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KWAZULU-NATAL**

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**The Role of Traditional Leadership in Local Economic Development of
UMsinga Community, Northern KwaZulu-Natal, South Africa**

By

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**Dissertation submitted in fulfilment of the requirements for the Master of
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DECLARATION

I declare that this research study entitled: The Role of Traditional Leadership in Local Economic Development of UMsinga Community, Northern-central KwaZulu-Natal, South Africa, is my own work. I further declare that this dissertation has not been submitted previously by this or any institution.

Londiwe Thenjiwe Mvelasi

July 2023

DEDICATION

I would like to dedicate this work to my late paternal grandmother Cadolo kaSokhela-Mvelase, Nozishada kaMaqhoboza and my late maternal grandmother Thengisile kaMtshali-Chonco Magalelagasele njengeNgonyama and to the rest of the deceased and living members of my family.

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“For with God nothing shall be impossible” Luke 1v37

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I would like to pass special appreciation to my editor Ms Danita Hingston.

I thank my family and friends for their constant support. You are the best!

May the Almighty lord bless you abundantly!

ABSTRACT

The Role of Traditional Leadership in Local Economic Development of UMsinga Community, Northern-central KwaZulu-Natal, South Africa

This research focused on the role of traditional leaders in Local Economic Development (LED) in UMsinga. The study sought to understand the nature of the role of traditional leaders on LED and motivations for playing such role as well as the way this role is understood and experienced by selected participants in these contexts. Understanding the role of traditional leaders in local economic development will lead to a better understanding of how such leaders can influence local economic growth. Although traditional leaders are appointed through heritage and only recently have started to be regulated by policy, they remain important structures leading rural communities. Therefore, it is crucial to explore their impact on local economic development and the implications for communities. Many communities have leadership structures and unique socio-cultural characteristics that must be studied to fully recognize the various types of leadership roles that exist in society.

This research is underpinned by the following theories: Complexity Leadership Theory, Asset-Based Community development, Integrated Community Development, and Sustainable Livelihoods Approach. The study analyses the function of traditional leadership in local economic development using qualitative research methodology. Individual semi-structured interviews were conducted with municipal officials of Local Economic Development, members of the traditional council, and traditional leaders. The data was analysed using thematic content analysis. The themes that facilitated LED in the community included 1) Traditional leaders play a significant role in shaping LED; 2) Traditional leaders in UMsinga are motivated to develop their community and, 3) The role of traditional leaders in UMsinga is associated with their vast knowledge about their communities and their ownership of land. The themes that emerged as barriers included: 4) The gap between the two governing structures in the UMsinga community. Furthermore, 5) there is a need for frequent training to enhance skills. This research recommended strategies that could be utilized to further coordinate the governing structures in UMsinga.

Keywords: Traditional leadership, traditional leader, traditional council, role, local economic development

ABBREVIATIONS AND ACRONYMS

ABCD	: Asset-Based Community Development
ANC	: African National Congress
COGTA	: Cooperative Governance and Traditional Affairs
CONTRALESA	: Congress of Traditional Leaders of South Africa
LED	: Local Economic Development
SALGA	: South African Local Government Association
SLA	: Sustainable Livelihood Approach

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CHAPTER 1: INTRODUCTION AND OVERVIEW OF THE STUDY

1.1 Introduction

After the 1994 democratic elections, the formation of South Africa took a dramatic turn when the African National Congress (ANC) came into power. The shift from apartheid period to democratically led system sparked the rise of collaborative structures to work together to provide meaningful development and local economic development to communities (George & Binza, 2011). It is therefore, the role of this research to get an insight on the role of traditional leadership in local economic development of UMsinga community.

This chapter provides a brief introduction and background to contextualize this research. Short description of the title, background relating to traditional leaders and local economic development are highlighted in this chapter. Furthermore, the purpose of the research, research location, significance of the research and some key concepts underpinning the research and the dissertation structure are discussed.

1.2 Short description of the title

Traditional leadership systems in South Africa remains one of the greatest and essential leadership structures especially in rural communities where they are greatly respected as community leaders. Traditional leadership institutions are perceived as the custodians of African heritage, tradition, and cultures (Jili, 2019). Before the emergent of democracy in South Africa, traditional leadership structures rendered an uncontested jurisdiction and leadership inside their areas of authority. Their roles and authorities however have been substantially lessened by the laws and legislations passed in post-Apartheid South Africa. As such, this current research aims to explore the impact of traditional leadership have in Local Economic Development of UMsinga.

1.3 Background information

Traditional leadership as a distinctive form of leadership that exists in most countries under different labels such as aboriginal and indigenous leadership. The co-existence of two governing structures is witnessed in other places globally, such as in Canada and Australia (Farm, 2012). In Afro-Caribbean and Sub-Saharan countries traditional leaders were perceived as important custodians of culture that were more familiar with indigenous knowledge in mostly indigenous or rural communities (Ray & Reddy, 2003). As a result, these leaders are better positioned to play a meaningful role in rural economic development (Mbokazi, 2015).

The transformed South African policies acknowledges the influence and power of traditional leaders in development (White Paper on Traditional Leadership, 2003). However, there are diverging perspectives on the necessity of traditional leaders in a democratic nation (Sithole & Mbele, 2008).

Traditional leadership played an important role determining the quality life of their people before the advent of colonial era (Nxumalo, 2012). However, on arrival of colonial authority, functions of the institutions of traditional leadership were undermined by colonial governance structure. Traditional leadership during colonialism was used to reach people and make colonial authority legitimate and more effective (Chitaute-Cumbe, 2010). Moreover, traditional leadership was exploited to fulfil segregation and separate development aspirations (Nxumalo, 2012). Furthermore, traditional leaders were prohibited to play the meaningful role of development in their areas of authority specifically a Local Economic Development (LED) role (Chitaute-Cumbe, 2010). In present day, the significance of traditional leaders cannot be overlooked because in some rural communities, traditional leaders have more influence on people's livelihood than the local government (Khumalo, 2014).

After the ushering of democracy in South Africa, traditional leadership was recognised by government through legislations. However, they do not have a well-articulated contribution and role in LED. The key challenge concerns meaningful integration (Todaro and Smith, 2009). The challenge facing government is incorporating traditional leadership in government's local economic development initiatives and programmes. It was observed that over the years in various countries, the discourses on traditional leadership and development have focused more on concepts as indigenous customary governance, grassroots governance, participatory and transparent governance, and democratic responsiveness (Hunt, Smith, Garling, & Sanders, 2008).

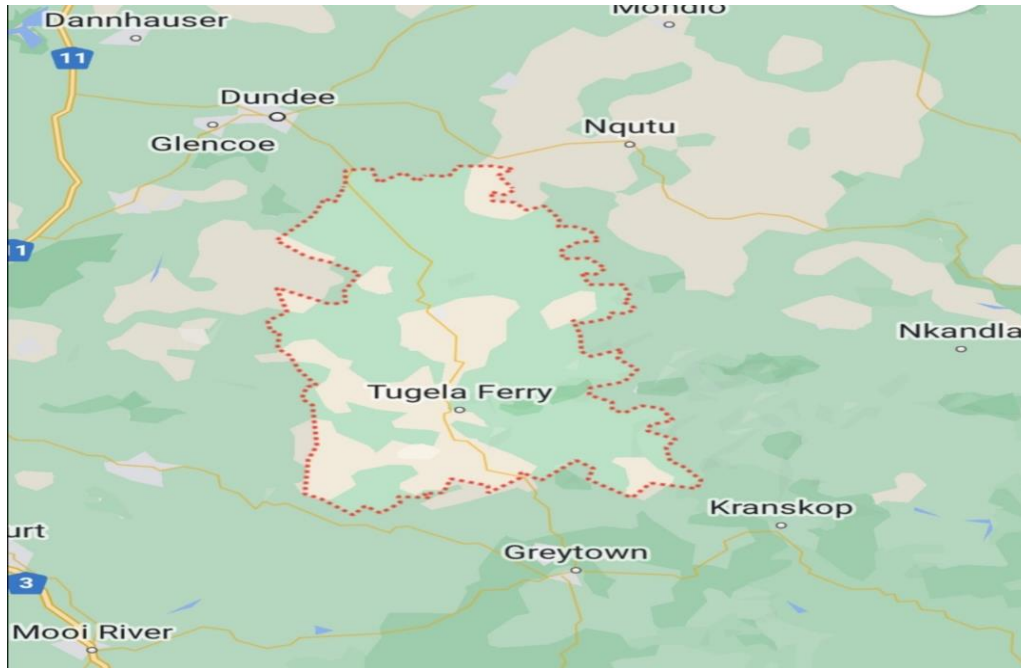
This discourse sees the involvement of traditional leadership in development as participatory and transparent. It indicates that traditional leadership can provide an ethical context of participative development, and thus able to contribute to the empowerment of people and reduction of poverty (Fung & Wright, 2001). The discourse sees traditional leadership as an indigenous customary development position, which is providing an opportunity for culture and sustainable development in local economic development.

However, the experience of traditional leadership in South Africa suggests that the country still grapples with contrasting philosophies on whether traditional leaders are necessary for the country's democracy (Tshehla, 2005; Sithole & Mbele, 2008; Mbokazi, 2015). There are those

who are calling for dismantling and those who are calling for the retaining of the existence of these structures. Such contrasting ideologies have implications on the role which traditional leaders play or can play in development in general and in local economic development.

1.4 Location of the study

Figure 1: uMsinga Tugela Ferry Map



The study was located in the UMzinyathi District Municipality, KwaZulu-Natal, South Africa. The district is comprised of four local municipalities and UMsinga is one of them. The research was executed in UMsinga (Tugela Ferry) under the tribe of Inkosi Siphamandla Mthembu which is situated in UMsinga Local Municipality in North-central KwaZulu-Natal. The community is mainly characterized by traditional community structures and conservative cultural practices in an area that is known to have extremely limited resources and large number of women residing there (Msinga Spatial Development Framework, 2016/2017). Most community members belong to the AmaZulu ethnic group, and they speak IsiZulu. This community faces several issues, including difficulties in accessing clean water, poorly maintained roads with potholes, food security. High unemployment rate, low levels of education and economic development (Msinga Spatial Development Framework, 2016/2017).

1.5 Problem statement

Within the South African context, local economic development prevails as a first preference for a responsible government. It has been prioritized by the democratic government of South Africa as the Apartheid regime led to socio-economic disparities. High poverty and

unemployment rates, ineffective and weak implementation of policies undermine local economic development and growth. The mandate of local economic development is to reduce chronic levels of poverty by strengthening the economic capacity of the community. This is achieved by harnessing local assets and resources to better the economic future of the community and promote sustainable livelihoods. The political will to implement economic development policies is vital, however, this is key input is currently lacking in many municipalities (Jili, 2019).

There is a limited knowledge concerning the appropriate role of traditional leaders in local economic development efforts. This research aims to build to the body of knowledge on this issue. Chataute-Cumbe (2010) asserts that the role of traditional leadership in local economic development in rural communities has been a considerable matter of inquiry. After 1994, the democratic government has acknowledged the presence of traditional leadership and their role in traditional communities. However, it has not specifically articulated their role in local economic development. One has observed both positive and negative manifestations of the considerable power that traditional leaders exert on development in several communities in KwaZulu-Natal. There have also been heated debates concerning whether traditional leaders should or should not have a place in a democracy. There are those that hold the belief that institutions of traditional leaders are not compatible with democracy, and it must be diminished (Sithole & Mbele, 2008).

This was the initial position of the African National Congress (ANC) government, which was subscribed to the view that the traditional leadership institution was incompatible to democracy (George & Binza, 2011). It was only later that the ANC government shifted its position to recognising the institution of traditional leaders, when the government observed the significance following of the institution in rural communities (George & Binza, 2011).

Koma (2014) highlights that local government is the government structure that is closest to local people. As a result, it is well suited to plan and implement programmes that are intended at addressing community issues and developmental challenges. In many rural areas, the community is characterised by the traditional community structure and conservative cultural practices in an area that is known to have an extremely limited resource (Msinga Spatial Development Framework, 2016/2017).

The concern in this is that traditional leadership authority tends to have limited opportunities in demonstrating their role in LED compared to their counter governing structures. According to Khumalo (2014) South Africa's history has created a situation in which traditional leaders may lack the necessary degrees and skills to play a role in contemporary governance issues, such as land tenure, livelihood provisions and local economic development which negatively affects the subordinates of these leaders. This amongst many other observations is the one that sparked the interest in researching their role in local economic development in UMsinga community. The recorded information regarding the role of traditional leadership in rural communities specifically in South Africa is very limited, this study is among the first in the country that focuses on traditional leaders and their role in local economic development. Consequently, this research is aiming to contribute to the discourse by conducting research in the rural community of UMsinga.

1.6 Main Purpose of this research

To explore the role of traditional leadership in Local Economic Development of UMsinga community, Northern KwaZulu-Natal South Africa.

1.6.1 Objectives

- To identify the role of traditional leadership in local economic development.
- To describe the role played by traditional leadership in local economic development of UMsinga community.
- To analyse the significance of involving traditional leadership in local economic development of uMsinga.

1.6.2 Questions

- What is the role of traditional leadership in local economic development?
- Which role is played by traditional leadership in local economic development of UMsinga community?
- How significant is the involvement of traditional leadership in local economic development in uMsinga?

1.7 Significance

Due to large inequality in South Africa, the democratic system of government has developed a number of policies that are intended to address past inequalities and a number of development strategies such as National Development Plan (NDP) 2030 aimed at addressing poverty

especially in rural areas. This study is attempting to understand the role of traditional leadership in local economic development in the rural community of UMsinga. The NDP Chapter 3 states that the fundamental aim is to reduce inequality and eliminate poverty by 2030. This will be done by getting access to land to use to grow crops and they will be cooperating with traditional leaders to secure the tenured irrigable.

Furthermore, Chapter six of NDP highlights that the performance of local government in rural areas is the weakest and has been highly uneven in the historically deprived areas. A layer of complexity comes from the role assigned to traditional leadership. Traditional leadership plays an important role in facilitating communication with South Africa's citizens to improve the effectiveness of developmental local government. However, confusion emerges when traditional forms of authority are legislated, as traditional leadership structures may then displace or duplicate the role of the state. The roles and functions of traditional leaders were not clearly defined in this principle (Khunou, 2009). This has potential to create disjuncture between the traditional authorities' land-usage rights and the responsibilities of municipalities to deliver services to that land.

The data collected for this research will be used to elucidate the roles of traditional leadership in local economic development. Traditional leaders have the power to largely influence changes within their communities under their authority due to the power and dignity they have to their people (Koma, 2014). This type of research is crucial because it may provide policymakers and scholars with a new perspective on the role of traditional community leaders in development, specifically local economic development. The information obtained could also reveal how traditional leaders have contributed to improving the quality of development in KwaZulu-Natal and elsewhere. Such insights may also foster collaboration between municipalities and traditional leadership authorities.

1.8 Overview of the theoretical framework

This study was underpinned by four concepts and one theory that concerns the role of traditional leadership in local economic development. As a result, the research was mainly guided by the concepts that were being used as an analytical tool or a map in navigating the meaning from the collected data to answer the questions and guiding this research. The concepts that guided this research were:

- Asset-Based Community Development

- Integrated Community Development
- Sustainable Community Development and
- Sustainable Livelihood Approach and complimented with Complexity Leadership theory.

Such bottom-up development approaches fundamentally focus on the strengths and potential of local community development (Ife, 2013). These concepts grounded the findings from the data in a conceptual and theoretical framework.

1.9 Overview of the design

This study used a qualitative research methodology to understand the phenomenon as well as to describe people's lived experiences, and perceptions about the influence that traditional leaders have on local economic development in a rural context (Cohen, Manion, & Morrison, 2000). Local economic development is an important component of development because it encourages community involvement in community development (Brown & Duku, 2008). The goal was to help improve the quality of community development. Thus, it is crucial to understand the role which traditional leaders play, drawing from that, one can anticipate their possible roles in supporting local economic development which is an important component of providing community development.

The purpose of this study was to learn more about the function of traditional leadership in local economic development in the UMsinga rural community. The approach of this research was to identify, describe, and comprehend the role of traditional leadership in local economic development in this community. As a result, the researcher will primarily employ qualitative research design and method as they are more appropriate in researching for this study because they deal with human experiences, behaviours, and attitudes (Nieuwenhuis, 2010). The researcher interacted with human participants rather than studying their behaviour passively as other qualitative research methodologies do. This approach enabled the researcher to capture the real subjective emotions and views of the participants. The researcher was involved in an inductive exploration that that was made possible by the qualitative design (Nieuwenhuis, 2010).

Semi-structured face-to-face interviews were the primary data collection tool used in this study. This study used non-probability purposive sampling. The data was gathered through one-on-one interviews with traditional council members and government officials. The interviews were designed to elicit a more in-depth individual perspective, and some of the data was gathered

through local municipality reports as well as typical council reports. Additionally, the researcher carefully selected the study participants to assure the gathering of trustworthy and authentic data throughout the research, and the data was then thematically analysed.

1.10 Defining the concepts

1.10.1 Amakhosi (senior traditional leaders)

It refers to leaders of the specific tribes in a specific Kingdom, they owe an allegiance to a specific king. They are usually referred to as Inkosi (singular for senior traditional leader) or Amakhosi (plural for senior traditional leaders) in KwaZulu-Natal in respecting the customary law. The Zulu kingdom has the king for the entire AmaZulu nation, His Majesty King Misuzulu kaZwelithini Zulu. The Zulu Kingdom is formed by different tribes, such as AbaThembu tribe in UMsinga under the authority of Inkosi Siphamandla Mthembu, the tribe of Buthelezi in eMahlabathini under the jurisdiction of Inkosi Mangosuthu Gatsha Buthelezi, the Qwabe tribe in kwaMaphumulo under Inkosi Makhosini Qwabe and many others all over the province (Shembe, 2014). Even though they are owing an allegiance to His Majesty however, they have their independence concerning the daily ruling in their tribal communities. Usually, Amakhosi are hereditary leaders and regulators of life in rural areas. However, there are few areas where Inkosi is voted for such as Grout Ville at Amakholwa tribal authority in eNtumeni outside eShowe, (Shembe, 2014). A traditional leader refers to individual who, in regard to customary law of the traditional community is concerned, managing a traditional leadership authority of that particular community (Shembe, 2014).

1.10.2 Traditional leadership

This refers to customary structures or institutions, procedures, systems of governance, that are utilized, recognized, or practiced by traditional communities and their traditional leaders (Mbokazi, 2015).

1.10.3 Induna (Headman singular); Izinduna (Plural)

The tribal areas under a particular Inkosi are further sub-divided into smaller areas, and those smaller areas fall under the authority of an Induna. The Induna is the ears and eyes of Inkosi in those specific areas, he pays allegiance to Inkosi regarding customary law. Izinduna are not voted for but appointed by Inkosi on a personal basis, (Phuti, 2008). They are the leaders of various families that comprise the village.

1.10.4 Traditional councils

They are instituted regarding the Traditional Leadership and Governance Act no. 41 of 2003. This Act specifies that this council must be led by Inkosi who is the member Ex officio member in the local municipality and the chair of traditional council. A third of the membership of the council must be women and further that other members will be selected by traditional leaders. However, forty percent of the members of the council must be democratically elected for a five-year term. The functions of traditional council as submitted by the Act are:

- Managing the matters of traditional communities.
- Helping in guiding and supporting the traditional leaders in executing their daily functions.
- Assisting in municipalities in identifying the needs of the communities (Shembe, 2014).

1.10.5 Role

Based on the main purpose of this research, the term role is perceived as closely related to that of influence. Across the thinking of this research the term is used to refer to neither negative nor positive influence traditional leadership may have in local economic development.

1.10.6 Local Economic Development

This is an approach toward economic development, which allows and encourages local people to work together to achieve sustainable economic development and to improve quality of life for all residents in a local area. Local economic development refers to the process in which local government, authority, agency or organisation on behalf of local government engages to enhance a community's capacity to effect economic progress in qualitative manner (Pera, 2016). Each community has a unique set of local conditions that can enhance or reduce the potential for local economic development. To build strong local economy, good practice proves that each community should undertake a collaborative process to understand the nature and the structure of local economy. Therefore, this research seeks to explore the role of traditional leadership in local economic development (Khumalo, 2014).

1.11 Structure of the dissertation

The dissertation is demarcated into five chapters as follows:

Chapter one: Overview of the project and introduction

This chapter introduced the study as a way of setting the tone for the entire project. chapter. It also presented a summarised approach of this project, the background of this study, location of the research project, the problem statement, and the significance of this study. Additionally,

the main purpose of the study and its objectives, questions and theoretical framework were highlighted.

Chapter two: Review of literature and theoretical framework

This chapter presented the published material that is relevant to this research, highlighting the experience of traditional leadership globally, continentally as well as in South Africa. It further discusses the existing literature on traditional leadership structure, traditional leaders, and municipality officials. The discourses by leading scholars regarding the relevance of traditional leadership as well as traditional leadership and local economic development as it explores the functioning and the existence of traditional leadership. The discourses by leading scholars regarding the relevance of traditional leadership in local economic development is presented. This chapter also discusses the theoretical framework.

Chapter Three: Research design

This chapter described the study's research methodology. This comprises a description of the study design as well as the research techniques. It then highlights the population and sample size, sampling criteria, selection criteria, data collection and analysis methods. Furthermore, the process methods to ensuring trustworthiness of the findings, the study's limitations and ethical considerations are highlighted.

Chapter four: Data presentation

In this chapter the data analysis and interpretation of the findings are presented. The data is categorized into key themes. Direct quotes from the respondents are grounded in the literature and theoretical framework.

Chapter five: Conclusions and Recommendations

This is the final chapter, which denotes the final conclusions as well as the study recommendations. The chapter is a summation of the primary research, literature as well as recommendations.

CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1. Introduction

This chapter delves into some significant historical and present debates over traditional leadership and local economic growth. This is accomplished through examining the establishment and functioning of the institution of traditional leadership. Furthermore, it assesses the aims of traditional leadership, including the new functions of local economic growth and governance in a post-Apartheid era. Case studies from other nations where the concept of traditional leadership, chieftaincy, customary and indigenous institutions exist and are employed in a similar fashion to South Africa will be discussed to discuss the worldwide experiences of traditional leadership. This section will draw on Canada and Australia's experiences, followed by Ghana, Zimbabwe, Namibia, Botswana, and South Africa. This is done to create a more comprehensive framework for comprehending South Africa's experience.

The chapter will elucidate definitions of local economic development to pinpoint the experience of traditional leaders in local economic development both globally and locally. Furthermore, the historical and contemporary discourses on local economic development and traditional leadership specifically in the South African context will be discussed.

