traditional leadership, are usually risky and ineffective without the input from traditional leadership. He believes that a structured communication and capacitating

mechanism needed to be developed to ensure effective input by traditional leadership on development matters.

Interviews with the official from the Traditional Affairs Branch of the KZNCOgta, who is working with the uMgungundlovu Local House of Traditional Leaders, indicated that traditional leadership is not currently involved in LED. According to this official Traditional Leaders are only informed about the initiatives that will take place in their areas of jurisdiction. In some cases Traditional Leaders are not even informed of the LED initiatives to take place in their areas. On the other hand the interviews reveal that the Traditional Leaders themselves are not proactive in ensuring that they become active participants in LED initiatives. The perception is that the traditional leaders are not aware of the role they should play in LED. There is a perception that since traditional leaders are not part of LED initiatives, there will be no positive impact that could be achieved by active participation of traditional leaders in LED initiatives.

This official foresees the challenge of incapacity should traditional leaders be given an opportunity to play a leading role in LED. The respondent believes that there is a dire need for capacity building and the change of mindset of traditional leaders in order to be able to play an effective role in LED. The respondent also believes that the government, especially municipalities should treat the traditional leadership institution as an organ of state. The respondent feels that traditional leadership should be capacitated in the areas of rural development, IDP processes and how to participate in it in order to have an input through networking so that they could be able to work in collaboration with the LED practitioners and stakeholders. Regarding the traditional leadership and LED, the respondent believes that the traditional leadership institution is the most important structure in LED. This is because traditional leaders know the challenges facing their communities and that they are able to communicate effectively with their communities. The respondent believes that meaningful involvement of traditional leadership in LED will expedite and enhance LED in rural communities.

The engagement with government officials revealed the issue of power dynamics. Some respondents argue that, the challenges that could be faced when the traditional leadership plays a role in local economic development and development in general would be that of conflict between the traditional leaders and councillors. The respondents argue that, the councillors will view the inclusion of traditional leadership in development issues as a infringement of their mandate as councilors to bring development to the people in their wards. This must be a warning to the practitioners of local economic development, that when the inclusion of traditional leadership in local economic development is actualized, it should be done carefully by taking into consideration the issue of power dynamics between local government councils and traditional councils. The main issue here to avert possible conflict is to come up with an implementation model that will have clear roles and responsibilities for all role players including councillors and traditional leaders.

4.3 GOVERNMENT PROGRAMMES AND POLICIES THAT EXPLICITLY SPELL OUT THE ROLE OF TRADITIONAL LEADERSHIP IN LOCAL ECONOMIC DEVELOPMENT

As a proponent of organic democracy, I strongly disagree with the notion of resurgence of traditional leadership by democratic pragmatists. The traditional leadership did not go into oblivion in the recent past; instead it was abused and manipulated by the apartheid regime. Jackson *et al.* (2009:45) argue that “there has never been a time since European colonialism when traditional leadership disappeared and, therefore, as a system of governance, it was not ‘invented’ by apartheid. It has been abused and manipulated, and the extent to which it was abused needs careful analysis.” Since the advent of democracy after the 1994 democratic elections, the government embarked on transforming the institution of traditional leadership and its structures. This obviously should include playing a role in local economic development. Reddy *et al.* (2007:216) view local economic development as “one component of the development agenda in which the institution of traditional leadership continues to play a critical role.” They further argue that “it is expected that LED programmes and the role of the institution of Ubukhosi will be included in the list of focus areas to be addressed by the new structures of traditional leaders.” The following are the results of an investigation of

government programmes and policies as far as traditional leadership and local economic development is concerned:

The role to be played by traditional leadership in local economic development has to be shaped by opportunities emanating from the governance framework. The question is “do we have a governance framework for traditional leadership and local economic development?” From a plethora of government programmes and policies there is not even a single one that comes up with an explicit framework on the role of traditional leadership in local economic development. Van Donk *et al.* (2008:267) focuses on the “institutional roles and functions of various partner organizations, and their implications for LED implementation.” When one reviews these institutions it becomes obvious that the institution of traditional leadership is not considered as part of the partner organizations that Von Donk *et al.*(2008) focuses on. Von Donk *et al.* (2008:267) ask an interesting question “What type of institutions respond to the shift to a developmental state?” This question provokes one to ask another question “Why is the traditional institution not considered as part of the institutions that respond to shift to a developmental state?” One may ask this question because Von Donk *et al.* (2008) mention various role players in the institutional arrangements for LED with the exception of the institution of traditional leaders.

The common institutions that are considered by government to be the role players in local economic development fall into five broad categories as follows:

- Non-governmental organizations;
- Municipal LED units;
- LED forums;
- Donor agencies; and
- Development agencies.

I believe that the inclusion of the traditional leadership institution will enhance local economic development in the rural areas falling under traditional leadership, because this

institution has an organic linkage with the real microeconomic dynamics that could drive the local economy within their areas. This shows that traditional leadership is generally ignored by LED policy makers and LED practitioners in local government. The institution of traditional leadership is either ignored or is regarded as a suspicious misfit in LED government initiatives and policies.

