

**THE EFFECTS OF TRADITIONAL LEADERSHIP ON SPATIAL DISTRIBUTION
IN RURAL AREAS: A CASE OF MOTANTANYANE VILLAGE, LIMPOPO
PROVINCE**

by

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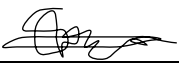
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DECLARATION

I, **Sakiel Albert Monama**, hereby declare that the dissertation, which is titled “**THE EFFECTS OF TRADITIONAL LEADERSHIP ON SPATIAL DISTRIBUTION IN RURAL AREAS: A CASE STUDY OF MOTANTANYANE VILLAGE, LIMPOPO PROVINCE**”, has not previously been submitted by me for any degree here or to any other Universities. This research project is my own work both in design and execution, and that all the sources used are duly acknowledged.



Signature

June 2023

Date

DEDICATION

I am dedicating this achievement to my parents, **Petrus Mathibela Monama** and **Zondi Betty Monama**, as well as my dearest sister, **Velly Mesaveni Nkuna**. I convey my gratitude for the support they gave me throughout my studies. May the Lord continue to bless and keep them for many more years.

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ABSTRACT

The purpose of the study was to evaluate the effects of traditional leadership on spatial distribution in rural areas at Motantanyane Village. Despite the 29 years of democracy, local governments in South Africa, particularly those in rural areas, have endured challenges due to a dualistic government, which has led to fragmented and distorted spatial distribution, impeding service provision and societal development. Some of these challenges arose because of the existence of traditional leadership institutions and their practices on the spatial planning, distribution and management in rural areas. Local authorities have allocated land to people in areas that are not habitable such as wetlands, flat plains and land designated as agricultural land. Traditional leaders have been criticised for using traditional spatial allocation systems such as the customary patrilineal approach that have been in place since the 1800s. As a result, the municipal and traditional systems often act autonomously, making it difficult for local governments to deliver basic services when land is given or leased without their consent. The study was undergirded by the Collaborative Learning Theory and the Great Man Theory.

The study employed a mixed methods research approach to provide a comprehensive and in-depth understanding of the research topic. A combination of purposive sampling and systematic sampling techniques was adopted to solicit the information needed for the study. Semi-structured questionnaires were used to collect quantitative data from the Chief, Traditional Councils and Household Heads in Motantanyane Village. On the other hand, an unstructured interview schedule was employed to collect qualitative data from the Municipal Officials at Lepelle-Nkumpi Local Municipality. The study consisted of 86 participants sampled from the target population. The study used a thematic analysis tool to analyse the qualitative data, and the IBM SPSS Statistics 22.0 was used to analyse the quantitative data.

The research findings revealed that traditional leadership is still a crucial form of government in rural areas, although it is founded on inefficiencies surrounding the spatial development affairs of rural areas. It has become evident that the independence of traditional leadership in spatial administration has created an insurmountable barrier to sustainable rural development. Local governments are unable to provide basic services such as water and electricity due to spatial fragmentation, which has hampered rural development. The poorly organised spatial settings make service delivery more expensive for municipalities, and the allocation of land in areas that are not habitable. In conclusion, due to the fragmented landscape, traditional

leaders were found to be a contributing factor to the underdevelopment and poor service delivery in rural areas. Thus, the study recommended that local government and traditional leadership should collaborate in the administration of land to promote sustainable spatial development. Additionally, the local government should assign land experts who can collaborate closely with traditional leaders in rural communities. The cooperation between these two institutions must be guided by a single spatial distribution plan that will specify how the land in villages will be arranged.

Keywords: *Land use planning and management; Rural development; Spatial distribution; Service delivery; Traditional leadership*

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ABBREVIATIONS AND ACRONYMS

ANC	:	African National Congress
CoGHSTA	:	Cooperative Governance, Human Settlement, and Traditional Affairs
COGTA	:	Department of Cooperative Governance and Traditional Affairs
COTRALESA	:	Congress of Traditional Leaders of South Africa
CPA	:	Community Property Associations
CSHS	:	Cooperate Services and Human Settlements
DRC	:	Democratic Republic of Congo
DRDLR	:	Department of Rural Development and Land Reform
GIS	:	Geographic Information System
IDP	:	Integrated Development Plan
LED	:	Local Economic Development
LUMS	:	Land Use Management System
LUS	:	Land Use Strategy
MSDF	:	Municipal Spatial Development Framework
NDP	:	National Development Plan
NRF	:	National Research Foundation
PTO	:	Permission-to-Occupy
SDF	:	Spatial Development Framework
SDG	:	Sustainable Development Goal
SLA	:	Service Level Agreement
SPLUMA	:	Spatial Planning Land Use Management Act
SPSS	:	Statistical Package for Social Sciences
TLGFA	:	Traditional Leadership and Governance Framework Act
TREC	:	Turfloop Research Ethics Committee
UDF	:	United Democratic Front
UK	:	United Kingdom

TRANSLATIONS (ENGLISH-to-NORTHERN SOTHO)

Chief	:	<i>Ntona</i>
Chieftains	:	<i>Mantona</i>
Headmen	:	<i>Baokamedi</i>
Headman	:	<i>Mookamedi</i>
King is King by the community	:	<i>"Kgoši ke Kgoši ka setšhaba"</i>
King	:	<i>Kgoši</i>
Kingship	:	<i>Magoši</i>
Queen	:	<i>Kgošigadi</i>
Queenship	:	<i>Magošigadi</i>
Tribal house	:	<i>Mošate</i>
Tribal meeting	:	<i>Kgoro</i>

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CHAPTER ONE: INTRODUCTION AND BACKGROUND OF THE STUDY

1.1. INTRODUCTION AND BACKGROUND

Globally, rural spatial distribution is becoming an increasingly problematic in terms of sustainable development in many parts of the world (Yang, Zeng & Yang, 2020; Lin, Fu & Jiang, 2021; Wang, Cao, Fang, Li & Yu, 2021). Sun, Zhou, Ge, Lu, Sun, Lu and Qiao (2021) assert that good spatial governance and distribution are a key determinant in promoting sustainable development in rural areas. Accordingly, a good spatial governance has promoted land tenure, multi-stakeholder participation and potential opportunities for investments in rural areas of China (Sun *et al.*, 2021). In most African countries, *inter alia*, Ghana, Zimbabwe and South Africa, land use management and development have become the primary prerogative of traditional leaders (Bakamana, 2021), which has the potential to result in an improper spatial arrangement in rural areas. According to Makhoba (2020), traditional leadership faces challenges such as illiteracy, lack of skills and knowledge in spatial planning and distribution, and land use management. Additionally, traditional leadership lacks expertise and adequate spatial government systems to promote sustainable development, which can result in fragmentation in land arrangement and barriers to service delivery in rural areas (Makhoba, 2020; Owusu-Ansah & Chigbu, 2020).

Traditional leadership is viewed as one of the most significant governmental structures in most parts of the world, especially in rural areas where land is traditionally administered (Walsh, Matthews, Manda-Taylor, Brugha, Mwale, Phiri & Byrne, 2018; Akrong, 2022). However, it has a stronghold in the African continent (Mudimeli, 2019; Logan & Katenda, 2021). Aminaka (2022) postulates that traditional leadership remained significant in terms of, *inter alia*, protecting societal traditions and cultural values, resolving family issues and land tenure during the years of civil war in Mozambique. Furthermore, Namibia and Zimbabwe are amongst the prominent countries where traditional leadership is rooted, and they continue to be instrumental in the administration of land and other community affairs (Chlouba, 2020; Logan & Katenda, 2021). Conversely, the practices of traditional leaders on spatial governance are seen to be a hindrance to rural development in terms of service delivery provision (Mudimeli, 2019; Aminaka, 2022). Mudimeli (2019) argues that traditional government in Zimbabwe has been accused of abusing their power and failing to follow spatial development laws, customs and traditions, in terms of land distribution and

administration. In other cases, most traditional leadership systems in Africa have failed in promoting sustainable spatial development that has the potential to draw investors and development, which has led to the underdevelopment of many rural areas (Gebre & Gebremedhin, 2019; Mudimeli, 2019).

South Africa still struggles with the ways that traditional leadership institutions operate to fast track the social and economic development in rural areas, despite having been in a democratic dispensation. Traditional leaders are typically given sub-national authority to promote development in rural communities (Republic of South Africa, 1996); however, they tend to lack sufficient capacity and expertise to address development challenges in their areas of jurisdiction. Traditional leadership is recognised in South Africa by redefining rural development administration structures under the Traditional Leadership and Governance Framework Act 41 of 2003 (TLGFA). Accordingly, traditional leaders in rural areas are responsible for land management, ensuring peace and stability, supporting service delivery, and fostering long-term social cohesiveness (Republic of South Africa, 2003a). Gohori and van der Merwe (2020) contend that rural areas of South Africa are dominated by development challenges such as land tenure, poverty and unemployment. These were worsened by a lack of sustainable land development with potential to create opportunities for the community (Gohori & van der Merwe, 2020).

In South Africa, a plethora of land use management systems and schemes, such as Municipal Spatial Development Framework (MSDF) and the Spatial Planning and Land Use Management Act (SPLUMA), have been enacted for the enforcement of proper spatial planning and sustainable land management (Van Schalkwyk, 2019; Makhoba, 2020). However, some municipal land use management schemes are impracticable in many rural areas of South Africa under the authority of chieftains (Nkosi, 2016; Drummond & Nel, 2021). This could be attributed to a lack of professional skills and knowledge about these land use management systems, as well as a lack of cooperation in terms of spatial distribution between the local government and traditional leaders (Owusu Ansah & Chigbu, 2020; Drummond & Nel, 2021). According to Drummond and Nel (2021), some traditional leaders use land distribution systems that are incompatible with municipal spatial planning schemes to allocate land in their areas of jurisdiction. Conversely, Mudimeli (2019) argues that there is a lack of institutionalised interaction between traditional leadership and municipal government, resulting in poor spatial arrangement in rural areas. Currently, the practices of

traditional leadership in the spatial distribution of rural areas have become a controversial source of debate in South Africa. This study, therefore, aimed to evaluate the effects of traditional leadership on spatial distribution at Motantanyane Village in Limpopo Province.

1.2. STATEMENT OF THE RESEARCH PROBLEM

Many rural communities around the world are grappling with tradition leadership practices regarding spatial allocation and development, which have recently become a source of controversy in South Africa (Mudimeli, 2019; Lin *et al.*, 2021; Wang *et al.*, 2021; Sato, 2022). Traditional leadership is recognised as an important government structure in rural communities, as stipulated in the Constitution of the Republic of South Africa (1996) and the White Paper on Traditional Leadership and Governance (2003). Traditional leaders are responsible for administering and distributing land under their jurisdiction, as well as ensuring peace and stability, promoting service delivery and supporting long-term social cohesiveness (Republic of South Africa, 2003a). However, due to the lack of capabilities and capacitated professionals in rural areas, traditional leaders participate in spatial distribution without adequate planning and guidance from local governments (Drummond & Nel, 2021). These have resulted in a plethora of issues, *inter alia*, improper spatial arrangement; land disputes and poor service delivery, notably in traditional governed communities (Mudimeli, 2019; Makhoba, 2020). McGregor and Chatiza (2019) state that land disputes are common in rural communities since land allocation is overseen by traditional leaders or chieftains. Thus, many traditional leaders in African countries like South Africa have a tendency of allocating one piece of land to multiple individuals, which leads to land disputes (McGregor & Chatiza, 2019; Bakamana, 2021).

Local authorities have allocated land to their people in areas that are not habitable such as wetlands, flat plains and land designated as agricultural land. According to Dubazane and Nel (2016), chiefs and headmen use traditional spatial allocation systems such as the customary patrilineal approach that have been in place since the 1800s. As a result, the municipal and traditional systems often act autonomously, making it difficult for local governments to deliver basic services when land is given or leased without their consent (Dubazane & Nel, 2016). Consequently, the adoption of informal spatial distribution systems by traditional leaders has hindered rural development to the point where local municipalities are unable to deliver basic services such as water and electricity due to spatial fragmentation (Sim,

Sutherland, Buthelezi & Khumalo, 2018). Dektar, McConnell and Kasekende (2021) contend that poorly organised spatial settings make service delivery more expensive for municipalities, and the allocation of land in areas that are not habitable.

As rural areas are so widespread in South Africa, traditional leadership controls around 80% of the rural land within the country (Alexander, Berrisford, Nkula-Wenz, Ndhlovu, Siame, Watson & Zinnbauer, 2022). Makhoba (2020) postulates that some traditional leaders are unable to make appropriate decisions in terms of spatial distribution and planning due to literacy challenges, power struggles with municipal authorities, and a lack of skilled personnel. In addition, the land under the custodianship of traditional leaders is distributed based on the ethnicity of the recipients (Mokwena, Motsepe & Shandu, 2020). This has fuelled spatial distortions and racial segregation amongst traditional communities in South Africa. Albeit South Africa has acquired political independence for the past 29 years, traditional leaders continue to use customary land allocation systems, further delaying the process of adequate spatial distribution and rural development (Delius, 2021). This study, therefore, intended to evaluate the effects of traditional leadership on spatial distribution with specific reference to Motantanyane Village.

1.3. RESEARCH QUESTIONS

The general research question of the study was: “To what extent traditional leadership affects the spatial distribution in rural areas?” The study formulated the following specific research questions based on the general research question:

- What is the nature of traditional leadership in rural areas?
- What are the determinants of spatial distribution in rural areas?
- What are the effects of traditional leadership on spatial distribution in rural areas?

1.4. AIM AND OBJECTIVES

1.4.1. Aim of the Study

The aim of this study was to evaluate the effects of traditional leadership on spatial distribution in rural areas.

1.4.2. Objectives of the Study

- To evaluate the nature of traditional leadership in rural areas.
- To identify the determinants of spatial distributions in rural areas.
- To evaluate the effects of traditional leadership on spatial distribution in rural areas.
- To make recommendations of measures that can be used to improve rural spatial distribution and promote rural development.

1.5. DEFINITION OF KEY CONCEPTS

The following concepts are defined in this study since they were often used. Although the concepts of traditional leadership and traditional authority are slightly different, they were used interchangeably in this study.

- **Traditional leadership**

Traditional leadership refers to the community's representatives who are entrusted with a significant responsibility to harmonise community norms and traditions with the Constitution's ethos (Mawere *et al.*, 2022). According to Eberbach, Kubera, Okoth and Watanabe (2017), traditional leadership is a form of government in a specific location that is based on the application of customary law, which was formed centuries ago, particularly in Africa. Yusup (2022) defines traditional leadership as leadership born amid a traditional community or a freshly emerging society. In this study, traditional leadership refers to the community overseers that are mostly based in traditional communities.

- **Traditional authority**

Traditional authority refers to a communal leadership structure composed of kings, queens, chiefs and headmen who derive their power from historically and context-specific practices and norms rather than from the modern state (Mustasilta, 2021). Therefore, the study employed the definition of traditional authority by Mustasilta (2021).

- **Spatial distribution**

Spatial distribution refers to a collection of geographic observations that represent the significance of the behaviour of a unique phenomenon or characteristic in various areas on the planet's surface (Wu, Zhang, Di & Wang, 2022). According to Adimalla, Qian and Wang (2019), spatial distribution is defined as the physical arrangement of activities or elements throughout the Earth's surface and geographical display. In the context of this study, spatial distribution is defined as a process of allocating land to people for day-to-day activities.

- **Rural development**

Van der Ploeg, Renting, Brunori, Knickel, Mannion, Marsden, De Roest, Sevilla-Guzmán and Ventura (2017) opined that there is no standard definition of rural development partly due to its complex nature and the changing context in which it occurs. According to McGuire *et al.* (2022), rural development is described as a dynamic phenomenon that primarily affects rural areas. Rural development is a multi-faceted process that addresses the social, economic, political and spiritual needs of the poorest members of society (Mudimeli, 2019). Rural development is the process of increasing the quality of life and economic well-being of people who live in rural areas, which are often distant and sparsely inhabited (Guha & Mazumder, 2017). Therefore, the study adopted the definition of rural development by Guha and Mazumder (2017).

1.6. RESEARCH METHODOLOGY

This section outlines the research methodology that was utilised in the study to fulfil the stated objectives. This section explains the tools and techniques that were used to collect data from Motantanyane Village. It also discusses the designs and approaches that underpinned the study. The section goes on to describe the study area, the types of data required, the target population, the sampling design, and data collection techniques that were needed to accomplish the research objectives. It also outlines how the data were analysed and how the validity and reliability of the study was ensured. Furthermore, this section discusses the significance of the study as well as the ethical norms that the researcher adhered to when conducting the research.

1.6.1. Research Design

The study employed a descriptive research design to provide a comprehensive understanding and description of the effects of traditional leadership on spatial distribution in rural areas. According to Papastavrou, Charalambous and Tsangari (2012:258-263), a “descriptive research design is a type of research design that aims to obtain information to systematically describe a phenomenon, situation, or population. More specifically, it helps answer the what, when, where and how questions regarding the research problem, rather than the why”. In the study, a descriptive research design was used to accurately describe the practices and relevancy of traditional leadership on spatial allocation. This research design accorded the participants an opportunity to express themselves and describe events and situations about how traditional authorities distribute land in Motantanyane Village. Moreover, descriptive design allowed the researcher to thoroughly examine the nature of traditional leadership and the determinants of spatial distribution.

The study adopted a mixed methods research approach. Mixed methods research incorporates elements of qualitative and quantitative research approaches for the comprehensive and in-depth purpose of understanding (Muncey, 2009). According to Davis and Van Der Merwe (1996), qualitative research is a study in which the researcher observes activities and interviews residents living in the chosen area. This approach enabled the researcher to provide a clear and detailed description of actions and representations of actions so that issues relating to traditional leadership practices on spatial distribution could be better understood. The qualitative research yielded a better understanding of the nature of traditional leadership and factors influencing land allocation in the democratic dispensation. The results of the quantitative research were presented in figures, tables and percentages to provide answers to the questions of how much and how many. The quantitative research approach was employed to analyse and interpret data in terms of statistical values concerning how traditional leadership affected the spatial distribution. The study used quantitative research elements to gather information about the demographic profile of the participants as well as their perspectives and views on traditional leadership practices on land distribution.

1.6.2. Description of the Study Area

The study was conducted at Motantanyane Village in Limpopo Province. Motantanyane Village is located on the northeast side of Zebediela in the Lepelle-Nkumpi Local Municipality in the Capricorn District, Limpopo Province in South Africa. “The village comprises about 201 households, with approximately 800 total population” (Machemedze, Kerr & Dorrington, 2020:67). Motantanyane Village is under chieftain leadership of Chief MJ Lebese. People in the area still adhere to societal traditional norms and cultural values of reporting to Chief/*Ntona* to develop and sustain community networks. Traditional village authorities are key actors in community development issues such as spatial distribution. Motantanyane Village is distinguished by traditional land distribution and organisation, which reflect the residents’ traditional beliefs and relationships with the environment. Small agricultural farms within residential sites with fragmented and distorted housing areas also define the village space. Therefore, traditional land allocation practices in the area caused numerous issues regarding spatial growth and rural development (i.e. poor service delivery and land fragmentation).

1.6.3. Kinds of Data Required

The study required both qualitative and quantitative data to provide a comprehensive understanding of the effects of traditional leadership on spatial distribution in rural areas. Qualitative data encompassed the opinions, impressions and views of the respondents and perspectives that were drawn from the literature regarding traditional leadership and land use management in rural areas. Quantitative data comprised facts that were expressed in terms of statistical values acquired from respondents and existing literature (Davis & Van Der Merwe, 1996). A combination of qualitative and quantitative data was used to elicit information about the nature of traditional leadership, the determinants of spatial distribution, and the effects of traditional leadership on spatial distribution at Motantanyane Village.

1.6.4. Target Population

The target population of the study included the Heads of Households at Motantanyane Village. The key informants consisted of the Chief, Traditional Councils, as well as Municipal Officials at Lepelle-Nkumpi Local Municipality, particularly those responsible for

traditional affairs, rural development, and land use management. The study targeted the following key informants at Lepelle-Nkumpi Local Municipality: The Director in Traditional Affairs, the Local Economic Development (LED) and Planning Manager, the Director in Cooperate Services and Human Settlements and the Municipal Manager. The responses of participants in the study enabled the researcher to identify and clearly understand the factors that contribute to the effects of traditional leadership on spatial distribution. This study comprised 86 participants.

1.6.5. Sampling

The study sampled the participants from the target population using a combination of probability and non-probability sampling designs. Based on non-probability sampling, a purposive sampling design was used to select participants from the Municipal Officials of the Lepelle-Nkumpi Local Municipality (the Directors in Traditional Affairs, LED and Planning managers, Director in Cooperate Services and Human Settlements and Municipal Manager) as well as Chief/*Ntona* and Traditional Councils at Motantanyane Village. The selection of these key informants was based primarily on the researcher's judgement. On the other hand, Household Heads in Motantanyane Village were selected using a systematic sampling design based on probability sampling. Household Heads in the village were systematically sampled. To calculate the sampling intervals, divide 201 (the total number of households in the village) by 71 (the sample size), which = 2.83 (rounded-off to the whole number would be 2). This indicates that the sample began with household number 2 and progressed to every other second household, taking even numbers until there were a total of 71 households. The overall sample size consisted of 86 participants (including 6 Municipal Official, 1 Chief/*Ntona*, 8 Traditional Councils and 71 Household Heads at Motantanyane Village).

1.6.6. Data Collection Techniques

The data (quantitative and qualitative) were gathered from both primary and secondary sources. Primary data were collected through semi-structured questionnaires and unstructured interviews, which included facts, opinions, impressions and views of the respondents and key informants. On the other hand, secondary data included perspectives gathered through a review of literature relating to the topic of the study. Secondary data were collected from Google Scholar and academic journal articles, books, government legislation and policy

frameworks, government reports, statistics and other related publications. A combination of primary and secondary data was appropriate in achieving the established research aim and objectives, as well as the specific research questions.

1.6.6.1. Semi-structured questionnaire

Quantitative data were collected from the Chief/*Ntona*, Traditional Councils and Household Heads in Motantanyane Village using a semi-structured questionnaire method. This was the main data gathering tool, which included both open-ended and closed-ended questions. The use of open-ended questions was intended to encourage the participants to provide the researcher with more information about issues concerning them and the topic of the study. The options that would guide the participants in providing answers entailed closed-ended questions, which were made available to the respondents. The questionnaires were self-administered for clarification in the instances where the respondents did not understand. The data gathered through the semi-structured questionnaires included information about the participants' biographical profiles, the nature of traditional leadership, factors that influence spatial distribution, and the effects of traditional leadership on spatial distribution in rural areas.

1.6.6.2. Unstructured interview

The study adopted an unstructured interview method to collect qualitative data from Municipal Officials in Lepelle-Nkumpi Local Municipality, particularly those responsible for traditional affairs, rural development and land use management. Thus, the researcher conducted interviews with Municipal Officials from multiple departments, which included the directors in Traditional Affairs, LED and Planning, Cooperate Services and Human Settlements and the Municipal Manager. The unstructured interview was conducted through a list of guiding questions to collect more qualitative data without limitations. The researcher was able to get more in-depth and accurate information regarding the research topic through this data collection technique. This data collection tool was used to gather information about the biographical information of the participants, the nature of traditional leadership, the determinants of spatial distribution, and the effects of traditional leadership on spatial distribution in rural areas.

1.6.7. Data Analysis Methods

This study adopted a thematic analysis method to analyse the qualitative data that were collected from participants at Lepelle-Nkumpi Local Municipality. The qualitative data were analysed thematically in accordance with the research questions and objectives. According to O’Leary (2014:300), “thematic analysis is a method of identifying, analysing and reporting patterns within the data. It minimally organises and describes the data set in detail”. The study used the thematic analysis technique to interpret and highlight emerging themes and aspects about the effects of traditional leadership on spatial distribution. Furthermore, the qualitative data acquired from participants were thoroughly evaluated, immersed, coded, categorised, and then systematically analysed and interpreted to establish the meaning and extensive descriptions. In addition, thematic areas were constructed to provide a full description of the qualitative data obtained from participants, and direct citations of the words and opinions were used to avoid misinterpretations of data.

The study employed the IBM SPSS Statistics 22.0 software to analyse the quantitative data that were acquired through semi-structured questionnaires from the Chief/*Ntona*, Traditional Councils and Household Heads in Motantanyane Village. The quantitative data were turned into statistical percentages, graphs, charts and tables for numerical representations using the Statistical Package for Social Sciences (SPSS) software to conduct several statistical analyses. This software platform allowed the researcher to store data, use retrieval techniques, execute statistical analyses, and generate descriptive statistics including graphs, charts, tables and percentages. Tables, charts and graphs were utilised to analyse themes, illustrate proportions and values, and visually compare the relationship between traditional leadership and spatial distribution.

1.6.8. Validity and Reliability

Reliability and validity were deemed the most important factors to use in evaluating the quality of the research. According to Roberts and Priest (2006), reliability is about the consistency of a measure, and validity is about the accuracy of a measure. For the purpose of this research, a pilot study was conducted to modify and finalise the data collection tools (unstructured interview and semi-structured questionnaire) to confirm the validity of the data

acquired from respondents and key informants. A sample of 5 participants (with 4 households in Motantanyane Village and 1 key informant) was purposively sampled and used in the pilot study. Furthermore, prior to conducting the initial research, the researcher used the pilot study to evaluate the data collection instruments, improve the data gathering process and gain crucial information about the participants. The pilot study helped the researcher to determine whether the data collection methods included any erroneous and ambiguous items.

For the purpose of promoting truthfulness during the data collection, participants were assured of anonymity and confidentiality. The researcher further ensured that the processes for collecting data were trustworthy by ascertaining that data were gathered under conditions and settings that were acceptable to the participants. Additionally, the use of an appropriate semi-structured questionnaire and unstructured interview schedule also increased the validity and reliability of the study. Moreover, the researcher ensured that the process of responding to the questionnaires and interviews ran smoothly through self-administration.

1.7. ETHICAL CONSIDERATIONS

In every research project, it is critical to protect the welfare of human subjects by adhering to appropriate ethical principles (Arifin, 2018). The extensive scope of the study process in this case implied the significance of ethical issues. The existing ethical considerations for the study provided broad guidelines to the researcher while questioning the sampled individuals. Below are the ethical principles that were followed in this study:

- **Informed consent**

The participants were thoroughly informed about the research as well as who, when and where the procedures would be performed during the study. Prior to data collection, permission (ethical certificate) was sought from the University of Limpopo's Ethics Committee. The Chief/*Ntona* of Motantanyane Village and Municipal Manager of Lepelle-Nkumpi Local Municipality was requested permission to collect data. All data collection instruments (questionnaire and interview) included an introductory letter that explained the goal of the study and encouraged the respondents to participate on a voluntary basis.

- **Integrity**

The study was conducted with accuracy, objectivity, professionalism and justice. The semi-structured questionnaire and unstructured interview schedule was designed in such way that they depicted respect for the cultural practices, beliefs and norms of the participants in the study area and avoided offending anyone while data were being collected.

- **No Harm**

The researcher guaranteed that all the individuals and bodies involved would not be harmed by the research process. Thus, the questions posed were not intended to cause harm, discrimination, or invasion of the participants' privacy. The participants were not coerced into providing information.

- **Psychological abuse, stress, or loss of self-esteem**

Participants were not be subjected to any stressful, humiliating, uncomfortable or unpleasant situations. The questionnaire and interview schedule presented and asked questions in a respectful manner that did not violate the participants' customs, values or norms.

- **Respect for privacy, anonymity and confidentiality**

The participants were assured that they would remain anonymous. The participants' right to professional privacy and confidentiality of the information gathered was guaranteed, and the study was conducted in compliance with the ethical need to report the findings in a thorough and transparent manner. The participants were not required to provide their names or other forms of identification in the questionnaires, and no participant's name was used in the discussion of the findings of the study.

1.8. SIGNIFICANCE OF THE STUDY

The holistic analysis of this study adds to the current understanding of the effects of traditional leadership on the spatial distribution and management. In addition to practical

implications, the study adds to the existing literature. The importance of traditional leadership in addressing societal problems in rural areas has been the subject of many research studies. This strengthened the uniqueness of the study as it focused on the effects of traditional leadership in the land distribution in rural areas. The study provides insight into rural land use and management, as well as interrogating whether traditional leadership structures still play a role and whether they still have significance in the democratic dispensation of South Africa. Thus, this contributes a valuable knowledge to the discourse of planning and achieving rural development under chieftains.