2.2. The experience of traditional leadership in the global sphere

Traditional leaders in Australia are usually called aboriginal leaders, regarding the aim of this research, looking at traditional communities and the leaders of traditional communities is not only important for understanding the local interaction but the understanding the significance of interaction within traditional people and themselves as well (Mbokazi, 2015). It has been globally accepted that indigenous or traditional leaders are the custodian of culture, due to that they are often positioned to preserve the cultures of their communities (Hunt, Smith, Garling & Sandress, 2008). In many parts of the world, especially in societies that were formerly colonised, customary/indigenous institutions are still viewed as important (Beall & Ngonyama, 2009). This has manifested in government departments creating structures to accommodate and develop personal relations of trust with cultural organisations and traditional leaders (Hunt, Smith, Garling & Sandress, 2008). Officials from such departments have developed skills to negotiate and collaborate with traditional leaders to allow them to share credible advice and contribute when undertaking appropriate community development work (Hunt, Smith, Garling & Sandress, 2008).

Customary leaders play an important part in cultural development in Australia. They seek improved opportunities to establish relationships with citizens and negotiate the terms under which they can better exercise their authority, make decisions, and mobilize their activities (Mbokazi, 2015). In an environment of constant change and containment of policy by the state, their experience and transformation have resonated with their peer network of leaders and with their constituencies. They are often viewed as champions of bettering socioeconomic outcomes, and their structures and regulations have earned internal legitimacy (Hunt, Smith, Garling & Sandress, 2008).

Suffice to say, traditional leaders are better able to respond to socio-economic changes, which strengthens their legitimacy in local economic development (Baloyi, 2016). Looking closely at the Australian experience, it denotes a case where traditional leaders present a specific kind of democracy that emphasizes relationship building with public servants. In addition, they maintain legitimate and strong accountability with their communities, which is fundamental for local economic development (le Roux & von Fintel, 2022)..

Even though traditional communities are led by traditional leaders, in most countries, efforts have been made to incorporate the traditional leaders into systems of government but the process and journey of doing this has been different for different socio-cultural context (le Roux & von Fintel, 2022). In Canada, system integration has primarily been enabled through international dialogues, which take the form of round table discussions and conferences. These discussions provide a crucial reflecting platform for examining and criticizing the approaches and behaviour of traditional leaders (le Roux & von Fintel, 2022). The purpose of the round table discussion was to outline the ideal traits of great traditional leadership (aboriginal leadership, as it is known in Canada) capabilities and to examine the issues that such leaders confront in their setting (Mbokazi, 2015). Although communities experienced service issues due to the capacity of the government system, aboriginal leaders aided local communities in integrating within bigger communities (Mbokazi, 2015).

The Canadian experience illustrates that traditional or indigenous leaders have no intention of competing with local government leaders. They can be viewed as a resource that may be utilized to improve service delivery and local economic development in their regions of authority. Traditional communities in Canada expect their leaders to uphold their values, abilities and culture while relying on their reputation and supportive relationship to preserve culture and adapting to the social and economic reality of the nation (Mbokazi, 2015). There

are some deep rural areas communities in Canada where local traditional leadership is the only contact that the community has with the outside world (Baloyi, 2016). The Canadian government accepted that it makes practical and administrative sense to delegate control of certain functions, events, and services to traditional leadership. In many rural local municipalities, there are no power clashes (Baloyi, 2016). Traditional leadership could monitor these events, functions, and services (Nxumalo, 2012).

The experience of Canada is a case where the role of traditional leaders is closely examined at a system of broader level of governance, and it shows that these leaders have indeed been part of the essential discussion regarding the role of traditional leadership in development and local economic development (Nxumalo, 2012). This is important to understand in research that understands their role particularly in local economic development which provides the wider understanding for the context of understanding their role in addressing poverty and unemployment through local economic development initiatives.

2.3. Traditional leadership in Africa

Traditional leadership has a nearly identical history across the African continent. Most African countries, including Ghana, Botswana, Namibia, Zimbabwe, and South Africa, have tackled the issue in their post-independence governments. Dual systems of authority occur in several African countries, and current structures of democratic authority usually coexist alongside a variety of systems of customary authority (le Roux & von Fintel, 2022). Traditional leadership has filled and continues to fill the governing role in their communities, as they have influence over all aspects of their people's life. However, in many nations, relations between the government and traditional leaders are still strained, and in some cases, purposely hostile; this is most common in recently independent countries (Baloyi 2016). This literature review will explore cases in Ghana, Zimbabwe, Namibia, Botswana, and South Africa's experiences. This is inspired by the fact that these countries have established a platform where they can converse with one another about traditional leadership issues, and these conversations are informed by critical legislation that seeks to recognize and acknowledge traditional leadership institutions within each country (Mbokazi, 2015).

2.3.1. Experiences of Ghana

Ghana's constitution recognised traditional leadership institution in 1992. The constitution advocates for the national and regional houses of traditional leadership establishment. In the matters of local economic development, traditional leaders have a role to play, however they

are limited in playing a meaningful role in participating in political parties. Ghana's central government realized that at the local sphere it cannot do without traditional leaders especially in rural communities (Shembe, 2014). Indigenous leaders have made it their responsibility to modernize the traditional leadership institution to be able to meet their people's needs in a contemporary community (Shembe, 2014). In areas that face contemporary economic, health and social problems, queen mothers and chiefs of those areas are regaining high authority as a partner of local and national government in rural areas (Baloyi, 2016). This experience of Ghana presents that the role of traditional leadership has been expanded to strengthen the relation between traditional leaders, municipalities, and national government. This is to ensure that local economic development planning for rural communities is meaningful and sustainable (Mbokazi, 2015).

2.3.2. Experiences of Zimbabwe

Colonial authority in Zimbabwe dismantled huge parts of pre-colonial systems of governance by imposing an oppressive and undemocratic modern administration of traditional people and through wars (Baloyi, 2016). Through these actions, the numbers of traditional leaders were significantly diminished. This reduced their power and status, and their traditional way of life was massively disrupted (Baloyi, 2016). Chiefs were robbed of their political and judicial functions, and they were made to stay as a clear cultural figurehead. After Zimbabwe became independent, the government tried to deconstruct the legal dualism that was inherited from the colonial government to construct what they described as a single politically united "non-tribal" nation, (Baloyi, 2016). The current constitution of Zimbabwe provides for the establishment of provincial and national houses of traditional leaders.

In the infancy of its democracy in Zimbabwe, the newly elected government started a strategy of monopolizing local economic control where traditional leaders were simply replaced by either elected officials or leaders that were appointed by government (Shembe 2014). However, contemporary Zimbabwe government has massively restored the significant power of traditional leaders especially in land distribution, administration and allocation, local economic development efforts and local governance (Baloyi 2016).

2.3.3. Experiences of Namibia

Prior to the arrival of colonial power, most Namibian villages were ruled by kings who were backed by chiefs (Nxumalo, 2012). Kingship was hereditary, and their authority was substantially related with every social, political, and economic power (Shembe, 2014). Chiefs

assisted kings, who in turn were assisted by their senior headman. The headmen oversaw the districts, and together with the chiefs, they formed the administration. Traditional chiefs were puppets of European colonisers at the start of the colonial period, specifically under Germany (1884-1914), with little meaningful power control over their traditional people. Through the help of sympathetic traditional leaders, they were co-opted into administrative structures that increased the legitimacy of the systems and used legislation and coercion to guarantee the contemporary state's authority over indigenous administration (Khanyisa, 2010).

When Namibia gained its independence in 1991, indigenous leaders were not included into political offices. This substantially reduced their colonial and traditional status from the one of political leaders to the ones of those leaders who were seen as cultural agents (Mahlangeni, 2005 cited in Baloyi, 2016).

2.3.4. Experiences of Botswana

Before colonisation, the most prominent ruling entity in Botswana was the monarchy, known locally as Bogosi. The king had legal, political, symbolic, religious, and economic influence during that time period (Shembe, 2014). Senior advisors and world leaders aided them in carrying out and implementing their jobs. Throughout the colonial era, "a parallel role system was developed" in Botswana. Essentially, under this framework, the colonial authority controlled the affairs and issues of European people, while traditional authorities handled tribal affairs with little interference from their British colonisers (Baloyi 2016). Botswana's British colonizers established resident high commissioners as one of the protectorate's legislative domains. Traditional leaders had little real power other than to develop and implement regulations on behalf of their colonial authorities (Oomen 2005; Baloyi 2016). Furthermore, following the country's independence, traditional jurisdictions saw a major loss of power to democratic district councils and land boards. Nonetheless, even after gaining independence, the people remained loyal to their chiefs rather than municipal councils (Vengroff, 1985). This resulted in the development of provincial and national houses of traditional authority.

In present day, the role of traditional leaders at central and local government is covered by daunting challenges and problems. Although the Botswanan constitution recognizes traditional leaders' power, status, and role, politicians and government officials have supremacy over traditional leaders (Baloyi, 2016). They are usually the ones who provide direction and legitimacy to policy formulation. As a result of the expanding legislative constitutionalism and

bureaucratisation under Botswana's constitutional system, traditional leaders have largely lost the authority that they had prior to the introduction of colonial authority (Khonou 2011).

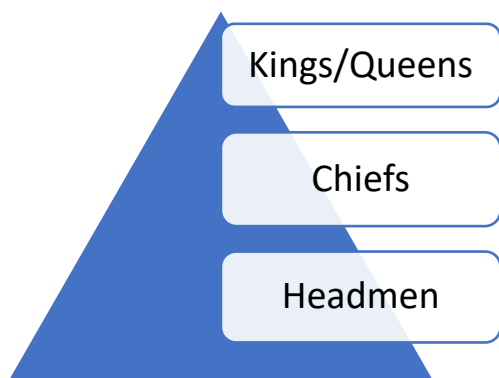
2.4. Traditional leadership in South Africa

2.4.1. Traditional leadership structure

Traditional leadership is centred on community leaders who are nominated based on local succession or inheritance norms. It is focused on leaders' connections to their people as well as their boundaries (Sithole, 2009; Mbokazi, 2015; Mathonsi & Sithole, 2017). Traditional leadership is defined as a ruling structure whose governing regimes are primarily based on traditions, norms, and conventions; these were the initial and only forms of governance in Africa prior to the emergency of colonial control (Teffo, 2010; Baloyi, 2016). They rule on the ground based on local principles, and they are held in high regard, particularly in rural communities (Koenane, 2017). Traditional leadership systems can be found all over the world in nations such as Australia and Canada, as well as throughout Africa. However, the selection of traditional leaders differs depending on the norms and contemporary laws of each country.

There are three types of traditional leaders recognized by the South African government: Kings/Queens, Chiefs, and Headmen (Khumalo, 2014). According to Section 219 (a) of the South African constitution, traditional leaders are paid by the government for their services, and they are also expected to be accountable and active in matters of development in their territories, in accordance with their customary duties. There must be a mechanism in place to ensure that traditional leaders take on the duty and do what they are paid to do. This is censorious in order to ensure that individuals who criticize the institution do not see this contribution as a needless fiscal expense (Khumalo, 2014).

Figure 2: The hierarchy of traditional leadership



The illustration above depicts the structure of a traditional leadership hierarchy as well as the

normal interaction between positions. Close inspection of the pyramid reveals that there are more headmen than chiefs, and more chiefs than queens and kings. According to White Paper (2002) data in traditional leadership and governance, headmen and chiefs are typically common in their places of employment; as a result, they must be strategically aligned so that they pursue their developmental requirements (Mathonsi & Sithole, 2017). In terms of planning and policy, headmen and chiefs are more visible and influential in local communities than kings. However, kings can play an important role in fostering high performance and excellence in South African public service (Khumalo, 2014). Recognizing excellence can significantly contribute to the goal of local economic development (Khumalo, 2014).

2.4.2. Traditional leadership and the constitution of South Africa

South Africa established the Congress of Traditional Leaders of South Africa (CONTRALESA) in 1987, which launched the restructuring and developing of South Africa's traditional leadership institutions (Shembe, 2014). Through CONTRALESA, the following resolutions were established, which include traditional authorities continuing to perform their powers under indigenous law as specified and governed by enabling legislation (Baloyi, 2016). Additionally, an elected local government shall assume political responsibility for the provision of services within its jurisdiction (Baloyi, 2016). Traditional leaders (hereditary) within a local authority's jurisdiction shall also be ex-officio members of local government (Baloyi, 2016). In 1987 South Africa launched the Congress of Traditional Leaders of South Africa (CONTRALESA) which instituted the transformation and shaping of traditional leadership institutions of South Africa (Shembe, 2014).

They agreed on the following resolutions, traditional authorities shall continue to exercise their functions in terms of indigenous law as prescribed and regulated by enabling legislations (Baloyi, 2016). There shall be an elected local government, which shall take political responsibility for the provision of services in its area of jurisdiction (Baloyi, 2016). The (hereditary) traditional leaders within the area of jurisdiction of a local authority shall be ex-officio members of local government (Baloyi, 2016). Furthermore, chairperson of any local government shall be elected from amongst all the members of the local government (Ntsebeza, 2006; Baloyi, 2016). Finally, 90% of traditional leaders in South Africa are represented by CONTRALESA, (Shembe, 2014).

Section 4 of the White Paper asserts that the apartheid regime changed the traditional leadership institution by establishing new positions such as Paramount Chief and Supreme Chief

(Khumalo, 2014). At the dawn of democracy, the democratic government took steps to restore traditional institutions to their original responsibilities by removing compositional alien aspects such as the independent colonial headman (Khumalo, 2014). The democratic government did not only restore the traditional institution, with the help of people in communities, it tried to align the institution with the principles that are upholding non-discrimination (Khumalo, 2014). The challenge that remains is that the institution is governed by the customary law, but their functions are guided by the statutory and customary law as stated in the constitution of the South Africa.

The significance of traditional leadership structures is enshrined in democratic government of South Africa through the provisions in Constitutional Act 108 of 1996, Chapter 12. Section 211 (1) of the Constitution recognises the traditional leadership institution, its role and status according to customary law (Presidency, 1996). Section 212 (1) of the Constitution underscores the roles of traditional leadership at both national and provincial level. It emphasizes that the national constitution must include traditional leadership duties at the local level as a system for dealing with issues that may be harming local communities (Presidency, 1996). As a result, the adoption of appropriate national legislation, specifically the Traditional Leadership and Governance Framework Act 41 of 2003, was critical in enabling the adoption of provincial constitutions that are modified in relation to the South African Constitution and Bill of Rights for the diversity of culture in the country's communities (Shembe, 2014).

Furthermore, section 19 of the Traditional Leadership and Governance Framework Act 41 of 2003 specifies that traditional leaders' roles should be effective in fostering communal governance and leadership (Enwereji & Uwizeyimana, 2019). This is consistent with the roles outlined in the White Paper on Traditional Leadership and Governance of 2003, which states that traditional leaders support traditional music, historical preservation, indigenous knowledge programs, and cultural heritage (Enwereji & Uwizeyimana, 2019).

Continually, Provincial Houses of Traditional Leaders were constituted in accordance with the provincial constitution according to the provision of Traditional Leadership and Governance Framework Act no. 41 of 2003 (Shembe, 2014). Members of the provincial houses are drawn from the province's Local Houses of Traditional Leaders (Maseko, 2015). Local Houses of Traditional Leaders are situated in district municipalities or metropolitan areas and are made up of at least five senior Traditional Leaders from various Traditional Councils. The Traditional Council membership should consist of 60% members from traditional royal families and 40%

members elected by community members (Shembe, 2014). In conjunction with the Traditional Leadership and Governance Framework Amendment Act 2009, which pushed for one-third of Traditional Council members to be female (Shembe, 2014). The Acts guarantee the inclusion of a "sufficient number of women," but it does not specify one-third-quota representation in Provincial Houses of Traditional Leaders. However, it should be highlighted that, according to customary law, traditional leaders are expected to be older individuals, most of whom are men, although the democratic constitution influences the needs for equal rights (Khumalo, 2014). This implies that the changing environment has left traditional leadership with little choice but to adapt.

According to the Traditional Leadership and Governance Framework Amendment Act (2009), national and provincial governments should promote partnerships among municipalities and traditional councils through legislation and other appropriate measures, and those partnerships should be based on mutual recognition and respect of the respective parties' roles and status (Presidency, 2010). The partnership must also be founded on and guided by the principles of cooperative governance, and the traditional council may enter into any service delivery agreement with the municipality in accordance with the Local Government: Municipal Systems Act (No. 32 of 2000) and any other applicable legislation. The Municipal Systems Acts (No. 32 of 2000) outline the responsibilities of traditional leaders, but do not clarify the boundaries or how traditional leaders should collaborate with democratically elected political office holders (Cele, 2013). As a result of the aforesaid Acts being conveyed throughout the country, has resulted in conflicts and uncertainty (Enwereji & Uwizeyimana, 2019).

In the effort to bring local economic development to the grassroots level, most traditional leaders in South Africa are dissatisfied with their political position and function, as their roles are typically covered by municipalities (Enwereji & Uwizeyimana, 2019). The South African constitution does not clearly describe the roles of traditional leaders to the nation, but it does articulate the roles of municipalities (Enwereji & Uwizeyimana, 2019). As a result, it is claimed that the provisions of the Constitution limit their functions; they are only awarded the status of ex officio observer in the council and an advising role by the constitution (South African Local Government Association [SALGA], 2013).

2.4.3. The experiences of traditional leadership in South Africa

On the 27th of October 2007, the then KwaZulu-Natal Department of Local Government and Traditional Affairs hosted the initial international conference on 'Global perspective on

Traditional and Indigenous Leadership. Traditional leaders, queens, kings, researchers, academics, government officials, traditional leadership experts, and others attended (Mbokazi, 2015). The primary goal of this conference was to explore international ideas about traditional leadership in relation to economic development, governance issues, democracy, pan-African institutions, government participation, and legislative imperatives. Conflict and dispute resolution mechanisms for traditional leadership and succession were also prioritized topics (Enwereji & Uwizeyimana, 2019). Furthermore, this conference afforded traditional leaders and other public servants a platform to share their experiences. They established channels of engagement to elevate traditional leadership into what is believed to be rightful place in communities (KwaZulu-Natal Department of Local Governance and Traditional Affairs, 2007).

Traditional leadership institutions can be key organs of governance that only needed to be elevated to their proper place in order to play a meaningful role within governance systems and local economic development (Mbokazi, 2015). Scholars have generally argued that there are mutual blind spots in the local interaction between the state and indigenous people, where government policy rationales and decision-making processes are not always as responsive to indigenous people as they should be (Mbokazi, Mtshali, Ndlovu, Shezi, & Bhengu, 2010; Mbokazi, 2015).

Traditional leadership is being marginalized in some communities because it is perceived as a barrier to development and democracy (Khumalo, 2014). This viewpoint stems from the fact that the institution of traditional leadership in Africa has endured multiple transformations. South Africa, just like other African countries, as it was also led by Kings and Chiefs in the pre-colonial period, which is referred to as traditional leadership or leaders. Historically, a traditional leader accounted for all leadership functions of their community (Zibi, 1998; Hamusunse, 2015). They were primarily a symbol of unity for their subjects, which simply means, they were a force of integration as well (Mbokazi, 2015). They were religious leaders, a custodian of the culture of their people, a defender and protector of their people, and a judicial officer responsible for the maintenance of orders and law (Cele, 2013). Literature presented above, clearly shows that traditional leaders performed a wide range of functions and possessed far-reaching powers. There was approximately no aspect of the lives of their people in which they have no control over (Hamusunse, 2015). This shows that traditional leaders occupied the highest office in their areas of authority.

Furthermore, traditional leadership has been subjected to enormous abuse as part of an indirect created system under colonial jurisdiction (Mbokazi, 2015; Mathonsi and Sithole 2017). On local economic development issues, the government of the day, whether in the shape of a Bantustan, National or Provincial Administration, had consulted traditional leadership (Freddie, 2011; Mbokazi, 2015). Traditional chiefs were at the centre of all service delivery, including local economic growth, in their authority. Traditional leadership systems, on the other hand, were used as a tool of the colonial state in the subjugation of people (Baloyi, 2016). Colonial government changed the nature of traditional leadership by assigning them with a particular governing responsibility which were incorporated into their ruling apparatus, yet they were being politicised (Sithole, 2009; Mbokazi, 2015). The colonial system made the subordination of the institution of traditional leadership complete by creating a higher authority in the form of the Bantustan system (Baloyi, 2016). The objective of the colonial government was to oppress and subjugate Africans through their own traditional leaders (Mashele, 2003; Mbokazi, 2015).

As the British realised, they could not govern the indigenous African people successfully without the use of traditional leaders because they were foreign to the African people (Baloyi, 2016). Traditional leadership systems were seen by British rulers as a fundamental connector between themselves and the people at a grassroots level. Due to that, traditional leader was anticipated to accomplish the mission of colonial government which was ordering them to act as their ears and eyes (Baloyi, 2016). This created a divergence among the traditional leaders and their subjects as the traditional leaders were more accountable to colonial government than they were to their subjects (Baloyi, 2016). This process and its systems left a room for traditional leaders to misuse their power and that automatically opened a space for the growing corruption (Ayittey 1991; Baloyi, 2016).

Furthermore, colonial leaders elevated themselves above traditional authorities as well as their subject. As a result, traditional leaders lost power over their people's ceremonial, military, economic, and political matters (Sithole, 2009; Mbokazi 2015). All of this is thought to be the source of bitterness in some traditional leaders, who still see themselves as the only governors in their communities and believe that politicians are servants of their community, mandated to perform specific tasks and then leave, whereas traditional leaders are inferior in political parties except for a specific hidden agenda of politicians (Mathonsi & Sithole, 2017; Enwereji & Uwizeyimana, 2019).

The institution of traditional leadership is perceived as having been heavily influenced by colonial and apartheid policies, rather than traditional or cultural practices in South Africa (Shembe, 2014). As a result, supporters of this viewpoint dispute the legitimacy of some traditional leaders, and they wonder whether colonialists deposed legitimate leaders and replaced them with those of their choice in order to use them as agents of societal oppression (Shembe, 2014). One of the solutions to this was to reinstate those wrongfully disposed traditional leaders, (Baloyi, 2016). According to proponents of this viewpoint, an alternative solution was to accept and live with the fact that traditional leadership did not have a place in the current dispensation because African communities had developed significantly and should be dissolved (Tshehla, 2005, Sithole & Mbele, 2008 in Mbokazi, 2015).

It should be noted that there are traditional leaders who resisted colonialism and apartheid. The colonisers in South Africa used various legislations, deception, and tricks to subdue traditional leaders, but these leaders had ways to resist colonialism (Mbokazi, 2015). As it is the case in other parts of Africa various traditional leaders in South Africa such as King Dingane, King Mpande and King Cetshwayo fought against land dispossession (Mlaba, 2004). In cases where imposition was perceived to have taken place, traditional communities had ways of dealing with it. Some of the ways entailed impeachment, removal of the traditional leaders from their position or sometimes, people moved away from the area where an imposed leader exercised his authority (Khanyisa, 2013).