National Framework for Local Economic Development in South Africa: 2006 – 2011

Mr. Mufamadi, the then Minister of Provincial and Local Government, in his foreword for the National Framework for Local Economic Development in South Africa had the following to say:

The people within all communities of South Africa wish to see evidence of local development and there is an expectation that local government will drive the process. This expectation provides a new challenge and opportunity for local government to make a meaningful impact on the lives of its communities. For the opportunity to be seized, the local public and private actors must work together in order to create sustainable local economies(DPLG, 1996:3).

The above statement advocates that development, including local economic development, should be driven by local government. The Minister makes this statement because of the fact that economic development takes place at local level. Thus the Minister believes that Local Government must influence the shape and direction of local economies if the national economy is to attain its goals". The Minister also argues that "the local public and private actors work together in order to ensure that local economic development is sustainable". The Minister's statement is a high level one, which does not specify who the actors are, from the local public that should play a leading role in local economic development. Thus one cannot conclude that the national framework for local economic development excludes the traditional leadership as one institution that should play a role in the development of their traditional communities.

It is the role of local economic development practitioners to identify all local public actors to be part of the institutions that should work together to drive local economic development including traditional leadership institutions. The Minister's statement prompts one to argue that since traditional communities are the worst off in terms of economic development, there exists a need to make government understand that traditional leaders as the major decision makers in traditional communities should also be considered as implementers and stakeholders of local economic development. What is noticeable is that traditional leadership is not mentioned by the Minister as among the organizations who had an input in the development of the national framework for local economic development. This means that the traditional leadership institution is excluded from the outset in government LED programmes and initiatives.

Since traditional leadership is also a social institution, it should be involved in the government's move towards institutionalizing local economic development. Although the National Frame for LED in South Africa does not specifically refer to the role of traditional leadership in local economic development, it is open to the inclusion of traditional leadership as one of the partners in local economic development. This is substantiated by the statement in the National Framework for LED in South Africa which reads:

It is contextualization, the move towards "new institutionalism" that breaks down the distinction-between economy and society, showing how economic decision-making and action is shaped by the shared values, norms, beliefs, meanings, and rules and procedures, of the formal and informal institutions of society. The normative agenda of the New Institutionalism is to develop shared meaning and values, and to strengthen the networks of social interaction. This has also been variously described as building social capital, or developing social cohesion ((DPLG, 2006:3, DPLG, 1996:3).

Social cohesion in areas under traditional leadership could be more effectively achieved if a traditional leader of a particular traditional community is more active and involved in the developmental agenda of the municipalities in general and of their respective traditional communities in particular. The National Framework for LED in South Africa (2006:4) talks

about the “revolving approaches to LED and how this may interact with practice in South Africa.” Again this shows that the National Framework does not exclude the institution of traditional leadership in local economic development, but it gives space that as the LED approaches evolve, any institution that was not taken into consideration in the LED implementation, like traditional leadership, can still stand a chance of being considered.

When reviewing the National Framework for LED in South Africa, it transpired that, in terms of institutional perspective, factors such as strengthening business associations, SMME networks, inter-municipal collaboration, partnerships with higher education and research institutes, and growth coalitions involving municipal government, business, workers, and civic society as part of LED implementation should be taken into consideration. Although not specifically stated, traditional leadership should also be considered as an actor to be mobilized in LED associational networks.

“Local Economic Development offers local government, private sector, the not-for-profit sectors and the local community the opportunity to work together to improve the local economy. It aims to enhance competitiveness and thus encourage sustainable growth that is inclusive. (World Bank. (2006:5) National Framework for LED in South Africa.

In addition, the same source states:

The concern with social inclusion has restored some attention to questions of distributive justice and poverty alleviation. Inclusivity as a concept relates well to the institutionalists concern with connectivity – the opposite of inclusivity being exclusivity or prevention of others from participating meaningfully in networks of livelihood, economy and governance. It is significant that even the most mainstream of approaches to LED do now incorporate a concern with inclusivity (DPLG, 2006:5).

The statements above indicate that the National Framework for LED is open to the inclusion of all relevant institutions in local economic development. The institution of traditional leadership should not be side-lined if we want to enhance the economic activities of the rural

areas, especially those that are under traditional leadership. The issue is traditional leadership is still marginalized in the implementation of local economic development.

The Toolkit for Local Economic Development in South Africa

The Toolkit designed by the Department of Provincial and Local Government (DPLG) states that the nature of challenges facing us suggests that creativity and innovation are needed at all levels and from all groups in the country (Department of Provincial and Local Government, 1996). Note, “all groups in the country”, which obviously means ‘all institutions. Although the statement does not specify which groups or institutions, it is open to all, even the institution of traditional leadership. The toolkit states that local economic development calls for ‘all hands on deck.’ This means that as LED practitioners we need to be creative and innovative and suggest stakeholders that should place their hands on deck (local economic development implementation). I strongly believe that traditional leadership is one of the stakeholders that can have an impact in local economic development if they placed their ‘hands on deck’. This is underscored by the statement made in the toolkit for local economic development which states that “LED practitioners and planners in particular, will need to apply their minds carefully if we are to build equity and opportunities.” Traditional leaders, as one of the local players in an economy, are needed as they are best placed to determine appropriate strategies to build and grow traditional economies.