The Great Man Theory was used in this study to evaluate the nature of traditional leadership in rural communities. This adds insight into a naturalistic understanding of traditional leaders and how they can be incorporated into discussions and planning for development and achieve sustainable land use management in rural areas. Additionally, existing studies that are related to this study often used quantitative and qualitative research approaches separately. However, this study used both approaches and will therefore contribute immensely to the body of knowledge by highlighting the effect of traditional leadership on spatial distribution in rural areas, as a topical debate in the democratic dispensation of South Africa. Moreover, the study made recommendations that entailed providing measures that can help local governments and traditional leaders build a harmonious relationship in terms of land use management and promote rural development.

1.9. LIMITATIONS OF THE STUDY

The researcher was constrained from conducting the study on a large scale on the effects of traditional leadership on spatial distribution in rural areas. This was due to resource constraints such as time, effort and finances to conduct research. Hence, the study was conducted in a single small community known as Motantanyane Village. As a result, it may be difficult to generalise the findings of the study to the South African or global context. Furthermore, the research methodology adopted stated that the study would use both primary and secondary data to answer the primary research question (books, reports, academic journal articles, policy and legislative frameworks, etc.). However, information on the effects of traditional leadership on spatial distribution in rural areas was scarce during the collection of secondary data for review and analysis.

1.10. STRUCTURE OF THE DISSERTATION

Chapter 1 provided a general introduction and background of the study. It further presented the statement of the research problem followed by the aim and objectives of the study. The chapter also defined key concepts used in this study. Additionally, the chapter explained the methodology used in this research and the validity and reliability of the study. Moreover, Chapter one outlined the significance of the study, the ethical guidelines that the researcher followed while conducting the study, and the limitations of the study.

Chapter 2 presented an account of traditional leadership and spatial distribution in a broader context in accordance with the established research questions and objectives. It also highlighted the nature of traditional leadership in the modern world, examining how it is defined and recognised by various countries around the world. It further touched on the determining factors used for spatial distribution. The chapter examined the effects of traditional leadership on spatial distribution in rural areas. Additionally, the chapter presented the exposition of the theoretical underpinnings of the study, namely; Collaborative Learning Theory and Great Man Theory. It also articulated in detail the nature of the two theories in relation to traditional leadership. Moreover, the chapter discussed how the theories were applied and linked to traditional leadership.

Chapter 3 provided the discussion of the legal frameworks developed by the South African government since the democratisation of the country, to guide the institutions of traditional leadership and spatial distribution. It also discussed the South African legislation and policy frameworks in accordance with the established research questions and objectives.

Chapter 4 explained the methodology used in this research. It further provided an account of the research design, a description of the study area, the kinds of data required, the target population, the sampling design, the data collection methods, data analysis techniques, and the validity and reliability of this study. The chapter also outlined the significance of the study and the ethical guidelines that the researcher followed while conducting the study.

Chapter 5 presented the analysis and interpretation of quantitative and qualitative data collected from the respondents and key informants in a study area. The analysis and

interpretation of the research findings are categorised in accordance with data collection tools (questionnaire and interview) employed in the study.

Chapter 6 provided a summary and conclusion of the study on the effects of traditional leadership on spatial distribution in Motantanyane Village. The chapter further outlined the recommendations of the study. Additionally, the chapter made recommendations for further research.

CHAPTER TWO: TRADITIONAL LEADERSHIP WITHIN THE CONTEXT OF SPATIAL DISTRIBUTION

2.1. INTRODUCTION

Many parts of the world, particularly in Africa, are still debating how traditional leaders can fit into the governing state structures despite having ushered in a democratic dispensation (Mudimeli, 2019; Wang *et al.*, 2021; Sato, 2022). According to Bakamana (2021), most African countries such as Botswana and Zimbabwe have shown how well the aspirations of traditional structures and those of the government can interact. Nxumalo (2012:11) states that “there has been extensive research into the role of traditional leadership in African development processes”. The effectiveness of traditional leadership in spatial distribution has been the subject of a heated discussion in many parts of the world, particularly in modern society. Many studies have emphasised the importance of traditional leadership as a fundamental institution that can be used as an important body of authority to support community development (Mudimeli, 2019; Wang *et al.*, 2021). Looking at the function of traditional leadership in terms of land distribution, planning and management in the democratic era, their spatial administration techniques are incompatible with the modern world due to their operational nature (Sato, 2022).

Traditional leadership institutions’ roles and functions in many modern governments remain unclear and contentious, particularly with regard to rural land, despite the adoption of legal frameworks such as the Traditional Leadership and Governance Framework Act (2003), governing land administration or land use planning and management in South Africa. The functions of this institution are not clear, thus their legitimacy, future and relevance in democratic government are all still up for debate (Makhoba, 2020). Additionally, it was up for debate whether to keep or do away with traditional leadership, an approach that previous African states had attempted but failed to accomplish (Bakamana, 2021). The existence of traditional leadership is still recognised and forms part of cooperative government in many modern states, particularly those on the African continent. However, the specifics of their contributions to the growth and development of communities remain unclear, hazy and undervalued.

2.2. THE NATURE OF TRADITIONAL LEADERSHIP

Traditional leadership has existed in many regions of the world since time immemorial. In fact, the institution existed in Africa before both Arab transactions and the later European exploration and colonisation (Mudimeli, 2019). Koenane (2018) asserts that one of the crucial democratic tools for community decentralisation at the grass-roots level is traditional leadership. Several nations around the world, including Canada, India, Botswana, Zimbabwe and Zambia, have a specific role for traditional leadership systems in rural development and public involvement (Baldwin, 2016; Koenane, 2018; Bakamana, 2021). Koenane (2018) adds that colonial governments and their policies failed to destroy the institution and its legitimacy in any African country, *inter alia*, Namibia, Nigeria, Zimbabwe, Botswana and South Africa. However, the colonial regime in South Africa was able to equip its racial segregation policies with traditional leadership (Parcells, 2022; Rogerson, 2022). Additionally, democratic governments are unable to eliminate leadership in rural development. As a result, traditional leadership has deep roots in African soil (Mudimeli, 2019; Logan & Katenda, 2021).

Globally, traditional leadership institutions are respected in many rural communities around the world. Mudimeli (2019) asserts that traditional leadership is given the highest degree of recognition in the constitutions of many African countries, including Ghana, Sierra Leone, Zimbabwe, Nigeria, Namibia and South Africa. The governments of Sierra Leone, Zimbabwe and Mozambique continue to support tribal institutions. Thus, chieftains are ordained as community leaders and their principal responsibilities include, *inter alia*, managing land, ensuring community safety and mediating disputes (Mudimeli, 2019; Bakamana, 2021). Western countries like Sweden and Holland are lacking the apparatus to accommodate traditional leaders in local development affairs. As a result, the traditional leadership system was eliminated due to global democratisation movements, particularly in Eastern European governments (Bakamana, 2021; Hussein & Sambo, 2022). This has rendered traditional leadership obsolete and unrecognised by many modern governments around the world. However, recent research reveals that traditional leadership institutions still exist in both African and Western countries (Bakamana, 2021).

2.2.1. Traditional Leadership in Western countries

The tribal leadership is fundamental to traditional societies all around the globe, and not only in Africa. This includes countries such as, *inter alia*, the United Kingdom (UK), Australia, New Zealand, Japan, Nepal, and those in North and South America (Mngomezulu, 2015). Traditional leaders are considered as symbolic and cultural figures entrusted with uniting their various nations to gain respect on a global scale. Tshitangoni and Francis (2018) point out that most of the European countries such as the UK and Tonga, where traditional leaders have persisted, are among the most stable and affluent in the entire world. The reason they are successful is probably due to the monarchies' steady and ongoing transition to parliamentary democracy (Tshitangoni & Francis, 2018). In some countries, like Japan, an exceedingly traditional monarchy has shown to be completely compatible with the development of a highly developed and incredibly successful economic civilisation (Mngomezulu, 2015; Aqorau, 2017; Tshitangoni & Francis, 2018).

Tshitangoni and Francis (2018) assert that many countries across the world had these systems of traditional leadership, but Tonga is the only one in the Pacific that holds this form of government. Although it has been subject to colonial forces for centuries, this system has essentially stayed constant. Additionally, the monarchy in Tonga, in Great Britain, is a crucial foundation of political stability (Tshitangoni & Francis, 2018). Even if this is the case, some Tongans feel that the monarchy should be abolished because it is no longer necessary (Mngomezulu, 2015; Aqorau, 2017; Tshitangoni & Francis, 2018). However, there is no agreement on the type of government that should replace it. In addition, Tshitangoni and Francis (2018) contend that it is not accurate to generalise the claim that the monarchy serves as a barrier to radical change. Thus, it implies that monarchy will likely be much more necessary for a government committed to social or constitutional transformation than for one that seeks to preserve the status quo.

From the late 1980s to the early 1990s, upheavals in Eastern Europe resulted in the end and abolition of the traditional system of government (Tshitangoni & Francis, 2018). Although traditional leaders were abandoned in Western Europe in the eighteenth century, certain relics of it remain today. The Prince of Wales of the United Kingdom (UK) and comparable institutions in France and other countries are also examples in the West that eliminated traditional leadership. Traditional leadership was largely destroyed since it was thought to be

obsolete and unfit for contemporary government (Mngomezulu, 2015; Tshitangoni & Francis, 2018). Nevertheless, certain countries, including the UK, retained the institution. The monarchy in the United Kingdom is mostly ceremonial and symbolic, with the King or Queen (i.e. the late Queen Elizabeth and present King Charles III) serving as its head. According to Mngomezulu (2015) and Aqorau (2017), traditional leadership can solve societal issues because those under their authority rely on them in times of hardship.

Bakamana (2021) argues that traditional leadership is intrinsically undemocratic, and that their governance approach is incompatible with modern systems. However, the monarchy of kingship, queenship and chieftains continues to play a pivotal role in national affairs in the UK. Traditional leaders were drawn into the colonial administrative structure, but with decreasing rank and influence, by many European governments that saw them as undeveloped, primitive, and in need of assimilation (Fotso, 2022). According to Aqorau (2017), reports from Melanesia, Polynesia, various countries in Africa, Asia, Latin America, as well as North America and Europe, demonstrate that self-described “traditional” forms of government are successfully fending off attempts to relegate them to the past. Such systems of government have endured the advent of modernity in the sense of a democratic government that is based on the right to vote, elect a representative and responsible governance. They are constantly being reinvented in various hybrid forms to fit their new environment (Aqorau, 2017). Tshitangoni and Francis (2018) claim that it is a persistent fallacy among Westerners and the elite that before European colonialists arrived, Africa lacked functional democratic government institutions of its own. Therefore, the primary form of government in Africa always has traditional leadership.

2.2.2. Traditional leadership in African countries

In Nigeria, Namibia, Ghana and Zambia, there have been contentious discussions about the existence and roles of traditional leadership institutions. Such African countries have utilised monarchies and other traditional forms of government to dismantle the development affairs of rural communities (Bakamana, 2021; Hussein & Sambo, 2022). Traditional leadership is thus not just an African phenomenon, but a global concept. Hence, traditional leadership still exists in many regions of the world; however, it has a stronghold in the African continent (Mudimeli, 2019; Logan & Katenda, 2021; Aminaka, 2022). According to Hussein and Sambo (2022), the importance of traditional leaders has been diminished in both national and

local affairs in countries such as Tanzania, Nigeria, Sudan, Ghana, Sierra Leone and Zambia. The authority to govern land in their areas of jurisdiction was also revoked, and traditional courts were disbanded (Hussein & Sambo, 2022). In Tanzania and Burkina Faso, traditional leadership was either outlawed or their legitimacy as representatives of the people was rejected by the government (Hussein & Sambo, 2022).

Bakamana (2021) contends that the role of traditional leadership has shifted drastically since colonial times in Africa, and it is now clear that it is centred on politics. In Ghana, the rationale for change includes colonialists' effect in tearing apart the unity of these institutions, generating a division between chieftains and traditional communities. Additionally, traditional leaders were excluded from government matters to the point where their roles were not defined in the Constitution of Ghana (Adotey, 2019; Bakamana, 2021). Under colonial rule, the role of traditional leaders was decreased from supporting the interests of African indigenous peoples and rural development to fulfilling British objectives and strategies. Traditional leadership institutions were employed as the ultimate tool in South Africa to carry out apartheid regime segregation policies and aims (Parcells, 2022; Rogerson, 2022). In 2013, Zimbabwe enacted a new constitution (Constitution of Zimbabwe) on Section 281, which recognises the importance of the traditional leadership that coexists with modern governmental structures (Mugambiwa, 2021). Traditional leaders are obligated by Section 281 of the Constitution of Zimbabwe to uphold the customs associated with their office, perform their duties, and treat everyone within their sphere equally and fairly (Kurebwa, 2020). This new Constitution severely limits the role of traditional leaders while enhancing their stature and power (Mugambiwa, 2021).

According to Bakamana (2021), traditional leadership in Zimbabwe assists in the development and resolution of conflicts in their communities, as well as the promotion and upholding of cultural values. Conflicts between traditional leaders and State institutions, particularly rural local governments, are common in Zimbabwe (Kurebwa, 2020). This is mostly a result of competition for control over land resources, authority and power. Conversely, Honyenuga and Wutoh (2019) contend that Chapter 22 of the Constitution of Ghana (1992) recognises and includes traditional government to promote harmonious relations between the institutions of the ruling government and the chieftaincy. Section 211(2) of the Constitution of Ghana regards traditional leaders as primary agents of

development. This Constitution recognises and protects the traditional leaders, establishing a parallel system of government (Honyenuga & Wutoh, 2019).

Traditional leadership is a cultural institution that has long existed among African indigenous people; as such, it is not unique to South Africa (Nemukula, 2019). Nigeria, Botswana, the Democratic Republic of the Congo (DRC), Mozambique and Namibia are among African countries that have recognised traditional leadership institutions through their Constitutions and other legislative and policy frameworks (Bakamana, 2021; Mugambiwa, 2021). Land management, religion, legal issues, and maintaining social law and order were all handled by traditional authority. In Nigeria, traditional leaders and their duties have changed over time. They formerly served as the leaders of their villages, but now they advise the contemporary local government systems (Bakamana, 2021). According to Mugambiwa (2021), traditional leadership in Nigeria is a practical, grounded and community-focused leadership. It is a moral and ethical leadership that results from their religious worldview, which is rooted in moral principles such as honesty, sincerity, justice, fairness, selflessness and openness to communal criticism (Mugambiwa, 2021).

Pörsel (2019) argues that Botswana has problems and difficulties with the participation of traditional leaders in modern local and national governments. Despite the fact that the Constitution of Botswana 1966 (revised 2016) recognises the position, roles and authority of traditional leaders, Pörsel (2019) contends that traditional chiefs in Botswana lost a significant amount of their authority under this constitutional system because of the growing legislative bureaucracy and constitutionalism. In contrast, the DRC has traditional leadership that holds enormous power and influence over matters of conflict resolution, upholding law and order, religion and zealously guarding their authority (Bakamana, 2021). Traditional leadership in Africa, specifically in Zimbabwe, Nigeria, Botswana and DRC is respected as they were seen to be intelligent and capable of making judgments that were in the interest of the public; people admired their aesthetics or etiquette (Bakamana, 2021; Mugambiwa, 2021). In this regard, the chiefs take the traditional responsibilities of mediating disputes, upholding the law, and guiding the economic development of the country (Bakamana, 2021).

Traditional leaders in certain African nations, including Namibia and Nigeria, lost their popularity with people due to the draconian policies that the colonial powers forced them to uphold. This was mostly a result of the institutions of traditional leadership being overlooked

and having their authority reduced (Koenane, 2018). During the time of colonisation and racial segregation in South Africa, the colonial state and then the racial separation state took over the most important functions and authority of traditional leaders. Through this approach, the influence that traditional African leaders once held over their people was lessened (Huizenga 2019; Nemukula 2019). However, not all traditional leaders supported the rule of colonists in South Africa. Although not all traditional chiefs supported colonial rule, some did. Some disagreed with this government system; they rejected it, and as a result, they suffered the repercussions, either through imprisonment or exile (Huizenga, 2019). Currently, traditional leaders have greater influence in how their communities are run and how traditional people live. They serve as a source of leadership for local communities in South Africa's politics, sociology, economy, culture and religion (Delius, 2021; Sato, 2022).

International powers and influences, as well as varied techniques utilised by colonialism and apartheid, have failed to destroy the institution throughout centuries due to its uniqueness and resilience on the African continent (Koenane, 2018; Sato, 2022). The role of traditional leaders in rural areas in South Africa includes maintaining peace, unity in society, prevention of societal customs and culture from being disrupted, allocation of land; representation of communities in dispute resolution and faction conflicts, and promotion of community identity (Mustasilta, 2021; Sato, 2022). According to Mawere *et al.* (2022), the primary responsibility is to give leadership to their communities while carrying out the obligations allocated to them under customary law. Traditional authorities are given custody of communal land under customary law. According to Mudimeli (2019), the presence of traditional powers in modern and democratic society poses certain development challenges such as underdevelopment and service delivery problems in rural areas. Traditional leaders do not always accept new ideas, which are at the basis of modernity. The traditional leaders are typically aware of changes and difficulties without input from the headmen team, and the response to change is slow (Mudimeli, 2019).

Mudimeli (2019) reminds us of the electoral procedures utilised by traditional leadership. Similar to other African nations like Ghana and Namibia, traditional leaders in South Africa are chosen through birth or by being married into a royal family. However, there are no laws governing these selections, and they are not regulated by appropriate government offices (Mudimeli, 2019). The Traditional Leadership and Governance Framework Act (TLGFA) (Amendment Act No. 23 of 2009) was created by the democratically elected South African

government through COGTA. This Act establishes the hierarchy of traditional leadership, which consists of headmen and headwomen, principal traditional leadership, senior traditional leadership, queenship/kingship, and other levels of leadership dispersed across provinces (Republic of South Africa, 2009b; Mudimeli, 2019; Aminaka, 2022). The conception of norms and tradition govern these traditional levels of leadership. These structures are arranged in levels, with the queenship/kingship structure, which has eleven kingships/queenships, being the highest level (Republic of South Africa, 2009b). The originality of the institution is partly attributed as essential on the African continent for its spatial organisation and outlook (Delius, 2021; Sato, 2022).

Traditional leadership institutions are essential for community development, particularly in rural areas, and the constitutional democracy of South Africa (Koenane, 2018). To this end, multiple pieces of legal frameworks such as the TLGFA (2003) and the Constitution of the Republic of South Africa, have been passed to ensure that traditional leadership continues to play a vital role in the society's development (Wiseman, Marizvikuru & Jethro, 2022). Additionally, laws on initiation, etiquette of traditional leaders, and benefits based on uniform norms and standards, as well as their participation in the South African government system, have been devised through COGTA (Wiseman *et al.*, 2022). Some of the laws include the TLGFA (Amendment Act 23 of 2009) and the National House of Traditional Leaders Act (No. 22 of 2009). The COGTA seeks to enhance and broaden the role of traditional leaders in the governance of local government (Klaas-Makolomakwe & Reddy, 2020). Furthermore, traditional leadership has been exercised in accordance with the laws in South Africa from its inception. Traditional authority has been identified as a significant agent of land allocation and administration in South Africa (Nel, 2016; Drummond & Nel, 2021). However, the status quo of traditional leadership is characterised by many challenges, including among others, poor governance in traditional communities, which contradicts with municipal planning (Drummond & Nel, 2021).

Although several countries have recognised the existence of traditional leadership, they are still not effectively systematised. Nsele (2016) postulates that traditional leadership institutions come in a variety of forms, but most countries, particularly those in Africa, have certain characteristics depending on where those institutions are today. In their constitutions, countries such as Ghana, Nigeria and South Africa recognise the existence and significance of traditional leadership (Nsele, 2016; Mudimeli, 2019; Makhoba, 2020). Traditional

leadership in South Africa is diverse in terms of methods of managing land usage, structures for leadership, and tenure arrangements, particularly in Limpopo Province, KwaZulu Natal Province and the Eastern Cape Province. Thus, in Africa, traditional leadership is intended to coexist and work with locally managed democratic governments (Nsele, 2016). The African perspective makes it obvious that traditional leadership has tasks that have been assigned to them specifically. According to their Constitutions, traditional leadership responsibilities are defined similarly across African nations without any significant differences.

2.3. THE DETERMINANTS OF SPATIAL DISTRIBUTION

The Land Use Management System (LUMS) has become a key component of government spatial planning, distribution and management in many parts of the world (Adimalla, Qian & Wang, 2019). Traditional leadership institutions have been entrusted with land administration and all other community matters in many African communities. However, the establishment of LUMS in all territories of the country (i.e. South Africa), including rural areas, has become a new notion that has caused confusion among traditional leaders (Nkosi, 2016; Makhoba, 2020). Municipal land use planning and spatial distribution systems are incompatible with traditional leadership (Drummond & Nel, 2021); as a result, these institutions operate independently within the context of spatial administration. Thus, spatial planning and distribution have become contentious issues across the globe, particularly in Africa where traditional leadership is strong (Adimalla, Qian & Wang, 2019; Mudimeli, 2019; Lin *et al.*, 2021; Wang *et al.*, 2021; Sato, 2022).

The LUMS contains policies, perspectives, plans and frameworks that are created at different administrative levels and are meant to serve as guidelines for spatial management. Globally, the spatial distribution and management is recognised as one of the most significant economic drivers that influence the spatial development of a geographic area (Adimalla, Qian & Wang, 2019). Many countries use traditional and municipal spatial distribution mechanisms to achieve their spatial development goals (Lin *et al.*, 2021; Wang *et al.*, 2021; Sato, 2022). According to Adimalla, Qian and Wang (2019), the spatial planning and distribution instruments have emerged among the most crucial phenomena, which have become important since they aid in directing and forecasting the sustainable spatial development. However, there have been ongoing concerns about the use of traditional

or customary systems in the democratic (modernism) era, with claims that they are incompatible with municipal planning.

2.3.1. Traditional Systems for Spatial Distribution

The vitality of traditional culture is carried by traditional societies, which is essential for revitalising development. In recent decades, particularly in African nations, ongoing democratic and modern alterations have caused some of these traditional communities to rapidly deteriorate or perhaps vanish. Wang *et al.* (2021) assert that traditional leadership is the major agent of land administration in many rural communities, especially in most developing countries, *inter alia*, Zimbabwe, Mozambique and Zambia. As a result, many traditional communities around the world are grappling with the practices of traditional leadership on spatial distribution and development, which have recently become a source of debate in many institutions and countries (Mudimeli, 2019; Lin *et al.*, 2021; Wang *et al.*, 2021; Sato, 2022). Dubazane and Nel (2016) and Starkweather and Keith (2019) contend that chiefs and headmen used traditional land allocation systems (i.e. customary patrilineal or matrilineal systems) that have been in place since the 1800s. These customary systems in traditional communities are firmly capped by favouritism in land occupation. As a result, dual government systems led rural areas in African countries such as South Africa to face issues such as poor service delivery and underdevelopment.

Traditional leaders in African countries, *inter alia*, Namibia, Malawi and Zambia distribute land according to customary patrilineal and matrilineal systems in most rural communities (Chigbu, 2019; Nyirenda, 2020; Effossou & Cho, 2021). Accordingly, the customary patrilineal and matrilineal are kingship systems that are used for land tenure in traditional communities. The patrilineality system defines male as a central authority and operational principle for land occupation (Chigbu, 2019). Under the matrilineal system, land is inherited through maternal lineage, and women do not have complete control over it as uncles manage the land (Starkweather & Keith, 2019). Men make decisions about land in patrilineal societies, and the land can be given to anyone they want (Chigbu, 2019; Starkweather & Keith, 2019). Zambia, like many other African countries, uses the matrilineal system, an affinity system in which lineage is traced through maternal rather than paternal lines (Gluckman & Moore, 2017). Despite the fact that land is distributed through maternal lines, women in Zambia have less access to and control over it. This is mainly due to social and

gender norms that undermine women's decision-making powers, many women still lack the right to, and control over land (Gluckman & Moore, 2017). Traditional leaders still use the customary matrilineal and patrilineal systems when allocating land to the people in South Africa. These systems are mostly used in traditional areas where there is an unhealthy integration of traditional leadership institutions and local government (Dubazane & Nel, 2016).

Many traditional areas built on matrilineal or patrilineal land systems are defined by a lack of service delivery and a fragmented spatial arrangement. This occurred because traditional spatial distribution systems are incompatible with municipal land systems (Mudimeli, 2019; Makhoba, 2020). Consequently, some South African local governments and traditional leaders act independently on matters pertaining to spatial distribution and management. This makes it difficult for local governments to deliver basic services when land is given or leased without their consent (Dubazane & Nel, 2016). Sim *et al.* (2018) claim that the informal spatial distribution methods used by traditional leaders have hampered rural development to the point where local governments are unable to deliver essential amenities such as water and electricity because of spatial fragmentation. Therefore, the continuance of the use of customary matrilineal and patrilineal land distribution systems in the democratic dispensation makes the implementation of new formal spatial planning systems (i.e. SPLUMA) difficult (Starkweather & Keith, 2019).

Traditional leaders in Zimbabwe use customary matrilineal and patrilineal land systems to corruptly give land to people on undesignated plots. Traditional leaders in Masvingo, Zimbabwe, allocated land for farming and grazing to people for settlements (Chigbu, 2019). In the case of traditional leadership, informal systems are adopted for the delineation and distribution of land for diverse land uses, mainly for residential, commercial and subsistence farming in a communal manner. However, municipalities are currently tasked with managing land in a formal planning system due to the SPLUMA systems, including the MSDF and wall-to-wall land use plans (Dubazane & Nel, 2016).

2.3.2. Modern Systems for Spatial Distribution

Spatial planning and distribution are among the most important tools of geographical development, and have the potential to foster social, economic and physical development in

space (Chigudu & Chirisa, 2020). They are important, as they bring profound change over the geographical space for sustainable rural development. Hence, achieving sustainable spatial development requires a sustainable framework to govern land planning and distribution (Chigudu & Chirisa, 2020). Academics have recently begun giving attention to the determinants of spatial distribution in different parts of the world, despite the fact that they have been studied for a long time (Acheampong, 2019; Van Schalkwyk, 2019; Nazarczuk, Umiski, & Brodzicki, 2020). The Geographic Information System (GIS) is also one of the instruments used by municipal governments in countries such as Zimbabwe and South Africa for spatial planning and distribution (Chigudu & Chirisa, 2020). The construction of plans, maps or diagrams indicating the locations of socio-spatial activities was done by local government institutions using formal systems of spatial planning, distribution and management. These formal instruments were used to avoid allocating land for settlement on farmland and wetlands (Acheampong, 2019).

The South African democratic government implemented spatial distribution and planning mechanisms in 1994 to define the spatial outlook and arrangement in areas (Acheampong, 2019; Nazarczuk, Umiski & Brodzicki, 2020). The goal of the spatial distribution systems transformation was to replace apartheid's segregated and fragmented spatial systems, as well as ineffective policy and legislative framework (Monama, Mokoele & Mokgotho, 2022). Lester, Dubel, Hernán, McHenry and Rassweiler (2020) argue that planning systems such as the White Paper on Planning and Land Use Management and the Development Facilitation Act (67 of 1995) were designed to facilitate spatial rebuilding and development. However, recent traditional spatial administration systems and practices have imprinted considerable distortions and fragmentation on land, particularly in rural areas. The adoption of the Spatial Development Frameworks (SDFs) and other sectorial plans, as well as the Integrated Development Plan (IDP), were established as tools for development planning (Van Schalkwyk, 2019; Asha & Makalela, 2020; Maleka & Rapatsa, 2021). These procedures were a step in the right direction, but they did not address the need to change the laws governing spatial planning and development in light of contemporary democratic demands and expectations (Maleka & Rapatsa, 2021). To some extent, this has been addressed by the enactment of SPLUMA (13 of 2013). The SPLUMA seeks to transform spatial distribution and land management in a constructive way (Maleka & Rapatsa, 2021).

Despite the application of the modern practice of land allocation, most traditional leaders continue to practice traditional system (Cobbinah & Darkwah, 2017). Sim *et al.* (2018) assert that traditional systems seem to have caused spatial planning and distribution challenges even more difficult by distributing, leasing, and determining the use of land. Chapter 7 of the Constitution of the Republic of South Africa (1996) states that municipalities are obliged to provide services to all residents, create land use plans and spatial development strategies to encourage rural development, and give all residents services (Republic of South Africa, 1996). However, local governments struggle to meet this commitment due to a lack of control over land allocation and administration in some areas under the custodianship of the traditional authority (Sim *et al.*, 2018). Municipal spatial distribution systems, such as SDFs, are unsuited for rural areas with community tenure (Dubazane & Nel, 2016). Throughout these regions, “a homestead is more than a home, as it includes fields, kraals, and communal grazing” (Dubazane & Nel, 2016:238).