The South African context can hardly be discussed without mentioning its unique history of apartheid. After the British colonial rule ended, the Apartheid regime was established between 1948 to 1994 (Baloyi, 2016). Apartheid created two distinct residents in one society (urban and rural residents) (Khanyisa, 2013). Those who were staying in urban areas were seen as a true citizen then the ones who were staying in rural areas who were seen as a traditional leader's structures of subordinates (Khanyisa, 2013). Apartheid government enforced removals of millions of Black Africans who resided in urban centres and relocated them to 'homelands.' The Bantustans (homelands) were created based on ethnic and linguistic groups, and they were designated as administrative territories independent from South Africa. The Apartheid government observed that traditional leadership institution was well positioned to provide leaders in the four homelands that they had created to facilitate their mission of separate development for Black and White people (Khanyisa, 2013). This paved the way for the Bantu Act No. 68 of 195 that was providing homeland government mainly to be led by the chiefs together with some elected members. However, the supremacy of traditional leadership was

well organized and skewed to enable the apartheid regime to exercise control over homelands (Ntsebenza, 2006; Baloyi, 2016).

In addition, it is crucial to note that, during the Apartheid era there were no local government structures in tribal areas. The only structures which were existing were the traditional leadership structures which performed all the current municipal functions (Shembe, 2014). During this era the traditional leadership had to allocate land for both residential and farming purposes to enhance local economic development in their areas of authority (Shembe, 2014). The traditional leadership also had to adjudicate conflicts among his subjects. Under Apartheid tribal leaders were given rights to dismiss people from these areas ((Freddie, 2011; Baloyi, 2016).

2.5. Traditional leadership and municipal officials

The traditional leadership structure has evolved in response to South Africa's constantly changing political and socioeconomic environment. In the modern era, the mayor's office has a special advisor on traditional leadership. Traditional leadership institutions assist municipalities in identifying community needs, making recommendations and suggestions in service delivery, promoting indigenous knowledge systems for sustainable local economic development, and ensuring humane and fair practice of customary law (Mbokazi, 2015). However, this office has made very little effort to ensure that traditional leaders contribute to local economic development matters (Shembe, 2014). This latter aspect is controversial due to the perception that customary law is sometimes harsh, unfair, or uneven (Mathonsi & Sithole, 2017).

However, it should be noted that traditional leadership systems are an important way of entering traditional communities; they play an important role in municipalities; however, democratic governments underestimate the importance of traditional leadership because they typically operate without consulting them (Sithole & Mathonsi, 2017). Traditional chiefs recognize municipal authority, although they are antagonistic to and rarely recognized ward councillors (Shembe: 2014). Traditional leaders see officials providing services or infrastructure or carrying out local economic development initiatives in their areas without their involvement as entirely "undermining their power-base" (Baloyi: 2016). They frequently observe that municipal officials consult them only when situations arise that necessitate the intervention of traditional leaders (Baloyi, 2016).

Furthermore, land allocation by traditional leaders in specific locations without including ward councillors creates tension between these structures (Baloyi, 2016). The conflict between elected officials and traditional leaders stems from insufficient coordination between the two structures of governance, because the powers, roles, and functions of traditional leadership are not clearly spelled out in policy documents (Khumalo, 2014). For this legitimacy issue to be resolved, the roles of local economic development should be clearly defined (Baloyi, 2016).

The local economic developmental focus of local communities can be obstructed by the lack of cooperation between municipalities and tribal councils (Baloyi, 2016). The problem is witnessed in government and traditional institution when they claim different legitimacy with the local economic development functions that overlap and compete for the recognition and acknowledgement in the same community (Shembe, 2014). Traditional authorities have a vital role in the social, political, and economic activities of a well-defined community (Khanyisa, 2013). The primary duty of traditional leadership should be to act as a governmental building block for effective local economic development. In terms of local economic development, this must be done in collaboration with traditional leaders and municipal councils, as required by the Traditional Leadership and Governance Framework Amendment Act of 2009.

The White Paper on Traditional Leadership and Governance (2002) emphasizes that, because traditional leadership institutions are in rural communities, they can play an important role in combating illiteracy, poverty, and homelessness while also improving governance and local economic development. Nonetheless, the traditional leadership institution is being revitalized (Mbokazi, 2015). Local governments should collaborate closely with traditional leaders to provide meaningful engagement and involvement in local economic development to communities within their jurisdiction (Baloyi, 2016). Traditional leaders' considerable power as spokesmen can be leveraged for a variety of community development initiatives (Khumalo, 2014).

Furthermore, traditional leadership must not be viewed as an impediment to community development. Rather, it must be viewed as a critical component that calls for the recognition of people-centred development rather than top-down programs that disregard communities (Khumalo, 2014). Traditional leadership is a viable governance system, and its existence should not be viewed as a barrier to supporting and governing local economic growth (Khumalo, 2014). Since local authorities have a remarkable role to play in providing and guiding traditional leadership in community development, traditional leadership must be

assisted in eliminating colonial vestiges and taking a proactive role in addressing the development needs of their subjects (Koenane, 2017).

Clarification of the policies addressed in section 2.4.1. should be provided; this may aid in developing partnership rather than competition in the sphere of local communities (Khumalo, 2014). Traditional leadership institutions and municipal conflicts can be reduced by putting people first, which would restore the collaborative mechanism required for service delivery and community development (Khumalo, 2014). It has been established that for LED to be effective, there should be a collaboration of local authorities and local stakeholders with national planning agencies to design and implement initiatives aimed at improving the local economy and creating a distinct advantage for the locals (Akudugu and Laube, 2013). Because the major job of the LED team in municipalities is to direct LED operations and guarantee that all role players are working together to improve the local economy in an efficient, effective, and systematic manner (Koma, 2014).

Most of these arguments, however, overlook the fact that traditional leaders and other leaders have coexisted in the context of diverse institutions and political logic, and that they have been inventive in their efforts to thrive and adapt in new political arrangements, with their own legacies becoming ambiguous and historically layered (Mbokazi, 2015).

2.5.1. Discourses on the relevance of traditional leadership

The establishment of democracy in South Africa presented various challenges for the post-apartheid government regarding the role and the relevance of traditional leaders. Traditional leadership is bound to encounter serious obstacles due to the history and nature of its structures. As previously stated, traditional leadership systems date back centuries. In acknowledging the significant role of traditional leaders, South Africa is not alone as there are other countries that have acknowledged the role of traditional leadership post-colonization. In the past, traditional leadership authorities had a significant responsibility that stretched encompassed, social, economic, and political functions (Mathonsi & Sithole, 2017). From a moral standpoint, being a traditional leader includes more than just position; it also includes moral status: for example, a male leader's job is to be a father to his people, and a female leader's function is to be a mother (Koenane, 2017).

Khunou (2013) stressed the importance of traditional leadership institutions in the pre-colonial period and articulates that it is still relevant now, particularly in rural communities. Traditional leadership institutions are still significant and many people in South Africa's rural areas regard

them as a recognized and trustworthy government institution (Koenane, 2017). Traditional leadership institutions in South Africa are still valued, and they can positively contribute to the growth of South Africa's society at large, notably local economic development in rural communities (Koenane, 2017). Traditional governance with traditional leaders is perceived as a greater institution, particularly by those living in rural communities, than local government (municipalities) with corruption and ineffectiveness in transforming rural lives and delivering services in rural areas (Koenane, 2017).

Nonetheless, it is imperative to recognize that this deeply rooted leadership system can never be easily supplemented or replaced but it must continue to coexist peacefully with the democratic governing system (Cele, 2013). The significance of the traditional leaders in South Africa, cannot be overlooked because the population of the rural areas exceed 50% of the entire national population and most rural communities are parallelly ruled by traditional leaders and local government (Khumalo, 2014). This co-existence of structures is witnessed in other places globally as well such as in Canada and Australia (Mbokazi, 2015).

There has been an awareness of the need to formalize the traditional leadership (Okpukpara, 2014). Khanyisa (2013). argue that democratic governments should recognize that traditional leadership is legitimate and imperative for community development, and that it should be formally integrated into democratic systems of authority. Because traditional leadership institutions fill the gaps in democratic governance in rural areas, they are valued (Sithole, 2009; Mbokazi, 2015). Traditional leadership systems provide socioeconomic security for its people, which is one of the many reasons it remains a power to be reckoned with as long as people continue to live in an uneven developmental state (Sithole, 2009; Mbokazi, 2015).

Since the beginning of colonization and the development of apartheid structures in the country, various scholars in South Africa have debated the role of traditional leaders. It should be highlighted that both the Constitution and other policy documents in South Africa recognize traditional leadership. As discussed in section 2.4.1, it should be noted that the role that the democratic dispensation expects traditional leadership institutions to play is imprecise and ambiguous (Koenane, 2017).

According to the Acts covered in section 2.4.1. of this chapter, traditional leadership institutions have limited powers because they are solely confined to advising government on traditional matters, consulting with traditional communities, and maintaining order and law (Cele, 2013). It is evident that traditional leaders in democratic South Africa are limited to an

advisory role with no significant power in parliament. They can request that the president listen, beyond that they have no further meaningful powers (Cele, 2013). Simply put, they are custodians of customs, spokespersons, and symbols of unity in general, all of which are nonetheless important for local economic development.

The idea that traditional Leaders are custodians of culture is not a reality. People practice culture in their families, clans, and villages, and this lived culture differs greatly from patterns communicated from a body, such as CONTRALESA (Farm, 2012; Dodo, 2013). Mixing culture with traditional leadership structures freezes the culture and makes it unadaptable, and those who reject these institutions are made to feel as if they are abandoning their roots (Farm, 2012; Dodo, 2013). Regardless, individuals continue to practice their traditions in the absence of traditional leaders. Rather than giving power to the traditional leadership institution, a single platform for the discussion of development challenges is required, with constitutional rights as the core guideline (Cele, 2013). In most African countries, traditional customary law is heavily impacted and tied to culture and tradition, which are frequently viewed as the foundation of local economic prosperity (Dodo, 2013).

Nonetheless, traditional leadership authority fosters socio-cultural and socio-economic life (Khanyisa, 2013). According to Khanyisa (2013). and Mbokazi (2015), traditional leadership is recognized as a governance framework built on decentralized cultural logic that prioritizes local solutions to challenges and social relationships on morality and cohesiveness. Traditional leadership care for the welfare of their people by usually granting them land for grazing which was mostly and still mostly fundamental in the lives of rural people and their local economic development, (Sithole, 2009; Mbokazi, 2015; Mathonsi & Sithole, 2017). The origins of the connections among traditional leaders and their people are that traditional leaders are genuinely caring about the well-being of their people, they fight for the desires of their people, they are accountable for stability, resolving disputes, and maintain peace in their area of authority, (Mbokazi, 2015; Mathonsi & Sithole, 2017).

The research emphasizes the importance of combining traditional leadership institutions in local economic development with democratic institutions, particularly in rural areas (Sithole & Mbele, 2008; Mbokazi, 2015). Traditional governance structures are open to more than forcing universalism and individualism on people; they are the localized structure of jurisdiction that caters for an area-based well-being; it does not discriminate against sectoral approaches to people's welfare, but rather complements them (Mbokazi & Bhengu, 2008; Mbokazi, 2015).

There are conflicting views in the discussions over whether conventional leadership structures in South Africa are important or not. There are those who advocate for the abolition of traditional leadership systems in democratic states, while others fight to preserve traditional leadership structures of governance, and these ideologies have an indirect suggestion on the role of traditional leadership that they play or could play in ruling in general (Mbokazi, 2015).

Scholars who are anti-traditional leadership claim that the presence of traditional leadership is a significant cause of conflict, and that this form of leadership does not assist the goal of development (Khumalo, 2014). Despite the controversies surrounding the success of countries rich in moral and cultural standards, such as several Asian countries, it has been termed as one of their distinguishing and exceptional advantages to their success (Khumalo, 2014). These scholars argue that traditional leaders should have no power in a democratic South Africa; returning to old practices is no longer an option. In their perspective, traditional leadership structures contradict the ethos of democracy (George and Binza, 2011). Furthermore, the form and origins of traditional leadership institutions are not conducive to advancing democratic and local economic development in communities (George and Binza, 2011). When attempting to rebuild what has been destroyed, it is necessary to stop thinking critically about the political and economic underpinnings of old institutions (Farm, 2013).

Traditional leadership structures have altered dramatically over the previous decades because of responding to and adjusting to formations and colonial invasion (Maseko, 2015). Undemocratic governments in the past pillaged the beliefs that traditional leaders practiced before to their arrival (Sithole & Mbele, 2008 in Mbokazi, 2015). According to Sithole and Mbele (2008) and Mbokazi (2015), the apartheid system stripped traditional leaders of their dignity, which must be re-established under liberal communities because their existence is deeply embedded in people's cultures and traditions. Colonialism eroded traditional forms of leadership that were characterized by a strong feeling of family and empathy (Khumalo, 2014).

Nonetheless, some people see these ideas (cultural norms and ethics, sense of family, and empathy) as aspects that are severely lacking in the South African model of traditional leadership (Khumalo, 2014). As a result, putting these plans into action could help South Africa emulate Asian success stories (Khumalo, 2014). However, some people believe that traditional leadership is useless in modern society since it contradicts the Constitution and creates a system in which the elites are accrue to the benefit (George and Binza, 2011; Mathonsi & Sithole, 2017). With a better presence and efficiency from government in rural areas, more inclusive,

democratic, and representative structures would be more appropriate (George and Binza, 2011; Mathonsi & Sithole, 2017).

Individuals who oppose traditional leadership claim that it has no place in democratic jurisdiction since it is undemocratic from the start (Koenane, 2017). Debates on whether traditional jurisdiction is still relevant and important in South Africa have raged since the country gained democracy in 1994. Wamala (2006) and Koenane (2017) questioned whether the concept of 'democracy' can be fully realised in traditional African cultures. Furthermore, they question the idea of practicing democracy in traditional leadership structures.

Traditional jurisdiction is democratic in its own unique way through what is now referred to as 'consensus' (Koenane, 2017). Koenane (2017) consistently challenged views that traditional leaders are a "one-man show" by claiming that traditional leadership is an accountable and responsible approach to governance. As many have come to understand it, consensus works better as a system unlike contemporary liberal democracy because consensus is founded on a communal point of view and has nothing to do with 'majority rule' viewpoints (Koenane, 2017). Koenane (2017) questioned the appurtenant if it is even possible to discuss 'democracy' in African traditional settings, he further aptly questioned the possibility of discussing traditional leadership in relation to democracy.

Traditional leaders in African political and economic settings do not primarily make socio-political and economic decisions, but they do so in consensus (Koenane, 2017). In traditional African settings, every individual's point of view is considered to the point where everyone is convinced that the results were the result of everyone's involve agreement, and people would not be rejected for expressing some different perspectives from one of the majorities (Teffo, 2010; Koenane, 2017). This was true even when a point of view was contentious. Traditional leadership structures should be viewed as distinct forms of democracy (Sithole, 2009; Mbokazi, 2015).

According to Koenane (2017), traditional leadership institutions should be democratized in their own distinctive style. Africans must be entirely honest with themselves, and their African authenticity and self-identity, which make them distinct, must be restored via research (Koenane, 2017). To be able to do so, there are traditions and values that make Africans unique that need be rediscovered, which includes traditional leadership. Most of the arguments presented, particularly those opposing the continuation of traditional leadership in democratic South Africa, appear to overlook the relevance and value of this governance framework. It is

important to highlight, however, that this governance system is viewed as playing an active role in identifying solutions to developmental concerns within their territory, (Koenane, 2017).

2.5.2. Discourses on traditional leadership and local economic development

This part focuses on traditional leadership discourses and local economic development discourses. It is crucial to note, however, that defining local economic growth is as complex as it is variable depending on the location. The word was coined to provide minority populations a voice and to situate them inside the country's politics (Mbokazi, 2015). According to Koma (2014), Local economic development is about people working together to achieve long-term economic development that promotes the livelihoods of community members. LED is more about local people taking responsibility and control for economic well-being as well as their standard of living. Local economic development is critical because it creates an enabling environment for poverty alleviation while also improving people's health and the overall well-being of the community (Koma, 2014).

Because local economies are the only "true" economies, it is critical to prioritize them in development efforts (Thomas, 2018). This is a locally driven development that makes use of local knowledge, technologies, and resources with the goal of providing direct benefits to the local community (Leigh and Blakely, 2016). This is an approach that responds to economic changes both nationally and globally in a competitive and inventive manner by utilizing local initiatives that combine local ideas, talents, and resources in stimulating the local economy (Leigh and Blakely, 2016). However, Koma (2014) indicated that a lack of funds prevents municipal officials from carrying out several LED initiatives that can be beneficial to communities both economically and socially. Additionally, Sienkiewicz (2014) noted that limited resources are impeding the process of implementing LED and emphasizes that local leaders must effectively employ public management instruments in fostering economic development in their communities.

Meyer (2014) stated that, despite the democratic government's mandate to carry out LED initiatives, it is still perceived as a challenge because some municipal officials do not understand what LED is. As a result, they are unable to plan and implement LED initiatives. Nonetheless, prior to colonialism, traditional leaders had complete control over the economy in their areas of authority; they performed economic functions such as land allocation and distribution, and they also became custodians of the land (Hamusunse, 2015). Traditional leaders encouraged environmental and local economic development, including tax collection powers (Hensume, 2015). Traditional leadership systems pervaded all aspects of people's lives,

including economic, political, judicial administration, health, religious, environmental activities, home affairs, cultural, spiritual, and development, as well as safety and security (Ntsebenza, 2003; Baloyi 2016; Mathonsi & Sithole, 2017).

It should be mentioned that territorial knowledge plays an important part in the success of local economic development, including the resources available, the way inhabitants earn a livelihood, and the social and cultural dynamics of the place (Khumalo, 2014). Local economic development is primarily dependent on the local environment, as it is considered as the agenda of the local community. Traditional leaders have extensive knowledge of their respective locations, which must be used for development inside their boundaries (Khumalo, 2014). It is noted that territorial approaches to local economic development are critical because they provide appropriate strategies for making use of local opportunities, they encourage broad-scale community participation, and traditional leaders are better placed to rally people behind local economic development (Khumalo, 2014; Mbokazi, 2015).

Traditional communities are already organized, and through their traditional council, they may easily form corporations and trusts, attract investments, and venture into tourism, farming, and heritage (Khumalo, 2014). It should be highlighted that social systems and networks based on traditional leadership and their communities can serve as a social fabric for the rich social capital of local economic development (Khumalo, 2014). Traditional leaders could make a significant contribution to the government's aim and efforts to give more people greater access to land. Nonetheless, this underscores the need for traditional leadership functions to be transformed to satisfy the objectives of local economic development (Khumalo, 2014). The traditional leadership structure has evolved in response to South Africa's constantly changing political and socioeconomic environment.

Moreover, local economic development is thriving in rural development as it aims to combat poverty via empowerment and participation, as outlined in the sustainable livelihood approach (Leigh & Blakely, 2016). Traditional leaders are viewed as a vital link toward achieving sustainability in an entire approach to sustainable development (Khumalo, 2014). Traditional leaders are an essential resource in addressing sustainability issues in their domains, such as community law and order, grazing practices, erosion control, and re-forestation (Khumalo, 2014). Taking traditional leaders' thoughts into account and accommodating their perspectives will ensure their support for local economic development projects, and the chances of guaranteeing sustainable and balanced growth will be improved. This argues that traditional

leaders have a high ability for mobilizing their people, which puts pressure on the government to convince and confer with traditional leaders even when the government does not formally recognize them (Khumalo, 2014).

It was predicted that the struggle to maintain effective control over the development of their communities and economic governance system would present new challenges for group minorities and their organizations, necessitating the emergence of a new generation of leaders and ideas (Behiels, 2004; Leigh & Blakely, 2016). Before colonial times, traditional leaders were best described as the Legislature, the Executive, and the Judiciary (Thomas, 2018). They also served the spiritual function currently held by the Church, as well as pioneering economic and agricultural developments (Thomas, 2018). The traditional leadership's function during this era was to allocate land, as they were the only suppliers of service delivery and local economic growth to the people. The traditional leadership's wisdom was critical to the community's survival (Mbokazi, 2015). Traditional leaders in rural communities formed local governance long before Africa was colonized (Thomas, 2018). These governments, which were led by traditional chiefs, provided fundamental services such as land allocation and other related functions. Some well-educated Traditional Leaders have even initiated local economic community development programs (Thomas, 2018).

The legislation that currently governs the operation of the traditional leadership institution has a history that must be understood in the context of South Africa. Even today, components of this history impact the policy process (Khanyisa: 2013). Since colonialism began in South Africa in 1652, the majority of the population have been deprived from the economic, social, and environmental benefits of dynamic, integrated, and sustainable urban and rural growth (Republic of South Africa, 2001).

Discourses have also examined the urban-rural split in leadership and policy discussions, which necessitates an important interaction between traditional leaders and formal government. It should be emphasized that the setting of rural areas has revealed that local economic development projects often encounter obstacles when implemented since the most relevant stakeholders are poorly mobilized to play a significant part in the process (Mbokazi, 2015).

Understanding traditional leadership and local economic development needs independently framing the concepts before engaging in a conceptual discourse. This chapter demonstrates how local economic development has progressed over the years. Local economic development used to be as simple as allocating grazing and crop-planting land. Local economic development

currently involves billions of dollars in capital projects, and highly qualified people are required to plan and manage the municipality's service delivery projects. Most traditional leaders on the other hand lack the specialized skill which will enable them to provide proper oversight on service delivery matters.

A discussion in this chapter unpacks mainly the perceptions associated with the role of traditional leaders in local economic development as well as the way that role is experienced and understood by municipality-traditional leaders concerned. Unifying traditional leaders of South Africa, and restoring and upholding dignity, pride and culture of traditional leadership are key priorities. Further priorities include promoting the role of traditional leadership structures in development, promoting socio-economic development within traditional communities, and protecting the economic and social rights of traditional communities. Furthermore, fostering co-operation between the institution of traditional leadership and other societal organisations is essential (Mbokazi, Bhengu, & Mhlongo, 2008; Mbokazi 2015).

Unfortunately, the literature suggests that there are very few studies that explore the relationship between traditional leadership and local economic development. Most discourses in the literature have focused on the relationship between Traditional Leadership and Government. However, there has not been a thorough examination of government programs such as Local Economic Development, especially the role of Traditional Leadership and the significance of their involvement in local economic development. This research hopes to add to the body of knowledge on this issue.

2.6. Theoretical Framework and Conceptual Framework

Both conceptual and theoretical frameworks can be viewed as a road map for navigating academic investigations (Sinclair, 2007). Frameworks assist researchers in gathering as much information as possible about the optimal method to travel during that journey (Sinclair, 2007). In research, this is accomplished by answering seemingly simple concerns in the development of a framework to guide the research process and to give a necessary tool for analysing the data.

The study aims to comprehend the role of traditional leadership in Local Economic Development (LED) by incorporating local assets, integrated community development with sustainability in community development, and the Sustainable Livelihood Approach as a concept that will be used for better data analysis. This is done to indicate a specific level of data richness. These notions are said to underpin the knowledge foundation of LED and

traditional leadership. This study is underpinned by the Complexity leadership theory and is complimented with three concepts, which are: Asset-Based Community Development, sustainable livelihood approach, integrated community development in marking sense of collected data. These bottom-up development approaches reflect the strengths and potential of local community development (Ife, 2013).