There are two paradigms on traditional leadership that have been discussed in the literature review chapter of this research. These are democratic pragmatism which purports that traditional leadership is not compatible with democratic governance; and organic democracy which views traditional leadership as another form of democracy which could be used to fill the gaps in democratic governance that has not reached some deep rural areas under traditional leadership. The government policies and legislation do not promote the exclusion of traditional leadership in the development of their areas, thus even the toolkit developers do not discriminate against the institution of traditional leadership when it comes to LED implementation. The designers of the toolkit belong to the organic democracy school of thought, because they suggest that creativity and innovation are needed from all groups in the country. The approach to LED that is taken by government at policy level is applicable at local level. The only challenge that I have noticed is that the LED practitioners or government officials do not convincingly implement these policies.

The Constitution of the Republic of South Africa, (1996)

The Constitution of The Republic of South Africa, as the supreme law of the country recognizes the institution of traditional leadership. Section 211 (1) states that “the institution, status and role of traditional leaders, according to customary law, are recognized, subject to the constitution.” The Constitution further provides a broad framework with regards to the role of traditional leaders. It even spells out that a national legislation to deal with the specific roles of traditional leaders can be promulgated. Section 212 (1) states that “National legislation may provide for a role of traditional leadership as an institution at local level on matters affecting local communities.” People living in rural areas, especially those that are under traditional leadership are beset by underdevelopment which includes among other factors, poverty, unemployment and social exclusion.

The White Paper on Traditional Leadership and Governance

The White Paper on Traditional Leadership and Governance (2003:3) comes out clearly with regards to the role of traditional leadership. In this white paper it is stated that it “moves from the premise that traditional leaders must constitute part of the cadre of leadership that should continue to struggle for a better life for all in a democratic South Africa.” The most important statement in the White Paper on Traditional Leadership and Good Governance (2003) is that “it (the White Paper) recognizes that traditional leadership, as an institution located in the rural areas has a role to play in the fight against poverty, homelessness, illiteracy, and the promotion of good governance through all the corners of our country.” The White Paper on Traditional Leadership and Governance (2003:3) further states that “traditional leadership should work together with government in the reconstruction and development of rural areas.” All the above government documents are high-level documents which set the scene for LED practitioners to further come up with strategies and innovative ways of ensuring that traditional leadership plays a role in the fight against poverty, and one of the tools to fight poverty is the development of the local economies.

The White Paper on Traditional Leadership and Governance (2003:31) talks about “renewed effort by government to focus on improving living conditions in rural areas in an integrated manner and to bring about sustainable development, through the provision of water,

electricity, clinics, roads, housing, telephones, land restitution, etc.” The White Paper states that “these initiatives call for greater clarity regarding the role of the institution of traditional leadership in rural areas in relation to government at all levels.” It further states (2003:32) that “in rural areas, the institution of traditional leadership can play a key role in supporting government to improve the quality of life of the people.” Here the White Paper goes further by stating that the promotion of socio-economic development is one of the areas that the institution of traditional leadership can devote itself to.

Traditional Leadership and Governance Framework Amendment Act, Act No. 23 of (2009)

Section 20 (1) (i) is explicit that the “National government or a provincial government, as the case may be, may, through legislative or other measures, provide a role for traditional councils or traditional leaders in respect of economic development.” This section indicates that although the role of traditional leaders in local economic development is not explicit, it is open to traditional leaders playing a role in local economic development. Other local economic development factors alluded to this act are agriculture and tourism.

Kwazulu-Natal Traditional Leadership and Governance Act, Act No. 5 of (2006)

In terms section 8 (1) “the functions of traditional councils⁹ are –

- (a) to administer the affairs of the traditional community in accordance with customs and tradition;*
- (b) to assist, support and guide traditional leaders in the performance of their functions;*
- (c) to work together with municipalities in the identification of community needs;*

⁹ Means traditional councils established in terms of section 6 of the KwaZulu-Natal Traditional Leadership and Governance Act. Traditional councils are established by the traditional communities.

- (d) to facilitate the involvement of the traditional community in the development or amendment of the integrated development plan of a municipality in whose areas that community resides; and*
- (e) to recommend, after consultation with the relevant Local House and the Provincial House of Traditional Leaders, appropriate interventions to government that will contribute to development and service delivery within the area of jurisdiction of the traditional council.*

The Traditional Council is a traditional leadership structure which has as its main function the administration of the affairs of the traditional community in accordance with customs and traditions. It also assists supports and guides traditional leaders in the performance of their functions, and supports municipalities in the identification of community needs. The above section of the KwaZulu-Natal Traditional Leadership and Governance Act indicates that government legislation is open to traditional leadership playing major roles in development, including local economic development.