Nsele (2016) and Makhoba (2020) claim that tension between traditional leaders and municipal officials has resulted from the passage of SPLUMA (16 of 2013), which addresses land rights and development issues as part of land use management. This is because power and authority have been established in rural development and planning. Municipal governments, particularly in KwaZulu-Natal and Limpopo Province, lacked land use management that was implemented or practicable in areas under chieftains. This was likely due to the existence of a traditional land allocation system, which made it difficult for traditional leaders, municipal SDFs and IDPs to plan and develop rural areas (Nsele, 2016). As a result, rural areas under traditional leaders remained underdeveloped and significant counterparts of poor service delivery in South Africa.

2.4. THE EFFECTS OF TRADITIONAL LEADERSHIP ON SPATIAL DISTRIBUTION IN RURAL AREAS

Generally, the constitutional or legislated roles of traditional leadership institution included land allocation and administration, facilitating development, promoting peace, stability, social cohesion, preservation of law and orders, upholding cultural values and resolving disputes (Bakamana, 2021; Hussein & Sambo, 2022). According to Mudimeli (2019), a large number of rural communities, particularly in Africa, lack distinct cooperative structures and roles for traditional leadership, which has resulted in a wide range of problems, *inter alia*,

poor rural governance and underdevelopment. In Africa, effective spatial administration in rural areas has emerged as a crucial component of social and economic development. Land issues are now prominently featured on the policy agendas of both African countries and international donors due to the fact that land is becoming a scarcer resource and a commodity that is more frequently involved in conflicts in many parts of the continent (Kalabamu, 2019). Given that traditional leaders are land custodians in rural areas, particularly in South Africa, there is now a debate about the efficacy of traditional leadership government in managing land. According to Alexander *et al.* (2022), traditional leadership is in control of almost 80% of the rural areas in South Africa. This has resulted in traditional leadership holding the responsibility of managing and allocating land and promoting rural development (Hussein & Sambo, 2022).

Kalabamu (2019) asserts that the subject of land use and ownership has been at the heart of ongoing underdevelopment, poor service delivery, and disputes across eastern Africa (primarily Kenya, Uganda, Tanzania and Rwanda). Sustainable development is primarily driven by appropriate spatial or landscape design, which enables the delivery of services and build infrastructure (Makhoba, 2020). According to Dektar *et al.* (2021), the allocation of land in uninhabitable spaces and unorganised spatial settings increase the expenditure of service delivery for municipalities. In South Africa, chieftains use traditional patrilineal methods of allocating land that have been in use since the 1800s (Dubazane & Nel, 2016). As a result, traditional leadership and local government have misaligned spatial distribution and planning systems. Poorly organised settlement areas have developed in traditional communities due to the lack of poor collaboration between the local and traditional governments (Nkosi, 2016; Owusu-Ansah & Chigbu, 2020). Consequently, problems such as land disputes, conflict between traditional and local governments, inadequate spatial distribution and fragmentation and service delivery bottlenecks have become prominent in rural areas.

2.4.1. Land Occupation and Disputes

Land has become crucial not only in South Africa, but throughout the world, as it provides diverse livelihood alternatives and a sense of security for vulnerable households, particularly in rural areas. Land resources continue to be socially and economically vital; as a result, land has been a root of conflict and contestation in African traditional communities (Kalabamu,

2019; Bergius, Benjaminsen, Maganga & Buhaug, 2020). Kalabamu (2019) asserts that disputes over land have contributed to numerous inconsistencies that exist today. The extent and frequency of land conflicts appear to have increased in some African countries, *inter alia*, Botswana and Tanzania (Kalabamu, 2019; Bergius, Benjaminsen, Maganga & Buhaug, 2020). The increased land conflicts have worsened previously existing disparities and given rise to new sources of social injustice and political upheaval (Kalabamu, 2019). Historically, South Africa is among the countries where colonisation has demoralised the spatial organisation through confiscation of land, resulting in a huge amount of land, particularly agricultural land, being owned by the white minority (Mokwena & Maluleke, 2020). Notwithstanding that land restitution proceedings have brought some South Africans justice; they have never fully compensated black people for the anguish caused by land dispossession during colonial era.

Section 151 of the Constitution of the Republic of South Africa (1996) outlines that the state of South Africa controls an enormous amount of land in the country, which is managed by traditional leaders. This Section (151) states that all areas of the country are declared to and controlled by municipalities (Republic of South Africa, 1996; Mudimeli, 2019). Traditional leaders have the obligations of land administration and are fully responsible for managing and allocating the land, albeit being in a democratic era (Wang *et al.*, 2021). However, Mokwena and Maluleke (2020) contend that many rural communities have lost patience with the traditional leadership's paternalistic and maternalistic approaches to land allocation. In the rural regions in most African countries such as Namibia, Malawi, Zambia and South Africa, traditional leaders distribute land in accordance with traditional patrilineal and matrilineal systems (Chigbu, 2019; Nyirenda, 2020; Effossou & Cho, 2021). Land conflicts have become common in South African rural areas, which have recently been dominated by expanding farming sectors and settlement sites (Siddik *et al.*, 2018). While demands for redistribution become more vocal, land ownership in South Africa continues to be a controversial issue, especially in areas under chieftains.

Given the significance of land, having access to and availability of land resources is essential for assuring a genuine and sustainable development in social, economic, and political well-being, particularly in societies that are vulnerable and susceptible to instability (Kalabamu, 2019). Land disputes may or may not be a precursor to a greater land conflict. The ongoing communal violence in Sudan and Nigeria is a result of the land dispute (McGregor &

Chatiza, 2019). Siddik *et al.* (2018) contend that most of the legal disputes are land-centred in Bangladesh. Land conflicts are caused by a variety of factors, *inter alia*, succession issues, forcible land occupation, unfair land distribution and selling one piece of land several times, etc. (Siddik *et al.*, 2018). McGregor and Chatiza (2019) assert that land disputes are common in African tribal communities since land allocation is overseen by traditional authorities or chieftains. This justifies the fact that land disputes do not simply occur at the state and federal levels but also at the local, areas where chiefs are in control. Many traditional leaders in African nations such as South Africa have a propensity to divide up a single plot of land among multiple individuals, which causes land disputes (McGregor & Chatiza, 2019; Bakamana, 2021).

2.4.2. Disharmony between Traditional and Local Governments in Land Administration

The discordance between municipalities and traditional leaders has become one of the recurring debates from the land administration in rural communities. The matters of spatial governance in many African countries are undertaken by both traditional and municipal governments (Bakamana, 2021). According to Bakamana (2021), many African nations, such as South Africa, Zimbabwe and Malawi, have dual governments that are continually at enmity with one another. Contemporary structures inevitably subvert traditional leadership in violation of the autonomous rights granted to them by the Constitution of the Republic of South Africa, 1996 (Chigwata, 2016; Bakamana, 2021). Traditional and local governments in the DRC have been in a quagmire situation. Bakamana (2021) contends that the system of traditional leadership is favoured by one point of view, which rejects democracy as a superior form of government. This resorted to a discord between the government systems as it leads one to seek supremacy and recognition over the other (Bakamana, 2021; Maleka & Rapatsa, 2021). This has endangered the livelihood of traditional leaders.

Maleka and Rapatsa (2021) argue that the emergence of local governments in South Africa is due to the enactment of new democratic legislation that gave rise to disputes between municipalities and traditional leaders. Local governments were given authority over traditional authorities, allowing them to handle land issues and bring divergent South African tribes together (Maleka & Rapatsa, 2021). The Municipal Systems Act 32 of 2000, which separated itself from defining the obligations of traditional leadership institutions to increase

the authority and capabilities of local governments, is an extreme example. On the other hand, Nemukula (2019) adds that land ownership and control, as well as vague conflicting and overlapping functions assigned to both institutions by legislative and policy frameworks, are the key causes of tensions between traditional and local governments. Arguably, traditional leaders want to be recognised as a primary governance in matters concerning their communities at local government levels (Nemukula, 2019). This has exacerbated the discordance at the municipal levels when it comes to addressing community issues, especially in areas under chieftains.

According to Drummond and Nel (2021), some traditional leaders use land distribution systems that are incompatible with municipal spatial planning systems, which led them to fail to champion for effective and efficient spatial distribution, sustained development and service delivery provision in rural traditional areas. These are due to poor coordination between traditional authority and local government, as well as the usage of an inadequate spatial distribution system (Makhoba, 2020; Drummond & Nel, 2021). According to Mudimeli (2019), the spatial organisation of rural traditional communities is poor due to a lack of institutionalised interaction between traditional and local governments. It is impossible to avoid the rivalry between traditional authority and local governments, but it is equally challenging to create strong ties between the two institutions (Bakamana, 2021). The transformation of the traditional leadership in South Africa has made remarkable strides in terms of its makeup, responsibilities, and legal expressions (Mawere *et al.*, 2022). National and provincial governments are necessary to intervene directly to create a good local government. There is an increase in non-formalised/informal settlement areas because of the lack of formal agreements. This causes environmental degradation, poor service provision, and rural underdevelopment (Drummond & Nel, 2021).

2.4.3. Improper Spatial Distribution and Fragmentation

The distortion of rural spaces due to the traditional leadership's constitutionally imprecise responsibilities regarding land use management, allocation and planning is one of the biggest and most important challenges facing modern democratic governments. Makhoba (2020) states that because of the legacy of the apartheid regime's land administration, small rural towns and rural areas have had challenges with underdevelopment, autonomous governments and poor service delivery. South Africa has currently been deformed by scattered

development, fragmentation and peripheral and underdeveloped settlements situated in places that reflect the impact of traditional spatial distribution systems (Makhoba, 2020). Monama *et al.* (2022) contend that it is challenging for spatial planners to introduce new spatial projects due to fragmented and inefficient spatial arrangement. When two land use management systems overlap, this essentially reflects the nature of the spatial systems that are relevant for land use planning and management. As a result, rural communities with a dualistic government that incorporates traditional and municipal land management systems are in danger of becoming development dead-ends and white elephant places.

Land fragmentation and improper spatial arrangements are some of the poor practices of traditional leadership in African rural areas (Mudimeli, 2019; Bakamana, 2021; Drummond & Nel, 2021). The misalignment of spatial developmental issues between traditional authority and local governments resulted in overlapping roles and responsibilities (Maleka & Rapatsa, 2021). The fragmentation of geographical land is basically concerned with stands, which are poorly organised in location and space. According to Dubazane and Nel (2016), chieftaincies use traditional spatial allocation systems such as the customary patrilineal or matrilineal approach. Many traditional areas built on matrilineal or patrilineal land systems are defined by a lack of service delivery, improper and fragmented spatial arrangement (Mudimeli, 2019; Makhoba, 2020). The matrilineal and patrilineal land tenure regimes undermine the security of land tenure for some households while also impeding the development of gender-neutral land inheritance (Starkweather & Keith, 2019; Nyirenda, 2020). Chigbu (2019) and Mudimeli (2019) argue that traditional leaders frequently give their people land in uninhabitable places such as wetlands, flat plains and areas suitable for agriculture.

2.4.4. Traditional Leadership and Service Delivery Bottlenecks

Before the colonial and apartheid government in Africa, traditional leadership was the only recognised system of government among indigenous people. According to Koenane (2018), many people who live in rural African communities still value traditional authority as a reliable institution for government. However, since the country's independence in 1994, the controversy over whether traditional leadership is still significant and relevant has raged in African nations like South Africa, and society is divided on the subject. Many people, particularly in rural areas within Africa countries, continue to believe that a chieftainship system of government run by traditional chiefs is superior to municipal government, which is

corrupt and ineffective in changing lives and providing services in tribal communities (Bakamana, 2021). The provision of services has been a serious problem, making many rural areas in Africa vulnerable and underdeveloped, despite the importance of traditional leadership in rural areas.

There are three levels of government in South Africa: the national, provincial and local. Mashau, Mutshaeni and Kone (2014) claim that after the establishment of the national and provincial governments in 1994, the local government was first established in 1995 with the help of Transitional Local Councils. Later, local governments (municipalities) replaced transitory local councils in the year 2000. All of South Africa, with the exception of the national parks, is governed by local governments (Republic of South Africa, 1996). Traditional Councils exist in rural areas where traditional authority is still used. These council members are born leaders from the royalty. Rural areas also contain municipalities with independent councils. The two types of government that are utilised in rural areas are traditional and local, both of which are prone to power contestation disputes (Mashau, Mutshaeni & Kone, 2014). As a result, the roles of traditional leaders in the day-to-day operations of municipalities are muddled with unnecessarily conflicting conceptions of who is in charge of what tasks and obligations in local government.

Makhoba (2020) asserts that the traditional leadership government lack resources necessary to provide basic services within their areas of authority, which has severely hindered rural development. As a result, the allocation of land without the collaboration between municipalities and traditional leaders has the potential to result in poor service delivery in those areas (Qumba, 2021). Sim *et al.* (2018) contend that the embrace of informal spatial distribution systems by traditional leadership has impeded rural development to the extent where local municipalities are unable to deliver basic services due to spatial fragmentation. Poorly organised spatial settings make service delivery more expensive for the municipality and the allocation of land in areas that are not habitable (Dektar *et al.*, 2021). Additionally, many traditional authorities are faced with literacy challenges, lack of geographical distribution and land use management skills and knowledge. They also lack skills and suitable spatial planning systems to promote proper spatial development, which has resulted in land fragmentation and, in certain cases, barriers to providing basic services from local government (Makhoba, 2020; Owusu-Ansah & Chigbu, 2020; Qumba, 2021).

2.5. THEORETICAL FRAMEWORK FOR TRADITIONAL LEADERSHIP PRACTICES IN SPATIAL DISTRIBUTION

The theoretical frameworks that underpinned the study served as a lens to explain, demonstrate and strengthen the research argument, while also challenging and expanding existing knowledge in the realms of traditional leadership and spatial distribution. According to Aparicio, Bacao and Oliveira (2016), the theoretical framework works as a starting point for developing the arguments that drove the study. It assists in elucidating the phenomena, drawing connections and making predictions for the study, as well as further justifying and contextualising the research grounds (Aparicio *et al.*, 2016). This chapter discusses the theoretical underpinnings of the study, namely; Great Man Theory and Collaborative Learning Theory. This study used the Great Man Theory to evaluate and explain the attribute doctrines that traditional leaders possess to effectively lead and enhance sustainable community development in rural areas. The study further employed the Collaborative Learning Theory as a theoretical foundation to explain cooperation between traditional and local governments. Additionally, the Collaborative Learning Theory was used to demonstrate the applications and characterisations of spatial distribution within the government of traditional leadership and local government.

Since the inception of democracy in South Africa, the roles and responsibilities of traditional leaders have not been explicitly defined in the country's legislative frameworks (Nkosi, 2016; Pienaar, Du Plessis & Johnson, 2021). The establishment of municipal governments led many rural communities in South Africa, particularly those under traditional leadership, to resort into overlapping forms of government (Nemukula, 2019). Consequently, the traditional leadership system seems obsolete and lacks space for performance within the democratic government (Tshitangoni & Francis, 2018; Bakamana, 2021). Therefore, elucidating the nature and distinctiveness of traditional leadership could assist in comprehending its integration into a contemporary democratic government. The Great Man Theory provides a lens through which the study may articulate the distinctive characteristics of traditional leaders, while the Collaborative Learning Theory gives insights into how traditional leadership institutions could be incorporated into modern democratic government. The chapter begins with the conceptualisation of the Great Man Theory and further elucidates the Collaborative Learning Theory; whilst providing a context of how these theories can be applied and interlinked to the study.

2.6. CONCEPTUALISATION OF THE GREAT MAN THEORY

Girton (2019) postulates that the Great Man Theory was developed in the 1800s by proponents such as historian Thomas Carlyle, who believed that the history of the world is nothing more than a compilation of the memoirs of great men. The theory is founded on the two key tenets that great leaders can arise when there is an enormous need for them and that great leaders are born with specific traits that enable them to rise and lead (Girton, 2019; Syros, 2021; Young & Leszczynski, 2021). According to Syros (2021), leaders' success is tied to the attributes that they were born with. The Great Man Theory is based on the notion that great leaders are not made; rather, they are born (Young & Leszczynski, 2021). The theory adds that leaders have unique qualities that set them apart from people around them and that these attributes allow them to obtain positions of authority and influence (Young & Leszczynski, 2021; Fayomi, Ajayi, Popoola & Njoaguani, 2022). It also states that those in positions of authority deserve to rule because of the characteristics they were born with (Young & Leszczynski, 2021).

The theory further contends that great leaders are born with several characteristics, *inter alia*, real passion, loyalty, honesty and decisiveness. They also have a demanding personality, courage; intelligence, aggression and action orientation; thus, these are skills that cannot be taught or learned (Girton, 2019; Syros, 2021; Young & Leszczynski, 2021). Fayomi *et al.* (2022) assert that leadership traits are passed down through genes, and one either has them or does not. The Great Man Theory states that the earliest forms of leaders were those who rose to power through birth right. Monarchs and emperors are all part of a privileged bloodline. Those who were not born into positions of leadership were born into lower social strata and lacked the opportunities or aptitude to take on any leadership responsibilities (Fayomi *et al.*, 2022). This adds to the connotation that leadership is a natural ability to lead since only those born into positions of authority were considered leaders (Fayomi *et al.*, 2022). Similarly, in traditional leadership structures, positions of authority are passed from one generation to another within the royal family (Mudimeli, 2019). Thomas Carlyle claims that leaders could use the world to their advantage by embracing one of the six hero classes (divine, prophet, poet, priest, king, or man of letters) (Young & Leszczynski, 2021). The class or kind of hero becomes less important since a truly great man can take the form of the hero of their choice.

Thus, the choice of class is determined by the conditions, milieu, and settings in place of birth and throughout the life (Young & Leszczynski, 2021).

The Great Man Theory has a fundamental application in traditional societies, particularly in the selection of traditional leaders. In this regard, this study supports the idea that leaders are born and not made. This is on the basis that traditional leaders (Kingship/*Magoši*, Queenship/*Magošigadi* and Chieftains/*Mantona*) are chosen within the royalty through patriarchal or matriarchal systems (Mudimeli, 2019; Mustasilta, 2021). Many traditional communities can have better leaderships that are goal-oriented, determined; courageous and serve as a backbone to dismantle societal issues, as this theory captures and expounds the doctrines that leaders ought to naturally possess. Using the philosophy around the Great Man Theory, a traditional community can become a well-maintained and healthy environment, thus also eliminating dysfunctionality in service delivery. Traditional leaders include Chieftaincies or Tribal leaders (King, Queen, Chief and Headman), who are chosen from the royal family. The philosophy centred on the Great Man Theory can assist in determining who can be the great man to lead society (Mustasilta, 2021). Yusup (2022) asserts that traditional leadership emerges as a response to societal problems. Thus, traditional leadership can be viewed as a leadership that emerged inside a traditional society or a society that was just beginning to develop (Yusup, 2022). Accordingly, the Great Man Theory emphasises that a leader is born and cannot be made. It asserts the notion that leaders are unique individuals who, from the moment of their birth, possess the necessary traits and are predestined to hold positions of leadership (Wirawan, 2013).

According to Yusup (2022), leaders are born with the capacity to lead and possess distinctive qualities such as charisma, intelligence, and wisdom. They can also use their position of authority to make judgments that have a significant impact on human history. This theory was one of the first attempts to determine leadership characteristics. Despite the fact that the theory has resulted in a complete comprehension and has driven the subject of leadership to become formally comprehended in a scientific body of knowledge, it continued to be criticised. The theory has been criticised for lacking an empirical base, being gender restrictive, and neglecting to include environmental forces that regularly shape the character and philosophy of those thought to be great leaders. Additionally, given that the Great Man Theory was first proposed in the 1800s, prominent exponents criticised the fact that there was no scientific support for the Great Man Theory (Mouton, 2019). The psychological science

was practically absent in the 1800s. There were no personality tests or observational studies, which are tools that modern academics employ to conduct scientific analyses of leadership (Mouton, 2019). The premise of this theory continued to serve as the theoretical foundation for the study, despite the criticism. The study examined how traditional leaders could be characterised and contextualised in a modern democratic system of government.

2.6.1. Framing the Great Man Theory on Traditional Leadership

The modern corporate world continues to change at a rampant pace and there are several obstacles for governments, institutions and societies to navigate as they seek to achieve sustainable community development. Some of the challenges may include the high level of disengagement among traditional leadership institutions and contemporary municipal government, the inability to understand how to incorporate traditional leadership practices into a modern corporate government, and the ongoing digital transformation in the corporate world. As per the Great Man Theory, in a situation where contemporary democratic governments are obliged to comprehend traditional leaders and build great competitive relationships that could help nurture community development, people with innate leadership qualities and extraordinary visions will emerge. Looking at another implication of the Great Man Theory, it can be quite effective to find future leaders by identifying leaders who have the inherent ability to lead while also possessing contemporary leadership abilities. Additionally, leadership in the modern era is about having flexible abilities such as empathy, emotional intelligence, public speaking (Girton, 2019; Syros, 2021; Young & Leszczynski, 2021). Local governments can therefore comprehend traditional leaders by examining the characteristics outlined by the Great Man Theory.

The Great Man Theory aided the study in better conceptualising and articulating how a local government could incorporate traditional leadership in modern government by understanding their innate characteristics and traits. Traditional leaders are seen to be great men who decide on matters pertaining to the community. The Great Man Theory is predicated on the idea that leaders are born with qualities that make them capable of leading (Young & Leszczynski, 2021). According to Young and Leszczynski (2002), traditional leaders in chieftain communities are usually endowed with distinguishing qualities that set them apart as community leaders. In many rural areas of South Africa, there are still established traditional leaders who possess the traits necessary to lead and manage community affairs, such as

loyalty, integrity, decisiveness, persuasiveness, a demanding personality, courage and intelligence (Girton, 2019; Syros, 2021; Young & Leszczynski, 2021). Therefore, the Great Man Theory provided a lens through which to view the inherent characteristics and comprehend the distinctive nature of traditional leaders. Understanding the distinctiveness qualities of traditional leadership could help democratic modern governments in better recognising and redefining of their roles in the legislative and policy frameworks than they do currently.

2.7. ELUCIDATION OF COLLABORATIVE LEARNING THEORY

In 2012, Linda Harasim established the Collaborative Learning Theory. Its bases are networked learning and computer-mediated communication (Nakata, Nitta & Tsuda, 2022). Nakata *et al.* (2022) assert that the theory is based on Lev Vygotsky's Zone of Proximal Development, and it argues that there are some tasks that people can and cannot do. The zone of proximal development, which is a collection of things that a person can learn from others, lies between these two domains, which are abilities that an individual can perform with assistance and what an individual can do without assistance. The zone of proximal development refers to a person's set of abilities that are still evolving (Schnaubert & Bodemer, 2022). In the zone of proximal development, Vygotsky emphasised the value of learning through interpersonal interactions and communication rather than through independent effort (Schnaubert & Bodemer, 2022). Nakata *et al.* (2022) define the Collaborative Learning Theory as a concept in education that defines how students and/or teachers work together to solve problems through interdependent learning. This theory is based on the notion that critical thinking is promoted and participant engagement is increased through active discussion in small groups (Huang & Ning, 2021).

This theory is seen as a generic term for a number of educational approaches where students and teachers collaborate to achieve a common objective (Huang & Ning, 2021). People can learn from one another by working together to solve a problem, accomplish a task, generate a good or share ideas (Schnaubert & Bodemer, 2022). Thus, the Collaborative Learning Theory can be broadly applied in any setting where it is necessary to foster a cooperative climate, despite the fact that it is a prominent educational model (Huang & Ning, 2021). This theory embraces the idea that learning happens best when two or more people work together (Schnaubert & Bodemer, 2022). Collaborative learning is frequently demonstrated when

teams of individuals work together to find understanding or solutions to a problem (Nakata *et al.*, 2022; Schnaubert & Bodemer, 2022). In general, the Collaborative Learning Theory can be implemented by different institutions and States as a mediating strategy to foster harmonious relationships and an atmosphere of cooperation that is driven by collective learning and decision-making. The Collaborative Learning Theory is seen by Purbani (2017) and Makhoba (2020) as a new paradigm for interactive learning. It is stated that individuals or institutions can create relational networks and settle difficult disputes through cooperative learning that is based on interactive approaches.

The collaborative learning paradigm is particularly significant with regard to addressing the complexity and diversity of governing areas (Healey, 2003). According to Michaelsen, Davidson and Major (2014), the Collaborative Learning Theory is also viewed as a form of active learning that includes concepts such as peer learning, group learning, cooperative learning, and team-based learning. The key aspect is that students participate in group and peer learning activities, usually under the guidance of a teacher who acts as a teaching platform (Nakata *et al.*, 2022). A model of collaborative learning serves as a strategy for increasing pupil engagement through active learning that can be planned and implemented. The paradigm of collaborative learning is implementable in large groups, institutions and teams (Stoytcheva, 2021; Yusifzada, 2021). This paradigm could be developed and implemented, comparable to traditional and municipal system, to deal with current government affairs. Thus, the premise of Collaborative Learning Theory can be interpreted as a romanticisation of the cooperation between traditional leaders and current modern democratic municipal governments.

2.7.1. Local Government and Traditional Leadership: Applying Collaborative Learning Theory

The Collaborative Learning Theory can be seen as a different paradigm for a complex society that frequently uses techniques of agreement-building to mediate challenges. Accordingly, people should have conversations when they have equal power and access to knowledge to learn new concepts through shared understanding, produce creative outcomes, and build institutional capacity (Makhoba, 2020; Huang & Ning, 2021; Nakata *et al.*, 2022). Makhoba (2020) postulates that the Collaborative Learning Theory does not only act as a power paradigm of stakeholders, but it also gives policymakers more effective community

participation. This theory promotes collaborative learning, which can allow all stakeholders to collaborate and contribute to decision-making to increase collective development. This paradigm could be represented by bringing together different stakeholders in a fundamental dialogue for harmonic decision-making, which is frequently made by public bodies (Purbani, 2017). According to Purbani (2017), the key distinguishing feature is that this resulted in outcomes that satisfied all the stakeholders. Additionally, problem-solving, extensive engagement, immediate solutions, the sharing of regulatory obligations, as well as a flexible and engaged agency are requirements for collaborative government (Purbani, 2017). This strengthens the paradigm status that the advocates of Collaborative Learning Theory seek to achieve.

The interactive discourse in collaborative learning processes can promote trust, the growth of commitment, and mutual understanding with regard to concerns of spatial distribution and management in traditional and local governments. Thus, Purbani (2017) and Leon-Moreta and Totaro (2022) believe that institutional capability, networking and discourse are essential to maximising the advantages of collaborative government. Collaborative learning and dialogues promote information sharing, understanding of other people's viewpoints and the creation of novel results. Banaszewska, Bischoff, Bode and Chodakowska (2022) argue that traditional leaders increasingly confront spatial development problems that span the boundaries of service delivery from local governments. This is primarily due to a lack of hybridisation between traditional and local governments in matters of land allocation and administration in some chieftain communities (Mudimeli, 2019). Collaboration between municipal governments and traditional authorities is important to foster an effective implementation and provision of service delivery in rural areas (Leon-Moreta & Totaro, 2022). The theoretical roots of Collaborative Learning Theory argue that collaboration between traditional leadership and local governments is critical to promoting effective and efficient spatial allocation and service delivery in rural communities (Banaszewska *et al.*, 2022).

Leon-Moreta and Totaro (2022) indicate that a collaborative climate between local municipalities and traditional leaders increases when government practitioners' network frequently through a traditional association or council. Traditional leaders in some rural parts of South Africa have complete control over land allocation and administration, which resulted in a plethora of issues such as an improper spatial arrangement, land disputes and

poor service delivery (Mudimeli, 2019; Makhoba, 2020; Dektar *et al.*, 2021). In accordance to the central tenets of the Collaborative Learning Theory, local governments (municipalities) could collaborate and nurture traditional leadership by providing resources and guiding frameworks to improve sustainable spatial distribution and development. In this regard, traditional and municipal governments can learn from one another by working together to solve spatial issues, create policy frameworks, and share one's thinking.