2.6.1. Complexity leadership theory

Complexity leadership theory originated as an alternate theory to top-down theories (Schneider & Somers, 2006). Although previous models were useful in explaining the type of economy based on physical production, they were incompatible with the more knowledge-oriented economy (Uhl-Bein, Marion, & McKelvey, 2007). Non-linear, evolution, adaptation, and chaos theory are the dynamics of complexity leadership theory (Schneider & Somers, 2006).

This theory puts forward that leaders and organisations do not create any system, but they are merely a product of the dynamics of interactions (Schneider & Somers, 2006). Essentially, complexity in this context can be defined as a higher level of dependency that leads to emergent order formation, non-linearity, and other unexpected behaviours (Hazy, Goldstein, & Lichtenstein, 2007).

Complexity leadership theory-based theoretical framework includes three inseparable roles: enabling leadership, administrative leadership, and adaptive leadership (Uhl-Bien, Marion, & McKelvey, 2007). Traditional leadership is an example of a political organization whose interdependence is distinguished by both power conflicts and cooperation (Thomas, 2018). The link between political institutions and power can be regarded as a shared relationship between all stakeholders engaged, marked by tension and complexity (Mbokazi, 2015). Therefore, understanding relationships within a social, complex, and rational system is important, particularly in research that examines the role of traditional leadership on local economic development.

2.6.2. Integrated Community Development

Integrated community development is intended to address development challenges at the community level holistically. This approach is critical in developing capacity as well as knowledge among community members for the benefit of the entire community (Arikawei & Etigbamo, 2015). Moreover, it is one of the people-centred approaches at the grassroots level of community development. It is an essential part of human growth as it promotes self-determination, problem-solving and shared responsibilities, and cooperation among

community members. Community building will be more difficult, if not impossible, without such bottom-up initiatives. This is a participative strategy in which people learn to take charge of their own lives and solve their own problems; it is the essence of empowering and sustainable people-centred development (Theron 2008; Swanepoel & De Beer, 2011).

According to (Oduaran, 1994), the advantage of this approach is that it is a comprehensive program that aids in community development by directing the operations of numerous programs at the grassroots level. This approach emphasizes the importance of community empowerment; and good governance it is an apt concept to support the research on local economic development in UMsinga.

2.6.3. Sustainable Livelihood Approach (SLA)

SLA is one of the strategies used to analyse and change the lives of the people who are disadvantaged. It is a people-centred approach with the belief that communities have assets and abilities that can be leveraged to assist them when developing their lives. According to Morse, McNamara, and Acholo (2009), SLA is primarily dependent on individuals who are intended to be helped because it is a people-centred approach. This is both a practical and a principled viewpoint because it is impossible to carry out SLA without involving humans. This method ensures that individuals who are supposed to be helped are involved in a policy or intervention. SLA can never be carried out from the office since it is consistent with other participatory techniques in general, which provide a platform for community-based learning in which everyone learns from one other (Morse et al, 2009). This means that SLA is based on a long history of participatory development methodologies and practices developed over years of applying stakeholder participation/involvement. This approach emphasizes that livelihoods are dynamic and can change often.

The openness and flexible design of SLA to changes makes it more adaptable to diverse local contexts. This approach focuses more on the poor people themselves by respecting their opinions and involving them in all planning processes and allow them to define their strengths, potential and goals (Morse et al, 2009). As the current study is exploring the role of traditional leadership in UMsinga, this development approach is used as an analytical tool to assist in understanding the development priorities and activities relating to development and local economic development (Morse, McNamara, and Acholo, 2009).

2.6.4. Asset-Based Community Development (ABCD)

ABCD is a well-documented development method that numerous local leaders have used to establish productive relationships with the community. ABCD helps to establish more prosperous, healthier, and safer communities that are led by locals. It is a strategy for community development practitioners in a variety of settings. Above the mobilization of a specific community, this approach to sustainable community led development is mainly concerned with the connecting of micro assets to the macro environment (Sirolli, 2018). Given its distinct methodological and conceptual dimensions, it has far too much to offer in emergent community-based practices.

ABCD believes that communities can drive their own development by recognizing and mobilizing assets that are available but underutilized. Communities can respond to difficulties and foster social and economic growth on a local and regional scale. ABCD capitalizes on community assets and mobilizes individuals, organizations, and institutions to come together to realize and develop their strengths. ABCD shifts people's perceptions of themselves from deficient and needy to possessing abilities, qualities, and skills that can be utilized (Schulemkorf, 2016). This means that people see themselves as assets can use their skills and talents to engage in economic activities. This distinguishes it from standard development approaches that emphasize deficits. ABCD begins with the belief that every community has something that works; rather than focusing on what is wrong and how to remedy it, they focus on what has worked and how to increase its availability (Sirolli, 2018). This simple approach sparks energy and creativity because it incorporates principles such as: community building, local knowledge and grassroot development (Sirolli, 2018). This approach spend time when identifying the assets from individuals, from associations as well as institutions which are from that certain community. The goal is to start with what is already accessible in the neighbourhood and then collaborate with communities to expand on the identified assets.

The premise of this strategy is that development begins with the identification of different types of assets, which can be found in every location or community. The principle underlying this approach is that communities are not viewed as a convoluted mass of demands and problems, but rather as competent webs of gifts and assets (McKnight and Russell, 2018). The underlying premise is that each community has a unique set of skills and capabilities that may be used for local economic development. There are five distinct categories of assets, which include individuals, associations, institutions, geographic location, and relationships. These categories will be briefly discussed below.

ABCD is a promising approach to LED as it has a positive outlook of a community and fosters hope, which ensures sustainability in the development of that community (Anna & Hainess in Phillips 2015). The basic idea behind this strategy is to increase capacity within a community by focusing on strengths and talents rather than shortcomings. For example, for the community's local economic development, focusing on existing small businesses rather than missing ones. This approach focuses on the assets of the community, such as residents' skills and talents, gardens in the community, and then works with community members to develop them even more. Focusing on the assets of the community creates a snowball effect that influences other areas in communities. The recognition of community strengths aids in local economic growth by recognizing the number of capitals and assets in a certain community.

2.7. Conclusion

This chapter examined several significant historical and contemporary debates on traditional leadership and local economic development. The discussion focused primarily on the experience of traditional leaders at the global level, and in SADC countries and South Africa. This was accomplished by investigating the foundation and functioning of the traditional leadership institution. In particular, the review examined the new roles of traditional leaders in local economic growth and governance in Post-Apartheid South Africa.

Case studies from several countries were used to analyse the notions of traditional leadership, chieftaincy, customary and indigenous institution. This section drew from the experience of Canada and Australia, and African countries such Ghana, Zimbabwe, Namibia, Botswana and South Africa. This was done with an intention of providing a broader context for comprehending the experience of South Africa.

The second half of this chapter examined historical and contemporary discourses on local development and traditional leadership, with an emphasis on South Africa's experience. It defined several aspects of local economic growth. This was done to contextualize the experience of traditional leaders in local economic development both worldwide and locally.

CHAPTER 3: RESEARCH METHODOLOGY

3.1. Introduction

This chapter provides the methodology of this research, which includes the research design, research methodology, sampling and data collection methods, and data analysis. It also highlights the limitations of this research, as well as the ethical considerations, before concluding the chapter.

The research specifically engaged the traditional leaders of AbaThembu Traditional Council and government officials of UMsinga Municipality in a conversation to understand the origin and formation of the function that they play in this community's local economic development. The discussion intended to capture the role of traditional leaders in local economic growth, therefore, this research employs the interpretivist paradigm. This study included traditional council members and government officials to improve knowledge of the interpretation of the role of traditional leaders in the LED of UMsinga and how these interpretations are applicable in practice. The research is attempting to comprehend how roles are earned in the practice of this community's settings, as well as how traditional leaders of this community experience this role.

3.2. Research Paradigm and Approach

This research employed interpretivism paradigm. The interpretivist paradigm was selected for this study because it assumes that reality is socially interpreted meaning there are various interpretations and realities of a particular experience. The interpretivist paradigm was employed in this qualitative study to investigate the social perception of reality and knowledge in relation to the role of traditional leaders in local economic development of UMsinga. Interpretivism paradigm reflects to differences such as times, culture and circumstances that leads to different social realities (Rahman, 2016).

The core assumption of interpretivism paradigm is that reality is interpreted by human activities, whose attributes are invented in the same environment and whose knowledge is culturally and socially interpreted. In the process of interpreting reality, individuals often create situations and 'social facts' with meaning and interpret them in relation to their own lives (O'Connor, 1998). Continuously, qualitative research view people as distinct from the physical phenomena because human creates further depth meaning to their world and experiences that can only be explored employing qualitative research approach (Bhattacharjee, 2012).

On that account, the role of traditional leaders in UMsinga can be seen as a social construct that is perceived by those who participate in it as well as those who are affected by it, and how this manifests itself in various social circumstances. To elucidate the role of traditional leaders, it is necessary to do so through the perspective of those who contribute to this role. Participants' perceptions of this position are simply influenced by a number of social conceptions and interpretations, and thus understanding their experience of needs was done in their context rooted within interpretivist paradigm (Bhattacharjee, 2012).

3.3. Research design

The research design is a methodical blueprint of actions to be carried out to satisfactorily answer the research questions. This study used interpretivist approach to enhance the understanding of the experiences and social construction of the role of traditional leadership toward local economic development. The study employs a qualitative research design based on interpretive philosophy, which analyses the subjective views of participants to develop new meanings and information. The qualitative research design is used in this study to capture the reality of the role of traditional leadership in local economic development in UMsinga's rural areas, as well as the participants' detailed feelings, thoughts, and experiences (Anney, 2014). This allowed the traditional leaders and municipal officials to voice their opinions and shared their experiences on role of traditional leadership.

Employing qualitative research aided in providing context-dependent experiences and multiple perspectives that are important in gaining knowledge about the role of traditional leaders in local economic development (Bliss, 2016). The multiple realities on interpretive paradigm in qualitative research design enable the researcher to seek detailed information and a deeper understanding between and within the various perspectives of the participants on the role of traditional leadership in local economic development (Nieuwenhuis, 2010; Rahman, 2016). However, scholars such Pearce and Conger (2002) argue that this method has a number of limitations because the method is impressionistic and non-verifiable. On one hand Pearce and Conger (2002) claims that qualitative studies pose a generalization. Meanwhile, Creswell (2009) states that generalization from research participants' questions the accuracy and validity of the study. Hence difficulties arise when an attempt is made to implement the findings.

Allan and Skinner (1991: 181) argue that: "Flexibility remains an advantage of qualitative research here – the categories of action developed for analysis are not rigidly fixed, nor is analysis restricted to a stage when the data has already been collected.... What counts as an

example of a phenomenon, and indeed what phenomena are worthy of note, changes as the research progresses and the researcher develops a better, fuller understanding of the issues involved.”

3.4. Research methods

To collect data for this study, individual interviews for government officials from UMsinga municipality, senior traditional leaders and traditional councils of AbaThembu traditional were conducted. The interviews extracted pertinent details such as the participants demographic information and most importantly, their perspectives on the role of traditional leaders in local economic development (Mbokazi, 2015). Qualitative research methods are multi-method in nature, involving an interpretive approach to its subject matter. It is also clear that qualitative research is concerned with a variety of perspectives, as it investigates lived experiences, behaviours, emotions, feelings, social movements, and cultural phenomena (Rahman, 2016).

The questions remained open-ended throughout the interview process to maintain semi-structuredness and allowed for extensive discussion on the concerns addressed by the participants, as well as remaining open for further probing to collect even more richer information. These procedures were carefully constructed to allow for both commonality and differences in participants’ experiences.

The researcher examined two primary difficulties when developing the data instrument: each participant has a unique position within local economic development and that such position is exercised in a common setting with other groups of participants (Bhandari, 2022). Keeping this in mind, the study tools were created in such a way that the participants' distinct differences and views were well captured. There were several sets of questions presented to different groups of participants, with questions about context being comparable across these categories. The major goal was to capture participants' unique perspectives on the importance of traditional leadership in local economic development, and their responses were triangulated to homogeneous questions to increase the depth of the data acquired.

3.4.1. Population and the sample size

A population is defined as a group that has one or more characteristics with the researcher's population of interest (O'Leary, 2010). According to Anney (2014), population is defined as a segment of the world that a researcher is attempting to comprehend by researching a subset of that population. Furthermore, the term population refers to the total collection of events, persons, and objects under the researcher's scrutiny (Rahman, 2016). Government officials and

traditional leaders residing in rural areas of AbaThembu tribal under the jurisdiction of Inkosi Siphamandla Mthembu in UMsinga are the persons of interest in this research. The choice was purposeful because the researcher believes that these categories play a variety of functions in local economic development and will provide significant insight into the role of traditional leadership in local economic development (Bhandari, 2022).

Moreover, purposively sampling was employed in this study to establish the sample size. A sample is a small portion of population intended to represent the entire population, furthermore, it is used to characterise and gain an insight about the whole population of interest (Bryman, 2008). The representativeness of the sample allows the researcher to draw conclusions based on existing assumptions and inquiries. Selected samples must be large enough to reflect the total population, broad enough to allow for desired analysis, and small enough to be manageable (Bhandari, 2022). This study had a total of ten (10) participants, with five from the AbaThembu traditional council and five from the UMsinga municipality. When considering the role of traditional leadership in local economic development within their community, their perspectives and interests are useful and significant.

3.4.2. Sampling Criteria and Selection Criteria

This study employed non-probability purposive sampling by selecting its unit (individuals) based on relevant characteristics that are required to address the research questions. Purposive sampling, also known as judgmental sampling, involves selecting participants based on the researcher's knowledge of the population. Purposive non-probability sampling was conducted with the help of community gates keepers, (Bryman, 2008). The nature of this study influenced the non-probability purposive sampling which was used to select the participants based on their positions and experiences in local economic development of UMsinga. The researcher in selection of the participants, it included the members from the traditional council and municipality officials: five from the traditional council with their senior traditional leaders and five from UMsinga Municipality. In addition, (Etikan et al, 2016). also argues that an advantage of purposive sampling is that the researcher becomes able to select unique cases that are particularly informative and relevant.

During the data collection procedure, participants shared their ideas and experiences, allowing the research to gather a diverse spectrum of perspectives on the importance of traditional leadership in local economic development in their region. Unlike quantitative research sampling, which seeks to draw conclusions or generalize about broader groups, qualitative

research sampling seeks to obtain in-depth knowledge about the topic of interest. Neuman (2003) argues that purposive sampling allows the researcher to use their own judgment to select the research participants corresponding with their research aims and objectives. indicate that a selection is based on the researcher's knowledge of the participants and the nature of the research aims. However, by definition, a non-probability sampling frame cannot be generalizable to the entire population. Rural participants residing in rural underdeveloped communities they have internalised the beliefs of marginality to the public, accessing them might be the significant restriction the researcher may come across due to them being uncomfortable to in sharing their experience with stranger (Babbie and Mouton 2001). As a results gate keepers (Inkosi, Induna and Municipal Manager) helped the researcher to identify prospective participants with the suitable characteristics needed for this study mentioned. Interview were scheduled via email with an attachment of informed consents and the other interviews a researcher has to travel to the destination of the participants and they voluntarily participated.

3.4.3. Data collection method or technique

Semi-structured interviews with research participants were the primary data collection strategy for this study. This was supplemented with various qualitative data collection approaches such as document analysis persistence observation using both primary and secondary data sources. The study participants were carefully chosen by the researcher to ensure that the data acquired was trustworthy and authentic throughout the research.

Individual face-to-face interview

The researcher used semi-structured interview that was done one-on-one with each subject for up to 1 hour. The objective was to collect in-depth information on the research topic as it allows participants to openly express themselves and the researcher to probe and offer clarifying questions (Cohen, Manion, & Morrison, 2011). This allows for a two-way conversation where both the interviewer and participants learn about ideas, beliefs, views, opinions and behaviours of the participants (Nieuwenhuis, 2010).

Even though there were pre-planned question as a scope of discussion, respondents were given the space to be as detailed as possible and add additional information. Individual semi-structured interviews were used to gain an understanding of the function of traditional leadership in local economic development, allowing individuals to voice certain ideas that may not have been considered or raised in other forums. The researcher examined nonverbal

communication and the way responses were given. One of the roles of a researcher is to ensure that participants are at ease enough to contribute significant information, which was accomplished by engaging in small talk initially to help create rapport and trust.

Document analysis

This research's secondary data sources include journal articles, official state documents such as Acts of Parliament, policies, the Msinga Municipality Spatial Development Framework, Municipal reports, and traditional council reports. Some of the reports were used to complete the second chapter of this project. This is based on the researcher's extensive reading on the importance of traditional leadership in local economic growth and traditional communities. It assisted the researcher in comprehending the perspectives of different scholars on traditional leadership and local economic development (Saranji et al, 2016).

3.4.4. Data Analysis

Data analysis is a key component of research design, and it entails making sense of data before presenting it in a comprehensible manner (Nowell et al, 2017). Analysis in qualitative research is a continuous process of interpreting and organizing data in terms of how participants define their conditions, while highlighting themes, categories, patterns, and regularities (Cohen, Manion, and Morrison, 2011). The data were recorded and transcribed into written format so that it could be analysed thematically. To make sense of the acquired data, this study used thematic data analysis. (Saranji et al, 2016) Thematic data analysis is a method for identifying, analysing, organizing, summarizing, and reporting themes observed in a data set. It identifies similarities and differences, resulting in unexpected insights. Thematic data analysis was used to classify the generated data by grouping together similar themes, perspectives, or concerns. The qualitative analysis of the data obtained from interviews yielded several themes linked to the role of traditional leaders in local economic development.

The researcher organized the data gathered from individual interviews, observations, and notes into codes, triangulated different replies, and grouped them according to their codes (Nowell et al, 2017). The researcher transcribed, re-read the device recorders, and re-read the notes taken during the data collection procedure to pick up patterns that may develop as one listens to recorded audio or revises the written note. The interview transcript was re-read to gain a better understanding of the content of the interviews and the gist of issues stated by participants (Nowell et al, 2017). Because the study included ten individual interviews, each interview was assigned a number such as respondent 1 and so on to ensure anonymity and to protect

participants. In addition, the themes were identified by coding the transcripts and assigning a colour to each code, which made it easier to categorize.

The researcher was involved in the process of combining the collected data together after the coding process. After all the comparisons, analyses, categorizing, and coding of the responses, it was triangulated, and conclusions were derived from the responses. Thematic data analysis has been acknowledged with delivering a rich and detailed yet complex description of data for several research (Blaikie, 2014). Some researchers, however, such as Holloway and Todres (2015), have critiqued it for its flexibility, which can lead to inconsistency and a lack of coherence when generating themes derived from study data. To ensure credibility of findings the researcher remained unbiased, and the findings were validated with the supervisor and other designated authorities.

3.5. Method for addressing trustworthiness

Trustworthiness is a strategy for convincing the reader that the study's findings are credible (Anney, 2014). Ensuring trustworthiness in qualitative research is one technique to ensure 'quality' in the process by making sure the study's conclusions are trustworthy and reliable (Anney, 2014). Qualitative researchers consider dependability, credibility, transferability, and confirmability to be the foundation of trustworthiness in order to assure the rigor of qualitative findings (Guba and Lincoln, 1989).

Mbokazi (2015) defines credibility as "the trust that can be placed in the truth of the research findings." The credibility of this study was ensured by spending significant time at the research site for extended contact with participants. Another method used to ensure the credibility of this research is to engage participants in the research sites for an extended period. Spending time at the research location allows the researcher to obtain a better knowledge of the study's environment (Cohen et al, 2011). This was achievable since the participants in this study were near one another. To ensure the reliability of this study's data collection tools, which are semi-interview individual interviews, the researcher sought guidance from the research supervisor, a language specialist, and fellow students. To verify the accuracy of research tools and increase response rate, the researcher employed the participants' primary language, IsiZulu. The study's questions were piloted to assist the researcher in improving the quality of inquiry and making the questions clear and unambiguous.

In addition, the researcher practiced persistence observation, which provided an understanding of the participants' world views and minimise effect of the researcher's presence. To improve

the quality of data from diverse sources (respondents), the researcher triangulated the data collection instruments to reduce bias and cross evaluated the integrity of the participant's response. Another way credibility was ensured was through the use of many and diverse methodologies and sources of data, as well as theories to collect confirming evidence (Anney, 2014).

The participants interviewed provided diverse views and perspectives. Multiple methods or data sources, such as observations, interviews, and document analysis, were used in this study. Thus, trustworthiness was ensured through data triangulation among different types of participants and sources. While similar questions were asked of different types of participants to establish a level of confirmability, similar talks were also held across two separate study sites (traditional leadership council & municipal officials). This offered information from several sources to gather corroborating evidence.

Credibility and/or trustworthiness can also be ensured by using member-checking technique, which confirms data and ascertains whether the participants agree with the recorded version of the data (Martens and McLaughlin, 2004). This technique entails including the actual voices of the participants in the process of analysing and interpretation of data as a way of eliminating researcher bias (Anney, 2014). This research employed member checking by confirming the data continuously as they derived from the respondents. The voices of the participants are included throughout the analysis and interpretation to capture their own constructions of the nature of the role traditional leaders play in local economic development. The researcher allowed the participants to confirm whether this captured their unique and general perspectives of the role of traditional leaders in local economic development (Guba and Lincoln, 1989).

Other scholars perceive credibility to be about validity which is concerned about the extent to which findings reflect real life reality and are both trustworthy and reliable (Cohen, Manion, and Morrison, 2011). Validity in qualitative research tradition is guided by several principles. These include the fact that the primary source of data is the natural setting, which allows for appropriate context and detailed description. Furthermore, it is necessary to understand other people's perceptions of their realities and/or worlds; and, as a result, data is presented in terms of the respondents rather than the researcher (Cohen et al, 2011).

This research was judged for transferability using purposive non-probability sampling and a detailed description of the context of the area of study. Transferability has been defined as the degree to which research findings can be transferred from one context to another (Anney,

2014). Thick descriptions of data allow other researchers to make appropriately informed decisions about the extent to which the study's findings can be transferred to another similar context (Mbokazi, 2015). Even though the data from this study cannot be generalised to the entire population, there are specific areas within South Africa that have been shown to have similar issues. As such, the findings of this study may be used to inform the issues of local economic development in other communities under traditional leadership authority.

A researcher must ensure and illustrate that the analysis and interpretations of findings clearly stem from data, which is typically accomplished by presenting data in the actual voices of the participants (Anney, 2014). The research established that the interpretations are not based on speculation but are drawn from data by accounting for all research decisions and demonstrating the process of data collecting, interview recordings, and analysis to assure confirmability.

Confirmability is defined as the degree to which the research findings could be confirmed or corroborated by other researchers (Anney, 2014). The documents of collected data, recordings and analysis will be kept for cross examination of interview transcripts, observation notes as well as records collected during the field of work of the research and the reflexive journal that will help the researcher to systematise, relate and cross reference the data.