4.4 PERCEPTIONS OF TRADITIONAL LEADERSHIP CONCERNING GOVERNMENT'S LOCAL ECONOMIC DEVELOPMENT INITIATIVES

Out of the four traditional leaders that were interviewed, three of these are the executive members of the uMgungundlovu Local House of Traditional Leaders. It should also be stated that the three executive members included the chairperson of the uMgungundlovu Local House of Traditional Leaders. During the engagement with the traditional leaders the great man theory from literature reviews that 'leaders are essentially born, probably allowing for some significant early training' was evident. What I noticed is that the challenge with traditional leadership is that their leadership is hereditary and some of them showed that they are not born leaders. It must be highlighted, however, that some did show qualities of born leaders. This was evident when I had an interview session with Inkosi Zondi of the Mpumaza Traditional Council. Inkosi Zondi indicated that he was leading the rural housing

development in the Vulindlela area, and that this development was the result of the traditional leaders' initiatives.

An interview with one of the executive committee members of the uMgungundlovu Local House of Traditional Leaders revealed that traditional leaders feel that they are not playing a role in the government programmes for local economic development. The respondent argues that traditional leaders are still excluded in government programmes that are aimed at developing their communities. He states that traditional leaders, especially in the workshops designed for traditional leaders, always request that they be included in the government programmes designed to uplift the quality of life of their people. They have been requesting that the government engage with them to discuss the role they should play in the development of their areas. The respondent stated that there are no local economic development projects in his area that are lead by him. He argued that the government does not inform them about the programmes aimed at local economic development that the government plans to implement in their areas. The respondent stated that they do have items regarding the development of the economy of their areas on the agenda of traditional council meetings. These include agricultural development, since they have a feeling that agricultural development is the cornerstone for local economic development in the areas under traditional leaders. The respondent stated that there are opportunities for agricultural development in his area that can create employment opportunities, since they have vast land on which agriculture could be practiced. He argued that government does not even bother to create structures that would include the traditional leaders in agricultural development. He argued that they needed to be capacitated in the field of agriculture in order to use the available land productively. The respondent felt that traditional leaders would be enthusiastic and willing to lead economic development projects in their areas if the government provided that opportunity. He argued that when it comes to development, politicking should be put aside.

One traditional leader viewed the role of traditional leadership in LED as still not clear. His argument is based on the fact that although government recognizes the existence of the traditional leaders, it does not give them opportunities to display the knowledge of their areas in terms of the economic strengths. He argues that traditional leaders are being confined in the traditional council centres where they sit and deal with trivial issues instead of engaging in the development agenda. He believes that the municipalities do not do enough to engage

with the traditional leaders to address development challenges within their areas. He believes that the uMgungundlovu District Municipality should play a leading role in ensuring cooperation with traditional leaders under its area of jurisdiction. He also believes that the Department of Economic Development and Tourism does not engage with traditional leaders when it develops economic development strategies. According to this respondent there is an economic development project that was introduced in his area. This is the fresh produce market which is not doing well, since the government does not come forward to provide support. In his area there are no LED projects spearheaded by him, because of the lack of proper communication channels.

He feels that traditional councils do not function well, because of the lack of resources and funds. This makes these councils ineffective. He also feels that LED issues are not adequately addressed in their council meetings. The respondent is critical of the building of shopping malls only in urban and peri-urban areas. He believes that if at least one shopping mall is centrally build for example in Vulindlela (Upper Edendale), this will create job opportunities and minimize transport costs on behalf of the consumers who at the moment travel long distances to acquire goods and services. The respondent is more than willing to play a leading role in economic development of his area.

In the literature review on leadership it is stated that some leaders assess the situation they find themselves in and then change their leadership style in order to move along with the times and the particular situations. This concurs with what I have noticed in my engagement with the traditional leaders during data collection. What I observed is that traditional leaders have changed from being autocratic in that they are now willing to get views from their subjects and other stakeholders. They have changed their leadership style in order to move with times and to be part of democratic governance. This openness on the part of the traditional leaders to engage with government and other LED role players gives a sense that they can play a meaningful role in local economic development. There is also a sense that they have changed from being leaders as controllers to being leaders as enablers as stated in the literature review. This is the type of leadership that will best suit traditional leaders to drive local economic development, because they will engage with their people and remain

connected to them. During engagement with traditional leaders, it emanated that there are no longer there as controllers, but they are there as enablers, since they are more inclined to development of their areas.

In the literature review, democratic pragmatists purport that traditional leadership is incompatible with democracy. From the views of the traditional leaders interviewed, it appeared that the two institutions (i.e. traditional leadership and democratic governance) can work hand in hand. The traditional leaders showed willingness to work with government to uplift the quality of life of their people. They stated that the challenge there are facing is that government does not consult with them in order to form partnerships to ensure rural that local economic development thrives. What is raised by the traditional leaders with regards to partnership in local economic development is supported by Anderson *et al.* (2006) in Svensson and Nilsson (2008) when they argue that the “reason for the growing interest in the partnership organisation is the ambition to develop the more informal cooperation in the network organisation into a more structured collaboration between different stakeholders who have a more action-oriented focus”. Traditional leaders have indicated that government is not coming up with a more structured collaboration between itself and the institution of traditional leadership in the matters related to local economic development of the areas under their leadership.