This study was underpinned by the philosophical nature of the Collaborative Learning Theory to emphasise the important collaboration between traditional leadership and local governments to promote good spatial administration and rural development. This theory illustrates the power of collaboration between traditional leadership and local governments (Nakata *et al.*, 2022). Sustained rural development can be achieved once the two entities collaborate, pooling conceptions and resources to address communal spatial affairs. Thus, the traditional leadership working with municipalities can help develop stronger cooperation amongst state agencies, improving service delivery in tribal areas. Local governments and traditional leaders collaborate to learn or attempt to learn about spatial development issues. Arguably, the rivalry between local and traditional governments affect how communities develop and, if it persists, could have an effect on the country's overall social and economic development (Purbani, 2017; Leon-Moreta & Totaro, 2022). The Collaborative Learning Theory guided the study by recommending cooperation between the two institutions for the benefit of the communities. Every stakeholder, including community members, should share their ideas and show concern when issues concerning their communities are involved. Hence, the study employed the Collaborative Learning Theory as a lens to reiterate the significance of cooperation between the two institutions for sustainable spatial development in rural communities.

Traditional leaders are required to participate in service delivery by the Municipal Structures Act (No. 117 of 1998), which also established their functions within the democratic or constitutional framework of the newly elected government (Mathonsi & Sithole, 2017). On the other hand, it was believed that this was too wide and overlapped with municipal duties (Mathonsi & Sithole, 2017; Makhoba, 2020). As a result, there are increasing tensions between traditional leaders and municipal governments. This has a potential to hinder the social and economic development of the country. The Collaborative Learning Theory provided a lens for the current study by advocating coherence and collaboration between the

two institutions for enhancement of sustainable development in rural areas under chieftains. The premise of the theory can be used to educate local governments and traditional leaders on how to address community issues to achieve sustainability, particularly in land use planning and management. Additionally, this theory could be a prerequisite approach to create a harmonic relationship between traditional and local governments and minimise challenges they are confronted with on land use and management affairs.

2.8. CONCLUSION

It is evident that a dualistic government exists in many regions of the world, particularly on the African continent, and has endured incompatible spatial distribution and management systems. The dual government system is encumbered with overlapping powers and authorities in land management affairs. This has led traditional leaders to continue to use their own systems (i.e. patrilineal or matrilineal systems), which essentially exacerbate gender inequities in land occupation. On the other hand, the current municipal administration has pioneered more democratic land use and management systems that exceed and conflict with traditional systems. As a result, traditional leaders' lands have been plagued by distortions, fragmentation, peripheral and underdeveloped areas located in spaces that symbolise the repercussions of traditional land management methods. Furthermore, rural communities, particularly in South Africa, have devolved into an arena for conflict for traditional leaders and municipal governments, as seen through isolation, poor service delivery and underdevelopment.

Many policies and legal frameworks used in various countries have been criticised of being ambiguous in their understanding and definition of the roles of traditional leadership. It may be argued that most of these laws give municipal governments more power, and the tasks and responsibilities stated overlap with those of traditional leadership. According to Makhoba (2020), the recognition of traditional leadership is fundamentally incompatible with democracy. The fundamental source of dispute between the two forms of government is land administration, be it at the municipal level or in rural traditional areas. In any case, when traditional leadership made its way to democracy through politics and countless laws defining their functions, the traditional leadership system proved to be robust, resilient and increasingly popular. Nevertheless, there is a paucity of empirical evidence to support

traditional leadership and how it fits into the changes brought by democracy, particularly in land use planning and management.

The Great Man Theory has been examined and debated for many years to formalise the distinctive characteristics of leadership by examining the innate traits and qualities that leaders possess. The study has also used the assumptions of the Great Man Theory to thoroughly explicate how traditional leaders can be comprehended and assimilated into a contemporary democratic government to promote sustainable rural development. On the other hand, the Collaborative Learning Theory provides a philosophy of cooperative learning that municipal governments can adopt to deepen their relationship with the traditional leadership government in rural areas. The Great Man Theory and Collaborative Learning Theory, with their philosophical underpinnings, enabled the study to emphasise the importance of comprehending traditional leadership and cooperation to achieve sustainable development.

CHAPTER THREE: LEGAL FRAMEWORKS FOR TRADITIONAL LEADERSHIP AND SPATIAL DISTRIBUTION IN SOUTH AFRICA

3.1. INTRODUCTION

The powers of traditional leadership in land administration have been at the centre of discussion in the current debates about local development of municipalities. These have persisted for years, and they still do (Makhoba 2020). Since 1913, South Africa has been dealing with land use planning and management issues, largely due to colonisation through its Native Land Acts, which had racial overtones (Rogerson, 2022). Many policies and legislative frameworks have been passed prior to and after 1994 to demarcate land and address land use and management issues in South Africa. The enactment of the legal frameworks during the colonial era and in the democratic dispensation has always been in doubt, mainly because they did not eliminate the special agenda in terms of land development issues. According to Makhoba (2020), traditional leadership has been a part of people's culture; hence, many individuals believe that it is still important and relevant in the modern dispensation. Previously, the apartheid government had established numerous laws and by-laws to manage various aspects of life, such as administration, property ownership and interpersonal relationships (Makhoba, 2020). These laws and by-laws were successful in achieving the legally recognised traditional leadership in South Africa's land use planning and management.

South Africa continues to suffer from the effects of colonial and apartheid spatial planning and development even after 29 years of democracy. Since the Constitution of Republic of South Africa (1996), which gave all areas municipal status, rural areas in the country are now dually administered by traditional and local governments. This dualistic system resulted in the contestation of powers between chieftains and municipalities, particularly in matters of spatial distribution and management (Mudimeli, 2019; Makhoba, 2020). The establishment of spatial planning policies and legal frameworks for transformation was considered a panacea for romanticising cooperation between traditional leaders and municipal governments on land distribution and management issues (Makhoba, 2020). The South African government has adopted effective democratic spatial development plans for spatial transformation, and it promoted participation from all stakeholders, including traditional leaders, to revitalise and reshape the country (Berrisford, 2015). Conversely, this new enactment did not involve

traditional leadership in decision-making and participating in matters that involve spatial planning and management. Makhoba (2020) contends that the so-called “democratic” spatial plans in South Africa have failed to address historical biases or inequities. Thus, problems with land governance and development under chieftains have deteriorated.

Land use planning and management legislation and instruments, such as building lines and land use schemes were established, to control spatial development at the local level. This led to misunderstanding within the traditional leadership structures in what roles they should play regarding spatial administration in areas under their control (Mudimeli, 2019; Makhoba, 2020; Drummond & Nel 2021). Many rural areas continued to be governed by traditional leaders, who have the power to decide how to manage the land and carry out development plans. This has caused problems, *inter alia*, unplanned and poor organised settlements, “white elephant” development projects, environmental degradation, and tensions between the traditional and municipal governments (Makhoba, 2020; Drummond & Nel 2021). Additionally, many rural areas in South Africa have a traditional leadership that has an administrative obligation to a particular land that they are leading (Mudimeli, 2019; Wang *et al.*, 2021; Sato, 2022). This has created some challenges of improper spatial arrangement and fragmentation on land, which resulted in poor service delivery in traditional communities (Mudimeli, 2019; Makhoba, 2020).

Some challenges are exacerbated by the adoption of traditional systems for spatial planning and distribution such as the patrilineal or matrilineal approach. Thus, traditional spatial distribution systems plagued South African local governments, making new planning instruments (such as SPLUMA) difficult to implement (Dubazane & Nel, 2016). Wiseman, Marizvikuru and Jethro (2022) contend that the South African government created a plethora of legislative and policy frameworks that recognise and respect traditional leadership, while also attempting to hybridise the cooperation between municipal and traditional government to achieve sustainable spatial development. Reflecting on policy and legislative frameworks pioneered after the dawn of democracy in South Africa, traditional leadership has been featured and recognised to foster sustainable rural development.

3.2. THE LEGAL FRAMEWORKS SUPPORTING TRADITIONAL LEADERSHIP IN SOUTH AFRICA

South Africa's apartheid government system created a number of laws and by-laws to regulate various aspects of daily life, including administration and land ownership (Makhoba, 2020; Marrengane, Sawyer & Tevera, 2021). This resulted in the legal recognition of traditional leadership in land matters. Prior to 1994, traditional leadership in South Africa was an autonomous system of government. Kings, Chiefs and Headmen had/have highest authority to make decisions and promote development in their communities (De Kadt & Larreguy, 2018). Traditional leadership was a manifestation of the preservation of culture, traditions, customs and values, (De Kadt & Larreguy, 2018). Furthermore, traditional leadership served as the political and administrative centre of South Africa's traditional rural communities. However, its role changed when the colonial rulers and authorities extended their power to the system of tribal administration (Parcells, 2022).

According to Parcells (2022), the apartheid administration employed traditional leadership as one of its tools to carry out the policies and goals of the colonies. The Black Administration Act (1927), among other legislations, was used to impose restrictions on traditional leadership and highlight their responsibilities (Parcells, 2022). The Act also implemented customary law by establishing a separate political system for Blacks from that of the rest of the nation (Parcells, 2022; Rogerson, 2022). On the other hand, the Bantu Authorities Act (1951) was enacted, and established traditional leadership as an administrative representative of the apartheid state (Rogerson, 2022). Rogerson, (2022) asserts that the Promotion of Bantu Self-Government Act (1959), which allowed for the construction of 10 independent homelands or Bantustans, strengthened the Bantu Authorities Act (1951). Most of South Africa's rural areas have successfully separated spatial development through the implementation of policies and strategies from the apartheid era. Monama *et al.* (2022) contend that the apartheid spatial design divided some socio-economic aspects of rural communities, which led to a fragmented development of space. The apartheid regime recognised traditional leadership primarily to demoralise rural areas where South Africans lived, and rural development was not their priority. Thus, areas under traditional leaders were not fully supported with service delivery and infrastructure development (Marrengane, Sawyer & Tevera, 2021).

After the inauguration of democracy, traditional leadership seemed to be significant in South Africa's rural communities. Rural people believed that traditional leadership is still important and relevant today, since it is a part of the culture of black people (Makhoba, 2020). This has

led the South African democratic government to recognise traditional leadership through an establishment of policy and legal frameworks. A plethora of legislative and policy frameworks have been established to formalise and control the retention of traditional leadership in rural areas. These included, *inter alia*, the Constitution of the Republic of South Africa (1996), the Traditional Leadership and Government Framework Act 41 of 2003 (TLGFA), the Spatial Planning and Land Use Management Act 16 of 2013 (SPLUMA), the Local Government: Municipal Structures Act 117 of 1998, Local Government: Municipal Systems Act 32 of 2000, and the National House of Traditional Leaders Act 22 of 1999.

3.2.1. The Constitution of the Republic of South Africa (1996)

The Constitution of the Republic of South Africa (1996), which came into effect in the new democratic era that followed 1994, was the first piece of legislation that formally recognised traditional leadership (Republic of South Africa, 1996). According to Section 212(1) of the Constitution, in addition to serving as custodians of traditions and customs, traditional leadership may also act as an institution at the local level on matters affecting local communities (Republic of South Africa, 1996). Mudimeli (2019) postulates that traditional authorities had power over certain areas before 1994. However, Section 151 stated that all areas in the country must be governed by municipalities whilst requiring the establishment of municipal spheres of government in all South African areas (Republic of South Africa, 1996). This led to misunderstandings and tension between traditional and local governments. Chapter 12 of the Constitution grants traditional leaders the power to govern matters pertaining to traditional leadership, their functions, customary law, and the customs of communities (Mudimeli, 2019; Makhoba, 2020). Mathonsi and Sithole (2017) assert that the role of traditional leadership has been decreased due to the creation of municipalities under Section 151 of the Constitution. Local governments sometimes disregard the initiatives taken by traditional leaders to negotiate matters affecting their communities (Nemukula, 2019). This has resulted in widespread criticism of the municipal treatment of traditional leadership, particularly by politicians claiming to be in control of rural communities.

Section 212 of the Constitution gives both the national and provincial governments the right to enact legislation that recognise traditional leadership in terms of constitutional provisions and customary law (Republic of South Africa, 1996). According to Mudimeli (2019), little effort has been exerted to define the roles and authority of traditional leadership in rural

development. While the Constitution as well as local, provincial, and national legislations expressly established the functions and obligations of municipalities, Nemukula (2019) asserts that since 1996, traditional leadership has been incorporated into local and governmental development under the Constitution of the Republic of South Africa. The White Paper on Traditional Leadership and Governance (2003) and the Traditional Leadership and Government Framework (Act 41 of 2003) were later established to define the roles of traditional leadership in enhancing service delivery and rural development. Consequently, riots and protest marches over service delivery are currently prevalent in South African rural communities, which has raised more questions about policy and legal frameworks than it has provided answers about the precise roles that traditional leadership is expected to perform in these areas.

3.2.2. Traditional Leadership and Government Framework Act 41 of 2003 (TLGFA)

The roles and legitimacy of traditional leadership in spatial administration have been the subject of heated debate during the democratic era, especially in relation to regional concerns and the development of local governments (Makhoba 2020; Drummond & Nel, 2021). According to Makhoba (2020), the local government is a weakling during the post-apartheid era, which has allowed traditional leadership to consolidate its control over a number of important issues, including land. However, the problems with spatial governance in traditional communities have persisted for decades and continue to be a controversial issue in South Africa even today. Laws such as the Traditional Leadership and Governance Framework Act (2003), Municipal Structures Act (1998), and Municipal Systems Act 24 (2000) have been passed, to reform land administration and harmonise relations between traditional and local governments (Makhoba 2020). The legislative instruments were/are aligned with the Constitution of the Republic of South Africa (1996); however, they cannot supersede the powers and obligations of the Constitution which put municipalities on the foreground.

The TLGFA (41 of 2003) is the first and most significant law among the group of traditional leadership laws passed in the 2000s. It recognises the authority of chieftains over rural areas, establishes traditional councils, and sets a legal framework for the conduct of traditional leadership (Republic of South Africa, 2003a; Makhoba 2020). Traditional leadership is given authority under this Act to ensure that the institution is put back in its rightful position, thus

restoring the dignity of chieftains and their communities (Republic of South Africa, 2003a). Section 25 of the TLGFA (Act 41 of 2003) requires the commission to look into and offer suggestions in circumstances where it is uncertain whether a kingship, principal or senior traditional leadership was constituted in conformity with customary law and norms (Republic of South Africa, 2003a). Mudimeli (2019) postulates that the constitutional provisions passed prior to the TLGFA, such as the Constitution of the Republic of South Africa (1996), did not explicitly define the role of traditional leadership. Therefore, the commission's detailed examination and suggestions were necessary to formalise and properly define the functions of traditional leaders in the democratic dispensation.

The South African democratic government also established the ministry of Cooperative Governance and Traditional Affairs (COGTA) to oversee the traditional leadership of the indigenous communities and to coordinate relations between the national, provincial and municipal levels of government (Wiseman *et al.*, 2022). The White Paper on Traditional Leadership and Governance (2003) lays out a national framework as well as the norms and criteria that define the function of the institutions of traditional leadership in South Africa. It seeks to maintain and restructure institutions in compliance with constitutional requirements, as well as to restore the legitimacy and integrity of traditional leadership in accordance with African indigenous law and customs recognised by the Constitution (Republic of South Africa, 2003b). Accordingly, the COGTA and Section 20 of the TLGFA allow traditional leaders significant latitude for responsibility in a variety of areas, including land management and development (Mudimeli, 2019; Makhoba, 2020; Drummond & Nel 2021). The TLGFA weighs all traditional councils to be traditional authorities.

Makhoba (2020) argues that by vehemently downplaying boundary disputes that tribal councils impose on ethnic groups, this proclamation serves to solidify the status quo of 1994. This poses a problem because the Municipal Demarcation Board, not traditional councils, is the only entity in South Africa with jurisdiction over land demarcation (Republic of South Africa, 1996; Makhoba, 2020). It has also aroused a debate over land issues between traditional leaders and local municipalities. According to Mudimeli (2019), the TLGFA appears to establish a generalised system for handling land issues in rural areas, further undermining the rights of freeholders or Community Property Associations (CPAs). Therefore, it could be argued that the Act undermines democracy in rural areas by undermining community participation and group decision-making processes, despite the fact

that it recognises the powers of traditional leaders. As opposed to common aphorism in Northern Sesotho, “*Kgoši ke Kgoši ka setšhaba*”, which means “A King is King because of the community”, the TLGFA places more emphasis on traditional leadership and downplays the value of community participation. Additionally, this Act does not define precisely how traditional leadership and rural communities function in terms of participation and decision-making processes.

3.2.3. Spatial Planning and Land Use Management Act 16 of 2013 (SPLUMA)

Prior to the establishment of democracy in South Africa, traditional leadership served as the custodian of rural communities. The apartheid regime imposed its own spatial planning systems on most of rural areas (Bantustans) in South Africa (Parcells, 2022). As a result, these areas remained fragmented and poorly organised after democracy, lacking in both land management and spatial planning. Traditional leadership continues to assume responsibility for land administration (Makhoba, 2020; Drummond & Nel, 2021). Therefore, a major transformation was required to make South Africa more inclusive and effective; following that, it was necessary to restructure the physical environment and involve all relevant parties in planning, including traditional authorities (Makhoba, 2020). South Africa’s new democratic government embraced and developed SPLUMA as one of the legislative frameworks to address historical injustices in spatial planning. Prior to SPLUMA, the newly elected democratic government of 1994 passed the Development Facilitation Act of 1995. The Development Facilitation Act of 1995 was enacted in an effort to speed up processes for development (Maluleke, 2017). However, Chapters 5 and 6 of the Development Facilitation Act (1995) were held to be unconstitutional by the Constitutional Court in its 2010 decision in the case of the Johannesburg Metropolitan Municipality vs. Gauteng Development Tribunal (Maluleke, 2017; Makhoba, 2020). Hence, the SPLUMA was enacted after the failure of Development Facilitation Act of 1995.

SPLUMA was passed in 2013, although it did not take effect until 2015. The Act came into effect on July 1, 2015, after being approved by the former president of South Africa, Jacob Zuma (Makhoba, 2020). This Act was classified as a national framework statute that requires provincial legislation to allow municipalities to create land use planning and management regulations (Republic of South Africa, 2013; Maleham, 2018). Its goal was to encourage uniformity and consistency in practices and decision-making for all land development under

its jurisdiction (Republic of South Africa, 2013; De Villiers, 2020). The SPLUMA oversees the rights of traditional councils, notably those relating to land use planning and management, in the realm of traditional leadership (Maleham, 2018; Drummond & Nel, 2021). Accordingly, traditional leadership has the authority to enter into a Service Level Agreement (SLA) with the municipality where the council is located, if it complies with all applicable national and interim legislations (Makhoba, 2020). It also states that if a traditional authority does not sign an SLA with the municipality in which it is located, the authority is responsible for providing the applicant for land use or development with the necessary proof of land allocation. These must be in accordance with the customary law in force in the council's area so the applicant can submit the application in accordance with the rules (Republic of South Africa, 2013; Makhoba, 2020).

SPLUMA outlines the development principles in Chapter 2 Section 7, namely: spatial justice, sustainability, efficiency, resilience, and good governance (Republic of South Africa, 2013). According to Maluleke (2017), the Act was passed to “address the spatial division of the past, create equity and create a single, integrated spatial planning system and more coherent and inclusive approaches to spatial management/development within municipalities”. The Municipal Systems Act of 1998 and Section 4 of the TLGFA of 2003 authorised SPLUMA Section 23(2), which provides that “a municipality, in the performance of its duties in terms of Chapter 5 must allow the participation of a traditional council” (Republic of South Africa, 2013). On the other hand, SPLUMA demands that local government control inclusive spatial distribution and that the custodian of land administration be handled by the municipality (Maluleke, 2017; Makhoba, 2020). Traditional leadership is barred from participating in spatial planning and development under this proclamation. As a result, the adoption of SPLUMA led to a significant gap or discord between traditional and local governments. This Act failed to endorse traditional leadership's participation in making any sound decision on spatial planning and management (Makhoba, 2020). Dubazane and Nel (2016) and Makhoba (2020) postulate that understanding the basis of land management decision-making processes that are based on custom and involving traditional leaders in these processes are essential for SPLUMA to be functional and relevant in chieftain-controlled areas.

The Act established a framework for spatial planning that incorporates land use management into local government (Republic of South Africa, 2013; Drummond & Nel, 2021). Although SPLUMA is explicit on what its guiding principles and standards are, there have been various

levels of criticism. Nsele (2016) points out how the Development Facilitation Act (DFA) principles perpetuate a heritage of South African law by reflecting the guiding principles of the Act. The SPLUMA principles hold that planning promotes development; hence, it is necessary to include those from disadvantaged backgrounds in planning efforts. However, if planning does not lead to development, Nsele (2016) asserts that these concepts might be problematic. According to Sun *et al.* (2021), effective spatial governance and distribution are key factors in achieving sustainable development and spatial justice. Arguably, spatial injustices and underdevelopment are still major issues in many rural areas of South Africa. These may be because of prior marginalisation under the apartheid regime and the fact that they are in the custody of traditional authority (Makhoba, 2020). The apartheid government has been used as a system to epitomise the concept of spatial injustice in South Africa. Most rural communities in the country have been excluded from government subsidisation; however, traditional leadership has been a major factor of undoing apartheid's spatial legacy in rural areas.

The vision 2030 of the South African National Development Plan (NDP) recognised that all spatial development should adhere to specific normative principles and expressly explain how these objectives should be realised (Republic of South Africa, 2011). On the other hand, the SPLUMA provides a concrete conception of spatial justice. It contains echoes of the South African land reform programme and universal spatial justice tenets (Dubazane & Nel, 2021). Section 7(a) of SPLUMA implies the improvement of informal areas and settlements as well as the redressing of historical spatial imbalances and exclusions, including humans and areas that were previously excluded (Republic of South Africa, 2013). Although traditional leaders have been instrumental in addressing spatial injustices, the Act requires municipalities to use the concept in their land use plans, frameworks for spatial development, and most importantly, when deciding whether to approve development applications (Republic of South Africa, 2013). Traditional leadership is not recognised and not adequately defined in SPLUMA on land issues (Dubazane & Nel, 2016; Makhoba, 2020). Municipalities get greater and more concrete recognition from the SPLUMA than traditional leaders. According to Sections 36 and 38 of the Act, a municipal planning tribunal comprising officials and planning experts is responsible for making decisions on development applications. These tribunals expressly ban members of traditional and municipal councils from participating in development or land use management decisions (Dubazane & Nel, 2016). As a result, there is

simmering anger among many traditional leaders who feel excluded by SPLUMA from their primary duty of spatial allocation.

Section 24 of SPLUMA outlines that municipalities are required to draft a single land use plan that explicitly takes traditional authority areas into account for the entirety of their municipal territory. However, the Act states that traditional leaders are expressly banned by the laws from making land use and development decisions (Republic of South Africa, 2013). As a result, many traditional leaders are dissatisfied, believing that SPLUMA prevents them from executing their crucial duty of awarding land, which is fundamental to their position as a traditional authority (Dubazane & Nel, 2016; Drummond & Nel, 2021). The SPLUMA includes progressive aspects, but its implementation has been beset with controversy and debate (De Villiers, 2020; Makhoba, 2020). The traditional leadership lobby urged that the government stop enforcing the Act as they believed that their improper consultation during the legislative process had led to its passage (Maleham, 2018; De Villiers, 2020; Makhoba, 2020). This has raised many concerns about the recognition of traditional leadership under the SPLUMA with regard to spatial distribution and management, as stated in sections 19(1) and (2) of the SPLUMA (Musarandega, Chingombe & Pillay, 2018). Conversely, there are several areas where the implementation of SPLUMA might pose some challenges, which could have a negative impact on traditional leadership, particularly in areas under chieftain government. Thus, SPLUMA remains vague and meaningless to traditional leadership as it does not clearly define its roles.

3.2.4. Local Government: Municipal Structures Act 117 of 1998

Traditional leadership has been the driver of development and had a large part in land administration throughout the history of South African planning, with spatial allocation being one of their major responsibilities. However, neither the democratic nor the spatial planning and development have ever involved traditional leaders in the processes or negotiations that lead to these processes (Mudimeli, 2019; Makhoba, 2020). Despite the fact that there was no overt state purpose to demoralise and discriminate traditional leadership, Mathonsi and Sithole (2017) contend that traditional leadership was eroded through successive democratic administrations. Traditional leaders were also barred from participation due to a lack of formality and the fact that they were active in the establishment of apartheid racial segregation systems (Mathonsi & Sithole, 2017). The Municipal Structures Act (117 of 1998)

was enacted to govern and recognise traditional leadership and municipal structures. This Act describes the framework of local government and establishes municipalities and their categories (Maseko, 2016).

The Act fits traditional leadership in Section 81, explaining that it must follow customary law systems in municipality. It further states that community members may participate in the council meetings of that municipality through their leaders (Mathonsi & Sithole, 2017). Furthermore, this Act outlines that at any council meeting, traditional leaders are allowed to attend and take part. Traditional leaders must be consulted on subjects pertaining to traditional affairs; however, they do not have voting powers (Republic of South Africa, 1998a). One could argue that consensus is the best way to obtain the right decisions. Consequently, this Act might create an enormous dispute between municipal governments and traditional leaders by giving chieftains no voting rights. The Act gives traditional leaders the power to engage in local government discussions, but due to its declarations, it may not serve to harmonise the relationship between traditional and local governments. Denying traditional leadership an opportunity to vote could also result in some of their proposals not being taken into consideration when municipal decisions are being made. This compromises the needs or concerns raised by rural people through traditional leaders and leads to not well-informed decisions at municipal levels.

According to Mathonsi and Sithole (2017), the position of traditional leadership in local government is vague; as a result, it overlaps with the responsibilities of sectorial heads and managers as outlined in Section 56 of the Local Government: Municipal Systems Act, 32 of 2000. This puts traditional leadership is thus at odds with the local administration (Mathonsi & Sithole, 2017). As a result, the Act has become a basic limitation for traditional leadership. This Act has made it unclear how traditional leaders should be positioned and what their roles should be in relation to democratic administration and elected councilors (Mathonsi & Sithole, 2017). The Act grants municipal officials the right to make decisions about matters such as land use planning and development initiatives in rural areas, but it makes no reference to the role of traditional leadership in spatial administration. Along with the argument that policies ambiguously define the functions of traditional leaders, this is widely regarded to be another cause of conflict in municipalities.

Local administrations acquire all authority and responsibility with little to no assistance from traditional leadership. This has made traditional leaders in South Africa to feel neglected and marginalised by the democratically run government (Maseko, 2016; Mathonsi & Sithole, 2017). According to Section 81 of the Municipal Structures Act (117 of 1998), traditional leadership is only allowed to attend municipal council meetings in attendance at a maximum of 20% of their entire membership in the council's activity (Republic of South Africa, 1998a). It might be argued that only a select few traditional leaders have the right to attend municipal council meetings because of Section 81. Traditional leaders who do not participate in the council sometimes feel neglected. This has resulted in the lack of collaboration between the municipal council and the traditional leadership.

3.2.5. Local Government: Municipal Systems Act 32 of 2000

The established Local Government: Municipal Systems Act (32 of 2000) is also amongst the policy and legislative frameworks passed after 1994. This Act, *inter alia*, intends to govern how municipal powers and functions are exercised and carried out (Republic of South Africa, 2000). Arguably, this Act divorced itself from the existence of traditional leadership institutions. The Act placed local governments at the forefront of rural development despite the fact that the majority of South Africa's rural areas are under the custody of traditional leadership. Maseko (2016) argues that even if the Act excludes traditional institutions, it places focus on a sizable traditional group or a segment of the rural people. In fact, statements of this nature in an Act need a review of the relevant policy to find and correct any discrepancies (Maseko, 2016). Furthermore, the Act generalises traditional leaders as ordinary community members. This oversight may cause chieftains in rural communities to feel undermined, leading them to reject any sort of development or proposals that come with municipalities. Maseko (2016) argues that the Act refers to traditional leaders as the local community rather than naming them expressly. Thus, this may cause some problems in the cooperation between local and traditional governments.