3.6. Limitations of the study

Limitations of this study was time constrain between the researcher and participants, the face-to-face interview were used and some of the participants were always, busy appointments were scheduled and they will cancel or not be in the meeting area and that delayed the process of collecting data. Another limitation includes the unpredictably in how participants respond to questions. They could provide responses based on what they assume the interviewer wants to hear rather than their real experiences and understanding of the role of traditional leadership in local economic development.

As a result, rephrasing questions and probing deeper was used to get more detailed information from participants. The interview facilitator accomplished this by directing the conversation (interview) toward the traditional role of traditional leadership within the community, then shifting the focus to the role of traditional leadership in local economic development. This ensured that respondents do not provide comments based on what they perceived the researcher wants to hear, but rather that they react in the manner in which they experience and understand the research topic.

3.7. Ethical consideration

The University of KwaZulu-Natal has a tiered structure that moderates and authorizes all academic research projects done by students and academics. This is to ensure that every academic research complies to ethical practice when performing their research. In accordance with university policy, an ethical clearance application was submitted to the Committee for review and approval, and permission was granted to conduct this research.

Ethical considerations are one of the most crucial aspects of research, especially when humans are involved. Participants were given details about the research, the goal of the research, the selection of research subjects, and the method to be followed in the study to effectively address the ethical considerations of this study. Participants were free to choose whether to participate, and they were provided an informed consent form. Furthermore, they had the right to withdraw without explanation or consequence for their decisions. This informed consent was written and stated verbally as well to ensure participants understood their rights (Sanjari et al, 2014).

To increase response rate and credibility, the questions and goal of the study were communicated to participants in their first language, IsiZulu. To increase response rate and credibility, the questions and goal of the study were given to participants in their first language, IsiZulu. The study recognizes the right of participants to confidentiality, autonomy, and anonymity when sharing their thoughts and opinions about traditional leadership and local economic development.

To comply with the ethical norms, consent was first obtained from the participants to record their responses, and they were assured that the study facilitator would treat them with nonjudgmental attitudes. The issue of reliability and credibility in this research is mainly focused on the use of several data gathering methods (interviews, observation, and document analysis) for better triangulation to increase trustworthiness (Nowell, 2017).

An important dilemma arose in the process of ensuring anonymity. They believed that exposing their names would not only increase their visibility in terms of their contribution to knowledge production but would also allow them to share their experiences with traditional leaders' roles in local economic development with other communities. This situation demonstrates that some formal ethical considerations are not always appealing to participants, particularly when the study has the potential to empower participants to play a meaningful role in sustainable livelihoods (Mbokazi, 2015).

3.8. Conclusions

This chapter examined the qualitative research design, including sampling procedures and study selection criteria. The whole data collection procedure, especially individual interviews, observation, and document analysis, as well as how the data was analysed, were outlined. Thematic data analysis is then presented to demonstrate how meaning is created from data. The chapter then covers the ethical implications, as well as the study's shortcomings.

CHAPTER 4: DATA PRESENTATION

4.1. Introduction

This chapter primarily presents and discusses the data collected from interviews regarding the role of traditional leadership in UMsinga's Local Economic Development (LED). Thematic data analysis was used to analyse the data, and the themes emerged from the study's purpose as well as the interview guides. The empirical findings were validated, supported, and refuted using relevant literature. This chapter begins with a table of the study participants' demographic profiles, which include their employment positions and years in position, gender profile, education profile, and experience with LED efforts. The findings are organized into the following themes:

1. The role of traditional leadership in local economic development.
2. The role of traditional leadership in the local economic development of UMsinga.
3. The significance and the value of involvement of traditional leaders in the local economic development of UMsinga.
4. The challenges of strengthening the role of local economic development into the leading one. And
5. Areas of capacity building for traditional leadership in the local economic development of uMsinga as well as the summary of findings and the conclusion.

4.2. Participants of the study

To guide this investigation, the researcher developed three sets of questions. The information presented below was gathered from conversations with traditional leaders and municipal officials at UMsinga. The first series of questions was designed to guide the discussion with traditional council members. The researcher went to the traditional institution, and five experienced respondents, who were traditional council members, volunteered to engage in the study. Some of the respondents were headmen, while others were general council members. A total of four people were interviewed using the first interview guide. The second set of questions was for the key informant which is the chairperson of the traditional council and the traditional leader (Inkosi). The third set of questions for the interviews with municipality officials was then produced, and five people were questioned using this guide. The aforementioned group was interviewed to learn how they interpret the role of traditional leadership in UMsinga's local economic growth.

4.2.1. Demographic Characteristics of participants:

Respondents	Years in the position
(R1)- Deputy mayor	20+ Years working for the municipality
(R2)- The Municipal Manager	20+ Years working for the municipality
(3)- Director of Development and Planning	10+ years working for the municipality
(R4)- Local Economic Development Manager	6 Years working for the municipality
(R5)- Ward Councillor	15 Years working for the municipality
(R6)- Chairperson of traditional council	10 years
(R7)- The headman	5+ years
(R8)- The headman	4 Years (in uMsinga, he was serving as the leader of the warriors in Johannesburg for years)
(R9)- Traditional Council member	10 years
(R10)- Traditional Council member	9 years
Overall average	10.9 years

Figure 3: Participants work profiles

From the table above, 10 participants were interviewed for this research, the participants were five from the traditional leadership institution and five from the local government institution. The average of the participant's years in position is 10.9 years and the table shows that most of the participants have been with their organisation for at least five years, only one participant has been in the position for less than five years, who assumed this position in four years after serving as the head of his village warriors and the leader of AbaThembu nation in Johannesburg for years.

4.2.2. Gender profile

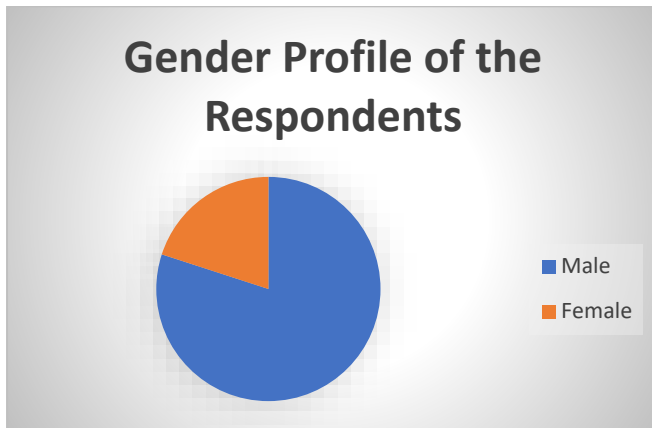


Figure 4: Presenting participants by gender

Figure 4 present the profile of gender of the participants of this research. The study was not representative of gender with females accounting 20% and male accounting for 80%. The gender differentiation was examined while the researcher was preparing to collect data to avoid data bias that may arise when one gender outnumber the other. According to Tannenbaum et al. (2016), social nature influences other identification variables and gender and can serve as a barrier to the study's outcome, therefore it is critical to balance and control the gender. Due to the nature and location of the investigation, it was beyond the researcher's control to balance the gender of this study. As a result, the gender profile reveals that most higher-level roles in this group are still held by men.

4.2.3. Education profile of respondents

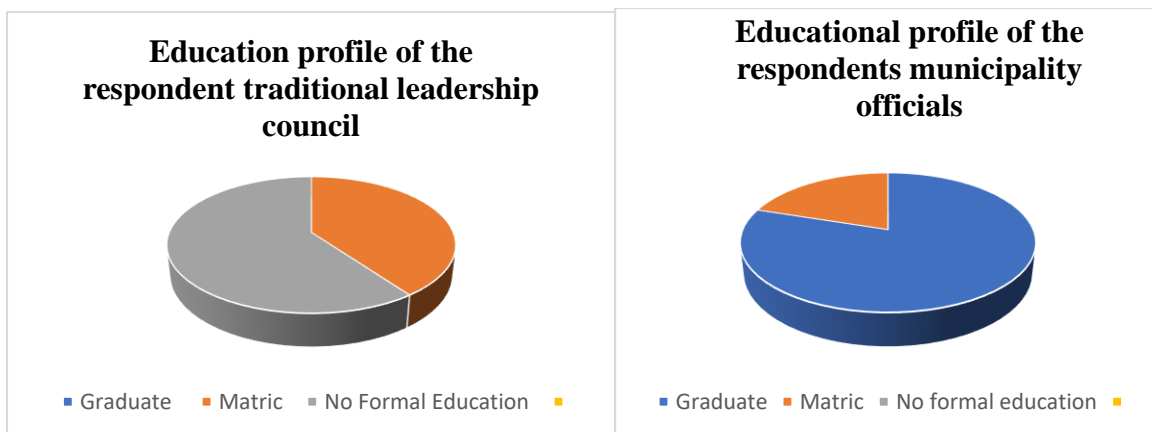


Figure 5: The education profile of the participants

Figure 5 depicts the education profile of the respondents, which is divided into three categories: graduates, matric, and non-formal education. The traditional leadership council has no graduates, 40% of responders have only a matric, and a substantial proportion of participants

have no formal education. When it comes to municipal authorities, the result shows a substantial number of individuals who are graduates (80%) and 20% have a matric certificate. This reaffirms what Khumalo (2014:143) stated: South Africa's history has created a situation in which traditional leaders may lack the necessary degrees and skills to play a role in contemporary governance issues, land tenure arrangements, livelihood provisions, and local economic development.

Furthermore, the high rate of non-formal education in the traditional council highlights the need for the Department of Co-operative Governance and Traditional Affairs to establish formal training structures. This will ensure that traditional leaders are meaningfully and confidently attending conferences and workshops that will allow them to engage with government on important developmental issues.

4.2.4 The experience of participants with local economic development initiatives

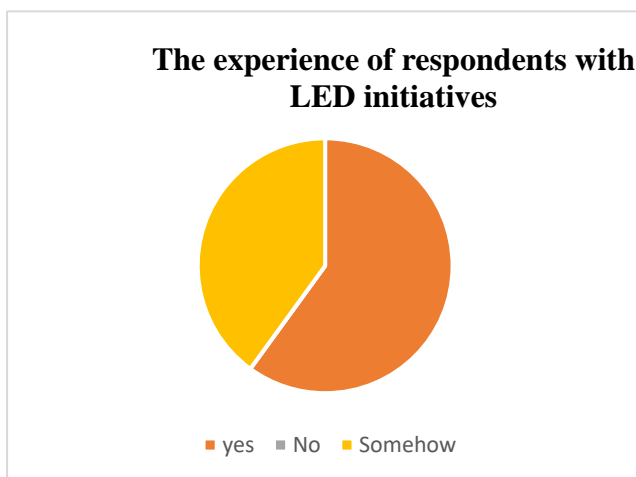


Figure 6: Representing the experience of respondents with local economic development

The statistics show that all the respondents had prior expertise with the topic of this article, which was critical for getting rich data. According to the data, a 60% of respondents agreed that they have participated in local economic development activities. Furthermore, 40% of respondents have participated in some way in a local economic development project, whereas 0% have never participated in a local economic development initiative.

4.3. Key themes of analysis

The findings and analysis of the study are reported in this section based on the themes derived from the objectives of this study and the interview guides. The main themes are: (1) the role of traditional leadership in local economic development; (2) the role of traditional leadership in local economic development of UMsinga ; (3) the significance and the value of the involvement of traditional leaders in local economic development of UMsinga; (4) challenges of strengthening the role of traditional leaders; and (5) areas of capacity building for traditional leaders in the local economic development of UMsinga.

The knowledge on the function of traditional leaders in local economic development comes from the governing institutions that coexist in this community, AbaThembu traditional council and UMsinga local municipality. In the context of this study, local economic development refers to the process of locally driven growth that employs local technology, resources, and expertise with the goal of benefiting the entire local community. As local economic development is about many stakeholders working together to achieve local economic growth that improves the quality of life for everyone in the community.

Traditional leaders have played an important role in the development and local economic development of specific communities, and this understanding is framed by Asset-Based Community Development, Integrated Community Development, the Sustainable Livelihood Approach, and the complexity leadership approach to services. The role of traditional leaders in local economic development in communities has been recognized, particularly on the basis of community-based experience, and the role has been experienced differently depending on various factors such as attitudes toward economic developments, land tenure, and community leadership aspirations (Mbokazi, 2015). Since the focus of this study is on the role of traditional leadership in local economic development, attitudes regarding economic developments, land tenure, and community leadership aspirations will not be discussed in depth. The following is a thematic overview of the interview findings:

4.3.1 The role of traditional leadership in local economic development

The respondents were asked to describe their perceptions of the traditional leader's involvement in their community and in local economic development. It was critical to comprehend the function of traditional leadership in local economic development from both the traditional and government perspectives. Traditional leadership in local economic development is viewed by

respondents as a land distributor, positive community influencer, disciplinarian, peacemaker, dependable leader, and safe-community space.

“90% of our area is the land that falls under Ingonyama Trust, which means that it is the traditional leader’s land, traditional leaders are in charge of it. It is such a very small I mean the portion that falls under the Municipality, it is the one there when you pass by Pomeroy then the other one when you go by Dundee, privately owned those farms but I would say the huge land is under traditional leaders in other words if you talk about LED you need to involve traditional leaders simply because of this main reason, and the land belongs to them (traditional leaders) and you need a land for LED.” ... (Respondent 2)

Respondent one assents with respondent 2:

“The traditional leaders have a big role they play because Municipality does not have a land here, the land is the land of traditional leaders, there is no land that belongs to the Municipality, all the land belongs to the traditional leaders. So, for us to be able to develop people we need to get traditional leader’s agreement in their land” (Respondent 1)

Respondent 3 concurring with the above responses:

“...traditional leaders have a big role, traditional leader is in charge of the land even this town is owned by traditional leaders the other side is by Mthembu then the other by Mabaso, so even if you want to put some billboard here first you will need to speak to traditional leaders, traditional leader is owning the land and we all know the land has money, the one who owns it is wealthy. We can be rich but without the land we are powerless...” ... (Respondent 3)

Respondent 3 further clarifies:

“...You know this land is under Ingonyama trust and Ingonyama trust is putting that traditional leader in charge and if that traditional leader is not approving anything it will take forever...” (Respondent 3)

These findings focus on land in rural areas, which include customary and municipal land. However, land in rural communities is primarily controlled by traditional leaders and the

Ingonyama Trust, while local economic development is perceived to be the responsibility of the municipality. Mbokazi (2015) argued that legislation governs land management in rural regions, whereas indigenous laws set the tone for how rural communities and their leaders follow the law. Traditional leaders are in charge and control the land in rural areas, according to the participants' responses. They underline the need of receiving consent from the traditional leader before proceeding with planned local economic development projects, since it has been demonstrated that without the approval of traditional leaders, such activities take a lengthy time.

These findings indirectly corroborate Khumalo's (2014) contention that communities continue to face the difficulty of land ownership. This can lead to delayed or incomplete local economic development projects that cannot be pursued in some cases due to land ownership wranglings. According to the research, owning land equates to being powerful and wealthy in this context. According to these findings, traditional leadership's role in local economic development is to give land (assets) for local economic development.

One respondent alluded that:

“...the influence they have in the community, you need their influence so that you be able to do whatever project or initiative that you come with, they (community) understand it better if their traditional leaders are involved....” (Respondent 2)

Concurring with this, respondent three further claims:

“...What is more important is that people respect the traditional leader, if the traditional leader put out the word people listen like when one of the traditional leaders died here (Mchunu) there was no one in the road because the chief was dead and they respect him so much, so if the traditional leaders say let go farm, they go or he says stop we are morning they do stop, they do listen to him so much, he can play a huge role in developing a community. Even if he can say let go on the roads collect stones, we will all go do that it is not the same as a random person who is not as important coming and telling us likely we will ignore them...” (Respondent 3)

According to respondent 2, rural communities have faith in their traditional leaders and trust their traditional leaders' judgment, therefore their influence is required for local economic development projects. These findings support Khumalo's (2014) assertion that traditional leaders have a high capacity for mobilizing their communities, putting pressure on the

government to convince and confer with traditional leaders. According to Koenane (2017), the traditional leadership structure is still appropriate, and it is a trusted and respected governing institution by many people in South Africa's rural communities. The data also show that traditional leaders in their communities are highly regarded, influential, and effective, and that their people value their traditional leaders' statements.

Traditional leaders have played a significant role in disciplining and ensuring that their followers behave well. Respondents 7 and 5 explain the following:

“The role of the traditional leader is to discipline us, to keep us in track and ensuring that we behave well as well led people as we are led by him... He is a community director...” (Respondent 7)

Respondent five concurred this:

“If we are talking about traditional leader, we are talking about the person who is the heard of their nation, who brings peace in their nation and ensuring the well-being in their people's living, helps them build and resolve conflict when they arise, he cools down the wars and advises their people to be well mannered. Traditional leader is very important in every nation because that is where people are being disciplined and controlled over government as the government is far and traditional leader is much closer to their people, he lives with them and knows everything about them” (respondent 5)

People in this community regard a traditional leader as playing a unique function in his area of power when compared to other forms of governance. It is noteworthy to emphasize the importance of traditional leadership as expressed by respondents 7 and 5, who described him as someone who can make them observe community norms and behave according to community standards. This demonstrates traditional leaders' good leadership, attention, and commitment to maintaining order in their areas of responsibility. Other respondents also said the following:

“His role is big, he does a lot of things for his community because even the conflicts in the community he calms it down, I would say a traditional leader is like an oil, he ensures well-being in his community and his people and make sure everyone is happy and comfortable. He even helps in resolving the family issues of his people, let say there is a killing of an individual he deals with that too. They have done a huge thing for this

community to end wars that was due to poverty. We currently have no wars it is because of traditional leaders. But they do not solve the big cases that are addressed on the court of law, but they have hand in solving because you find that the case is being solved but people continue to kill each other but when the traditional leaders is involved the killing ends. Traditional leader is like a parent to his community, he is like a father because without parents that household is dead, yes dead.” (Respondent 10)

Traditional leaders are viewed as peacemakers and selfless leaders. According to the statistics, the institution of traditional leadership ensures security and safety in their community of authorities, which includes developmental measures that prevent conflicts and promote peace (Mabunda, 2017; Mpungose, 2018; Enereji and Uwezeyimana, 2020). The respondent presents traditional leader as someone who is aware of boundaries and knowledge of the legislation when they execute their roles. According to Khunou (2013), traditional leaders were influential in the pre-colonial period and continue to be so now, particularly in rural communities. From a moral standpoint, being a traditional leader includes more than just position; it also includes moral status: for example, a male leader's responsibility is to be a father to his people, whereas a female leader's role is to be a mother. This evidence reveals trust and confidence in traditional leadership and their community's well-being; the traditional leader is considered as a parent.

“...So, I feel like traditional leadership a reliable leadership, you can go to Gauteng and come back the traditional leadership will be there, the leadership is pass down from generation to generation. And you know that the traditional leadership regards everyone in his village as his children and he is their father, he loves them equally, he does not separate according to wards he loves everyone... we respect the traditional leadership more than we do to the councillors, anyone can be a councillor, we know that councillors are not sustainable. Traditional leadership is all traditional leadership today, tomorrow, his father is a traditional leadership his child is a traditional leadership too.” (Respondent 3)

This respondent regards traditional leadership as a reliable and non-changing leader, the respondent also touches on the unconditional love traditional leaders have for their people as their children. The respondent also equated the role of traditional leadership as being a male parental figure to his community.

“I see the role of traditional leader as way better and they play a big role compared to the municipality. I am saying this because most of the time people are free to talk to

Inkosi regarding their needs because they know that he has got their best interests at heart, and he does not discriminate anyone regarding of their background. You see most of the things on the Municipality not that I am criticizing them, but they are giving us issues as they mostly drive their political agendas not the democracy. And we ended up being the ones as traditional leader councils who come in between to calm the people down sometimes we are unable to then we bring them to the traditional leader's court to find a proper way forward that will accommodate everyone... avoiding these conflicts that are caused by municipality councillors because they make the community fights instead of ensuring peace in the community.” (Respondent 9)

This respondent values what other respondents have explained about the role of traditional leaders. However, it is important to note that the respondent made a comparison of the two governing structures in rural communities and pointed out that other governance structures in their operation are not democratic. They drive their political agendas, which the respondent believes is the source of the issues, fights, problems, and conflicts within the community. Furthermore, those issues cause fights, problems, and conflicts within the community.

As a result, the findings contradict George and Binza's (2011) contention that traditional leadership systems violate democratic core ideals and generate conflict in communities. According to the findings, different political interests are thought to be the basis of conflicts, and the respondent believes that democratically elected authorities cause people to fight, and such disagreements are eventually addressed by traditional leaders.

The findings presented thus far in this study are consistent with Mathonsi and Sithole (2017)'s argument that the origins of the connections between traditional leaders and their people are that traditional leaders genuinely care about the well-being of their people, fight for their people's desires, are accountable for stability, resolving disputes, and maintaining peace in their area of authority.

This respondent concurs with this by saying the following:

“Aaah! us as traditional leaders it is us who are within people, we live with the people where we have built our homes in the same land, the issues, conflicts, and crimes they do in community we are the ones who quickly put a stop on those so that it doesn't go further where you might find that people are in conflict, and they are killing each other. So, we are like iron we ensure there is peace in our areas that the first role of ensuring well-being in our communities.” (Respondent 6)

Respondent six agrees with the other respondents that the data demonstrates traditional leaders' creativity in terms of their capacity to end conflicts and ensure peace and well-being in their communities. This aligns with the opinions that traditional leaders develop socio-cultural and socio-economic life that is designed and makes sense to the entire community; it is a government structure that is more accessible to residents (Mbokazi, 2015).

One of the respondents expressed the following:

“The role of the traditional leader... is that if we have a traditional leader, we feel good, we feel it in our bloods that we are being properly led, we are in a well led place and we feel safe.” (Respondent 7).

Respondent 7 illustrates how having a traditional leader makes them feel good, well-led, and safe. This could be an example of a safe atmosphere generated by traditional leadership structures to make their communities feel safe and protected.

4.3.2 The role of traditional leadership in local economic development of UMsinga

The study aimed to identify the role of traditional leadership in UMsinga's local economic growth. This was also critical in answering the research objectives, as gathering perspectives from both traditional and government structures of governance is essential. The responders displayed a range of emotions concerning this issue.

“Yes, they did play a role here in uMsinga before we even have the Municipality, you see UMsinga people had developed themselves even when they did not have a Municipality... there was this thing that was called Maziphathe here in UMsinga. Where it brought amakhosi together, everything that was related to governance in uMsinga was done in that Maziphathe organization, where it brought UMsinga traditional leaders together and they were leading everything that had to do with development, every sector, it can be agriculture, education and so on but it was starting there, even the building of the school that was built in the Zulu governance they were built from this Maziphathe, the traditional leaders were sending applications to this Maziphathe on behalf of their community to be built school then schools were built. You see, it was direct, their role was direct when in working a development at that time” (Respondent 1)

The findings indicate the historical obligations of traditional leaders prior to the establishment of a municipal administration in this town. Maziphathe was a system in which all local

traditional leaders collaborated, and everything relating to the growth and governance of uMsinga was handled by the Maziphathe organization. According to the data, traditional leaders were in charge of all areas, including agriculture and education, as well as creating schools for their communities.