Engagement with traditional leaders during the data collection exercise also revealed the issue of power dynamics between the councillors and the traditional leaders. Some traditional leaders do feel that there is still lack of collaboration between them and ward councillors. They feel that ward councillors do not properly consult them about the development is planned for their areas. Some went to the extent of blaming provincial government for the lack of communication when it comes to development. I must state that this is not a serious concern, because other traditional leaders did indicate that the working relationship between them and government has tremendously improved.

4.5 CONCLUSION

The questions raised in chapter one as part of the problem statement is as follows:

- What are the fundamental causes of exclusion of traditional leadership in playing a role in local economic development?
- What government policies are in place that explicitly spells out the role of traditional leadership in local economic development?
- What are the perceptions of traditional leadership on government's local economic development initiatives?

In an attempt to answer the above questions, analysis of the interview responses from government officials responsible for local economic development has been done in this chapter. Further to this, government programmes and policies that explicitly spell out the role traditional leadership in local economic development have been reviewed. The programmes, policies and legislation reviewed that spell out the role of traditional leadership in local economic development are as follows:

- National framework for local economic development;
- The toolkit for local economic development in South Africa;
- The constitution of the Republic of South Africa;
- The White Paper on Traditional Leadership and Governance;
- Traditional Leadership Framework Amendment Act, Act No. 23 of 2009; and the
- KwaZulu-Natal Traditional Leadership and Governance Act, Act No. 5 of 2006.

Through the interviews held with some of the traditional leaders within the uMgungundlovu Local House of Traditional Leaders, views and perceptions were gathered and presented in this chapter.

This exercise culminated in the next chapter which deals with the recommendations and conclusions.

CHAPTER 5: RECOMMENDATIONS AND CONCLUSION

5.1 INTRODUCTION

Overall research findings suggest that government officials both at provincial and local government spheres of government, view traditional leadership as one of the stakeholders that should play a role in local economic development. They believe that if they could be provided with proper capacity and skills they would contribute a lot in the development of the economy of their areas. Traditional leaders themselves have a strong view that they need to be given an opportunity to play a leading role in the development of their areas. The literature review, especially the one related to government policies, programmes and legislation shows that the government does recognize the institution of traditional leadership as the structure that plays a role in development issues. The challenge faced by policy makers in government is that the policies are not implemented at local government levels.

This chapter recommends the use of the organizational cybernetics, which shows viable parts of traditional leadership and local economic development. It recommends that traditional leadership structures should be given an opportunity to play a meaningful role at policy level when local economic development issues are discussed. It also suggests that local LED forums should be developed at traditional ward level. The model also recommends that ward committees should also play a role in LED initiatives. This chapter further deals with conclusions for whole dissertation.

5.2 RECOMMENDATIONS

According to Stacey (2007:64) “the concern is with the qualities leaders must possess and the styles they must employ in order to fulfill their role and functions effectively and efficiently.” Stacey (2007:64) further argues that “ a related concern is whether the effective leader is one who is autocratic, or one who delegates, consults and invites full participation.” For the traditional leaders to be able to play a meaningful leading role in local economic development, their leadership style should be participatory. This is because local economic development involves a number of role players and a lot of consultation and participation.

Like other institutions and structures of governance, the institutions of traditional leadership evolved with time. I therefore recommend, through an activity model, actions to be taken to bring about improvement in the role of traditional leadership in economic development in a developmental state. The government should engage with traditional leaders in order to persuade them to lead the way in ensuring indigenous economic growth from within their traditional community areas. Dauskardt (1994:1) states that the traditional approach and the indigenous approach, that is attracting industry from outside and building the economy from within respectively, are important for LED. Thus while traditional leaders lead the way in building the economy from within their areas, they should also persuade investors to consider investing in their areas. In short they should explore both approaches, but most attention might need to be placed on indigenous growth, since areas under traditional leadership may have fewer benefits or incentives to offer large industries. Great emphasis should be placed on each traditional community or area utilizing its unique benefits and strengths, and on promoting indigenous development from within the traditional community or area itself.

I further recommended that government should adopt strategies to develop and utilize the unique nature of each traditional community and to facilitate indigenous local development knowledge. Government should assist traditional leaders to develop a coherent local strategy to sustain, retain and expand local economic activity. The government has had to recognize that in the face of the developmental state, simply continuing viewing traditional leadership as the institution to look after the customs and traditions is losing ground. Instead, they must

be engaged in a new operational strategy that emphasises entrepreneurialism, facilitation, and the local economic development process. Traditional leadership has to adopt a more active role in securing the economic future of their areas, by partly addressing local conditions outside the function of being the custodians of customs and traditions.