3.2.6. The National House of Traditional Leader Act 22 of 2009

The post-1994 democratic era's traditional leadership in South Africa remained committed to promoting rural development despite some assertions that they are colonial and apartheid remnants, i.e. Bantustan development (van Wyk, 2018). In fact, this form of government has

become increasingly influential to the development of rural areas, with the support of the ruling political party, the African National Congress (ANC) (De Kadt & Larreguy, 2018; van Wyk, 2018). Some traditional leaders from KwaNdebele's ancestral home founded the Congress of Traditional Leaders of South Africa (CONTRALESA) in 1987 with the help of the United Democratic Front (UDF) and the ANC. The CONTRALESA played a role in the development of the anti-apartheid front in the homelands and is still fighting for increased rights for traditional leaders in the post-apartheid era (De Kadt & Larreguy, 2018). This indicates that not all traditional chiefs in South Africa were remnants of the colonial and apartheid governments. The National House of Traditional Leaders Act 22 of 2009 was passed by the democratic government in the years after 1994 with the intention of, *inter alia*, establishing the National House of Traditional Leaders and defining its functions (Republic of South Africa, 2009a). The National House of Traditional Leaders is a South African body made up of 23 traditional leaders who are elected by the eight provincial Houses of Traditional Leaders. Its tasks include advising the President on matters of customary law (Republic of South Africa, 2009a).

Section 11(1) of the National House of Traditional Leaders Act 22 of 2009 outlines that the House of Traditional Leadership is vested with the power to coordinate with provincial houses of traditional leaders and further the cause of traditional leadership within a system of democratic constitutional governance (Republic of South Africa, 2009a; Nemukula, 2019). It also describes traditional leadership as encouraging peace, stability, and togetherness in traditional communities, as well as assuring the protection of community cultural values and customs. Furthermore, the House of Traditional Leaders is responsible for guaranteeing traditional communities' social well-being and welfare, as well as ensuring socioeconomic development and service delivery (Nemukula, 2019). Additionally, the House of Traditional Leadership was established with the intention of modernising and modifying traditional law and custom in accordance with the protections of the Constitution's bill of rights. It ultimately focuses on preventing unjustified discrimination, fostering equality, and striving to gradually enhance women participation in the succession of traditional leadership roles (Nemukula, 2019).

In contrast to the primary roles of traditional leadership in national, provincial and municipal government, this Act places more focus on the authority and purpose of the House of Traditional Leaders. As a result, it is difficult to define the roles that traditional leaders have

at different levels of government. The National House of Traditional Leaders Act 22 of 2009 is also quiet about the obligations of the House of Traditional Leaders with regard to managing rural land. As a result, the Traditional and Khoi-San Leadership Act 3 of 2019 has replaced the Act with the aim of fully defining the nature of traditional leadership (Pienaar, Du Plessis & Johnson, 2021). The 2019 Act intends to define traditional and Khoi-San leaders' functions and ensure their recognition in communities. It establishes the structure, membership, and operations of the National House of Traditional and Khoi-San Leaders (Pienaar, Du Plessis, & Johnson, 2021). Despite its early creation, the Act lack clarity on how traditional leaders and their councils are required to handle land-related matters (Pienaar, Du Plessis, & Johnson, 2021).

3.3. THE DETERMINANTS OF SPATIAL DISTRIBUTION

The development of land use planning and management is a dynamic, intricate, and constantly evolving process that takes place at many times and areas. In most of South Africa, the history of distribution of land led to coercive and fragmented planning. According to Makhoba (2020), prior to the adoption of the Constitution of the Republic of South Africa (1996), spatial planning and distribution was used to legitimise apartheid ideals by utilising traditional leaders as pawns. Land management and distribution continue to be the primary responsibilities of traditional leadership in many rural parts of South Africa, particularly in the provinces of KwaZulu-Natal and Limpopo (Nemukula, 2019). Thus, post-apartheid spatial distribution and management regulatory frameworks were put in place to considerably correct the imbalances and fragmentations caused by the apartheid system (Makhoba, 2020; Marrengane, Sawyer & Tevera, 2021). Through planning tools that are responsible for various aspects of land use and management, the spatial planning law has been and continues to have a constitutional effect. As a result, the management and support of community behaviour in spatial administration is greatly influenced by land use and planning regulations, particularly those that regulate the distribution of land (Mudimeli, 2019; Makhoba, 2020).

Today, spatial distribution and management are among the most important tools of land development, which foster social, economic and physical development in space economy (Chigudu & Chirisa, 2020). They are significantly important, as they bring a tremendous change over the geographical space for development. The South African democratic government implemented new spatial distribution and planning mechanisms since 1994 to

define the spatial outlook and arrangement in areas (Acheampong, 2019; Nazarczuk, Umiski, & Brodzicki, 2020). The goal of the new spatial distribution systems transformation was to replace apartheid's segregated and fragmented spatial systems, as well as ineffective policy and legal framework (Monama *et al.*, 2022). In South Africa, the new spatial distribution and planning instruments were introduced as determinants for spatial distribution (Acheampong, 2019). Although the country has been in democracy for 29 years, with new laws and policies being established, there are still many problems with spatial distribution, particularly in rural areas.

3.3.1. Traditional and Municipal Instruments for Spatial Distribution in South Africa

Under traditional leadership, land is demarcated and allocated for a number of purposes, primarily for residential and commercial use as well as for communal subsistence farming (Drummond & Nel, 2021). However, the SPLUMA (2013) and its land use management systems, including the Spatial Development Framework (SDF) and wall-to-wall land use schemes, accord municipalities control over the management of land under a formal planning framework (Drummond & Nel, 2021). It is necessary to correct the prior spatial injustices since South Africa was left with a fragmented and divided society (Drummond & Nel, 2021; Monama *et al.*, 2022). Traditional government addressed most spatial development issues without formal planning ability or guidance from local municipality (Drummond & Nel, 2021). They have the power and responsibility entrusted to local municipalities by policy and legislative frameworks, particularly the Constitution of the Republic of South Africa, to administer spatial matters in all areas, including traditional communities within the country (Dubazane & Nel, 2016; Drummond & Nel, 2021).

Dubazane and Nel (2016) argue that traditional leaders use traditional spatial allocation mechanisms, such as the customary patrilineal systems, that have been in place since the 1800s. As a result, the municipal and traditional systems usually operate independently, making it challenging for local governments to deliver essential services when land is awarded or leased without their consent (Dubazane & Nel, 2016). According to Nkosi (2016), rural land use systems are defined by a variety of uncoordinated land uses that failed to take into account the impact of various land uses like livestock and subsistence agricultural spaces inside a rural residential community. Most of these land uses have to do with homesteads, although on occasion they have something to do with customary methods (Nkosi, 2016).

Many traditional leaders use customary land distribution laws, which are guided by the customary values. Thus, the system of customary land allocation continued to influence how land is coordinated in South Africa's traditional communities (Dubazane & Nel, 2016; Drummond & Nel, 2021).

In places where traditional leadership exists, the implementation of municipal land use and management plans and instruments such as SPLUMA and SDF has become impractical. According to Makhoba (2020) and Drummond and Nel (2021), traditional leaders act autonomously according to their own land use and management systems that are incompatible with local government systems. Drummond and Nel (2021) postulate that the policy shift after the establishment of the Constitution of the Republic of South Africa in 1996 to the introduction of SPLUMA (Act 16 of 2013) was not effective; it granted municipalities sole power in land use planning and management. The question of whether traditional leaders are still capable of serving as land custodians or administrators has been raised, particularly in rural areas (Dubazane & Nel, 2016; Drummond & Nel, 2021). Despite the fact that SPLUMA acknowledges traditional leaders in planning decisions that affect rural regions (Republic of South Africa, 2013), it fails to define the positions that traditional leadership should endure. In contrast, the current South African political system has become an existential threat to traditional leaders, since they play a more dominant role in rural areas under chieftains. This has also raised concerns about the relevance of traditional government in a democratic setting.

Makhoba (2020) argues that because local governments were established throughout South Africa, they were able to interfere with the traditional leadership's functions in land administration due to the supremacy of the Constitution and other relevant legislations. Hence, the implementation of legal spatial planning and administration schemes (esp. SPLUMA) has not taken place in most areas under chieftains (Mudimeli, 2019; Makhoba, 2020). Rural areas are currently not sheltered by any appropriate land use management or spatial planning laws, as stated in the SPLUMA (16 of 2013) and are not eligible for the benefits of such systems (Republic of South Africa, 2013; Makhoba, 2020). Furthermore, traditional leaders in rural areas who lacked the knowledge, resources or guidance to carry out such duties continued to manage land development, allocation and administration (Mudimeli, 2019; Makhoba, 2020). Since then, rural communities have been characterised by problems related to environmental management, land grabbing, land conflicts and ongoing

dispersed settlements (Nkosi, 2016). These problems deteriorated in most rural areas due to a lack of exposure to land use planning and management schemes and regulations set up by South African local government (Nkosi, 2016; Mudimeli, 2019; Makhoba, 2020).

Since the inception of democracy in South Africa in 1994, the spatial distribution has mostly been a reaction to earlier local and international planning procedures. Redressing historical injustices and providing direction for sustainable spatial development were the main goals (Drummond & Nel, 2021). Previously, the established frameworks for spatial distribution, which determined how land is allocated, were frequently too broad and unable to adapt to change. The dearth of connection to spatial distribution was a major failure in previous planning processes in South Africa (Drummond & Nel, 2021). However, many local governments now adopt plans that are more directly tied to land use planning and management. The National Development Plan (NDP) Vision 2030 in South Africa sets the direction for land use management and development, among other legal frameworks. Chapter 13 of the NDP lays out the concept of building a strong local government and a capable and developing state through interdepartmental cooperation (Van Schalkwyk, 2019).

The Integrated Development Plan (IDP) in South African local governments acts as a model for municipal initiatives to address the socioeconomic development needs of the communities (Republic of South Africa, 2000). The MSDF in turn directs and provides information to land management and development. The key development priority areas decided upon with communities and stakeholders are reflected in the IDP. In other words, the SDF helps the municipality coordinate the execution of the various sector plans while giving spatial effect to multi-sectorial projects outlined in the IDP (Van Schalkwyk, 2019; Asha & Makalela, 2020). This indicates that while the MSDF provides information for spatial planning, allocation and management, the IDP directs the implementation of development initiatives and proposals in areas. The MSDF must therefore be aligned to the IDP to provide coherence and harmony as it cannot function independently (Khan, Das, Mishra & Awasthy, 2022). Additionally, the goals of an MSDF are to implement the municipality's planned spatial form, to promote integrated human settlements and sustainable functioning, to maximise resource efficiency and to strengthen local identity and special characteristics of a location (Van Schalkwyk, 2019). The MSDF specifies a particular plan for land development in high-priority spatial structuring areas that have been designated by spatial development frameworks.

In accordance with the SPLUMA at the municipal level, the MSDF is also expected to give a forecast of the number and position of spatial characteristics that the municipality will need, both in the long term and now, to meet its demands and those of the surrounding communities (Maleka & Rapatsa, 2021). The Land Use Strategy (LUS) that is used in that municipal area is also determined by an MSDF, including its goal, desired effect and structure (Republic of South Africa, 2013). The MSDF and other sectorial plans were established as spatial development planning instruments (Van Schalkwyk, 2019; Maleka & Rapatsa, 2021). The MSDF was a vital resource for guiding and teaching all spatial planning, management, and decision-making to make sure the municipality conforms to its constitutional requirements, performance scorecard criteria, and service delivery standards (Khan, Das, Mishra & Awasthy, 2022). Despite the adoption of numerous spatial planning and management strategies and tools, their inapplicability and impracticability in certain places, particularly rural areas ruled by chieftains (Nkosi, 2016; Mudimeli, 2019; Makhoba, 2020; Drummond & Nel, 2021), raises concerns and questions about their establishment.

3.4. SOUTH AFRICAN EXPERIENCE OF THE EFFECTS OF TRADITIONAL LEADERSHIP ON SPATIAL DISTRIBUTION

South Africa is one of the several African countries with a distinct history of colonisation and apartheid, which divided the country's landscape through segregation laws and policies (Rogerson, 2022). The Natives Land Act, 1913 (also known as the Bantu Land Act, 1913 and the Black Land Act, 1913) was an Act enacted by colonial regime, which intended to regulate the acquisition of land (Parcells, 2022). This was the first significant piece of segregation law that prohibited black people from purchasing or inhabiting land (Parcells, 2022; Rogerson, 2022). Furthermore, the Native Trust and Land Act of South Africa of 1936 increased the cap on South African land ownership from 7 to 13 percent (Breetzke, Fabris-Rotelli, Modiba & Edelstein, 2021). The law paved the way for more legislation that restricted black people's rights and their ability to own land and served as one of apartheid's main tenets. Through this Act, the apartheid regime forcibly removed thousands of South African families from their land (Breetzke *et al.*, 2021). In addition, laws such as the Group Areas Act of 1950, the Development Trust and Land Act of 1936 (formerly known as the Native Trust and Land Act), and the Abolition of Racially Based Land Measures Act No. 108 of 1991 were passed, *inter alia*, to strengthen the segregation of land in South Africa (Breetzke *et al.*, 2021). Some traditional leadership institutions were partly crucial in the colonial and apartheid times when

it comes to implementing the objectives and strategies of spatial demarcation (Parcells, 2022; Rogerson, 2022).

The current imprints of colonial and apartheid-era on segregated landscapes has become one of the roots of social and economic turmoil in South Africa (Monama *et al.*, 2022). Rural areas in South Africa have been allocated peripherally away from development nodes (i.e. cities and towns), where some places lack access to basic services such as water and electricity (Mudimeli, 2019; Makhoba, 2020). This was mostly due to the draconian policies and strategies of colonial and apartheid in South Africa, which instrumentalised some of the institutions of traditional leadership to fulfill their purposes while neglecting rural development. Nevertheless, some institutions of traditional leadership have historically supported rural development and land administration in South Africa (Qumba, 2021; Mawere *et al.*, 2022). Makhoba (2020) asserts that the Constitution of the Republic of South Africa (1996) and other legislation passed after the democratic transition contain provisions that codify traditional leadership, but ultimately to address the problems of spatial fragmentation and development posed in the country. The Constitution redefines the function of traditional leadership in upholding rural government and development as status quo. Despite being democratic for 29 years, many traditional communities continue to face a plethora of challenges, *inter alia*, poor service delivery, improper spatial organisation, poor spatial administration and land disputes (Makhoba, 2020).

Rural development and land administration in South Africa have historically been fuelled by traditional leadership (Qumba, 2021). Traditional leadership structures had complete control over land distribution and administration, with little regard for local government (Nemukula, 2019). In accordance with Section 151(1) of the Constitution of the Republic of South Africa (1996), all territories in South Africa were proclaimed to be under municipalities. Accordingly, local governments have full jurisdiction to oversee all aspects of development across the country, including land management. Mawere *et al.* (2022) contend that whilst chieftains are reluctant to transfer land ownership to municipalities, they continue to exercise complete authority over some of these areas. As a result, South Africa's post-1994 land authority and policy transformations manifested in tension between local municipalities and traditional leaders (Mawere *et al.*, 2022). According to Marathonsi and Sithole (2017), the role of traditional leadership is often confused in the day-to-day affairs of municipalities,

which adds to the current excessive contestations over the administration of land power and obligation in local government.

Drummond and Nel (2021) argue that the practices of traditional leadership on spatial distribution are incompatible with local government planning systems, which resulted in the lack of hybridised relation between these two institutions. In some rural communities in South Africa, it is possible and practical for local government and traditional leadership to work together (Enwereji & Uwizeyimana, 2020). However, it could be challenging for local governments to provide basic services when land is granted or leased without their approval because the municipal and traditional systems frequently work autonomously (Dubazane & Nel, 2016). A significant disconnect and autonomous operation between traditional and local governments has also been brought about by the South African legislative and policy frameworks that have been adopted (Drummond & Nel, 2021). The Municipal Structures Act 117 of 1998 and the Municipal Systems Act 32 of 2000 ignored the importance of traditional leadership in the democratic system by transferring all powers and duties to local governments with little to no support from traditional leadership (Maseko, 2016; Mathonsi & Sithole, 2017). This has compelled some traditional leaders to work independently without the consent of local government, as the democratic South African government has left them feeling neglected through their legal frameworks (Maseko, 2016; Mathonsi & Sithole, 2017).

Drummond and Nel (2021) argue that traditional leadership is in place in the majority of local municipalities in South Africa, where very divergent perspectives on governance and spatial development are prevalent. In terms of statutory and policy frameworks such as the TLGFA (No. 41 of 2003) and the Municipal Structures Act (No. 117 of 1998), this necessitates a strong partnership between traditional and local governments (Mudimeli, 2019; Makhoba, 2020). However, traditional leaders criticised local government for not involving them fully in land use planning and for only considering them as participants during public interactions. The issue with traditional leaders is that they distribute stands to the individuals within their sphere of influence without engaging the local governments (Drummond & Nel, 2021). Most rural municipalities in South Africa deal with a variety of issues that have slowed development and, eventually, resulted in poor service delivery. Since many traditional authorities distribute land without municipal consent, local governments grapple with instability in their management, which impedes and delays service delivery (Dubazane & Nel, 2016; Drummond & Nel, 2021; Qumba, 2021). These issues arise from the strained

relationship between the local and traditional governments on land ownership, control and influence over resources for development. When it comes to their roles and obligations in service delivery and development under South Africa's new democratic government, the laws that govern traditional leaders are imprecise or ambiguous. Given this, traditional leaders believe they are being dominated by local governments, whom they regard as more revered than they are (Qumba, 2021).

Qumba (2021) contends that traditional leaders understood their place as the land's caretakers and legal owners under communal land tenures and believed that local municipalities were stripping them of their power. Conflict persisted despite the TLGFA (Act No. 41 of 2003), in part since tribal authorities did not understand their obligations to the local government as the driving force behind government programmes (Mudimeli, 2019; Qumba, 2021). In light of this, some local municipalities have seriously doubted the legitimacy of some traditional leadership, which has also led to violence (Mudimeli, 2019; Qumba, 2021). The conflict, which was already increasing, was made worse by the municipality and traditional leadership misaligned strategic intentions (Qumba, 2021). Lack of consistency in the understanding of the roles of traditional leadership in legislative and policy frameworks, conflict between local and traditional authorities, and other factors contribute to poor service delivery in rural areas (Qumba, 2021). Traditional authorities in rural areas have left a legacy of haphazard land use that is often inefficient in terms of sustainability and service delivery, which has had a negative impact on their development. The establishment of hastily organised settlements that are not planned does not account for additional area for amenities to enable residential use (Nkosi, 2016; Drummond & Nel, 2021). In certain rural communities under the democratic regime, this has rendered traditional authority functionally useless (Enwereji & Uwizeyimana, 2020).

Land disputes are among the challenges associated with traditional government, specifically on spatial administration issues. Traditional leaders have a habit of selling and allocating a single plot of land to more than one individual (Mudimeli, 2019; Makhoba, 2020). This has worsened land conflict issues in many rural areas of South African. Additionally, traditional leaders sometimes allocate land to their people in areas that are not habitable for settlement such as wetlands, flat plains and land designated as agricultural land (McGregor & Chatiza, 2019). Williams-Wynn (2021) claims that despite the use of Permission-to-Occupy (PTO), traditional governance in rural areas lacks accountability and formal documentation of land

occupants. Sometimes, land is distributed to a person without a thorough scrutiny of the person acquiring the land. As a result, many rural stands are now inhabited by outsiders, especially undocumented or illegal foreigners, which has worsened socioeconomic problems such as crime in traditional communities (Williams-Wynn, 2021).

According to Nkosi (2016), there are overlapping roles and responsibilities due to the misalignment of spatial development concerns between traditional authority and municipal councils in numerous regions of South Africa, particularly the Mpumalanga Province. The Constitution of the Republic of South Africa (Act 108 of 1996) and the Municipal Systems Act (Act 32 of 2000) give municipalities the authority to manage local government affairs, such as land use management and spatial planning, within their boundaries, which include areas under the control of traditional authorities (Mudimeli, 2019; Makhoba, 2020). Traditional authorities have distributed land for different land uses without the guidance of spatial distribution and management tools (Nkosi, 2016; Drummond & Nel, 2021). Although national and provincial government policy or legislation may give traditional councils additional duties related to land administration, their involvement in these matters stems from earlier and current laws, such as Chapter 5 of the TLGFA (No. 41 of 2003). South African local governments are working to uphold new regulations meant to enhance the nation's landscape design. The Constitution, which stipulates that municipalities are a branch of government and are in control of spatial planning and distribution, is one of these laws (Nkosi, 2016; Drummond & Nel, 2021). Whilst municipalities may build spatial administration systems, their use in traditional areas may run into problems with non-compliance, making it impossible to put laws into effect (Drummond & Nel, 2021).

3.5. CONCLUSION

The South African government has made great strides in its spatial development, despite the previous regime's exploitation of traditional leaders as pawns through "indirect rule" and other strategies. The past South African government left this country haunted by the ghost of the segregation land policy, which has left it spatially fragmented and disorientated. South Africa has been able to solve some of the catastrophes, distortions and fragmentation caused by the apartheid system in the country's landscape as well as secure land restitution for many of its citizens through the implementation of spatial laws, instruments and plans. Despite the fact that the country had to pioneer new spatial transformation policies and instruments, the

spatially inexperienced traditional leaders retained more control and served as land custodians. Thus, traditional authorities have come under scrutiny for failing to understand spatial planning and management concepts, abusing the rights of the populace, disregarding environmental management principles during the allocation of land, and making final decisions regarding communal land.

The South African government resurrected traditional leadership in accordance with Chapter 12 of the Constitution of the Republic of South Africa (1996) and other related legislations, without specifying its functions and powers. According to Sections 151 to 156, such an act presented issues and led to discord within the South African government, particularly at the local level, because the Constitution also established local municipalities throughout South Africa and explicitly stated their authority, which overlapped with that of traditional leaders. Most policy and legislative frameworks and instruments have attempted to link the existence of traditional leaders into the democratic dispensation, notably on matters pertaining to spatial distribution and development; however, they have failed. Academics such as Nkosi (2016), Mudimeli (2019) and Makhoba (2020) argue that there are ambiguities in the definition of traditional leadership roles or functions in policies and legal frameworks governing spatial planning, distribution and management. Therefore, novel thinking is required among South Africa's public and private institutions, citizens, and traditional leaders to collaborate and develop new land use planning and management legislative frameworks that might be a panacea for sustainable spatial development in rural areas.

CHAPTER FOUR: RESEARCH DESIGN AND METHODOLOGY OF THE STUDY

4.1. INTRODUCTION

The research methodology provides a logical and systematic approach to address an established aim and objectives as well as research questions. Thus, the methodology details approaches used in the research to ensure reliable and valid results that addressed the aim and objectives of the study. This research's methodology entailed a variety of approaches to assess the effect of traditional leadership on spatial distribution in Motantanyane Village. Furthermore, the research methodology outlines how the data collected were analysed and how the validity and reliability of the study was ensured. It further discusses the significance of the study as well as the ethical norms that the researcher adhered to when conducting the research. This study adopted a mixed method approaches to evaluate the perceptions of the respondents and key informants about the effects of traditional leadership on the land use and management in Motantanyane Village.

The study employed a semi-structured questionnaire to gather quantitative data from the Chief/*Ntona*, Traditional Councils and Heads of the Household in Motantanyane Village. The questionnaire was self-administered during survey to provide clarification in instances where the respondent did not understand whereas an unstructured interview schedule was used to solicit qualitative data from municipal officials at Lepelle-Nkumpi Local Municipality. The study involved participants from municipal departments responsible for traditional affairs, rural development, and land use management (The Director of Traditional Affairs, the LED and Planning Manager, the Director of Cooperate Services and Human Settlements, and the Municipal Manager). Thus, the Chief/*Ntona*, Traditional Councils and Municipal Officials were the key informants in this study. The study comprised the total sample size of 86 participants, with 71 Heads of the Household, 1 Chief/*Ntona*, 8 Traditional Councils and 6 Municipal Officials. The study employed a thematic analysis method to analyse qualitative data, whilst the IBM SPSS Statistics 22.0 software platform was used to analyse quantitative data collected from the respondents and key informants. The researcher therefore followed the research design and methodology adopted in this study. Thus, from the start of the study to its conclusion, the researcher was mindful of ethical considerations.

4.2. RESEARCH DESIGN

The study employed a descriptive research design to provide a comprehensive understanding and description of the effects of traditional leadership on spatial distribution in rural areas. According to Papastavrou, Charalambous and Tsangari (2012:258-263), a “descriptive research design is a type of research design that aims to obtain information to systematically describe a phenomenon, situation, or population. More specifically, it helps answer the what, when, where and how questions regarding the research problem, rather than the why”. In the study, a descriptive research design was used to accurately describe the practices and relevance of traditional leadership on spatial allocation. This research design allowed the participants the opportunity to express themselves and describe events and situations about how traditional authorities distribute land in Motantanyane Village. Moreover, a descriptive design enabled the researcher to thoroughly examine the nature of traditional leadership and the determinants of spatial distribution.

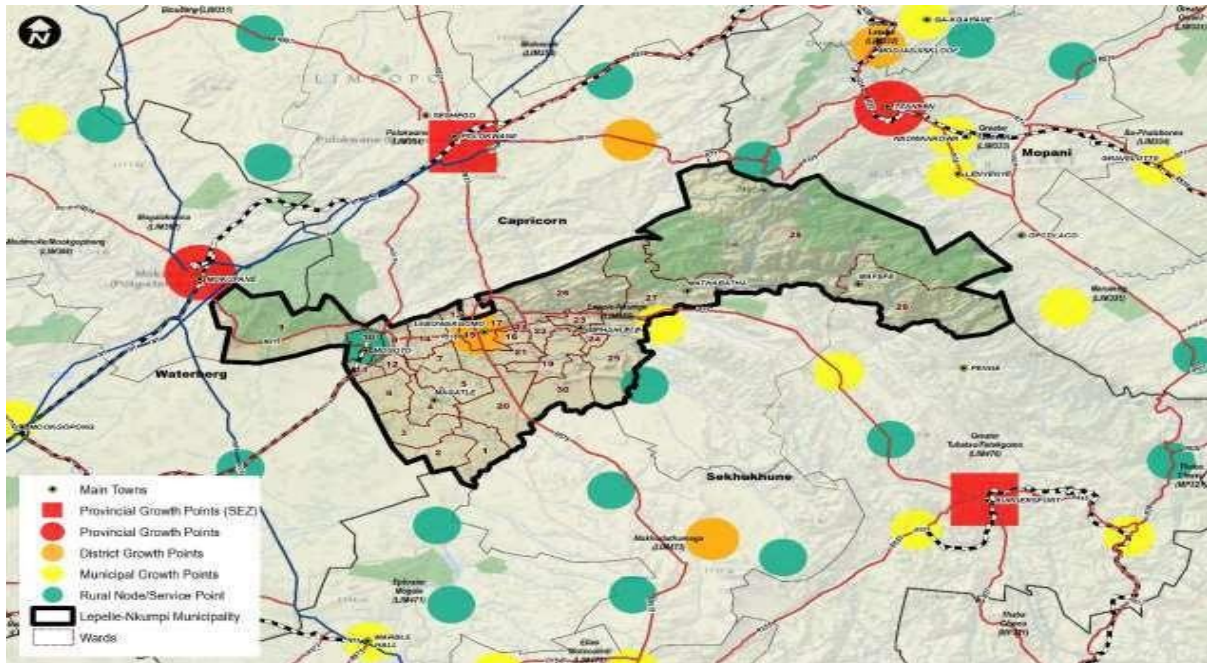
The study adopted a mixed methods research approach. Mixed methods research incorporates elements of qualitative and quantitative research approaches to attain a comprehensive and in-depth understanding of a phenomenon (Muncey, 2009). According to Davis and Van Der Merwe (1996), qualitative research is a study in which a researcher observes activities and interviews residents living in the chosen area. This approach provided a clear and detailed description of actions and representations of actions so that issues relating to traditional leadership practices on spatial distribution could be better understood. The qualitative research yielded a better understanding and increased insights on the nature of traditional leadership and factors influencing land allocation in the democratic dispensation. The results of the quantitative research were presented in figures, tables and percentages to provide answers to the questions of ‘how much’ and ‘how many’. Therefore, a quantitative research approach was employed to analyse and interpret data in terms of statistical values concerning how traditional leadership affected the spatial distribution. The study used quantitative research elements to gather information of the demographic profile of participants’ perspectives and views on traditional leadership practices on land distribution.

4.3. DESCRIPTION OF THE STUDY AREA

The study was conducted at Motantanyane Village in Limpopo Province. Motantanyane Village is in the Capricorn District, Limpopo Province, South Africa, on the northeast side of Zebediela in the Lepelle-Nkumpi Local Municipality. Lepelle-Nkumpi is one of the four local municipalities within the Capricorn District Municipality in Limpopo Province and is in the southern part of the Capricorn District. Lepelle-Nkumpi Local Municipality's IDP of 2021–2026 indicates that the municipality has a population of about 233925 and is predominately rural (Lepelle-Nkumpi Local Municipality, 2022). According to the Lepelle-Nkumpi Local Municipality (2022), the municipality comprises 3,464.00 hectares, constituting 16% of the total land area within the district, and is made up of 94 communities dispersed over 30 wards. However, 95% of its territory is governed by traditional leaders.