These findings support the argument that historically, a traditional leader was responsible for all leadership functions of their community. Traditional leadership system pervaded every aspect of life of the people who were under their authority, including economic, political, judicial administration, health, religious, cultural, spiritual, and security. Zibi (1998), Ntsebenza (2003), Hensume (2015), Mbokazi (2015), and Baloyi (2016).

“He has a huge role in developing his community, Traditional leader encourages all kinds of development because even if there are job opportunities, he lets his people knows and fight for them to be employed and the families are fed.” (Respondent 10)

This respondent describes the traditional leader as the eyes and ears of his community, someone who is always aware of what is going on around him. This could be an example of traditional leaders' altruism in ensuring that their followers acquire work so that they can feed their families. Another respondent also mentioned the following.

“You see here in UMsinga, what is forward in local economic development is the matter of agriculture and the land that is being farmed is the land of traditional leaders and the Municipality farming for them using the tractors, he farms for people in the traditional leader’s land. You see they play a role you can say either directly or indirectly it the same, but they do have a role because if they like they would refuse with their lands, and we will not float in the air” (Respondent 1).

The respondent revealed a strategic partnership that is taking place in this community by stating that agriculture is their primary source of local economic development. He said that traditional chiefs give land to local farmers, and the municipality gives the farmers tractors to help them cultivate the property. According to Mathonsi and Sithole (2017), the role of traditional leaders is mainly granting land for grazing, which was and still is the most important aspect of rural people's life and local economic development. This data suggests that such a relationship is vital for local economic growth since two local governance institutions complement each other with their resources (land and tractors), which benefits local farmers and the local economy.

This data suggests that such a relationship is vital for local economic growth since two local governance institutions complement each other with their resources (land and tractors), which benefits local farmers and the local economy. According to the data, none of the stakeholders are at a disadvantage. This is happening because the traditional leader has granted land, according to the reply.

“They also did have an influence in the LED initiatives yes they do sometimes if... People of UMsinga are not easy they are very hard and difficult meaning you need a strategy in dealing with them so that you are able to implement your local economic development initiatives. In most cases those are new ideas that you bring to the community, it is difficult for people to change what people are used to and come to the new one you are introducing but if you have the traditional leaders buy-in and the traditional leaders understand it is easier for the traditional leaders to go and explain to the people that no no no hha-eh this not a bad thing it is a right thing, let it continue. Let me make an example for you, you see the project that was there but no longer there, the park house project? That was an initiative traditional leader to build Parkhouse there to be able to take whatever that is produced there at eMtateni (this is the place where local farming occurs, and they refer to it as eMtateni) by our local farmers take it there to the park house for processing and for distribution. Eeh...traditional leaders came together and discussed it, and it did happen it just that the management of it did not go well which resulted in it not going well but that was an initiative of the traditional leaders.” (Respondent 2)

This implies that the people of Msinga are very conservative and difficult to govern, but to carry out local economic development initiatives, they must gain the buy-in of the traditional leader. This supports the viewpoint of Mathonsi and Sithole (2017), who stated that traditional leaders are a vital way of entering traditional communities and play an important role in municipalities. The example presented by this respondent shows that traditional leaders do not only provide land for their people to farm, but they also care about their production and it's trading hence they built a Parkhouse which was not successful because of the management that did not go well.

“Ooh traditional leaders play a crucial role a very big one especially on development, but only if they are working together with the Municipality and departments... for instance there is this thing that has recently started at the AmaChunu where they want

to make an attraction side about the late traditional leader Smakade so they will build something like Mabhida stadium, where the other side will have swimming pools, the other side will have theatre then history then the ground, in that way it does create an opportunities of employment and curve poverty. they play a crucial role but only if they are involved... Ehhh... I'd say their role is to bring departments... because if you are bringing whatever structure you need to speak to traditional leaders first but if they refuse then you cannot go ahead or that will not succeed so they play a crucial part because they are able to invite different types of people to request certain things for their area but working together with Municipality and Ingonyama Trust... It does happen that they be one reluctant to participate sometimes though...” (Respondent 4)

Traditional leaders are recognized for the critical role they play in development when they collaborate with municipalities and other departments. The respondent also agrees that traditional leaders' projects do offer work possibilities for locals and help to alleviate poverty. According to the reply, traditional leaders are at the point of entry and departure for anything that comes into their community. The respondent also commends them for their capacity to interact and cooperate with other structures in order to obtain specific items for their communities.

“The traditional leaders of today they now have an eye on how poor are their people, what can they do to better the situation and assist, and look for places where they can get assistance for their people to be able to be helped and be out of poverty” (Respondent 6)

This respondent concurs what respondent has put forward about the ability of traditional leaders to get help for their people.

4.3.3 Significance and the value of the involvement of traditional leadership in local economic development of UMsinga

Respondents were asked if they thought traditional leadership institutions were a significant factor to UMsinga's local economic development. The question sought to ascertain the significance of the traditional leadership structure on UMsinga's local economic development. This respondent expresses the following:

“yes they do play a significant role as they are the ones who knows the poorer and disadvantage households within their area, let say you are collecting your indigent register because you want to know the poorer, traditional leader is the one who knows

these people... Okay maybe the Councillor knows too but the traditional leader is the one who even knows the history of the households like the maybe the elders died and left the kids alone the traditional leader knows staff like that because his headmen alert him... We can benefit a lot when we start from the traditional leader.” (Respondent 3)

This respondent mentions that the traditional leader has a vast knowledge of his area and the households within his area of authority.

“Yes because there is a huge role played by traditional leaders in government’s local economic development initiatives, government as we are there as traditional leaders when they bring development in the community we are the ones who know our people and their state of being, like how poor one is and who needs helps the most and we are able to help government with distribution, and say as this has come to my community as traditional leader how about we take this family, this and this and put them forward and we do that based on the needs and circumstances of each family. Then we can look for others as we say community is not the same, there are ones that are extremely poor the poor of the poorest, then they are not the same as people who we say they are poor but at least there is a blocks house in their home and there is a person who receives at least social grant there or pension rather than there where we say it is the poorer of the poorest as you find that first of all the shelter they live in is not reliable if there can be heavy rains, floods or strong wind that house will not survive, you might find that there is even no one working or employed anywhere in that household... One of important the roles we play in government to ensure that and be able to get help for such people and show government that there are these people really needs to be developed.” (Respondent 6)

The information gathered from this responder reveals that traditional leaders are well-versed in their community, to the point of knowing the mental states and financial circumstances of the families under their control. These findings are consistent with (Khumalo 2014; De Kadt & Larreguy, 2018; Basurto et al, 2020) implying that traditional leaders have in-depth and better knowledge regarding their areas of authority, they understand the social dynamics, cultural dynamics of communities, and how people earn a living within their territory, and as a result they can be seen as a middleman between citizens and the government. As local economic development is seen as a local agenda, this knowledge must be utilized as an asset for the development of community.

Respondents agreed that when the government comes up with programs for local economic development, they go to traditional leaders, who subsequently distribute according to the needs of their people. When it comes to distributing or providing services to their people, the respondent emphasizes that traditional leaders prioritize the most disadvantaged members of their community. This confirms Mbokazi's (2015) statements that traditional leadership institutions assist municipalities in assessing community needs and making recommendations and proposals for service delivery. Because the answer also emphasizes that the purpose of traditional leadership is to identify the needy and obtain assistance for the underprivileged, as well as to supply government with information about the requirements within their regions of jurisdiction. The findings are consistent with Buthelezi and Yeni (2016), who stated that leaders in traditional institutions are always willing to help those in need in their communities.

Furthermore, this data suggests that the execution of traditional leaders' roles is different than in the past, Traditional leaders now use communications in their efforts and navigate South Africa's development systems, positively contributing to the betterment of their communities (Mbokazi, 2015).

Respondent 5 concurs with respondent 6 by stating the following:

“The role of traditional leader is significant and very big as they are also a part of meetings, and they go ask helps on behalf of their people from different departments as they live with their people and see their daily needs especially houses, water, roads they go knock to these departments for their people they have a huge role...” (Respondent 5)

Respondent 8 alludes that:

“...But I was involved in the initiatives of the poor who need assistance then we identify them, come to traditional leader and the ward council and say here are the people who need assistance how can you/we help them maybe by providing them with a land to farm and get that little output and make living.” (Respondent 8)

Respondent 9 further proclaims:

“There is a huge need and it very important to involve them in the initiatives of local economic development because people built their homes on the traditional leader's land, we are the ones who knows the community need as they come to us with their issues. We are the ones who know what our community needs and what they want. We

even know the states of the households within our areas, we know in that village there are such number of people and what they need. Even if the development comes and budgets be given to us to allocate, we will know which village needs what instead of building community halls and we would be able to prioritize needs based on understanding and knowing our community. We would never keep on developing one area while there are really disadvantaged and really need helping. As I am saying this there are people who still do not have electricity and water and the municipality knows that. They deliver services to one place every time and that had sparked the hatred in the community... We are very close to the people and people understand us well and they believe in the traditional council structure that is because everything we do, we are truthful and transparent to our people even the traditional leaders knows that when he does something, he has to put his people first he knows his community comes first. Over everything he knows he must first let his people knows, also people know that when they have problems, they must report to him I cannot stress the importance of involving them to local economic development projects.” (Respondent 9)

While respondent 9 was sharing her thoughts, it was discovered that the traditional council wishes to be included in budget allocations and believes they can do a better job using their local expertise because they "know their people and the needs of their people. As a result, Koenane (2017) asserts that traditional leaders rule on the ground based on local principles. employees believe in the conventional leadership system because everything they do is truthful and transparent, and they always put their employees first. The data support Koenane's (2017) argument that traditional governance systems with traditional leaders are still perceived as a greater institution than local government (municipalities) with corruption and ineffectiveness in transforming rural lives and delivering services in rural areas.

Traditional leaders, according to the respondents, are very important and should be included in local economic development efforts. The following respondent adds to this by saying:

“There need for them to be involved is very much you see, I do not know how I can explain the importance of traditional leader for you in this community, without him there is nothing that can go forward regarding any development...See if the traditional leader can go to the people and authorities them to go fight (wars) they will go but government might will fail. People listen to traditional leaders, and they love traditional leaders without it, there are few things that will succeed... traditional

leaders is not appointed but born while on the other hand the government leadership (it is beautiful I am not saying it is not but) it has a certain period (terms)...”
(Respondent 10)

Respondent 10 emphasizes the importance of traditional leaders in their community, claiming that without traditional leaders, nothing can go forward in terms of community development and projects would not yield great success. He emphasizes traditional leaders' influence and the respect his people have for him.

“Quite for seconds... You see here in the rural areas they have a big role and they are very important... and there is no other way Municipality can succeed to develop people if the traditional leaders could distance themselves, traditional leaders here in UMsinga in all 6 villages we work with them and they are even represented in exco officio as exco officio members, we have them in our councillor, we have them in our sub committees we have traditional leaders you see they are part of development and that is a big role that they are playing because even if we leave here going to their areas wards we find headmen who represent them directly yeah.” **(Respondent 1)**

According to the respondent, uMsinga has six traditional leaders with whom they collaborate, and the traditional leaders are portrayed as ex-officio members of the council meeting. This demonstrates that the municipality is adhering to the decisions of the Congress of Traditional Leaders of South Africa (CONTRALESA), which established the reform and shaping of South African traditional leadership institutions (Shembe, 2014). Among the resolutions was the requirement for an elected local government to accept political responsibility for the provision of services within its jurisdiction (Baloyi, 2016). Traditional leaders (hereditary) within a local authority's jurisdiction shall be ex-officio members of local government (Baloyi, 2016). The data demonstrate that this resolution was carried out, and the responder added that traditional leaders are also members of their municipality's sub-committees, making them part of local economic development with no clearly defined function in the sub-committees.

Respondent 3 further adds:

“...they also sit in the Municipality councillor meeting it just that they are ex officio they do not raise anything, they are part of council meeting, but they won't say anything...” **(Respondent 3)**

The evidence confirms Baloyi (2016)'s claim that traditional leaders within a local authority's jurisdiction are ex-officio members of local government; they attend council sessions but make no substantial contributions to the debates.

Furthermore, for the Msinga community, the local municipality has taken the initiative to guarantee that traditional leaders are included in local economic development initiatives:

“Before the council meeting sit... right way is to start from the traditional leader because they do have a structure where they sit only them all of the Msinga traditional leaders, so the best way is to approach them in that structure instead of visiting them individually okay sometimes it needs you to visit them individually but still the best way is to address them in that structure and get their input. Then you bring it to the councillor meeting because they also sit in the municipality councillor meeting ... you already have their input then it is easy for you to say hhay We have spoken with the traditional leader's. you can say that I do have buy in of the traditional leaders in that council meeting” (Respondent 3)

Continuously:

“Yes, they can be regarded as one of the significant contributors a lot, you see if you come that what I say especially the land... The Mtate's that we are talking about it the farms in the traditional leader's land not the Municipality I am making an example of Mtate as you know LED is broad, I am making this example to support whatever I am saying... You see these Mtate's, all the ones here are built in traditional leader's land, traditional leaders have to identify the land where communities will farm then they give it to the community to be able to farm so they have a big role, even besides farming for any other LED let say I want to make an industry here you will need a land so for you to get that land you need to go through the TLs” (Respondent 2)

This data highlights traditional leaders' capacity to select land for development and then distribute it to people to farm. This finding strengthens Shembe's (2014) claim that traditional leaders allot land for both residential and farming purposes to boost local economic growth in their regions of power. The response emphasizes the importance of traditional leaders in local economic growth, particularly because they own land, and getting land requires the agreement of traditional leaders. The following respondent emphasizes the need of traditional leaders' acceptance, support, and approval of developmental pursuits in the community:

“Sigh... Above all we have to get a buy in of traditional leader, traditional leader has to be a stakeholder of whatever initiative you do, you need to get the traditional leadership approval first. If you want land you will have to be given a land by traditional leader. Everything has to start or pass by him; you cannot come and say you want to do 123 first you need him to approve. I would say his role is... Okay at the onset of project, go to the traditional leader get his buy in with his headmen as because if the traditional leader did not like whatever you were coming with it will be harder for it to succeed because of you want funding they will ask for tittle did, something that proves that you own the land as you must ask it from traditional leader...” (Respondent 3)

Other respondents express the following:

“Since the new Ndabezitha (meaning the chief) took over, we have a lot of things happening now in our community ad we see everything is going well. (Asked to give examples) like mall, you see this mall has created so many jobs in this community and everyone see it.” (Respondent 7)

The respondents acknowledge the positive input of the traditional leaders and the number of job opportunities that has caused by his involvement. `

4.3.4 Value of traditional leadership in local economic development

Participants were asked if they observed any value in having traditional leaders involved in UMsinga’s local economic development initiatives. Since the primary goal of this study is to understand the extent of traditional leadership's role in local economic development, the value of their involvement in local economic development was necessary to understand. The responders expressed many points of view, some of which were repeated.

“Yes, yes, yes, a lot of value because without them, whatever initiative that comes, if we do not have their buy in we will struggle to implement that because the land at the end belongs to them anything that touches... okay not anything but most of the things that has to do with LED they require land whether it can be industries, agriculture and so no they all need land and we do not have land as Municipality. So we much in fact it is a must to involve them, that is a reason why section 81 of structures Act says Municipality in every plan they have they must involve traditional leaders, traditional leaders must come and sit on Councill meeting so that if the council takes decisions that need land than the traditional leaders are there to provide inputs and to advice the

council in things that has to do with land and that when those things are implemented it doesn't come as new thing to them but something they know of as they heard it on the council meeting. They sit and understand these things from the council meeting, they understand the importance and the impact that comes with those programs that we implement.” (Respondent 2)

The respondent spoke passionately about the importance of traditional leaders being involved in local economic development. Other respondents stated that traditional leaders have land and that practically everything related to local economic development involves land, so they should be included. Nonetheless, Koenane (2017) highlighted to the uncertainty and vagueness of the role that the democratic dispensation expects traditional leadership institutions to play. Furthermore, according to the Acts discussed in section 2.4.1, traditional leadership institutions have limited powers that weaken democracy and create confusion because they are only limited to advising government on traditional affairs, consulting with traditional communities, and maintaining order and law within their communities of authority (Cele, 2013).

The respondent mentions the Acts that advocate for the participation of traditional leaders in municipal council meetings and provides recommendations to the council on land-related issues. However, Khanyisa (2013) stated that the role and place of traditional leadership in the democratic South African constitution has not been explicitly spelled out, leaving them in the dark about their future and power roles in local economic development in a democratic South Africa. The data suggest that traditional leaders attend the council meetings and understand the importance and impact of the programs being planned. The data recorded in the literature demonstrate that traditional leadership is ineffective as they are limited to advisory role with no significant power other than mostly land allocation (Cele, 2013).

Respondent 5 asserts that:

“There is a huge value to involve them in local economic development initiatives let me gives you an example of uMsinga Municipality, they involve them so much because whenever we have meeting traditional leaders are there, meetings like full council, budget traditional leaders are there presents and are aware of everything going on. Me too the Ward budget I go to him traditional leader and present here it is Ndabezitha we are going to do this in a certain community, this in a certain community and so on so that he knows of the things to be done in the ward and his place....” (Respondent 5)

Respondent 5 further clarifies:

“When we are planning issues come from the communities, we take them to the Municipality then it takes time as it is not done overnight. When things get better and promising that is when I get closer to the traditional leader letting him know that Ndabezitha your people had asked this, this this and that and it seems like this, and this is promising and with that particular budget we will begin to get it. I let him know before it arrives, by the time it arrives he already knows and aware, when they present the mayor's budget, he already knows then I also go to him with the ward's budget.”
(Respondent 5)

Other respondent expresses the following:

“Yeah! they have a very much value in addressing poverty in this community sis you know people do not like meetings because they often feel like their time is being wasted and they are called there for nothing...when the ward councillor calls them, they do not go and complain... but when the traditional leaders calls a meeting people start to change because they have little faith to councillors when he calls a meeting people hardly go to those meetings... When there is a meeting called by traditional leaders every person will be willing to know what he wants to say to them... traditional leaders yeah do have value because in it the traditional leaders people pay more attention compared to here. Amakhosi, yeah by involving them in whatever you do, involve them to the forums, to the councillor meetings if there are things, meetings updated them and go to their traditional councils.” **(Respondent 4)**

The respondent emphasizes the value of traditional leaders in alleviating poverty in their community, which is the core goal of local economic development. According to the response, the value is tied to the faith that traditional communities have in their traditional leaders. According to the findings, taking traditional leaders' thoughts into account and adapting their perspectives will ensure their support for local economic development initiatives, and the prospects of guaranteeing sustainable and balanced development will be improved (Khumalo, 2014). Respondents emphasized the need of including people in all aspects of community development. According to the following respondent:

“I do, I do see value of involving traditional leaders eeh I do as I said that the matter of traditional leader is complicated, yes, it is complicated maybe Ndabezitha's we need to consult them at the begging, be the first people we speak to no matter what you come with pass it to them like okay we are coming with this certain thing of which is

complicated as we have different Nkosis here, you speak to them then you also have to speak to the councillors. You can't say you... Okay you can start to the traditional leaders, but you also have to come back to councillors. But the right way is to start from the traditional leader because they do have a structure where they sit only them all the Msinga traditional leaders, so the best way is to approach them in that structure instead of visiting them individually okay sometimes it needs you to visit them individually but still the best way is to address them in that structure and get their input. Then you bring it to the councillors because they also sit in the Municipality Councillor meeting it just that they are ex officio they do not raise anything, they are part of council meeting, but they won't say anything but if you already have their input then it is easy for you to say "hhayi" We have spoken with the traditional leader's. you can say that I do have buy in of the traditional leaders in that council meeting" (Respondent 3)

This data clarifies the role of traditional leaders in the municipality council meeting as ex-officio as highlighted above where they do not raise any thing. However, the respondent suggests, that there is an alternative to get the input of traditional leaders in local economic development where the traditional leaders can be approached in their own structure where they meet and discuss by themselves. This effort suggests that the inputs of traditional leaders in this community is valued, and significance and it is not overlooked. The efforts by municipality to get the inputs of traditional leadership supports the claims by Khumalo (2014) that significance of the traditional leaders in South Africa, cannot be overlooked because the population of the people in rural areas exceed 50% of the entire national population and most rural communities are ruled by traditional leaders and then local government.

This respondent had this to say:

"Yes, I do see value and yes there is a need to involve them, you see the traditional leaders are the people's people, if people are hungry... Let me say if people want to build, they are given a land by traditional leader or headmen you see that person depends on the traditional leaders from the beginning, where they have built their homes it the traditional leaders you see. You cannot remove the traditional leaders it is undoable. You cannot take them away from local economic development." (Respondent 1)

The respondent demonstrates how people depends on the traditional leaders regarding the land and put forward that traditional leaders cannot be removed in power and cannot be separated

with local economic development. Traditional leaders have full control over the economy in their areas of authority; they executed economic functions such as allocations of land and distribution of land, and they became custodians of the land as well (Hamusunse, 2015). Drawn from the data it carries the perceptions by Cele (2013) that is imperative to recognize that this deeply rooted leadership system can never be easily supplemented or replaced.

“Yes, a very big value, you see here in traditional leader everyone is a child of the chief regardless of their political interests, he wants everyone to develop regardless of who you are... Even the soil they give it to you and you do what you want with it, traditional leader acts like a father and mother to his people because even if you are hungry and poor once you go to him you come back full as they do take care of their people but on the other hand government you cannot go there and tell them you are hungry you will come back with nothing even though they might make a plan but it is not immediate as the one from traditional leaders.” (Respondent 10)

The respondent then emphasized that community members could seek assistance for their traditional leaders. For instance, if individuals are facing food scarcity, they can be assured that the traditional leader will find a solution. According to Mathonsi and Sithole (2017), the origins of the links between traditional leaders and their people are that traditional leaders really care about the welfare and well-being of their people. The data confirms Enwereji and Uwezeyimana's (2020) contention that traditional leaders bridge the communication gap between residents and government.

“Yes, there is a need to involve traditional leaders in LED a big one for that matter. As I have said traditional leaders being part from the begging let say we are talking about tourism we are the people who should be in the forefront so that we give them the land maybe to build a lodge or zoo or anything that will attract the tourists now it is important for us to be involved in that LED also the budget that they refer to as an annual budget in the Municipality of bringing development to the people, there we should also be involved so that we guide them on how “ (Respondent 6)

Traditional leaders are an invaluable resource in addressing sustainability issues in their communities. According to the research, traditional leaders are at the forefront of local economic development by donating land to create economic development structures. Traditional leaders are seen as a vital link toward achieving sustainability in an entire approach to sustainable development (Khumalo, 2014). This evidence demonstrates that traditional

leaders have extensive territorial knowledge, as they can even advise the municipality on yearly budget distribution.