It is recommended that the KwaZulu-Natal Department of Economic Development and Tourism in collaboration with the Provincial House of Traditional Leaders come up with a practical model that explicitly spells out the activities that need to be undertaken by traditional structures in ensuring that local economic development is given priority in their agendas. This may take the following form:

- The Provincial House of Traditional Leaders should develop a model/framework on how they intend to engage the local houses of traditional leaders in developing the economy of their areas;
- Local Houses of Traditional Leaders should develop their own models/frameworks on how they intend to engage the traditional councils in the development of the local economy within their traditional communities;
- The Traditional Councils should develop Local Economic Development Action Plans for their traditional communities, spelling out the role to be played by the following positions in driving local economic development of their areas:
 - Inkosi: oversight role;
 - Undunankuku¹⁰: coordinating role; and
 - Traditional Ward Headman: working in collaboration with ward committees in identifying LED competitive and comparative advantages and projects linked to those advantages; and
 - The Traditional Council playing a monitoring and evaluation role with regards to project implementation and sustainability.

¹⁰ Means a chief traditional leader who is under the authority of, or exercise authority within the area of jurisdiction of, an Inkosi in accordance with customary law (Traditional Leadership and Governance Framework Act, 200).

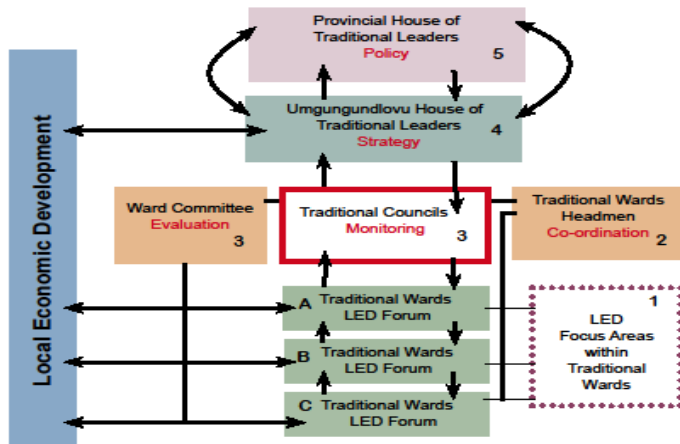
- Progress reports should be tabled at the traditional structures meetings as follows:
 - Traditional Councils by an Induna;
 - Local House of Traditional Leaders by the Traditional Council Chairperson or Inkosi; and
 - Provincial House of Traditional Leaders by the chairpersons of the Local Houses of Traditional Leaders.
- The Provincial Department of Economic Development and Tourism in collaboration with the Department of Cooperative Governance and Traditional Affairs should fund local economic development initiatives in traditional community areas. This fund could be managed in the same manner as the corridor development fund. These two departments will also have a responsibility of capacitating the traditional leadership in terms of compiling project proposals; and
- The government should work hand-in-hand with traditional institutions to promote local economic development in rural areas under traditional leadership. The government should be given the role of programme conceptualization in consultation with the institution of traditional leadership. The institution of traditional leadership should lead the implementation of the LED programme designed for the areas under their jurisdiction. It should be noted that the coexistence, linkages or lack of cooperation between traditional institutions and government do influence LED programmes and projects within traditional communities.

Beer in Jackson (2009:85) defines cybernetics “as the ‘science of effective organization’ and sets out to construct a more accurate and useful model. Jackson (2009:85) further argues that Beer’s model was a “‘viable systems model’, which, as its name suggests, is a model of the key features that any viable system must exhibit.” The model on how the traditional leadership should play a role in local economic development could be best illustrated using the concept of organizational cybernetics and the viable systems model (VSM). Jackson (2009:25) argues that “the VSM seeks to help managers to design complex organizations according to cybernetic prescriptions so that they remain viable in rapidly changing environments.” Jackson (2009:25) further comments that “managers

can learn how to use the VSM to diagnose problems in organizations and put them right so that viability is secured and goal seeking becomes possible.” In coming up with the best model on how traditional leadership should play a role in local economic development we must take into cognizance that traditional leadership is operating within a rapidly changing environment, which in this case is the continuous maturing of the South African democracy and the development challenges associated with it. Further research regarding the role of traditional leadership in local economic development needs to be pursued. This should be an action research commissioned by the government so that the recommendations could be implemented. When further research is conducted institutions of higher learning, NGOs and the business sector should be co-opted to be part of the action research.

I have recommended through an activity/organizational cybernetics model, actions to be taken to bring about improvement in the role of traditional leadership in local economic development.

Figure 3.1: Organizational Cybernetics showing viable parts in Traditional Leadership and Local Economic Development



Organisational Cybernetics showing viable parts of Traditional Leadership and Local Economic Development

Figure 3.1 above shows a viable systems model that could be used to model the involvement of traditional leadership in local economic development. This shows the envisaged interrelationships between the various traditional leadership structures with regards to promoting local economic development in areas under traditional leadership. The model above suggests that at traditional ward level local economic development forums should be established. According to the model these forums have their local economic development responsibilities at recursion level one (1). This should be the operational level within the traditional community which will be responsible for project identification and implementation. Individuals that would participate in the forum should have knowledge and understanding of the dynamics of the traditional ward, such as strengths, weaknesses and opportunities of the traditional ward.