Machemedze, Kerr and Dorrington (2020:67) assert that “Motantanyane Village comprises 201 households, with approximately 800 total population”. Motantanyane Village is under the chieftain leadership of Chief MJ Lebeso. People in the area still adhere to traditional norms and values of reporting to traditional authorities (Chief or *Ntona*) to develop and sustain community networks. Traditional leaders in the area are key actors in community development issues such as spatial distribution. Motantanyane Village is distinguished by traditional land distribution and organisation, which reflect the residents' traditional beliefs and relationships with the environment. Small agricultural farms within residential sites with fragmented and distorted housing areas also define the village space. Therefore, traditional land allocation practices in the area caused numerous issues regarding spatial growth and rural development (i.e. poor service delivery and land fragmentation).

Map 5.1: The Map of Lepelle-Nkumpi Local Municipality



Source: Lepelle-Nkumpi Local Municipality IDP (2022)

4.4. KINDS OF DATA REQUIRED

The study required both qualitative and quantitative data to provide a comprehensive understanding of the effects of traditional leadership on spatial distribution in rural areas. Qualitative data encompassed the opinions, impressions and views of the respondents and perspectives drawn from the literature regarding traditional leadership and spatial distribution. However, quantitative data comprised facts that were expressed in terms of statistical values acquired from the respondents and existing literature (Davis & Van Der Merwe, 1996). A combination of qualitative and quantitative data was used to elicit information about the nature of traditional leadership, the determinants of spatial distribution, and the effects of traditional leadership on spatial distribution at Motantanyane Village.

4.5. TARGET POPULATION

The Heads of the Household in Motantanyane Village and Municipal Officials at Lepelle-Nkumpi Local Municipality were the target population of the study. The key informants were the Chief/*Ntona*, Traditional Councils, and Municipal Officials at Lepelle-Nkumpi Local Municipality, particularly those responsible for traditional affairs, rural development, and land use management. The study targeted the following key informants at Lepelle-Nkumpi

Local Municipality: The Director of Traditional Affairs, Local Economic Development (LED) and Planning Manager, the Director of Cooperate Services and Human Settlements and the Municipal Manager. The participants' responses enabled the researcher to identify and clearly understand the factors that contribute to the effects of traditional leadership on spatial distribution. The study comprised 86 participants.

4.6. SAMPLING

The target population was too large for the researcher to survey the entire community of Motantanyane Village and interview all municipal officials at Lepelle-Nkumpi Local Municipality. Therefore, a small sample of the population was selected to give a representation of the whole targeted population in the study area. The study sampled participants from the target population using a combination of probability and non-probability sampling design. Based on non-probability sampling, a purposive sampling design was used to select respondents from the municipal officials of the Lepelle-Nkumpi Local Municipality (2 Directors in Traditional Affairs, 2 LED and Planning Managers, 1 Director in Cooperate Services and Human Settlements and 1 Municipal Manager) as well as 1 Chief/*Ntona* and 8 Traditional Councils at Motantanyane Village. The selection of these key informants was based primarily on the researcher's judgement.

Heads of the Household in Motantanyane Village were selected using a systematic sampling design based on probability sampling. A total of 71 household heads in the village were systematically sampled. To calculate the sampling intervals, the researcher divided 201 (the total number of households in the village) by 71 (the sample size), which = 2.83 (rounded-off to the whole number would be 2). This indicated that the sample began with household number 2 and progressed to every other second household, taking even numbers until there were a total of 71 households. The overall sample size were 86 participants (including 6 Municipal Official, 1 Chief/*Ntona*, 8 Traditional Councils and 71 Household Heads at Motantanyane Village). Table 5.1 below shows the total sample of the respondents participated in the study in accordance with gender, whilst Table 5.2 indicates the key informants took part in the study.

Table 5.1: Total number of respondents in accordance with gender

		RESPONDENTS				
		Household Heads	Chief/ <i>Ntona</i>	Traditional Councils (TCs)	Municipal Officials	Total
Gender	Male	37	1	7	4	48
	Female	34	-	1	2	38
Total		71	1	8	6	86

Table 5.2: Key informants of the study

KEY INFORMANTS							
	Chief/ <i>Ntona</i>	TCs	Municipal Officials				Total
			Directors in TA	LED Planning Managers and	Director of CSHS	Municipal Manager	
Total Informants	1	8	2	2	1	1	15

4.7. DATA COLLECTION TECHNIQUES

The data were collected from both primary and secondary sources. Primary information was collected through semi-structured questionnaires and unstructured interviews, which included facts, opinions, impressions and views of the respondents and key informants. On the other hand, secondary information includes perspectives drawn through review and understanding of literature relating to the topic of the study. Secondary data were collected from Google Scholar and academic journal articles, books, South African government legislation and policy frameworks, government reports, statistics and other related publications. A combination of primary and secondary data was appropriate in achieving the established research aim and objectives, as well as specific research questions.

4.7.1. Semi-Structured Questionnaire

Quantitative data were collected from the Chief/*Ntona*, Traditional Councils and Heads of the Household in Motantanyane Village using a semi-structured questionnaire. This was the main data gathering tool, which included both open-ended and closed-ended questions. The use of

open-ended questions encouraged the respondents to provide the researcher with more information about issues concerning them and the study. The options given for answers in closed-ended questions were available to the respondents. The questionnaires were self-administered for clarification in instances where the respondents did not understand. The data gathered through the semi-structured questionnaires included information on the respondents' biographical profiles, the nature of traditional leadership, factors that influence spatial distribution, and the effects of traditional leadership on spatial distribution in rural areas.

4.7.2. Unstructured Interview

The study used an unstructured interview method to gather qualitative data from the municipal officials at Lepelle-Nkumpi Local Municipality, specifically those responsible for traditional affairs, rural development, and land use management. Thus, the researcher conducted interviews with municipal officials from multiple departments, including the directors in Traditional Affairs, LED and Planning, Cooperate Services and Human Settlements and the Municipal Manager. The unstructured interview was conducted through a list of guiding questions to collect more data without limitations. This data collection tool was used to gather information about the biographical information of the participants, the nature of traditional leadership, the determinants of spatial distribution, and the effects of traditional leadership on spatial distribution in rural areas.

4.8. DATA ANALYSIS METHODS

This study adopted a thematic analysis method to analyse the qualitative data collected from participants at Lepelle-Nkumpi Local Municipality. The qualitative data were analysed thematically in accordance with the research questions and objectives. According to O'Leary (2014:300), "thematic analysis is a method of identifying, analysing and reporting patterns within the data. It minimally organises and describes the data set in detail". The study used thematic analysis to interpret and highlight emerging themes and aspects about the effects of traditional leadership on spatial distribution. Furthermore, qualitative data acquired from participants were thoroughly evaluated, immersed, coded, categorised, and then systematically analysed and interpreted to establish the meaning and extensive descriptions. In addition, thematic areas were constructed to provide a full description of the qualitative

data obtained from the participants, and direct citations of the words and opinions were used to avoid the misinterpretation of data.

The study employed the IBM SPSS Statistics 22.0 software platform to analyse quantitative data acquired through semi-structured questionnaires from the Chief/*Ntona*, Traditional Councils, and Household Heads in Motantanyane Village. The quantitative data were turned into statistical percentages, graphs, charts and tables for numerical representations using the Statistical Package for Social Sciences (SPSS) software to conduct several statistical analyses. This software platform allowed the researcher to store data, use retrieval techniques, execute statistical analyses, and generate descriptive statistics including graphs, charts, tables and percentages. Tables, charts and graphs were utilised to analyse themes, illustrate proportions and values, and visually compare the relationship between traditional leadership and spatial distribution.

4.9. VALIDITY AND RELIABILITY

Reliability and validity are among the most important factors used to evaluate the quality of research. According to Roberts and Priest (2006), reliability is about the consistency of a measure, whereas validity is about the accuracy of a measure. For the purpose of this research, a pilot study was conducted to modify and finalise the data collection tools (unstructured interview and semi-structured questionnaire) to confirm the validity of the data acquired from respondents and key informants. Five (5) participants (with 4 households in Motantanyane Village and 1 key informant) were purposively sampled and used in the pilot study. Furthermore, prior to conducting the initial research, the researcher used the pilot study to evaluate the data collection instruments, improve the data gathering process and gain crucial information about the participants. The pilot study determined whether the data collection methods included any erroneous and ambiguous items.

For the purpose of promoting truthfulness during the data collection, the participants were assured of their anonymity and confidentiality. The researcher further ensured the participants that the processes for collecting data were trustworthy by ensuring that data were gathered under conditions and settings that were acceptable to the participants. Additionally, the use of an appropriate semi-structured questionnaire and unstructured interview schedule also increased the validity and reliability of the study. Moreover, the researcher ensured that the

process of responding to the questionnaires and interviews ran smoothly through self-administration.

4.10. ETHICAL CONSIDERATIONS

In every research project, it is critical to protect the welfare of human subjects by adhering to appropriate ethical principles (Arifin, 2018). The extensive scope of the study process in this case implied that ethical issues were significant. The existing ethical considerations for the study provided broad guidelines to the researcher while questioning sampled individuals. The ethical principles followed in this study included:

- **Informed consent**

The participants were thoroughly informed about the research. The permission to conduct this study was obtained from the Turfloop Research Ethics Committee at the University of Limpopo (Ethical Certificate Number: TREC/32/2023: PG). The Chief/*Ntona* of Motantanyane Village and Municipal Manager of Lepelle-Nkumpi Local Municipality were requested permission to collect data. All data collection instruments (questionnaire and interview) were included in an introductory letter that explained the goal of the study and encouraged the respondents to participate on a voluntary basis.

- **Integrity**

The study was conducted with accuracy, objectivity, professionalism and justice. The semi-structured questionnaire and unstructured interview schedule were designed in such manner that they respected the cultural practices, beliefs and norms of the participants in the study area, and avoided offending anyone when the data were collected.

- **No Harm**

The researcher guaranteed all the individuals and bodies involved that the research would not harm neither them, the participants nor the environment. Thus, the questions posed were not intended to cause harm, discrimination, or an invasion of the participants' privacy. The participants were not coerced into providing information.

- **Psychological abuse, stress, or loss of self-esteem**

The participants were not subjected to any stressful, humiliating, uncomfortable, or unpleasant situations. The questionnaire and interview schedule were presented and administered in a respectful manner that did not violate the respondents' customs, values or norms.

- **Respect for privacy, anonymity and confidentiality**

The participants remained anonymous and their right to professional privacy and confidentiality of the information gathered was guaranteed. The study was conducted in compliance with the ethical need to report the findings in a thorough and transparent manner. The participants were not required to provide their names or other forms of identification in the questionnaires, and no respondent's name was used in the discussion of the study's findings.

4.11. SIGNIFICANCE OF THE STUDY

The holistic analysis of this study adds to the current understanding of the effects of traditional leadership on the spatial distribution and management. In addition to practical implications, the study adds to the existing literature on the topic. The importance of traditional leadership in addressing societal problems in rural areas has been the subject of many research studies. This strengthened the uniqueness of the study as it focused on the effects of traditional leadership in the land distribution in rural areas. The study provides insight into rural land use and management, as well as whether emphasising that traditional leadership structures still play a significant role in the democratic dispensation of South Africa. Thus, this study contributes valuable knowledge to the discourse of planning and achieving rural development under chieftains.

The Great Man Theory was used in this study to evaluate the nature of traditional leadership in rural communities. This added insight into the naturalistic understanding of traditional leaders and how they can be incorporated into discussions and planning for development and

achieve sustainable land use management in rural areas. Additionally, existing studies that are related to this study often used quantitative and qualitative research approaches separately. This study therefore undoubtedly contributes to the body of knowledge by adding valuable insight to the effect of traditional leadership on spatial distribution in rural areas, as a topical debate in the democratic dispensation of South Africa. Moreover, the study made recommendations on measures that can help local governments and traditional leaders build a harmonious relationship in terms of land use management and promote rural development.

4.12. CONCLUSION

The research methodology of this study provided a researcher with a logical and systematic approach to evaluate the effects of traditional leadership on the spatial distribution in rural areas, using Motantanyane Village as a case study. The study employed a mixed method approach to conduct the research. This study acquired information from the respondents, including Heads of the Household at Motantanyane Village as well as key informants, comprising the Chief, Traditional Councils and Municipal Officials from Lepelle-Nkumpi Local Municipality. Furthermore, the key informants of the study were sampled using a purposive sampling method based on non-probability sampling, whereas the respondents were sampled using a systematic (probability) sampling design. Additionally, a semi-structured questionnaire method was used to collect quantitative data from Heads of the Household, the Chief/*Ntona* and Traditional Councils, while an unstructured interview method was used to acquire qualitative data from municipal officials. Moreover, prior to the detailed research, the data collection instruments were subjected to a pilot study to ensure the validity and reliability of the data acquired. Thus, these methodologies have aided in the successful collection of critical information on the effects of traditional leadership on spatial distribution.

CHAPTER FIVE: ANALYSIS AND INTERPRETATION OF RESEARCH RESULTS

5.1. INTRODUCTION

This chapter provides an analysis and interpretation of quantitative and qualitative data gathered through questionnaire surveys and interviews. A semi-structured questionnaire was used to collect quantitative data from the Chief/*Ntona*, Traditional Councils and household respondents in Motantanyane Village. A questionnaire was designed to gather the opinions or views of respondents on how traditional leadership affects spatial distribution in Motantanyane Village. Municipal Officials at Lepelle-Nkumpi Local Municipality, specifically those responsible for traditional affairs, rural development and land use management (the Director of Traditional Affairs, Local Economic Development (LED) and Planning Manager, the Director of Cooperate Services and Human Settlements and the Municipal Manager). An unstructured interview was designed to gather qualitative data on the effects of traditional leadership on the spatial distribution of rural areas within the Lepelle-Nkumpi Local Municipality. On the other hand, the Households representatives in Motantanyane Village were systematically sampled, whilst the Chief/*Ntona* and Traditional Councils were purposively sampled to provide quantitative data. The chapter presents the research findings through the categorisation of quantitative data from questionnaires and qualitative data from interviews.

5.2. AN ANALYSIS QUANTITATIVE DATA FROM QUESTIONNAIRES

This section analyses and interprets quantitative data acquired through questionnaire surveys at Motantanyane Village. The study consisted of 80 respondents, including 71 household representatives, 1 Chief/*Ntona* and 8 Traditional Councils from Motanantanyane Village. Respondents from village households were sampled using a systematic sampling design, while the Chief/*Ntona* and Traditional Councils were purposively sampled using non-probability sampling. The results from the questionnaires were compiled and organised into thematic areas to address a range of issues regarding traditional leadership and spatial distribution. This section is built on numerous themes, one of which is the provision of the biographical information of the respondents. The themes present the composition of the respondents in terms of their gender, age, household size and educational level whilst the following themes cover the nature of traditional leadership, the determinants of spatial

distribution, and the effects of traditional leadership on spatial distribution in Motantanyane Village. These themes were important in evaluating the traditional leadership government in matters pertaining land administration at Motantanyane Village.

5.2.1. Demographic Profile of the respondents at Motantanyane Village

This section provides the biographical information of the respondents in Motantanyane Village. The demographic profile looked into the gender, age category; total number of people in the households and educational level of the respondents.

5.2.1.1. Gender representation of respondents

Table 6.1 below shows the biographical information of the respondents in the area. Table 6.1 shows that 55% of the respondents who participated in this study were males, whereas 45% were females. The results demonstrate shows that majority of respondents in Motantanyane Village are males.

Table 6.1: Gender representation of respondents

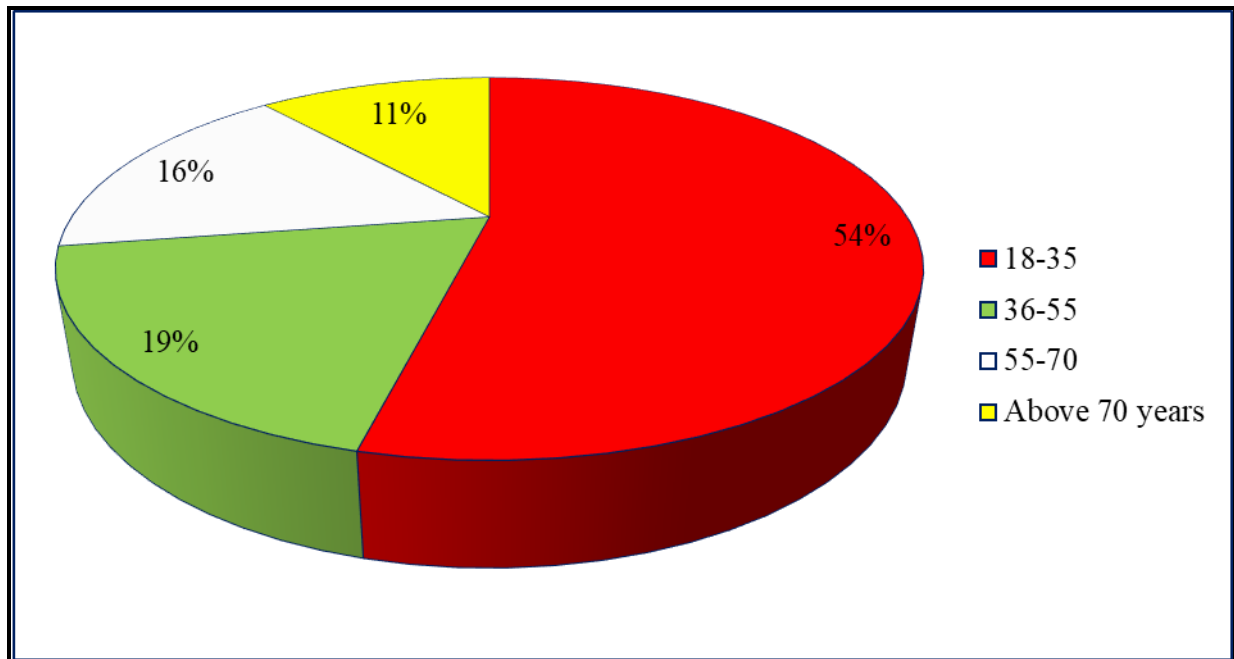
Gender	Percentage
Male	55%
Female	45%
Total	100%

Based on the research findings in Table 6.1, it is clear that this study was dominated by male respondents. Given the large proportion of male representatives, this might suggest that the majority of households or landscape are occupied by males rather than females in Motanatanaye Village. Chigbu (2019) asserts that male remains as a central authority and operational principle for land occupation through patrilineal system.

5.2.2.2. Age category of respondents

The age category of the respondents is shown in Figure 6.1 below. As shown in Figure 6.1, 54% of respondents were between the ages of 18 and 35 years old. Furthermore, Figure 6.1 shows that 19% of the respondents were between the ages 36 to 55 years old, whilst 16% were between 55 and 70 years old. Moreover, Figure 6.1 shows that a minority of 11% of respondents were aged 70 and above.

Figure 6.1: Age category of respondents



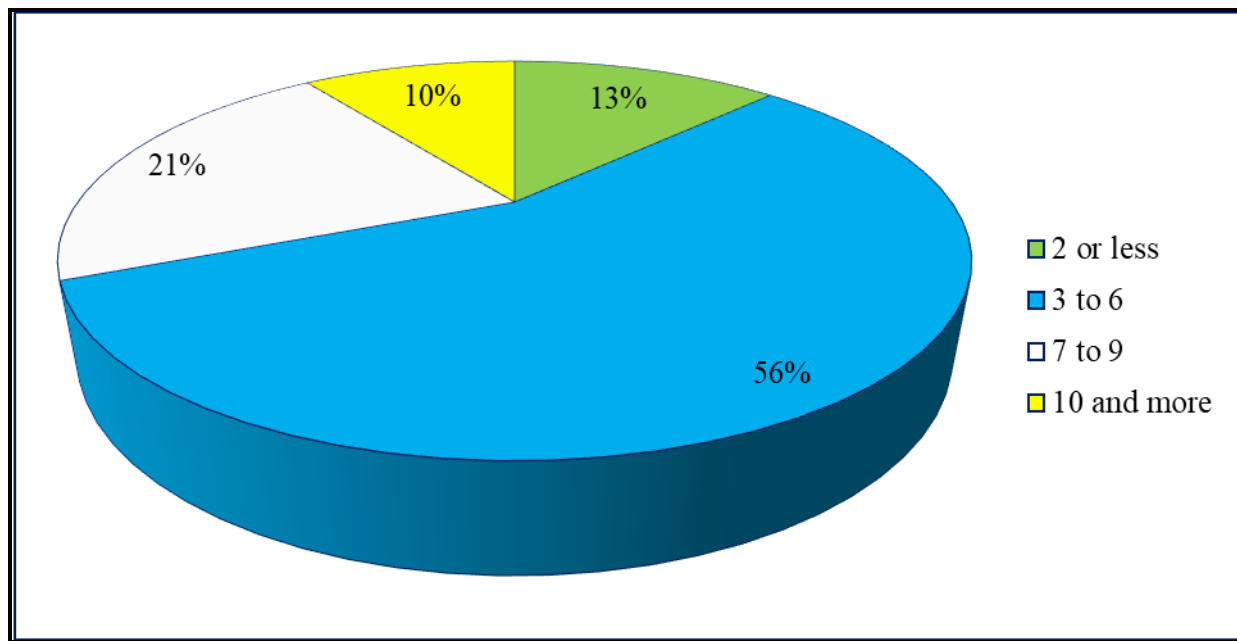
The results reveal that most of the respondents' ages ranged between 18 and 35 years old. The figure shows that most respondents in Motantanyane Village, particularly the youth, are still concerned and participate actively on traditional government and community affairs; hence, they participated in numbers in this study. The survey targeted the Household Heads who represented the whole community. Additionally, the figure depicts a minority cumulative of respondents aged 55 and above. This could suggest that the elderly as a demographic group of 55 and older was less active in taking part in the study or was infrequently found to participate in the research.

5.2.1.3. Household size of respondents

The results of the family size of the respondents in Motantanyane Village are shown in Figure 6.2 below. As illustrated in Figure 6.2, 56% of respondents had 3 to 6 individuals in

their families. Furthermore, Figure 6.2 shows that 21% of the respondents had 7 to 9 family members in their household, whilst 13% had 2 or less family members. Moreover, Figure 6.2 demonstrates that 10% of the households had 10 or more family members.

Figure 6.2: Household size of the respondents



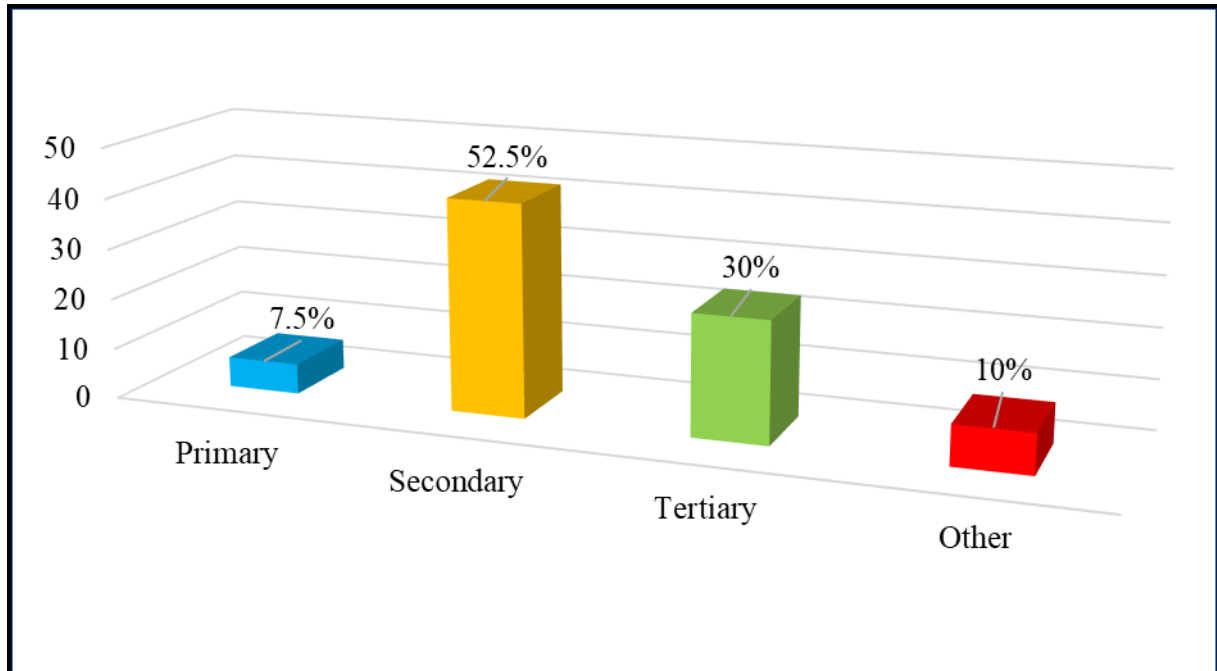
The study notes that many respondents had 3 to 6 members in their households, which may contribute to greater responsibility in traditional leadership. Noting that 21% of respondents had 7 to 9 individuals in their households, this may indicate that the area has a higher number of large families. Additionally, a cumulative of 13% shows that some families have 2 people or fewer individuals living in their household. This shows that while larger families predominate in Motantanyane Village, there are some households with smaller families. However, a minority of 10% of families in the community had more than ten people in their households. This may suggest that there are fewer households with larger families in the area.

5.2.1.4. Educational level of respondents

Figure 6.3 indicates that 52.5% of respondents had secondary education, whereas 30% had tertiary education. Furthermore, Figure 6.3 shows that those with no formal educational qualifications were classified as “Other”, which constituted 10% of the respondents.

Moreover, Figure 6.3 shows a minority of 7.5% of respondents had a primary education in the area.

Figure 6.3: Educational level of respondents



The results show that the respondents with a secondary education dominated the study, with a statistical value of 52.5%. This could suggest that the majority of the households in Motantanyane Village have a secondary education. Makhoba (2020) postulates that some traditional leaders are unable to make proper decisions in planning for sustainable spatial development due to literacy issues and lack of skilled individuals. A total of 52.5% of the respondents with secondary education might be used to strengthen the literacy capacity of traditional leadership in Motantanyane Village. Furthermore, the study found that 30% of the respondents had a tertiary education. This negates the common perception that most rural people are illiterate and have poor levels of education. Notwithstanding the selection process of traditional leaders through monarchy lineage (Mudimeli, 2019), the high degree of education among individuals with the highest qualifications within the community might be used as a panacea to address the illiteracy challenge in community leadership.

Figure 6.1 showed a predominance of adults between the ages of 18 and 55, which might represent the respondents with secondary and tertiary education. The Great Man Theory states that great leaders can emerge when there is a huge demand for them (Girton, 2019;

Syros, 2021). This provides a prism through which the predominance of those with formal education in the community might indicate that the village has the potential of having educated leaders in the future, presumably from the royalty. The findings in Figure 6.3 could suggest that a majority of young people in Motantanyane Village are getting an education. Traditional leaders with an education background, based on the premise of Collaborative Learning Theory, may be able to collaborate and liaise with external development stakeholders, particularly the municipal government, to address issues facing the community. Figure 6.3 shows that 7.5% of the respondents held primary education, whilst 10% did not have formal education. These are most likely the respondents aged 55 and above as per Figure 6.1. The findings may suggest that individuals with primary or no education are less likely to participate in community development and traditional government issues.

5.2.2. The Nature of Traditional Leadership in Motantanyane Village

The biographical information provided helped the study in locating and categorising the respondents based on their gender, age group, household and educational level. This section therefore presents the research findings and analyses the nature of traditional leadership from the area. The section is constructed based on the sub-themes that include the types of traditional leaders of Motantanyane Village and analyses the roles and importance of traditional leadership in view of the information gathered through a questionnaire survey from the area of study. The statistical results and interpretations are presented below.

5.2.2.1. Types of traditional leaders in Motantanyane Village

Table 6.2 below focuses on the types of traditional leaders found in Motantanyane Village. Furthermore, Table 6.2 shows that 92.4% of respondents identified the Chief/*Ntona* as the traditional leader in the area. Additionally, Table 6.2 indicates that 3.8% of the respondents stated Traditional Councils, whereas the other 3.8% identified community forums as traditional leaders in Motantanyane Village.