4.3.5 Positive impact on local economic development initiatives due to the involvement of traditional leaders of uMsinga

The primary goal of this study is to understand the role of traditional leadership in the local economic development of uMsinga; it was critical to grasp the positive impact of involving traditional leaders in local economic development. The respondents were asked if they noticed any beneficial influence on local economic development activities because of the involvement of traditional leaders. Respondents gave their thoughts on the following topics:

“Yes, I would say there is a positive impact, especially here at UMsinga. Here at UMsinga we do not have big firms, but we do have what we consider as a big firm for farming which we normally refer to as uMtate that is our traditional leaders’ lands, where he encourages his people to go farm so that they can live with farming, people are urged to go farm and the area is well protected and people are able to earn living out of farming in the land provided by the traditional leader and I feel like that somehow positively impact the local economic development and it does create employment even though it is not as sustainable but at least people get something from there.”
(Respondent 5)

The respondent applauds the traditional leader for providing land and encouraging his people to use the land to make a living. The respondent shares that there are job opportunities created in that land through farming even though they are not sustainable.

The following respondent shares another interesting impact of traditional leader:

“Uuh positive... If I may make an example, even though I was not that involved at Machunwini they were planting a Chicory that they use to make Coffee even though I do not have much knowledge about it, but I know that the traditional leadership is involved because it is the Queens project. I feel like if we have traditional leadership closer projects succeed, I will refer to this one not that the others I am overlooking them no... This project succeeded then it died down because someone who was linking them with their external funder died and they are re-doing it now and we are supporting her.” **(Respondent 3)**

The respondent further made an example about the other successful projects that resulted from the impact of traditional leaders:

“2 the one at Keats Drift by Ms Mntungwa is successful, and you can even see it on TVs, traditional of the eMaChunwini I know he is very close there he is part and parcel of it whenever there is a something done regarding the project he is always there and even Ms Mntungwa attested that he works very well with traditional. I see having a traditional closer or involved gives you dignity because even if you go for funding applications they will ask if the traditional leader is approving that thing if the traditional leader has given a yes stamp, then you are good to go.... A project like Cwaka FET that project the traditional leader approved it even though other things were not yet approved but we were able to continue because the traditional leader approved. Once you get the traditional leader's stamp of approval then you are set to go. It is not like in the cities where the ones with tittle deeds are more powerful. So, traditional leader comes with those powers that behind you he has power.”
(Respondent 3)

Using examples, the respondent spoke passionately about the impact of traditional leaders in UMsinga. According to the data, traditional leaders have dignity within their community, and having them closer also provides dignity and respect. The respondent illustrates the importance of the traditional leader's acceptance in this community and shares that even if other things are not accepted, the project can begin once the traditional leader has approved it.

“Yes, there is a positive impact caused by involving them Eeeh...there is this other project they we will be doing, that one touch exactly the one of the traditional leaders (Mchunu). One of his queens wants to do (sighs) wants to plant a chicory, she wants to plant chicory the traditional leaders have given her the land and we are supporting her that her project becomes successful because her... when you look at her business plan he tells you that as much as she wants to do that project, her main aim is to employ people that are currently unemployed, develop people to have skills, which contributes a lot to local economic development.” **(Respondent 2)**

Respondent 4 echoes the sentiments of respondent regarding the impact of traditional leaders. The respondent emphasizes that the primary aim of this chicory project is to employ and develop skills of the local people, which undoubtedly contribute to the development of the local economy.

“Yes, they have played role in UMsinga LED here is the mall, for the mall the application was done long time ago I think it was 2012 or 2013 I was part of it because I was working for other organization... You would here that they brought an application the traditional leader spoke to the people and people paid if he did not want it, it was not going to happen... There will be an Inkululeko project there at Cwaka a project for R600 000 000 which will include all these satellite offices, police station, home affairs ect if the traditional leader did not agree for it to happen, I do not think there was going to be any... so they play that part of providing land for local economic development so that thing do happen. This is the thing for planning, and it involves projects...”
(Respondent 4)

The following respondent indicated that:

“Traditional leaders they provided land.... Eeeh...if you go up there by Mabaso secondary there is a of trading cows and goats which is called Indali (goats bid-trading, they locally refer to it as Indali), that was an initiative of traditional leaders that here in UMsinga there is a high breeding of goats and cows but people have that they only sell to the ones that come to them to buy then they slaughter to eat, but we came out with initiative that people here have goats and UMsinga area is the place when they talk it is clear that goats is able to survive a lot, so we asked ourselves why don't we encourage them to breed many goats then we make them a market there, traditional leaders were happy and they provided a land for it to happen,. We approached agriculture, rural development and that was done, so we frequently do it where people are informed of the date of Indali, and they bring their goats. Now they breed a lot and freely knowing that there will be a frequent market there and they should send their goats and cows there to sell.” **(Respondent 2)**

In addition:

“Yes, there is a positive impact, quite if... In fact, the traditional leaders are their existence, and it structures with headmen and so on is not an impact, it is directed they are part and parcel of economic developments of UMsinga they are part of it a big part of it... Because let me talk about theft... You see the traditional leadership structure all that are there, in most of the things they talk about is to encourage people to breed and here in Msinga most people have goats that are in high demand, so traditional leaders encourage people to breed so that they can sell on that way our economy rises. So, theft

they are talking about it in the traditional leadership structures because people do steal, they do not play, so you see there are organizations like iSkebhe and all that they all originally from the traditional leaders as a form of reaction to these theft issues. They try to protect their people's live stocks. You see the matter.” (Respondent 1)

The results show that traditional leaders are an important aspect of UMsinga's economic development. The excerpt shows that the main economic activity in this community is goat herding. As such, traditional leaders encourage residents to engage in this activity to promote sustainable livelihoods. However, there is a problem with goats being stolen, and traditional leaders have organized community organizations to protect livestock. This data indirectly supports the argument of that traditional leadership structures provide socioeconomic protection for people, which is one of the many reasons it remains a powerful influence even under a democratic dispensation (Mathonsi and Sithole, 2017; Mbokazi, 2015). The data show traditional leaders making a laudable effort to maintain his people's assets (livestock) while also contributing to local economic development. Respondent additionally asserts that:

“It has been because even in the livestock which is the wealth here... our wealthy is at breeding and farming and traditional leaders stood up and encouraged people to have that wealth. Other wealthy are not as worthy because even education does not equate to someone who has got livestock and the land because even if you are employed it does help you a lot... But what most important is you eat, you feed your family and the kids go to school.” (Respondent 10)

This data praises the traditional leaders on their efforts in communicating and encouraging their people to breed and farm to be able to sustain their livelihood as well as those of their loved ones.

“Yes, they have been involved, first when we entered in this Mthembu’s council together with my colleagues we found mall for our community. Mall was a success because the efforts of traditional council but working together with municipality, I remember when we were authorizing the execution (ukuhlaba isoyi) it was Ndabezitha and me there was no one from the Municipality and we signed for this mall. This mall helps a lot as many children from Msinga has been employed in that mall it helps a lot and it makes a lot of money, it helps a lot. Having this mall has helped a lot of people here even a lot of families has been helped by this mall.” (Respondent 9)

This data concurs what respondent 4 has highlighted about the mall. This data suggests that traditional leadership found a mall for their community, and they are the ones who even authorized for its implementation. The data point out that the mall has created employment for local people.

“Eeeh....we also use agriculture, agriculture is the main source of income here in my community, as we started by having mall now I want to have a place where there will be project of blending the rocks, have the coal mining project then agriculture is the back bone of our area or should I say it is our mine because even people with no formal education they are able to make a living out of it, they even take their children to schools with what they earn and they are able to feed their families while they are unemployed but just by having a gardens that they farm there where we call it Mtateni. That is what we can say that this is the other big backbone, the farming in this community because it makes people's living, and they sleep fed because even the unemployed they are able to get food from the farmers and feed their children. There is no hunger grave that is what we live with in my area.” (Respondent 6)

This data confirms the preceding sections' findings that agriculture is the community's backbone of the local economy. The data reveal the traditional leader's future objectives for economic development within his region of power.

4.3.6 The challenges of strengthening the role of traditional leaders into the leading one.

The respondents were asked if they foresee any obstacles if traditional leadership in local economic development expands into a leading role. The primary goal of this inquiry was to assist the researcher in gaining new perspectives that might be used to strengthen the role of traditional leadership in local economic development.

“There is a gap in a relationship of government with traditional leaders... If things can be first given to them, then they rule them accordingly everything will go fine.” (Respondent 5)

The data from the respondents implies that there is a gap in the relationships, but it does not go into detail about those gaps. The proposed solution argues that the problem may be a lack of communication between the two governing organizations regarding their plans and executions. according to Baloyi (2016), the local economic development focus of local communities is

hampered by municipalities and tribal councils that do not always agree, even when local economic development is critically needed by the communities they serve. Shembe (2014) highlights that problem is witnessed in government and traditional institutions when they claim different legitimacy with the local economic development functions that overlap and compete. Respondent 2 believes that if everything can be routed through the traditional leaders first, everything will be great.

“Yeah...there will be challenges because most of our Ndabezitha's are not as good and strong when it comes to formal education, I think the only traditional leader that has Matric is the Majosi one as he used to serve as police and Mchunu got Matric the other ones I do not know them well but the Mbomvu and Mabaso one I know they did not reach matric, if you give him this document, even written in IsiZulu you will struggle to get assisted but Mthembu I do not know him well, but you can see that they are struggling a bit. So, if they can lead, I often see the lack of understanding of how things should be done...” (Respondent 2)

The data show that a major barrier to integrating traditional leaders into LED is a lack of formal education among many traditional leaders. Some did not finish high school, while others are illiterate. This evidence supports Koenane (2017)'s assertion that most traditional leaders are not formally educated and require formal training to understand the complex process of development. Eberbach et al. (2017) propose that a possible cause of failure in traditional institutions could be a lack of knowledge about the engagement and developmental process. According to Mabunda (2017), local councils are not creating an enabling climate for traditional leaders to perform successfully. The finding show that traditional leaders are struggling to understand how some things are done. Khumalo (2014) highlighted that South Africa's history has created a situation in which traditional leaders may lack the necessary degrees and skills to play a role in contemporary governance issues, such as land tenure, livelihood provisions and local economic development. This is evident in the education profiles of the traditional leaders highlighted in Section 4.3.

The respondent made an example of the challenge they once encountered with traditional leaders:

“...Let me cite one example for you about Mthembu, this other side of the town is owned by him, right? He did a very good thing by identifying the land for development there by Mtate, he reversed the fence if you are from here, you will be familiar with that...”

We asked him can we be involved so that we help him with our expertise knowledge and proper planning, but he felt like we were coming to disturb him, and he did on his own. But the way it happened it is not in order of you take in consideration how do we plan, the way it happened you see that was planned by a traditional person and unfortunately our involvement was not that much as it was not accepted. I fully understand though why our involvement was not accepted because us too at that time we did not yet build a relationship with our local traditional leaders, we did not have a beautiful relationship they saw us as people who wanted to take away their land from them but that was not the case we just wanted to advise him that Ndabezitha you have done a very good thing for your community now do like this and this and this but there was that thing between us... But now we are cool and have a good relationship if it happened around these times, I am sure he was going to allow us to lead him with planning then we let him to continue how he wants to do it... Those are the challenges I see.”
(Respondent 2)

This data reveals the difficulty they once faced when attempting to collaborate with a traditional leader who saw them as a threat when they merely wanted to assist with planning and advice.

This could be because, as Shembe (2014) stated, municipal workers usually look down on traditional leaders, and democratic governments underestimate the importance of traditional leadership because they usually operate without consulting them. Notably, traditional leaders acknowledge municipal authority, but they are hostile to working closely with them. The participant explains that this was due to the absence of a working relationship between them and traditional leaders at the time, but the relationship is now being developed.

This data supports Mbokazi's (2015) hypothesis that the traditional leadership institution is being revitalized. Baloyi (2016) agreed with this viewpoint, noting that the government should work closely with traditional leaders in the form of engagement and involvement in local economic development to communities under their jurisdiction. The respondent is certain that if this matter occurred in the current circumstances, there would be no problems.

“Uuuuh... traditional leaders now know the value of the land; they know that if I say I want a certain land they know how much it will cost so for government it is hard to be specific regarding the place he can play. Okay I will make you an example, Ferry as it is Mabaso on the other side and Mthembu on the other, we tried to formalize the town

we tried we even drew it urban design and forma plan we drew where the urge will go, and we included Ndabezitha and he said he does not want to be involved the other one from Mthembu side. The one from Mabaso was willing to, no he had no reasons, but he did not see it well like he said you can have your plans, but I will not give you my land the only thing we were asking was for him to hand over that small, developed part to the Municipality not that you are giving it to us, but we just want to formalize the town... You know he understands the power he has; he knows that if he says no, I cannot go any further with my plans so I do not know that bringing them to local economic development would be a challenge how... I do not know... It is a yes and a no... To bring them will... You know they also have their agendas they are pushing, we all are have agendas we are pushing as people so they also have theirs so you might find that the project will end up being his, his family, and the people he loves it might be right for them but mostly random people will not benefit from those projects they might end up owning 80% and takes us out so I do not know how it can be done that they also exist as equal to other people as currently they have this power that others do not have I do not know you know because if we put them as stakeholders it also does not work so I do not know.” (Respondent 3)

The data present the issue the respondent encountered when they were trying to formalize the town where the traditional leader refused to be involved and refused to give the land and the traditional leader knew they could not go ahead without his involvement and approval. This can be linked to the issue the of gap that was highlighted by respondent five and the issue of absent working relationship shared by respondent two. It also supports Baloyi (2016)'s assumption that land allocation by traditional leaders in specific areas without including municipality authorities might be perceived as perpetuating conflict and misunderstanding between the two governing systems.

In addition, this supports Shembe's (2014) assertions that a key challenge is the functions of government and traditional leadership institutions in local development overlapping and conflicting at times. The respondent is sceptical of traditional leaders leading local economic development programs, claiming that traditional leaders have their own objectives, just as government officials do. The respondent is concerned about nepotism and being taken advantage of by traditional leaders owing to their position of authority in their community. The following respondents contend:

“Eeeh it will be difficult if they had to lead, I personally wouldn't want that because some of them have their own interests and others it is easy to work with them if they were to lead eeeh hhay some are hindrance to development and some makes it fast so I wouldn't say they should assume a leading role in LED initiatives but we can work together” (Respondent 4)

Respondent 3 argues that traditional leaders have their own interests and are impeding growth, but also acknowledges that not all traditional leaders have selfish pursuits.

“Yes, there might be challenges, traditional leaders alone would never be able to develop and lead community initiatives (plans) by themselves. Traditional leaders gives out to their people, they gives out their land then the government who has resources, who has money I mean the government helps in ensuring that people are developed, it can be through cooperatives being educated and they come from the community and that the traditional leaders community, they are being taught, they are being supported and they do work, operates and grows the local economy, you see that ‘Aw sukanini madoda.’ Nonetheless, there is still a lazy traditional leader, I would not say they are lazy because they do not see a need of playing a role in community development matters or maybe there is a reason I do not know, maybe people do not live well or are not well in their bodies you see. But maybe what can assist is to encourage the traditional leaders that they should not stop but respect each other and play part in developing their communities, educate them through workshops and trainings even their structures the traditional leaders they must put a knowledgeable people in their council so that they are able to help.” (Respondent 1)

This respondent believes that there will be resource challenges if traditional leaders were to lead the initiatives of local economic development as their main resource is land and not financial capital. Traditional leaders, according to the participant, would never be able to establish and lead local economic development efforts on their own. The excerpt highlights that the government ensures that people are developed by forming cooperatives, teaching and supporting them, and then operating and growing the local economy. This data validates what Khumalo (2014) stated about the government's commitment to create jobs through cooperatives and small businesses as a vehicle, and notable traditional leaders are strategically positioned to assist with monitoring and supporting these co-operatives.

The respondent contends there are indolent traditional leaders who do not see the necessity to participate in community development issues. The respondent was unsure why this was so. According to the research, traditional leaders should be encouraged to appreciate one another and work for their communities. Furthermore, traditional leaders have members on their council who are not knowledgeable. However, other respondents perceive no problem with traditional leaders leading local economic development initiatives:

If they can be given a leading role it can be very beautiful, let me make an example let me say you as you are here let say at home then you experience break-in in your house then you go report to the SAPS there is a high chance that you will not get your things back due to maybe the case is deemed as undetected and you cannot find your things and no one get arrested but on traditional leaders there is a ways of ensuring that you get your things as were know the primary reason for reporting is to get your things back. In traditional leader you get your things while there on SAPS you do not.
(Respondent 10)

This response reflects the respondent's faith and trust in their traditional leadership system in comparison to other structures in their community. Respondent nine goes on to say the following:

"I do not see any challenges, first if the traditional leaders can lead in our communities, we really believe in people who tells them the truth, and develop them nowadays let me say where we are at, youth doesn't come first while there should be the ones coming first, be given power and a way forward. And it would lower the drug issue, hey there is a high drug problem here. The way children carry themselves, and the level of teenagers getting pregnant will decrease. Because they will be taught about how to carry themselves...It is a good thing to encourage education to children and developing a youth, what saddens me are the talents of the youth, youth of Msinga does is not given enough attention. They should be encouraged to study, 2 open sports for them as there is a money for it so children should be given that chance, youth. Youth must be educated about skills not to go to school to be employed. They must be empowered with what will make their living instead of depending on being employed by the government. They must be taught that if they learn skills, they will be the ones meeting government halfway and by that we will know that our future is bright. Respecting the traditional leaders, that makes the children be proud as they know their history and backgrounds

because a child that does not know about themselves and their traditional leaders... A child must know these things... They must know their identity and be proud of that and I am not to be played by anyone I know what I want in life.” (Respondent 9)

The data suggest that if traditional leaders were given the lead role in local economic development initiatives, there would be few challenges, and this would help to reduce socioeconomic issues such as teen pregnancy, drug abuse, and a lack of education and training in this community. This data supports Khumalo's (2014) argument that because traditional leaders are so close to their communities, culture, and religion, they have significant mobilizing capabilities that should be used to address relevant socioeconomic development issues. The excerpt emphasizes the importance of encouraging young people to further their education and abilities. This data also shows that widespread acceptance of traditional authority in rural areas may play a significant role in local development initiatives.

“I would be very happy if government can give me a project to lead because that will be showing that they see and acknowledge... role they are giving to me as traditional leader that I... And the people be able to respect that project, that project they take care of it because people still have this mindset that if something is brought by councillors, or local government or provincial government or national government they tell themselves that government is a part of certain white people with money and they vandalize those things because they say is government's while they do not know that they are government themselves as it is brought to them, it is brought because it government has handed it to them he cannot come and take it back, if they cannot take care of it. If he brought it then it belongs to them, they are government, they are the ones to take care of it and they should be using it.” (Respondent 6)

This data indicates that the respondent would be pleased if the traditional leader were to lead because it would demonstrate that their role is visible and notable. Furthermore, he believes that having them lead local economic development will motivate community members to play a role in protecting the development as they directly benefit from it. This data is consistent with Khumalo (2014), who stated that having traditional leaders lead and support developmental projects within their authority can greatly aid in instilling a sense of community ownership in local developmental initiatives, which is essential for the survival and sustainability of development. The respondent went on to say that the traditional leader has in led the following projects:

“...there are projects I have been leading, there are projects here that we are coming with projects like coal mining as they say here in Msinga they suspect there are coals as the area is very hot, but in other places they are visible over there by the mountains they see them, you can use your hand and find the coal that shows that this place is rich in them, so I am the traditional leader that is leading that project and I am praying that it becomes a success or at least at the end it must happen because its presence will create a lot of job opportunities here within our communities and a lot of economy will now come back to the nation.” (Respondent 6)

This data contradicts previous respondents' claims that traditional leaders cannot lead local economic growth on their own. This finding reveals that traditional leaders are guiding a large potential coal mining project in this town.

However, the following participant emphasizes the municipal financial difficulty in LED:

“...coming with monetary support for people to be able to develop themselves, so my opinion I feel like the money is very small, very little that is given to local municipality for LED...It would be great if the national fiscus would add more especially to these rural governments in the areas like UMsinga that are referred to as deep rural areas because they are behind with development in general with infrastructure they are just behind...Now you cannot expect people to grow fast economically when even their infrastructure is this behind...this means the national government has to put more money so that the rural municipalities can have power to assist people and boost LED” (Respondent 1)

The findings indicate that rural municipalities like UMsinga experience a challenge of limited financial support from the national government. The findings reveal that the rural communities are behind with development, as a result it is difficult for the community to economically advance with poor infrastructure. According to the data, the national fiscus should increase its monetary support, particularly in rural towns, to allow municipalities to assist people and promote LED. The findings concur with Mensah (2013), who stated that cities are more complicated than rural environments and have access to a considerably greater range of resources than rural citizens. Furthermore, the findings are in line with Mbokazi's (2015) argument that it should be emphasized that the context of rural areas has indicated that local economic development projects frequently face some problems when implemented.

4.3.7 Areas of capacity building for traditional leadership in local economic development in UMsinga.

In terms of traditional leaders' involvement in local economic development, it was critical to determine whether there were any gaps in capacity within traditional leadership structures. Respondents were asked to identify the areas of capacity building in traditional leaders that need to be addressed right away. Respondent 5 asserts:

“Traditional leaders should be capacitated as they also need frequent training to keep up with the fast-changing work style. Also teach and train traditional councillors regarding the way they are expected to work with other people from different background as them. Also, the headmen too be trained so that if there is something done within the community, they all do the same thing and be controllable, to avoid finding other doing that and the other than so being capacitated for them is very important.”

(Respondent 5)

This data reveals that traditional leaders and their entire traditional council require periodic training to stay up with the fast-changing working style and to be trained on how to engage with different stakeholders. Furthermore, their work needs to be sustainable. According to the data, traditional leadership structures lack the ability to engage and integrate in a democratic governance development (Khumalo, 2014).

The following respondent added:

“In fact, most of our traditional leaders did not well attend the formal education we also had that thing of saying we need to capacitate them so that the, the, their programs and the others that touches them where you see that sometimes they are not being done well because of understanding... So even learning the things in general if you can go to some of our traditional leaders and give them this document, even written in IsiZulu you will struggle to get assisted, so that the things as Municipality we are currently looking at, but we are currently busy making the relationship with them... Of which we did we have built it... So now we wish to capacitate them, take those with Matric and encourage them to do things of community development as they are the nkosi's. And they need to understand what their community needs and how they can be assisted going forward so ye it is a must in fact for them to be capacitated where possible. So, that they understand how to develop their community as they also play a big role in developing a community.” **(Respondent 2)**

The respondent suggested that most traditional leaders in this community have little formal education. Further, the participant intends to assist traditional leaders because they have observed that some traditional leaders' plans do not go well or succeed due to a lack of understanding. This data contradicts what has been documented in the literature, which states that the main reason for the failure of local economic development initiatives is the municipalities' ineffectiveness in evaluating and monitoring programmes and under resourcing. (Khumalo, 2014).