The traditional ward headmen should be responsible for the coordination of the activities of the traditional wards LED forums at recursion level 1. Thus, this structure is located at recursion level two (2) in the model. The traditional ward's headmen should be placed at coordination level because they are the leaders of traditional wards. Traditional councils which are chaired by Inkosi should be placed at recursion level three (3), which deals with monitoring and evaluation. This is where the performance of traditional wards LED forums under the stewardship of the traditional headmen should be monitored in order to ensure that they are always accountable. The White Paper on Traditional Leadership and Governance (2003:35) clearly states the function of traditional councils as that of recommending appropriate interventions to government to bring about development and service delivery. Thus the traditional councils are placed at recursion level 3 in the model.

The ward committee which is established in terms of the Local Government Systems Act and the representatives from traditional councils should be placed at recursion level three* (3*) because it deals with the overall development of the wards as per the Local Government: Municipal Demarcation Act, 1998. This structure will be there to ensure that local economic development projects identified by traditional wards LED forums are audited and evaluated in order to ensure that they have a desired impact on the lives of the traditional communities. This exercise will also assist in enhancing the IDP process, in that even the input from the traditional communities will be forwarded to the local municipalities through ward

committees or councilors. The White Paper on Traditional Leadership and Governance (2003:35) states that “traditional councils shall communicate community needs to municipalities and other spheres of government.” Thus traditional councils are placed together with the ward committee and the coordinating council in order for it to be able to perform this function efficiently and effectively.

In the model above, the recursion level four (4) is occupied by the uMgungundlovu Local House of Traditional Leaders which comprises representatives (Amakhosi) from traditional councils. This is a strategic level in which strategies to implement local economic development within communities under traditional leadership are developed and instilled into lower levels for implementation. The White Paper on Traditional Leadership and Governance (2003:34) states that “at district level, Local Houses of Traditional Leaders shall be established to advance a co-operative relationship with District Municipalities.” It further states that “the Local Houses of Traditional Leaders shall advise district municipalities in the development of planning frameworks that impact on rural communities.” Thus in the model above, the uMgungundlovu Local House of Traditional Leaders is placed at recursion level 4 which deals with the LED strategy development.

In the model the Provincial House of Traditional Leaders which comprises the chairpersons of the Local Houses of Traditional Leaders is placed at recursion level five (5). At this level local economic development policies directed specifically to areas under traditional leadership are formulated with the assistance of the provincial departments responsible for traditional leadership and local economic development. These policies should be conveyed to the lower levels through the local houses of traditional leaders for implementation. The White Paper on Traditional Leadership and Governance (2003:33) states that “the Provincial House of Traditional Leaders shall advise government and participate in developing provincial policy impacting on rural communities.” Thus in the model above, the Provincial House of traditional Leaders is placed at recursion level six which deals with policy formulation.

The model presented above is an ideal system within the traditional leadership system through which the inclusion of traditional leadership in local economic development of the areas under their authority could be realized. Through an holistic approach, economic

development challenges and dilemmas facing traditional communities could be addressed by the combined effort of both the government and the institution of traditional leadership. Because of the potential clash within the power dynamics that will emerge between the traditional councils and the municipal councils, the government needs to play a significant role in ensuring that structures to prevent conflicts between the two are created. It is a matter of fact that we cannot divorce politics from economic development. Beinhooker (2007:415) states that “The world of economic ideas has always been linked to the world of politics, and historically, paradigm shifts in economic theory have led to reconfigurations of the political landscape.” For rural local economic development to be successful, we need to move away from the pragmatic democracy’s view that traditional leadership is incompatible with democratic governance by reconfiguring the South African political landscape to forge good and sustained working relationship between the local government councils and traditional councils.

An LED institutional framework in which a nexus model was developed was earlier proposed. This model introduces to the LED institutional framework, groupings of interrelated role players. They refer to this as constellations. The model proposes three interrelated groupings or constellations:

- A Business Constellation;
- A Local Government Constellation; and
- A Resource Constellation.

Under the Local Government Constellation, they put together LED role players such as local government councils, municipal directorates, and political parties. I recommend that the model also include the institution of traditional leaders under the Local Government Constellation as another role player of LED. The nexus model further proposes the introduction of a brokering entity in LED as a system. The brokering entity is defined as “a vehicle for a multi-stakeholder process for effective LED” ((KwaZulu-Nata Department of Economic Development and Tourism), 2009). It is argued that “the entity does not implement projects, but rather acts as catalyst for the other actors to engage in joint

conceptualization and implementation of LED initiatives. For example it matches opportunities with actors and stimulates and supports them to work together. Its institutional focus is generating synergy and thereby creating added value in LED implementation” ((KwaZulu-Natal Department of Economic Development and Tourism), 2009:10). I further recommend that the institution of traditional leadership should be a brokering entity in the local economic development of the areas under their leadership.