Table 6.2: Types of traditional leaders in Motantanyane Village

Traditional leaders	Percentage
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Chief/ <i>Ntona</i>	92.4%
Traditional Councils	3.8%
Community forums	3.8%
Other	0%
Total	100%

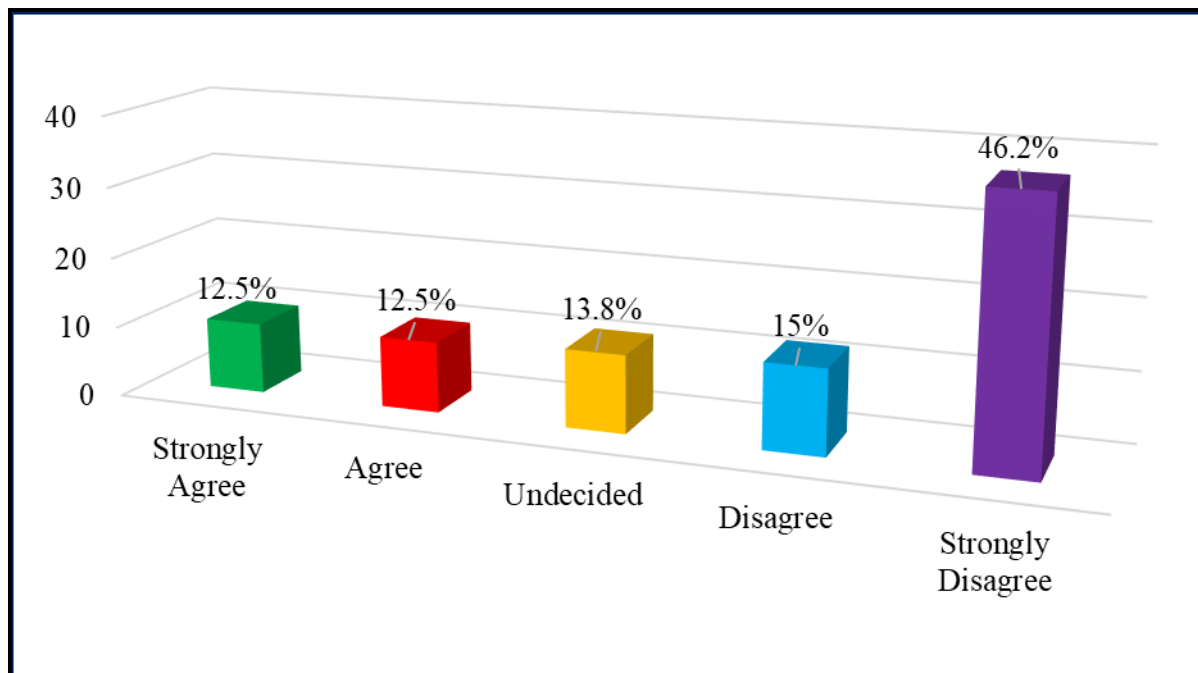
The table reveals a highest value of 92.4% of the respondents who indicated Chief/*Ntona* as the traditional leader of the community. Thus, the findings indicate that the chieftain or *Ntona*, is the major traditional leader in the Motantanyane Village. Lepelle-Nkumpi Local Municipality's IDP (2021–2026) indicates that 95% of its territory is governed by traditional leaders. Makhoba (2020) also cited the Nqutu Local Municipality IDP (2017/2022:55), that traditional leaders control 93% of its areas. This shows that traditional leaders have had strongholds and control over many rural communities in South Africa. Section 151 of the Constitution of the Republic of South Africa (1996) proclaimed all areas in the country as governed by municipal governments (Republic of South Africa, 1996). This suggests that in South Africa, traditional leadership and local government both have a dual role in the administration of rural areas under chieftains. Therefore, to promote sustainable rural development, the implementation of policy and legal frameworks that strengthen the current roles and functions of this dualistic government are necessary.

The study found that 3.8% of the respondents identified traditional councils and another 3.8% mentioned community forums as traditional leaders in Motantanyane Village. The findings could indicate that other traditional leaders assist the Chief/*Ntona* in addressing issues facing the community rather than being completely responsible for it. The TLGFA (41 of 2003), Municipal Structures Act (117 of 1998) and Municipal Systems Act (32 of 2000) permit local governments in South Africa to enter rural areas that are governed by chieftains through traditional councils. Thus, traditional councils have an important part in decisions pertaining to development and can collaborate and contract with the government for the delivery of services in rural areas (Mudimeli, 2019; Makhoba, 2020). However, the Chief/*Ntona*, plays a crucial role in making decisions regarding the issues of their society while traditional councils and community forums act as middlemen in the resolution of local concerns.

5.2.2.2. The importance of traditional leaders in Motantanyane Village

Figure 6.4 below illustrates the research results about whether or not traditional leaders were important in Motantanyane Village. It is indicated in Figure 6.4 that 12.5% of the respondents strongly agreed, while 12.5% agreed that traditional leaders are important in the area. Additionally, Figure 6.4 demonstrates that 11.8% of the respondents were undecided about whether or not traditional leaders were important in Motantanyane Village. On the other hand, Figure 6.4 shows that 15% of respondents disagreed, whereas 46.2% strongly disagreed with the idea that traditional leaders are important in the area.

Figure 6.4. The importance of traditional leaders in Motantanyane Village



The figure shows that many respondents perceived traditional leaders as unimportant in the area. The cumulative majority of 46.2% of the respondents raised many concerns about the traditional government in Motantanyane Village, which could be seen as a strong indication that the traditional government system has no significant impact on the community. Thus, the findings suggest that the importance of traditional leaders is diminishing in most rural areas. This can be supported by the abolishment of traditional leadership structures in countries like Wales (Prince of Wales of the United Kingdom) and France, where the structures were deemed obsolete and inappropriate for modern government (Tshitangoni & Francis, 2018).

This indicates that traditional leadership, particularly in modern rural areas where societal practices are modernised (Western) lifestyles, is losing prominence and is considered as unimportant.

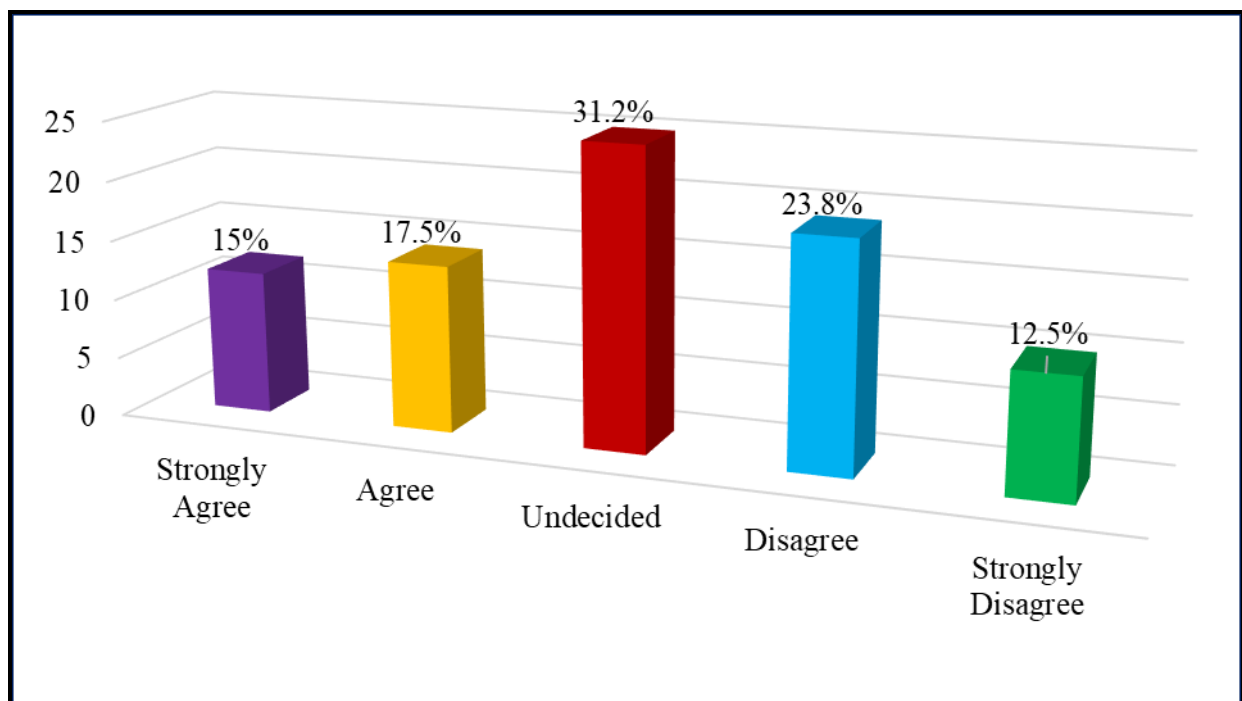
The findings in the figure show that a total of 13.8% of the respondents were unsure whether traditional leaders were important in the area. The findings could mean that the relevance or impact of this type of government in the community was often not seen, yet they have proven to be vital in other community issues at some point. Traditional leadership institutions in South Africa may have proven futile because their functions have been reduced because of the establishment of municipalities under Section 151 of the Constitution of the Republic of South Africa (1996) (Mathonsi & Sithole, 2017). Mudimeli (2019) contends that little effort has been made to define the functions and powers of traditional leadership in rural development; as a result, their major practices on issues affecting the community are difficult to perceive. This could suggest that the establishment of legal frameworks and municipal government may have exacerbated the importance and lack thereof in rural areas. In South African rural communities, riots and protest marches over poor service delivery are frequent, raising more concerns about the relevance of traditional government in lieu of its inability to fulfil the responsibilities that traditional leaders are expected to perform there (Nkosi, 2016; Nemukula, 2019). These insights provide clear evidence about the results of 13.8% of the respondents who were indecisive or uncertain if traditional leaders were important in Motantanyane Village.

The figure depicts a cumulative contrast of the respondents who perceived traditional leaders as significant. This could reflect that traditional leadership institutions continue to play a significant part in Motantanyane Village. Makhoba (2020) states that traditional leadership has been a part of people's culture; hence, traditionalists believed that the institution is still significant and relevant, particularly in rural communities. This discrepancy adds scepticism to the current study regarding whether or not traditional leaders are still important. However, this leads to drawing a conclusion from the highest contrasting cumulative of 46.2% that traditional leadership institutions are less significant in rural areas.

5.2.2.3. The role of traditional leaders in Motantanyane Village

The statistical results of the respondents on whether or not traditional leaders play a significant role in Motantanyane Village are presented in Figure 6.5 below. It is shown in Figure 6.5 that 15% of the respondents strongly agreed, while 17.5% agreed that traditional leaders play an important role in the area. Furthermore, Figure 6.5 indicates that 31.2% of the respondents were unsure about whether traditional leaders play a significant role in the area, thus they chose undecided. In addition, Figure 6.5 shows that 23.8% of the respondents disagreed, while 12.5% of the respondents strongly disagreed that traditional leaders play a significant role in Motantanyane Village.

Figure 6.5. The role of traditional leaders in Motantanyane Village



The figure indicated that higher statistical results (31.2%) were unable to determine whether or not the traditional leaders play a significant role in the community. This may suggest that the respondents were uninterested in the role that traditional leaders play in Motantanyane Village. Furthermore, the results reveal a second highest cumulative of 23.8%, which could suggest that traditional leadership lacks a significant role in the area. Figure 6.4 revealed that traditional leaders lack importance in the community. Nonetheless, Mudimeli (2019) and Bakamana (2021) reaffirm the role of traditional leadership by stating that the significant roles it can still play in the areas under its control. Thus, chieftains are ordained as community leaders, and their primary tasks include, among other things, administering land,

ensuring community safety and mediating disputes (Mudimeli, 2019; Bakamana, 2021). This could be one of the factors that contributed to the highest cumulative level of neutrality on whether traditional leaders play a significant role in Motantanyane Village.

Figure 6.5 depicts a total of 17.5% and 15% of respondents who believed traditional leaders play significant role in the area. On the other hand, Makhoba (2020) says that traditional leadership has been a part of people's culture; hence, societies believed that the institution is still significant and relevant, particularly in rural communities. This could imply that, while many people regard traditional leaders as insignificant, others nevertheless regard them as vital. This could indicate that the respondents were interested in the role that traditional leaders perform in the community. However, based on the findings, it is possible to generalise that traditional leadership does not play a substantial role in rural areas.

5.2.3. The Determinants of Spatial Distribution in Motantanyane Village

The findings from literature and the respondents' perspectives in Motantanyane Village have highlighted the role, significance and lack thereof of traditional leadership. Traditional leaders are ordained as community leaders, with key responsibilities that include, *inter alia*, spatial administration, ensuring community safety and mediating disputes (Mudimeli, 2019; Bakamana, 2021). Given that one of their primary roles is land administration, it was critical for the study to examine how traditional leaders approached spatial distribution and management affairs. The section therefore contains an analysis of the determinants of spatial distribution in the area. This section focuses on subject areas that include the institution responsible for spatial distribution, land allocation systems, and the ways in which traditional leaders allocate land in Motantanyane Village. The results of the statistical analysis and interpretations are presented below.

5.2.3.1. Institution responsible for land allocation in Motantanyane Village

Table 6.3 illustrates the research results about the institution responsible for the spatial administration in Motantanyane Village. It is shown in Table 6.3 that 96.2% of the respondents indicated that traditional leadership is responsible for land allocation in the area whereas 3.8% that chose the local municipality as responsible for spatial allocation in

Motantanyane Village. Table 6.3 further indicates that none of the respondents (0%) chose ‘other’.

Table 6.3: Institution responsible for land allocation in Motantanyane Village

Institution	Percentage
Traditional leadership	96.2%
Local Municipality	3.8%
Other	0%
Total	100%

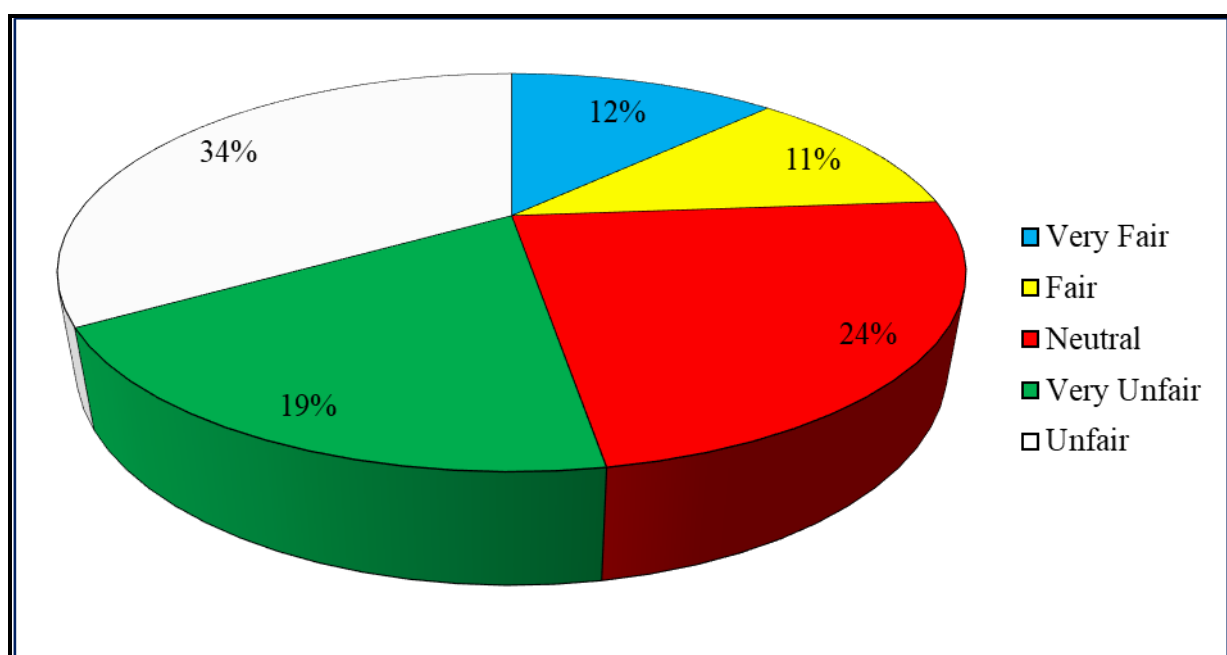
The table shows that traditional leadership in Motantanyane Village was responsible for managing and allocating land to the people. This may mean that traditional leadership is still a prominent institution of land administration in Motantanyane Village. Lepelle-Nkumpi Local Municipality IDP (2021/2026) states that traditional leaders are in control of about 95% of the municipality’s area. The Nqutu Local Municipality IDP (2017/2022:55) cited by Makhoba (2020), indicates that traditional leaders control 93% of the land. The findings suggest that traditional leadership still plays a huge role in the allocation of land to its people and spatial arrangement. In contrast, Figures 6.4 and 6.5 suggest that traditional leaders lack importance, although they allocate land to the people. The study notes the stipulation in Section 151 of the Constitution of the Republic of South Africa (1996) that municipalities must be in control of all areas in the country and require the establishment of municipal spheres of government in all South African areas (Republic of South Africa, 1996). This declaration could be the result of a contrastive cumulative of 3.8% of the respondents who identified the local municipality as the land administrator in Motantanyane Village. However, the highest cumulative in Table 6.3 reveals that the traditional leaders have the responsibility of managing the administration of land and distributing it to the people.

5.2.3.2. Spatial distribution in Motantanyane Village

Figure 6.6 shows the findings of a study on how land was distributed to people in Motantanyane Village. It is illustrated in Figure 6.6 that 34% of the respondents in

Motantanyane Village believed that land was very unfairly distributed to people in the community. Furthermore, Figure 6.6 indicates that 19% of the respondents perceived that land in the area was distributed in an unfair manner. Cumulatively, Figure 6.6 also reveals that 24% of the respondents were indecisive (neutral), indicating that they had doubts about how land is distributed in the area. Moreover, Figure 6.6 shows that 12% of the respondents believed that land was divided properly in Motantanyane Village, while a minority of 11% of the respondents indicated that land had been allocated fairly to people.

Figure 6.6: Spatial distribution in Motantanyane Village



The results in the figure indicate a predominance cumulative of the respondents who stated that land custodians unfairly distributed land to people. Mokwena, Motsepe and Shandu (2020) proffer that land under the custodianship of traditional leaders is distributed depending on the ethnicity of the recipients, which has fuelled spatial distortions and racial segregation within traditional communities in South Africa. Therefore, the findings of the study could reveal that land distribution in Motantanyane Village is highly unfair. Traditional leaders allocate land to their people in uninhabitable places such as swamps, flat plains and areas reserved for agriculture. Thus, land disputes are widespread in African rural communities due to an unequal distribution of land resources, as land allocation is determined by traditional leaders or chieftains. Many traditional leaders in African nations such as South Africa have a

practice of giving one piece of land to many individuals, resulting in land conflicts (McGregor & Chatiza, 2019; Bakamana, 2021).

Figure 6.6 shows a significant cumulative of the respondents who were undecided or uncertain about how traditional leaders allocated land to people in the area. This cumulative may indicate that the respondents were unaware of the way traditional leadership government operated and distributed land to the people. Additionally, Figure 6.6 presents the findings of a smaller cumulative of the respondents who believed that local traditional leaders distributed land in a fair manner. The findings may indicate that traditional leaders distributed land fairly, which is why some people have been able to observe it. However, the high cumulative leads the study to draw a conclusion that traditional leaders often distribute land to people unfairly. During the data collection process in the area, certain indications of land distribution concerns were identified and captured.

6.2.3.2.1. Land piece allocated to multiple individuals in Motantanyane Village

Image 6.1 below indicates a land property that was dually occupied and owned, meaning it is given to more than one individual. The image shows two houses built on the same plot of land. The discord between individuals over land has become a common issue in rural areas of South Africa. McGregor and Chatiza (2019) and Bakamana (2021) emphasise that most traditional leaders have a tendency of giving one piece of land to multiple individuals, which results in land conflicts. Furthermore, land disputes are common in African rural communities due to an unequal distribution of land resources, as land allocation is governed by traditional leaders or chieftains. This highlights the problems of unfair land distribution, which causes conflict between individuals. Image 6.1 also provides persuasive evidence of the conflicts over land occupation and land allocated to multiple individuals.

Image 6.1: Land piece allocated to multiple individuals in Motantanyane Village



Source: Photo taken during data collection in Motantanyane Village

5.2.3.3. Systems of spatial distribution in Motantanyane Village

Table 6.4 presents the spatial distribution systems used by traditional leaders in Motantanyane Village. It is illustrated in Table 6.4 that 25% of the respondents perceived that traditional leadership in the area used formal systems to distribute land to the people. Again, Table 6.4 shows that 75% of respondents believed that traditional leaders used informal systems to distribute land to the people.

Table 6.4: Systems of spatial distribution in Motantanyane Village

Systems	Percentage
Formal systems	25%
Informal systems	75%
Total	100%

Table 6.4 reveals that traditional leaders in Motantanyane Village primarily used informal mechanisms to allocate land to the people. Dubazane and Nel (2016) emphasise that chiefs and headmen use traditional spatial distribution systems, such as the customary patrilineal approach, that have been in place since the 1800s. The results could suggest that traditional

leaders in Motantanyane Village allocate land according to their own ad hoc methods. Nkosi (2016) argues that traditional land distribution systems are defined by a variety of uncoordinated land uses that fail to evaluate the impact of competing land uses such as livestock and subsistence farming spaces inside a rural residential community. Many traditional leaders use customary land allocation guidelines that are governed by customary values (Dubazane & Nel, 2016; Nkosi, 2016). The findings may suggest that certain traditional leaders in the area continued to allocate land in an unsustainable manner through informal mechanisms. This has the potential to lead to the local government and traditional leadership institutions operating autonomously, due to incompatible land use and management methods.

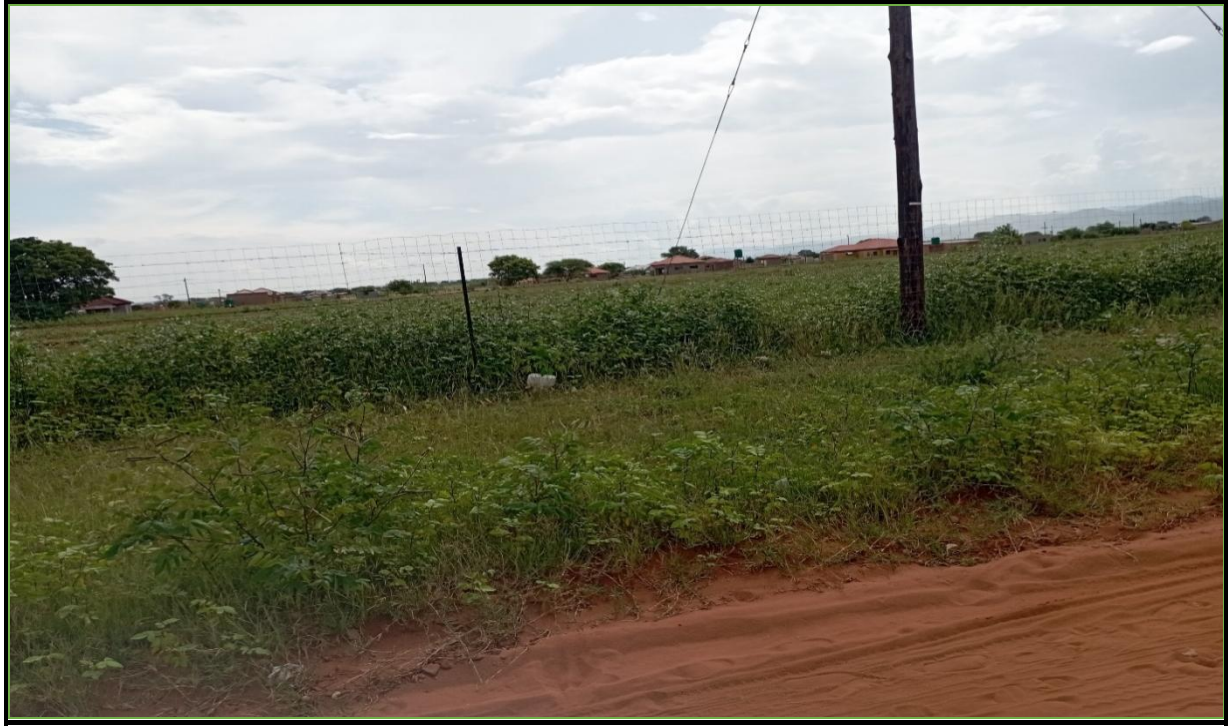
Table 6.4 further indicates a minority cumulative of the respondents who believed that traditional leaders used formal systems to allocate land to the people at Motantanyane Village. This could imply that traditional authorities tend to use some formal procedures, such as the Permission-to-Occupy (PTO), when allocating land to their people. Williams-Wynn (2021) postulates that despite the usage of Permission-to-Occupy, the traditional government in rural areas lacks accountability and official documenting of land occupants. Land is sometimes distributed to a person without an in-depth review of the person acquiring the land. As a result, many rural stands are now inhabited by outsiders, particularly undocumented or illegal foreigners, worsening socioeconomic issues such as crime in traditional communities (Williams-Wynn, 2021). This could indicate that traditional leaders often resort to formal procedures; however, they primarily employ informal mechanisms to distribute land to the people.

6.2.3.3.1. Farm site allocated within settlement area at Motantanyane Village

Image 6.2 below shows a farmland that was allocated within the human settlement area. Traditional leaders tend to give people stands in hostile places such as wetlands, flat plains, and areas designated for agriculture (McGregor & Chatiza, 2019). Image 6.2 depicts the findings, which show an agricultural or farming facility that was allocated within a residential site. The findings could suggest that traditional leaders do not have a firm plan for spatial distribution and management. Commonly, farming facilities have the potential to endanger or harm the lives of the surrounding communities through simulation of diseases such as allergy (Fitchen,

2019); hence, allocating farmland within a residential location is problematic. This farmland may compromise the spatial development and welfare of the community.

Image 6.2: Farm site allocated within settlement area



Source: Photo taken during fieldwork in Motantanyane Village

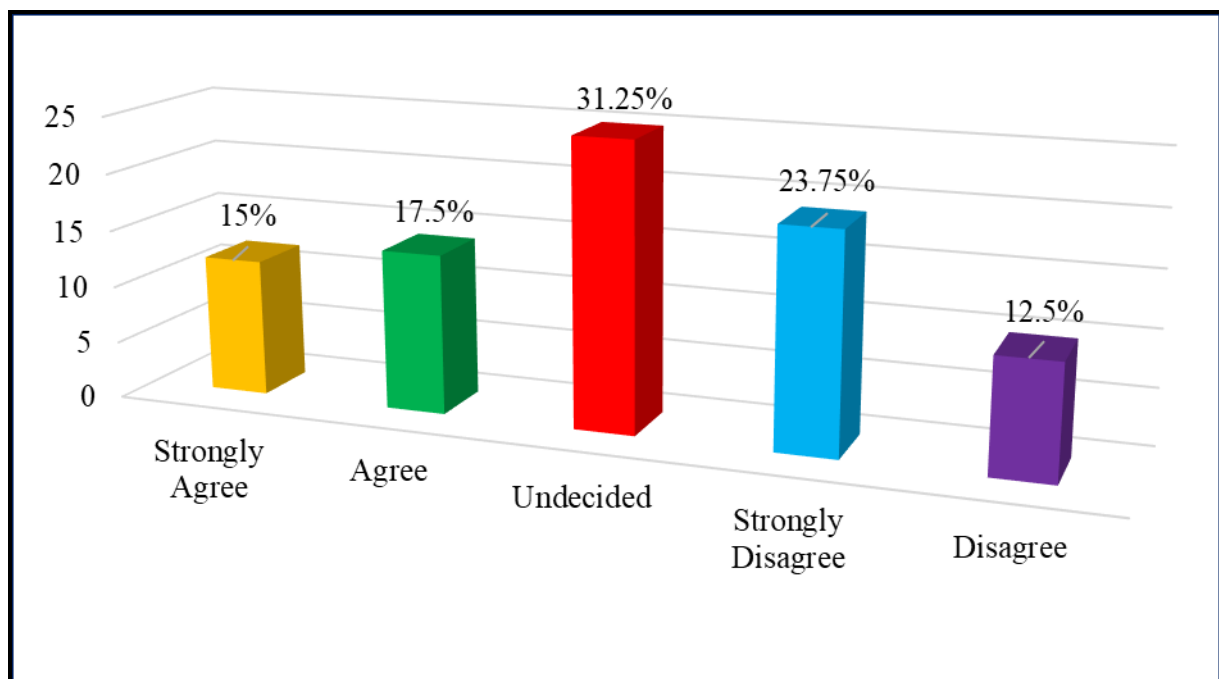
5.2.4. The Effects of Traditional Leadership on Spatial Development in Motantanyane Village

Traditional leaders perceived as the main administrators of spatial distribution and management in rural areas. However, informal land allocation methods appeared to be their principal tools for spatial distribution and management. The section therefore presents the research findings on the effect of traditional leadership on spatial distribution in Motantanyane Village. The section focuses on how cooperative local and traditional governments are in matters of spatial administration. Furthermore, this section analyses how traditional leadership affects spatial distribution in this area. It also discusses how the current spatial arrangement in Motantanyane Village impedes development and service delivery. The statistical analysis results and interpretations are provided below.