According to the data, the municipality has established a relationship with traditional leaders and is working to train them and support those with matric to further their studies. According to Khumalo (2014), understanding that traditional leaders lack abilities to integrate in democratic governance systems ignites the capacity-building requirement to provide traditional leaders with the ability to fulfil more of the modern tasks that communities require them to participate in. The need to understand the community needs and how both traditional leaders and communities can be in LED initiatives was underscored by respondent 2. Bottom-up decision-making is crucial in participative development, which necessitates a variety of managerial talents and skills; thus, the municipality is working to capacitate traditional leaders and assist them in furthering their education. However, another respondent had the following viewpoint:

“To capacitate them traditional leaders, most of them knows what they are doing about local economic development and others do not know... How so?... There should be forums but if those forums are there are they working or what maybe in local economic development forums or maybe establishing the chamber of business because that is what we do not have to represent all sectors, your property, informal traders, transport etc. So, to back to your question is for them to be more involved in these fora, if they have to be taught be taught...even when there are things that are attended in Durban them be there and learn a thing or two and be more involved. In that way even the decision they make will be very informed and satisfying.”
(Respondent 4)

The data supports Khumalo (2014)'s contention that traditional leaders' capacity should be built through conferences, symposiums, and workshops so that they are more suited to interact with the government on development issues. Respondent 1 reiterates:

“They can be trained in different ways for different purposes.” **(Respondent 1)**

Respondent 3 likewise believes that the only way to capacitate traditional leaders is to train them in various ways for various objectives. The participant was also enthusiastic about using agricultural technologies in traditional villages to foster local economy growth:

“In here our competitive advantage is agriculture like stock farming but people do not know the new ways of doing things... I was speaking to the guys who are breeding goat they told me you can impregnate as female goat using a straw, I was shocked. They say one male goat can impregnate about 400 of female goats. So, people really do not know things like this, you see that innovative means things like that see if I can go to an old man who is breeding 40 goats and do this for him, he will multiply it to 4000 then makes living out of it as the UMsinga’ s goats are very in demand out there. But they need us, and their traditional leaders so that we to teach them these new innovative ways of doing things...” (Respondent 3)

Additionally:

“Then we also have mothers who are planting maize the thing is that most of them they cannot count, they cannot count, and they do not know the market value of the maize is. Maybe they charge R2 for it I am not sure of the exact amount they charge; they sell it to the people cheaper like with R2 then those people trade it with R10 you see there is being exploited in a way. Between our market and that one you know they are also being exploited by their bulk buyers who comes with lumpsum amount and due to desperation, they take it. Sometimes it is the middle person who exploits them like I can come and say I am taking your maize all for R10 000 you see that when it goes wrong because our people see it as a huge money while the middle one knows they will multiply that. They need to understand the market whatever we can help them with is to understand a market but first we need traditional leaders, and we need to equip the traditional leaders with necessary and suitable knowledge. And a new way of doing things it can be that they are farming, processing the jam or breeding the goats they need to understand the value of their work because they help a lot in reviving the economy of this community....” (Respondent 3)

Withal, the respondent said this about the local farmers:

“Another thing is technology, most of the farmers cannot even send an SMS, if you send them an SMS saying I will come there and see the production they cannot even see it, you see at least a really bit to be able to see things and progress with technology.

Another issue they cannot write, they also need to learn the risks of protecting the chemicals they use e.g., on tomato, I have never heard of an incident due to that I am just saying, and I think because they carry poisonous things, we need to teach them about the dangers of it and how to handle it...” (Respondent 3)

The respondent touches on the issue of the need to progress with technology then further adds that:

“Oooh.... another thing I wish our farmer can diversify their crop stops planting the same thing all of them, have other crops like chicory, nuts that have a high value we need to diversify instead of having same thing that ends up being rotten and thrown away in the afternoon that is painful after so many efforts. So, if we can teach them of diversifying the crops maybe things will be better because maybe they plant what was planted by their mothers and grandmothers. And show the other crops like amadumbe, I do not know if they are expensive or not but show them ad help them plant it instead of having everyone planting sweet potato show them like that because currently, they are going with what they were taught at home and they keep on going with it even if it is no longer making them money you see.” (Respondent 3)

The respondent passionately explained the areas of upskilling needed within the agricultural sector for the personal development of the farmers and the survival of the local economy.

4.4 Conclusion

Data for this study were gathered from traditional leaders and government officials at UMsinga who had held their positions or been associated with the institution for many years. During the data collection phase, male participants dominated the sample of this study. Regarding the educational profile, the data suggest that there are no graduates in the traditional council, while there are zero participants with no formal education in the municipality organization.

In conclusion, the findings of this study show that traditional leaders in UMsinga play an important role in local economic development of their community. Their role is primarily associated with land ownership and control, land allocation, upholding of cultural norms standards, and conflict resolution. They are considered as a trustworthy and reliable leader and are perceived as being closer to their people and the safe-community space. Most community members see them as parental figures responsible for maintaining democratic and peaceful governing structures.

The traditional leaders in UMsinga are the eyes and ears of their community. Residents trust their judgement to make decisions on behalf of the community. In this community, the data suggest that there is a strategic working relationship between traditional leadership structure and local municipality which benefits local farmers. The traditional leader provides land to be cultivated and the municipality provides tractors to farm the land. The two entities complement one other in terms of resources, which supports local farmers in their attempts to improve local economic development.

According to the findings, because this community is very conservative, their traditional leaders' permission and buy-in is very crucial concerning matters of economic development. These findings support Mathonsi and Sithole (2017)'s observation that traditional leaders are an important means of entering traditional communities. According to the findings, local traditional leaders create local economic development initiatives, and enterprises that are born out of that create employment for locals and fight poverty. This is the primary goal of local economic development.

The importance of traditional leaders in the UMsinga community is tied to their great knowledge of their community, its state of existence, and the conditions of the families within their group. This concurs with Khumalo's (2014) assertion that traditional leaders have in-depth knowledge of their territories, they understand social and cultural dynamics, and how people earn a living within their community. Consequently, this information should be leveraged for local economic development. Traditional leaders assist municipalities in recognizing community needs, and they identify and assist those who are struggling within their community. Furthermore, the importance of traditional leaders in UMsinga is linked to other respondents' desire to be fully involved in municipal budget allocations.

As required by national law, traditional leaders in uMsinga attend municipal council meetings on a regular basis. However, as ex-officio members, they make no substantial contributions to the council meeting. Nonetheless, the UMsinga municipality has taken the initiative to reach out to traditional leaders and solicit their feedback in their development plans. They accomplished this by contacting them prior to the council meeting and soliciting their input on the issues at hand. The traditional leaders have also been included in UMsinga Municipality's municipal sub-committees. The findings suggest that the municipality is not ignoring the structure of traditional leadership and is making the required efforts to guarantee that traditional leaders are involved in community development matters. Shembe (2014) asserts that traditional

leaders grant land for both residential and farming uses to support local economic development in their regions of jurisdiction, UMsinga traditional leaders are able to select developmental land and distribute it to their people.

The value of traditional leaders in local economic development is remarkably tied to land since the data demonstrate that anything related to local economic growth necessitates land, which is owned and controlled by traditional leaders. Traditional leaders also address poverty in their communities and are regarded as an essential resource in addressing local economic development and sustainability issues. The benefit of UMsinga traditional leaders is also tied to the faith traditional communities have in their leaders. This is heavily considered in the formulation of local economic development efforts. Due to the significance and value of traditional leaders in this community, the findings shows that traditional leaders need to be involved in everything relating to the development of their community. The findings reveal that local people depend on traditional, leaders for land, food, and other resources.

Traditional leaders have been shown to have a favourable impact on the local economic development of their communities by providing land and encouraging their people to use the property to make a living and create jobs. Traditional leaders' dignity and endorsement in the community of UMsinga are related with widespread community respect. This has a favourable impact on the effectiveness of local economic development projects within the community. Among many other successful projects, the findings presented highlight several successful initiatives in the uMsinga community thanks to the involvement of traditional leaders, which are UMsinga manufactures, Mchunu Chicory projects, and Tugela Ferry Mall Indali (goats and cow trading) project. Suffice to say traditional leaders are lauded for encouraging their people to breed cattle and farm to sustain their living and promote economic development.

According to the research, there is a gap between traditional leadership and municipal organization. This chasm can be attributable to ineffective communication. The lack of formal education among traditional leaders was considered a key challenge to effective collaboration. The data indicated historical problems faced by municipal authorities when attempting to collaborate with traditional leaders, at that time due to absence working relationship. The data also presented the issue that the respondents encountered with the traditional leader when they were attempting to formalize the Tugela Ferry town. Regarding this matter, the traditional leader refused to be involved and to give land to the municipality, claiming that traditional

leaders have their own agendas while municipality officials have their own agendas, thus the conflict.

The data revealed the difficulty of inadequate resources for local economic development, as both entities have limited resources and occasionally complement one other's resources for the benefit of the local community. Other participants, however, perceive no challenges with traditional leaders leading local economic development initiatives. In fact, they argue that traditional leaders leading these projects will aid in reducing socioeconomic issues such as teen pregnancy, drug misuse, and a lack of education within the UMsinga community. The results show that widespread support of traditional leaders in rural areas can play a significant role in local economic development campaigns. The data indicates that having traditional leaders lead local economic development activities will not pose any obstacles, but rather will provide community protection as well as a sense of community ownership over the development initiatives.

Additionally, the findings imply that rural municipalities, such as UMsinga receive minimal financial support from the national government. The data show that rural towns are lagging in development, making it difficult for the community to develop economically with poor infrastructure. According to the data, the national fiscus should increase its monetary support, particularly in rural towns, to allow municipalities to assist people and promote the LED. The findings concur with Mensah (2013), who stated that cities are more complicated than rural environments and have access to a considerably greater range of resources than rural citizens. Moreover, the findings are indirectly in line with the claim by Mbokazi (2015) that the implementation of LED initiatives in rural contexts is often poor.

According to the results, the entire traditional leadership council requires frequent training to improve their skills of communicating and integrating with democratic government on local development issues. The finding demonstrates that the municipality is working to assist traditional people in pursuing their education for the benefit of the communities. However, the data also show that traditional leaders know what they are doing in terms of local economic development in their communities; however, they should be capacitated by incorporating them in forums and being a part of events and conferences attended by municipal officials. The data suggest that doing so will ensure that whatever decisions people make in the future about development in their community will be educated decisions.

4.5 Limitations

The researcher discovered that conducting study in a rural community was a delicate process that required respect and awareness of the group's authority, particularly the traditional council. There were no difficulties gaining access or collecting data because the participants were very friendly and felt that the study gave them the opportunity to have their opinions and thoughts heard.

CHAPTER 5: CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

The previous chapter used a thematic data approach to discuss viewpoints on the function of traditional leadership in uMsinga. This chapter highlights the main findings by demonstrating how the study's key questions were addressed. This chapter will begin by summarizing the findings from the literature examined in chapter 2 and the findings from the original research mentioned in chapter 4. Then, demonstrate how the obtained data has provided answers to the questions. The study will next go into the conclusion, and recommendations of this study.

5.2. Summary of findings in relation to research questions

5.2.1 The role of traditional leadership in local economic development

In most areas of the literature, traditional leaders are established and viewed as antiquated, non-progressive, and authoritarian. This study demonstrates that traditional leaders contribute to South Africa's local economic development. The findings of this study show that traditional leaders as custodians of land in rural area. Moreover, they explicitly support effective local economic development in a variety of ways, including agricultural development and the construction of new infrastructure on their land, such as shopping centres and factories. The role of traditional leaders in local economic development is largely associated with their ownership and control of land and their positive and motivational influence in their communities. Their capacity to correct their people and urge them to adhere to their community's norms and standards, as well as their ability to manage disagreement and maintain order in their community, are all vital features of their role in local economic development.

Consequently, traditional leaders are perceived as reliable leaders, they are seen as closer to their people as well as overseeing the safety of the community. They are regarded as authoritative figures in their communities. Traditional leaders are seen as democratic and peaceful governing structures. These findings refute the information recorded in the literature by the anti-traditional leadership scholars who argue that the presence of traditional leadership is a significant cause of conflict, and this type of leadership does not support the pursuit of development and are undemocratic. Khumalo (2014) concurs with the proposition that the traditional leadership structures must not be perceived as an obstruction to local community development, instead it must be seen as a central component which calls for the recognition of a people-sought development not those top-down initiatives that overlook local communities.

5.2.2 The role played by traditional leadership in local economic development of UMsinga

The objective was to describe the role of traditional leaders in LED of UMsinga. According to findings in 4.2.3 Maziphathe was a system in which all local traditional leaders from UMsinga collaborated prior the establishment of municipality, and everything relating to the growth, development and governance of UMsinga was done through the Maziphathe organization. According to the data, traditional leaders oversaw a variety of areas, including agriculture and education, and they were also involved in the construction of schools for their communities, which was an initiative of this organization. These findings support the argument that historically, a traditional leader was responsible for all leadership functions in their community. The traditional leadership system pervaded every aspect of people's lives including economic, political, judicial administration, health, religious, cultural, spiritual as well as safety (Zibi, 1998; Ntsebenza, 2003; Hensume, 2015; Mbokazi, 2015; Baloyi 2016). There was almost no part of their people's lives over which they had no control. This demonstrates that traditional leaders held the highest office in their respective domains of responsibility.

The traditional leaders in UMsinga are the eyes and ears of their community. Residents trust their judgement to make decisions on behalf of the community. In this community, the findings from 4.3.2 suggest that there is a strategic working relationship between traditional leadership structure and local municipality which benefits local farmers. The traditional leader provides land to be cultivated and the municipality provides tractors to farm the land. The two entities complement one other in terms of resources, which supports local farmers in their attempts to improve local economic development and sustain the livelihood of local people.

In addition, according to the findings, because this community is very conservative, their traditional leaders' permission and buy-in is very crucial concerning matters of economic development. These findings support Mathonsi and Sithole (2017)'s observation that traditional leaders are an important means of entering traditional communities. According to the findings, local traditional leaders create local economic development initiatives, and enterprises that are born out of that create employment for locals and fight poverty. This is the primary goal of local economic development, SLA and ABCD.

The findings suggest that the dignity and approval of traditional leaders in the community of UMsinga is associated with massive community respect for their traditional leaders which has a positive influence in the success of local economic development initiatives within the

community. The research amongst many other successful projects, discovered a couple of success projects in the community of UMsinga due to the involvement of traditional leaders in them, which are UMsinga manufactures, Mchunu Chicory projects, Tugela Ferry Mall, Indali (goats and cow trading) project, Cwaka Further Education and Training (FET). However, amongst many successful projects that traditional leaders were involved in, there was only one that was unsuccessful due to “bad management”.

The findings suggested that if UMsinga traditional leaders were given the lead role in local economic development initiatives, it would help to reduce socioeconomic issues such as teen pregnancy, drug abuse, and a lack of education and training in this community. The study revealed that widespread support of traditional leaders in rural areas can play a significant role in local economic development campaigns. It is evident from the findings that having traditional leaders lead local economic development activities will have few obstacles, however that leading will provide community protection and a sense of community ownership over development initiatives.

5.2.3. The significance of involving traditional leadership in local economic development of UMsinga

The importance of traditional leaders in the community of UMsinga is tied to their vast knowledge of their community, its state of being, and the conditions of the families within their community. Traditional leaders assist municipalities in recognizing community needs, and they identify and assist the needy within their community. The study found that the traditional leaders are very resourceful and connected due to their ability get help for the people within their areas of authority by approaching relevant stakeholders.

Furthermore, the importance of traditional leaders in the UMsinga community is associated with a desire to be fully involved in the municipality budget allocations; they believe that (traditional leaders) can do a better job with the allocations because they know their communities better, are transparent, truthful, and prioritize their people. This finding supports Koenane's (2017) contention that traditional governance systems with traditional leaders are still perceived as a greater institution, particularly by those living in rural communities, than local government (municipalities). The respondents emphasised that indeed traditional leaders are very important and should be meaningfully involved in local economic development projects rather than being consulted for their assistance only when there are issues to be settled.

As required by national law, traditional leaders in UMsinga attend the municipality council meeting. It should be noted, however, that as ex-officio members, they make no meaningful contributions to the council meeting. Nonetheless, UMsinga municipality has taken the initiative to reach out to traditional leaders and solicit their participation in their development plans. They have accomplished this by reaching out to local traditional leaders prior to council sessions to solicit their feedback on current community issues. The traditional leaders have also been involved in the UMsinga municipality's sub-committees. The findings indicate that the municipality is not ignoring the structure of traditional leadership and is making the necessary changes to guarantee that traditional leaders are involved in community development matters. Traditional leaders in UMsinga can identify development land and allocate it to their people so that they can earn a living.

The significance of integrating traditional leaders in local economic development is notably linked to land. The study demonstrated that nearly everything related to local economic development requires land, which is owned and controlled by traditional leaders. Among their many good effects, traditional leaders are credited for encouraging their people to use what they already have and know about breeding and farming to sustain their livelihood. This is the underlying idea of Asset-Based Community Development, as they use their expertise and experience to integrate and address poverty and employment concerns (McKnight, 2017; Sirolli, 2018). Moreover, traditional leaders address poverty in their communities and are regarded as an essential resource in addressing local economic development and sustainability issues.

Consideration and inclusion of traditional leadership in the planning of local economic development efforts will assure their support and sustainability. Due to the importance and value of traditional leaders in UMsinga community, the findings indicate that they should be involved in all aspects of the community's development. This is evidenced by the findings that local people rely on traditional leaders for land and food, and traditional leaders provide them with food when they are hungry.

5.3. The challenges of strengthening the role of traditional leadership into the leading one.

According to the findings of this study, there is a disconnect between traditional leadership and municipal organization. This affirms Shembe (2014) and Baloyi (2016), the local economic development focus of local communities is hampered by municipalities and tribal councils that do not always agree. The research finds gaps between the two local governing organizations,

which can be linked to ineffective communication between the two governing structures regarding their plans and executions.

Furthermore, research findings indicated historical problems faced by municipal authorities while attempting to cooperate with traditional leaders. This could be because, as Shembe (2014) stated, democratic governments underestimate the importance of traditional leadership as they usually operate without consulting them in their areas. It is worth noting that traditional leaders acknowledge municipal authority, but they are hostile to working closely with them. The findings also presented the issue that the respondents encountered with the traditional leader when they were attempting to formalize the Tugela Ferry town. The traditional leader refused to be involved and to give land to the municipality, claiming that traditional leaders and municipality officials have different agendas. These findings corroborate Baloyi (2016)'s argument that land allocation by traditional leaders in specific areas without the involvement of municipality officials is what promotes the emergence of conflict and misunderstanding between the two governing systems.

In addition, this further strengthens the claims by Shembe (2014) that the issues observed in government and traditional leadership institution is when there is different legitimacy with the functions of local economic development that overlap and compete for recognition and acknowledgement in the same community. The challenge of inadequate resources for local economic development emerged from the data as both structures have limited resource however they sometimes complement each other's resources for the benefits of the local community.

Additionally, the findings imply that rural municipalities, such as UMsinga receive minimal financial support from the national government. The data show that rural towns are lagging in development, making it difficult for the community to develop economically with poor infrastructure. Data suggests, that national fiscus should increase its monetary support, particularly in rural towns, to allow municipalities to assist people and promote the LED. The findings concur with Mensah (2013), who stated that cities are more complicated than rural environments and have access to a considerably greater range of resources than rural citizens.

The data show that a major barrier to integrating traditional leaders into LED is a lack of formal education among many traditional leaders. Some did not finish high school, while others are illiterate. This finding supports (Khumalo, 2014), who asserts that South Africa's history has created a situation in which traditional leaders may lack the necessary degrees and skills to play

a role in contemporary governance issues, land tenure arrangements, livelihood provisions, and local economic development. According to the findings, the entire traditional leadership council requires frequent training to improve their skills of communicating and integrating with democratic government on local developmental issues. The finding demonstrates that the municipality is working to help traditional leaders continue their education for the benefit of the communities.

However, the data also show that traditional leaders know what they are doing in terms of local economic development in their communities. Nonetheless, they should be capacitated by incorporating them in forums and engaging in networking events with municipal officials. According to the findings, doing so will ensure that any future decisions they make on development in their community will be an informed decision.

5.4. Conclusion

This chapter presented the main findings by demonstrating how the study's key questions were addressed. This chapter commenced with a summary of the findings from the literature studied in chapter 2, followed by a discussion of the findings from this primary research in chapter 4. It then proceeded to explain how the data collected from semi-structured individual interviews addressed the discussed questions. The report then reviewed the recommendations and the overall conclusion on the matter.

According to the findings of this study, traditional leaders have been and continue to be involved in the local economic development of traditional communities to support the well-being of their residents. Bottom-up development ideas pervade the role of traditional leaders in local economic development. Traditional leaders have played a positive role in the local economic development of the UMsinga community because they are perceived by the community as landowners and father-figures. As such, they are responsible for steering local economic development in their communities.

These findings contradict some of the ideas recorded in the literature that regard traditional leaders as undemocratic, authoritative, and non-progressive. The study revealed that traditional leaders effectively mobilize resources at their disposal to support local economic development within their areas of authority. The findings show that traditional leaders are committed to local development, are resourceful, and can obtain support for their people. This study was focusing on the role of traditional leadership in local economic development of UMsinga, as a result it

is qualified to be generalised in the settings of the rural community and other communities within South Africa who have the similar characteristics and issues as UMsinga.

5.5. Recommendations

- The Department of Co-operative Governance and Traditional Affairs should work to establish a formal training system to ensure that traditional leaders can participate meaningfully and confidently in local economic development and other important government matters with other stakeholders. This necessitates the development of traditional leaders' capacity through conferences and workshops. The municipality of UMsinga must continue to train their traditional leaders.
- Traditional leaders should be meaningfully involved in the budgetary process, integrated development planning, planning and execution of the projects as well as in the municipal processes done annually.
- The public-public partnership between local government and traditional leadership structure is essential since it one way of improving the traditional leaders institutionally. This could also help to equip traditional leaders with necessary skills for modern local economic development while preserving their extensive traditional knowledge. This could also address the issues that appear to be impeding local economic development, as traditional leaders control land and city officials understand modern development methods.
- Instead of confining traditional leadership to consultative responsibilities, the Republic of South Africa's constitution should be changed to clearly define the roles and tasks of traditional leadership in local government and local economic development.
- Develop team building strategies for traditional leaders and municipal councillors. This relationship should be improved and harnessed to create a favourable environment for local economic development.
- A communication plan between the municipality and the traditional leadership structure is required to maintain transparency and mutual understanding between both governing organizations. This may also aid in the avoidance of dispute and confusion in local economic development programs.

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Annexures:

Annexure A: Interview Guides



INTERVIEW GUIDES by Londiwe Mvelasi.pdf

Annexure B: Ethical Clearance



Londiwe Mvelasi Ethical Clearance.pdf

Annexure C: Gate keeper letters



Permission for Londiwe Mvelasi's Masters research from UMsinga Governing Structures.pdf