5.3 CONCLUSION

This study investigated the role of traditional leadership in local economic development. The study area was uMgungundlovu District with its seven local municipalities and the twenty four traditional councils that constitute the uMgungundlovu Local House of Traditional Leaders. In the preceding chapters of the study a theoretical framework for the study was developed and focused on democratic pragmatism and organic democracy as the main paradigms that form the basis of the study. To obtain different perceptions on the institution of traditional leadership and local economic development, views of the government officials (LED and traditional practitioners) were gathered through interviews. Traditional leaders were also engaged to get their perceptions on government’s local economic development initiatives. Government legislation, policies and programmes were investigated and reviewed to find out the government’s position on traditional leadership and local economic development.

The results reveal that government officials see the institution of traditional leadership as critical in the development of the economy of traditional rural communities. They also reveal that traditional leaders are not playing an active role in LED and thus they appear to be excluded from playing this role. Traditional leaders themselves did mention the fact that the government does not consider them when it comes to LED and development in general. On the other hand the review of the government legislation, policies and programmes revealed that the government does provide for the involvement of traditional leadership in LED. The main challenge is that when it comes to implementation, they are not involved.

The study has provided recommendations on how the institution of traditional leadership could be involved in LED. This has been done through an organizational cybernetics model that showed the viable parts of traditional leadership and LED. The model recommends that the Provincial House of Traditional Leaders should be placed at a policy formulation level. The model places the local house of traditional leaders at a level of LED strategy formulation with traditional councils in collaboration with ward committees playing a monitoring and evaluation of LED implementation role. The model further recommends the establishment of LED forums at traditional ward level with the traditional ward's headmen playing a coordinating role of these LED forums. The study also recommended that the Department of Economic Development in collaboration with the Department of Cooperative and Traditional Affairs should establish a dedicated fund to support local economic development in rural areas, especially those that fall under traditional leadership.

Van Donk *et al.* (2008:281) argue that "All in all, the cooperation of stakeholders, the institutionalization of a champion/special purpose vehicle and the coordination of LED activities are key when it comes to defining and implementing appropriate institutional arrangements at a local level for furthering the LED vision." It should always be borne in mind as LED practitioners that "LED recognizes that people, business and governments at local levels are best able to restructure economic situations that will stimulate growth that is required to create jobs and thereby reduce poverty."

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APPENDIX: INTERVIEW QUESTIONS

INTERVIEWS WITH GOVERNMENT OFFICIALS (QUESTIONS)

The following questions are asked in order to get views from government officials regarding traditional leadership and Local Economic Development (LED). The intention is to get more insight on the participation of traditional leadership in LED and to determine if they are really excluded from government LED initiatives.

- In your view, is the traditional leadership institution considered as one of the key role players in Local Economic Development? If yes, how? If no, why?

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- Do you see any positive impact on LED initiatives within traditional communities that could be caused by the active participation of the traditional leadership in these initiatives?

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- What challenges do you foresee if the government attempts to escalate the role of traditional leadership in Local Economic Development to that of leading role?

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- Should traditional leadership be considered as the vital structure to promote local economic development within traditional communities, what areas of capacity building on the part of traditional leaders should be addressed with immediate effect?

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- What are your general views of traditional leadership as an institution and local economic development?

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INTERVIEWS WITH TRADITIONAL LEADERS (QUESTIONS)

The following questions are asked in order to get the perceptions of traditional leadership on government’s local economic development (LED) initiatives.

- 1. In your view are Traditional Leaders (Amakhosi) playing a significant role in government’s local economic development initiatives? If yes what role is played by Amakhosi? If no what do you think are the causes of not playing this role?

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- 2. Are there any local economic development projects in your areas that you as Inkosi play a leading role? If yes what are those projects? If no why you are not involved?

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- 3. In your traditional council meetings do you address the issues pertaining to the economic development within your area? If yes, how? If no, why?

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4. What potential LED projects do you think can be pursued to create job opportunities in your area? If they are potential LED projects, what are the challenges that prevent their implementation?

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5. How would you feel if the government introduces LED projects in your area and request that you lead their implementation.

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Field Code Changed



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17 June 2011

Mr FT Nxumalo (962110045)
Leadership Centre
Faculty of Management Studies
Pietermaritzburg Campus

Dear Mr Nxumalo

PROTOCOL REFERENCE NUMBER: HSS/0327/011M
PROJECT TITLE: Traditional Leadership In Local Economic Development: A case study of the uMgungundlovu District

In response to your application dated 13 June 2011, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol has been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment /modification prior to its Implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the school/department for a period of 5 years.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

Professor Stevan Collings (Chair)
HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS COMMITTEE

cc: Supervisor: Prof X Pillay
cc: Prof D Viger-Ellis, Post Graduate Centre, School of Management



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