5.2.4.1. Municipal and Traditional Relationships in Spatial Governance

The results of collaboration between traditional leadership and the Lepelle-Nkumpi Local Municipality are shown in Figure 6.7 below. It is indicated in Figure 6.7 that 15% of the respondents strongly agreed, while 17.5% agreed that traditional leaders and the local municipality collaborated. Furthermore, Figure 6.7 demonstrates that 31.25% of the respondents were neutral (undecided) about whether traditional leadership and the local municipality collaborated in the village. Figure 6.7 shows that 23.75% of respondents strongly disagreed, while 12.5% disagreed that traditional leaders and local government in the area collaborated.

Figure 6.7: Municipal and Traditional Relationships in Spatial Governance



Cumulatively, the figure shows that many respondents were indecisive (undecided) about whether there was collaboration between traditional leaders and local government. This may indicate that the respondents were uninterested in issues relating to the cooperation between traditional and municipal governments. Figure 6.7 further shows that 23.75% of the respondents perceived that there was no collaboration between local and traditional governments in issues pertaining to spatial administration. This may indicate a lack of

coherence between traditional and local governments in matters of land administration. Table 6.3 indicated that traditional leaders have complete control over land allocation and administration in some rural areas of South Africa; however, due to a lack of coordination in land governance, this has the potential to result in issues such as improper spatial arrangement, land disputes, and poor service delivery. Figure 6.4 reveals that traditional leaders in Motantanyane Village lack significance when it comes to community issues. This raises doubts on whether traditional leaders are able bring about sustainable spatial development without collaboration with local governments. Drummond and Nel (2021) postulate that traditional leaders tend to act autonomously in matters pertaining to spatial distribution, planning and management through their incompatible systems. This indicates that local governments are rarely engaged in traditional land affairs.

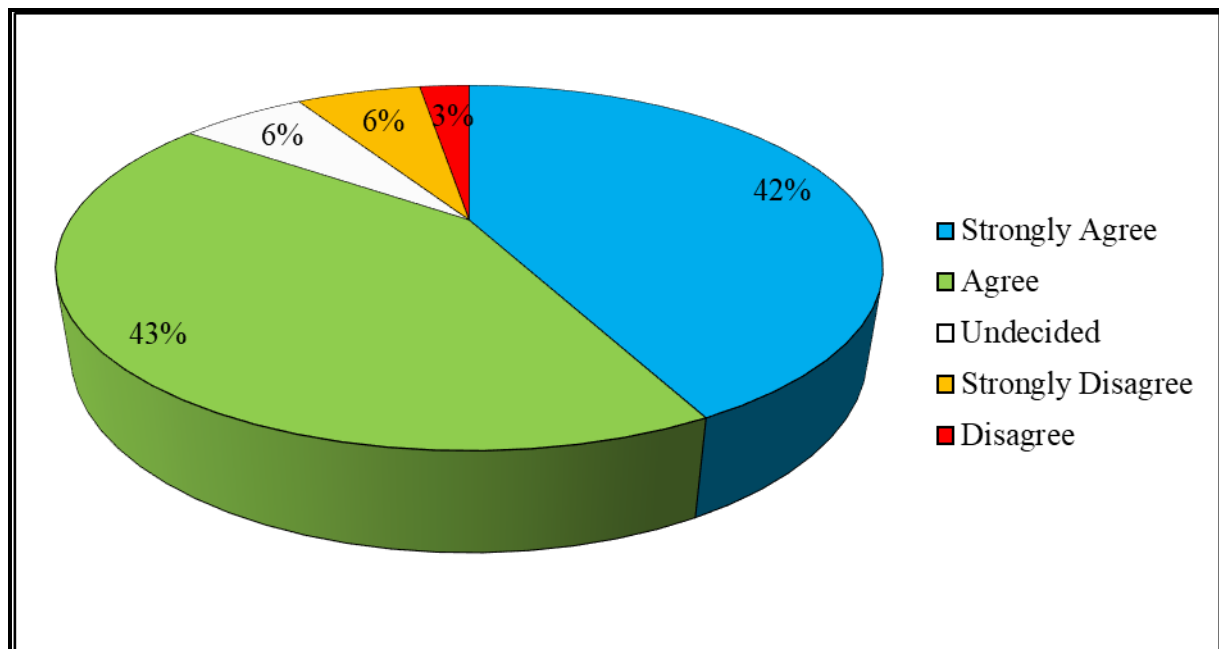
The figure shows a cumulative of 17.5% and 15% of respondents who believed that traditional leaders and the local government collaborated. This could imply that the two institutions are in other instances working together on some issues concerning the community. However, the results may justify the lack of institutionalised collaboration in matters pertaining to spatial distribution and management. The study was based on the Collaborative Learning Theory, which emphasises the importance of collaboration between traditional leadership and local governments in promoting good spatial administration and rural development (Nakata *et al.*, 2022). Purbani (2017) postulates that collaborative government necessitates problem-solving, widespread participation, immediate solutions, the sharing of regulatory responsibility, and a flexible engaged agency. This strengthens the paradigm that the Collaborative Learning Theory seeks to achieve. Therefore, local governments (municipalities) could collaborate and promote traditional leadership by providing resources and guiding frameworks to better sustainable spatial distribution and development, based on the central tenets of the Collaborative Learning Theory.

5.2.4.2. The implications of traditional leadership on spatial distribution

Figure 6.8 below presents the findings about the practices of traditional leadership on spatial distribution in Motantanyane Village. Cumulatively, Figure 6.8 shows that 42% of respondents strongly agreed, while 43% agreed that traditional leadership practices have an effect on spatial distribution in Motantanyane Village. Furthermore, Figure 6.8 shows that 6% of respondents were undecided about whether the practices of traditional leadership

affected spatial distribution in the area. Figure 6.8 also reveals that 6% of the respondents strongly disagreed, whilst a minority of 3% disagreed that traditional leadership practices had an effect on spatial distribution in the village.

Figure 6.8: The implications of traditional leadership on spatial distribution



According to the figure above, most of the respondents stated that traditional leadership had an effect on the spatial arrangement of the area. This could imply that traditional authorities in Motantanyane Village were allocating land in an inappropriate manner. Table 6.4 indicates that traditional leaders use informal methods to allocate land to their people; this could be one of the contributing factors to the effects of spatial development in the area. On the other hand, Drummond and Nel (2021) and Mudimeli (2019) state that traditional leadership encounters problems of illiteracy and a lack of knowledge and expertise in spatial planning, which has a potential to cause poor spatial arrangement. The chiefs and headmen use traditional spatial distribution systems, such as the customary patrilineal approach, that have been in place since the 1800s (Dubazane & Nel, 2016). This provides clear evidence that traditional leadership has a potential to affect the spatial development of rural areas.

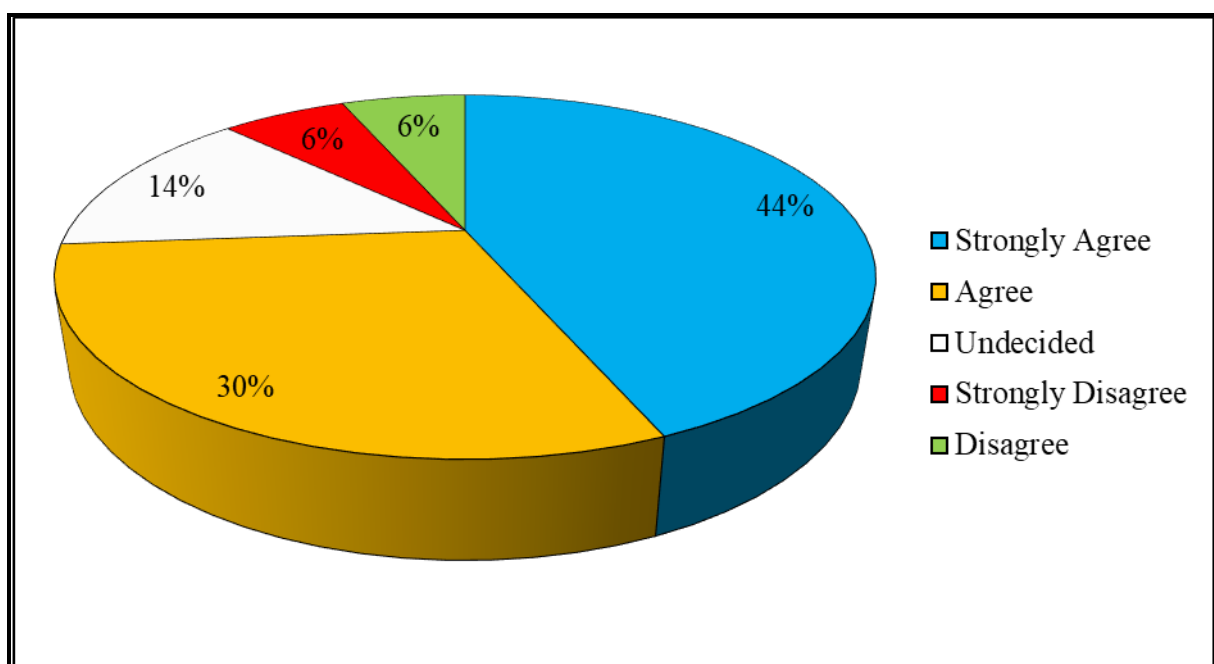
Figure 6.8 shows 6% of the respondents who are indecisive about whether or not traditional leadership practices affected the spatial design of the area. The findings of the study could indicate that the effects of traditional leadership practices on the landscape were not noticed by the respondents. This could also suggest that the respondents lacked interest in traditional

issues and did not fully understand the area's spatial layout. Furthermore, the figure shows a minority value of the respondents who perceived that traditional leadership affected the spatial design of the area. This could imply that, while many respondents regarded traditional leaders as impeding spatial arrangement and development in Motantanyane Village, there was still a minority who believed that traditional leadership had no effect on spatial design. However, the study generalises that traditional leadership as custodian of land has detrimental effects on spatial design.

5.2.4.3. The hindrances of the current spatial design on infrastructure development

Figure 6.9 illustrates the responses of the respondents on whether the current spatial arrangement impeded infrastructure development in Motantanyane Village. It is shown in Figure 6.9 that 44% of the respondents strongly agreed, while 30% agreed that the current spatial design had an effect on the infrastructure development of the area. In addition, Figure 6.9 shows that 14% of the respondents were undecided on whether or not the current spatial arrangement had an effect on infrastructure development in the area. Figure 6.9 shows that 6% of the respondents strongly disagreed, while a minority of 6% disagreed that the current spatial arrangement in the area impeded infrastructure development.

Figure 6.9: The hindrances of the current spatial design on infrastructure development



The figure above reveals a higher cumulative of the respondents who perceived that the current landscape and design in the area had an effect on the potential for infrastructure development. The results could mean that certainly the spatial design under traditional government has the likelihood to impede prospective infrastructure development in rural areas. Most traditional African leaders have failed to promote sustainable spatial development that has the potential to attract growth and development, and this has resulted in the underdevelopment of many rural areas (Gebre & Gebremedhin, 2019; Mudimeli, 2019). Traditional leaders allocate land in manners that have inhibited development due to their ad hoc methods of spatial planning and distribution (Mudimeli, 2019; Drummond & Nel, 2021).

Figure 6.9 depicts an immersive cumulative of the respondents who were undecided on whether or not the recent spatial layout in the area had become a hindrance to potential infrastructure development. This could indicate a lack of understanding and interest on spatial development issues and how it is affected by traditional government in Motantanyane Village. Additionally, the figure indicates a minority value of the respondents who perceived the current spatial design as having no impact on prospective infrastructure development in the area. This could imply that the area has some infrastructure facilities, leading respondents to believe that the spatial design is not a hindrance to prospective development. The findings demonstrate that the current spatial arrangement in Motantanyane Village impedes development, as it is generally believed that poor landscape design has a potential to hinder infrastructure development. Remarkable indications were noticed and captured on the landscape of Motantanyane Village during the data collection process.

6.2.4.3.1. Improper spatial design and farmland within residential area

Image 6.3 below demonstrates the inappropriate spatial design and farmland allocated within a residential space at Motanatanaye Village. The results in Image 6.3 could therefore imply that this kind of land arrangement is likely to be detrimental to the prospective infrastructural development and welfare of the community. This may also indicate that the area would face service delivery challenges, especially with regard to infrastructure development such as a tar road. Monama *et al.* (2022) argue that fragmented and poor spatial arrangement make it difficult for spatial planners to establish new land developments. Thus, underdevelopment and poor service delivery are likely to be problems in the area due to a poorly planned and distorted spatial development.

Image 6.3: Improper spatial design and farmland within a residential area

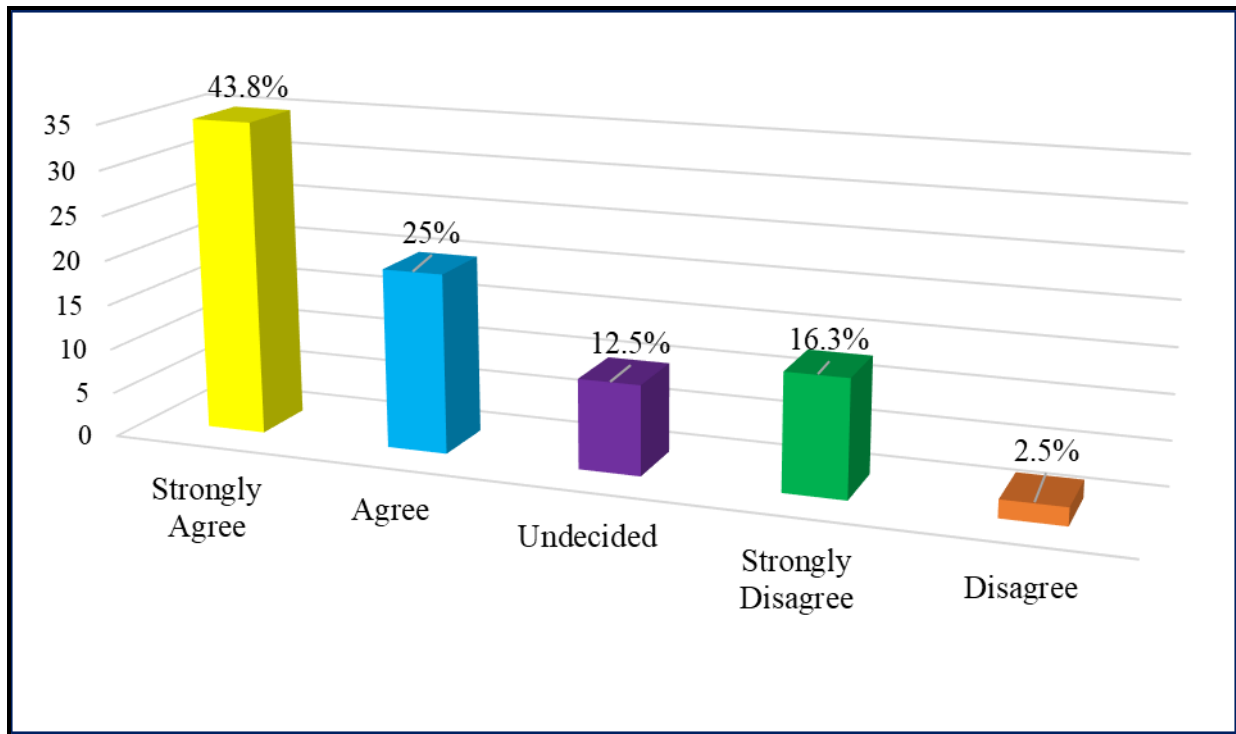


Source: Photo taken during fieldwork in Motantanyane Village

5.2.4.4. The impediments of the current spatial arrangement on service delivery

Figure 6.10 depicts the responses of Motantanyane Village respondents who were surveyed to provide their perceptions of how the current spatial arrangement affected the provision of services in the community. According to Figure 6.10, 43.8% and 25% of respondents strongly agreed and agree respectively, while 25% agreed that the current layout of space in the area had an effect on services delivery. It is also indicated in Figure 6.10 that 12.5% of the respondents were unsure whether or not the current spatial configuration in Motantanyane Village had an effect on the provision of services. Figure 6.10 also demonstrates that 16.3% of respondents strongly disagreed, whilst 2.5% disagreed that the current spatial design affected the provision of community services.

Figure 6.10: The impediments of the current spatial arrangement on service delivery



The figure shows a majority of the respondents who strongly perceived that the area's current landscape arrangement made it difficult for service delivery provision in Motantanyane Village. This could mean that that poor spatial arrangement is likely to create a barrier to service delivery. Figure 6.9 stated that landscape design may have an impact on service delivery, particularly from local municipalities, in a similar way to how it may have an effect on infrastructure development. Furthermore, Figure 6.10 shows the 12.5% of the respondents who were unsure whether the area's current landscape design had an effect on service delivery. This may indicate that the respondents lacked knowledge about and/or had no interest in traditional government's landscape design initiatives. The continued existence of rural challenges may indicate that traditional spatial distribution and planning systems are ineffective, leading respondents to remain indecisive. Cumulatively, the figure shows a minority value of respondents who believed that the area's current spatial arrangement had no effect on the delivery of services. Despite evidence that the existing spatial design has had no effect on service delivery, many people perceived service provision as severely affected. This may suggest that service provision is a major challenge in this area, with the spatial arrangement of the community being one of the root reasons.

6.2.4.4.1. *Street blockage in Motantanyane Village*

Land use planning and management plans and policies are crucial indicators for achieving sustainable spatial development. Image 6.4 shows a street in Motantanyane Village that has been blocked by a fence/wall. This attribution could imply that land in the area is allocated without proper and legal plans that govern and manage land occupation. Despite the fact that traditional leaders often use formal methods for land administration, the findings in Table 6.4 and Image 6.4 show that traditional government lacks formal land use planning, distribution and management systems. This could indicate that the area's current landscape design has become detrimental to service delivery and development due to ad hoc methods of traditional leadership control.

Image 6.4: Street blockage in Motantanyane Village



Source: Photo taken during fieldwork in Motantanyane Village

It is evident from the analysis and interpretation that the traditional leadership's existing methods and practices for arranging and distributing land in Motantanyane Village have a detrimental effect on prospective development and service provision. The research findings indicate that rural areas under traditional leadership face a slew of issues, including underdevelopment and poor service delivery due to their landscape design. The hindrances of traditional government have prompted the incorporation of local government in questions of

land use planning and administration in areas under chieftains to ensure sustainable spatial development.

5.3. AN ANALYSIS QUALITATIVE OF DATA FROM INTERVIEWS

This section interprets and analyses the qualitative data acquired during the interviews. An unstructured interview was conducted with Municipal Officials at Lepelle-Nkumpi Local Municipality, particularly those responsible for rural development, land use management and traditional affairs. The study consisted of six participants (two Directors in Traditional Affairs, two LED and Planning Managers, a Director in Cooperate Services and Human Settlements and Municipal Manager) who were purposively sampled to represent the whole municipality. There were four males and two females among the six participants. A purposive sampling was used to sample Municipal Officials; thus, potential participants were judgmentally sampled. The purpose of the unstructured interview was to collect qualitative data on the effects of traditional leadership on the spatial distribution of rural areas in the Lepelle-Nkumpi Local Municipality. The results of the interviews with the municipality participants are presented in the subsections below, with direct citations of the words and opinions to avoid the misinterpretation of qualitative data. Table 6.5 presents the classification of the participants in Lepelle-Nkumpi Local Municipality for ease of analysis and interpretation of qualitative data.

Table 6.5: Classification of the participants interviewed

PARTICIPANTS	CLASSIFICATION
Directors in Traditional Affairs	Participant A1
	Participant A2
LED and Planning Managers	Participant B1
	Participant B2
Director of Cooperate Services and Human Settlements	Participant C
Municipal Manager	Participant D

5.3.1. The Scope and Relevance of Traditional Leaders in Rural Areas

Traditional leadership in South African rural communities serves to maintain peace, unite society, prevent the disruption of societal customs and culture, distribute land, represent communities in dispute resolution and faction conflicts, and foster a sense of community identity (Mustasilta, 2021; Sato, 2022). The participants indicated that traditional leaders are aware of the roles they must play in the new dispensation and the challenges that come with it. Accordingly, traditional leaders should avoid being involved in politics and instead play a neutral leadership role in their communities. Therefore, the institution should be protected as it is seen in their communities as the institutional form of government that is closest to the people. Participant A2, B1 and D regard traditional leaders as community representatives and the advisory capacity in local government about issues pertaining rural areas. Participant A2 reflected this idea as follows:

“Traditional leaders have a critical role to play as guardians of communal land that is essential to the provision of services. They can connect society and the municipality because they are the institution that is closest to the people on the ground. Most of the time, traditional leaders connect municipalities with rural residents”.

This may suggest that traditional leaders have a responsibility of managing land concerns in rural areas, acting as the community’s representative at the municipal level, and creating a sense of community involvement with local government. Thus, Participant D added that traditional leaders within the Lepelle-Nkumpi Local Municipality are crucial because they ensure that people of the community do not feel excluded from local government. In the South African context, the scope of traditional leadership in the democratic era was defined in legislation and policy frameworks such as the TLGFA (41 of 2003) and the Constitution of the Republic of South Africa (1996). Traditional leaders have a wide range of responsibilities under Section 20 of the TLGFA, including land development and administration (Mudimeli, 2019; Makhoba, 2020). According to Participant C, it is widely believed that the government has not yet adopted key policies relevant to the roles of chieftains, especially regarding the community land tenure. While it is true that significant concerns remain unresolved, it is also true that the topics are highly complicated and that some of them have become so politicised as to stymie local discussion. Participant D reflected in this manner:

“This is challenging, but yes, I consider traditional leadership to be important in democratic rural areas. However, what they should do in a democratic setting differs. Their roles must be refined and adapted to the current circumstances”.

This may indicate that traditional leadership continues to play an important role in rural areas; however, their role in the modern democratic government system may appear to be unclear. Thus, Participant D suggested the redefinition of the roles of traditional leadership. Despite this view, Figure 6.4 highlighted that traditional leaders are unimportant in community issues, while Figure 6.5 showed a majority of respondents who were indecisive on the role of traditional leadership. This could be because community members are more closely associated with traditional leaders, and thus provide a distinct perspective from municipal authorities. Traditional leadership roles are uncertain and imprecise, especially in policy and legal frameworks enacted in South Africa (Nkosi, 2016). However, Participant B1 had a different viewpoint on the role of traditional leaders. Participant B1 stated the idea as follows:

“Traditional leaders play no role in the community, other than to protect some cultural values, customs and traditions of the society. When it comes to community development and service delivery, the municipality is the main agent. The traditional leaders are incapable of bringing about community development. Their existence is only recognised because those traditional communities are under their jurisdiction, and they are custodians of land resources”.

This would indicate that traditional leadership institutions are more crucial to the preservation of social traditions, customs and cultural values than they are to the management of everyday community issues such as development and service provision. Local governments tend to be the main agent of sustainable development and service delivery provision in rural areas. Despite being in a democracy that has constitutionally recognised traditional leadership roles, traditional leaders continued to play a role in rural areas (Makhoba, 2020). The research findings generally indicate that traditional leadership is significant and should be protected for the affairs of the community, especially traditional and cultural issues. Given that traditional leaders are regarded as community representatives, they could produce positive results by assisting local municipalities in social mobilisation. Traditional leaders within the Lepelle-Nkumpi Local Municipality seem to play a bigger role in rural communities given that they are more at the grassroots level than the municipal government. On the other hand, the findings reveal that traditional leaders have a constant role to play in rural areas, such as protecting cultural values, customs and traditions of the society; however, they lack a role in service delivery and community development. This could indicate that traditional leaders' responsibilities in rural areas are limited due to a lack of capacity and resources to provide community services. This may mean that the local governments are critical in terms of service delivery and development in rural areas.

5.3.2. Cooperation of Municipal Governments and Traditional Leaders

The mutual understanding and effective collaboration between traditional and local governments is crucial for community prosperity and should be maintained to support sustainable development. Figure 6.7 indicates that there is a lack of institutionalised cooperation between traditional leadership and local government, which has a potential to hinder prospective development in Motantanyane Village. Participant D stated that the Lepelle-Nkumpi Local Municipality has a strong relationship with most chieftains, particularly those that allow municipal personnel to enter their territory. However, some traditional leaders are difficult to work with, and they even rarely attend municipal meetings when invited. Participant D reflected the notion in this manner:

“Some of Mantona do not attend municipal meetings because they do not see a need, and this somehow affects development in their area of jurisdiction. Embarrassingly, the Mantona have a tendency of demanding remuneration whenever municipality wants to initiate projects in their areas, especially when such projects require some resources from the area. When municipality is unable to make those remunerations, they reject proposed project”.

This may suggest a lack of collaboration between traditional and local governments due to absenteeism in the municipal meetings that concern community development issues. The findings also show that certain traditional leaders are likely to be a barrier to development and service delivery provision since they want to personally benefit from the municipal future development for their communities. Maleka and Rapatsa (2021) state that the lack of collaboration between municipalities and traditional leaders arose due to the establishment of a local government system in South Africa due to the passage of a new democratic legislation. Local governments were given authority over traditional authorities, allowing them to handle land issues and bring divergent South African tribes together (Maleka & Rapatsa, 2021). For instance, the Municipal Systems Act 32 of 2000 expand the powers and functions of local governments while divorcing itself from defining the roles of traditional leadership. Nemukula (2019) also add that the primary reasons of poor relationship between traditional and local governments include land ownership and control, as well as imprecise conflicting and overlapping functions assigned to both institutions by legislative and policy frameworks.

5.3.3. Land Administration Agents in Rural Areas

Makhoba (2020) quoted the Nqutu Local Municipality IDP (2017/2022:55), which states that traditional leaders govern 93% of its areas. On the other hand, traditional leaders control 95% of the areas at Lepelle-Nkumpi Local Municipality (Lepelle-Nkumpi Local Municipality, 2022). Table 6.2 suggests that traditional leaders have been a stronghold over land administration in Motantanyane Village. Participants A1, B1, B2 and D stated that the Lepelle-Nkumpi Local Municipality does not have the final say on decisions affecting rural areas under their authority; rather, chieftains bear full responsibility and make decisions on what should be done in their community. Accordingly, land is one of the rural commodities in which chieftains rarely involve the municipal government; instead, they run their own administration with little or no influence from the municipality. Participant B2 said:

“Motantanyane Village is one of the traditional communities governed by a Ntona, just like any other rural areas within Lepelle-Nkumpi Local Municipality”.

This could suggest that traditional leaders within the Lepelle-Nkumpi Local Municipality are the custodians of land administration. Section 151 of the Constitution of the Republic of South Africa (1996) outlines that all areas in the country are to be governed by local governments (Republic of South Africa, 1996). This implies that traditional and local governments in South Africa both have dual roles in the administration of rural areas. Participant B1 perceived that traditional leaders are the land custodians in all the rural areas of the Lepelle-Nkumpi Local Municipality. The results could suggest that municipalities are most concerned when services need to be provided or development needs to take place. This may indicate that, rather than participating in spatial planning and distribution, Lepelle-Nkumpi Local Municipality becomes the main agent of development and service delivery provision in the rural areas under their jurisdiction.

5.3.4. Local Government Functions in Spatial Distribution of Rural Areas

Local municipalities are vital for democracy, development and the provision of services. South African rural areas are among the places where chieftains continue to act as the face of local administration; thus, traditional leaders are still present and active in rural communities despite the establishment of local municipalities. Section 151 of the Constitution of the

Republic of South Africa (1996) highlights the establishment of local governments and has granted them power to deal with social, economic, cultural, political and environmental issues affecting all areas of the country (Republic of South Africa, 1996). Participants A1, A2, C and D stated that Lepelle-Nkumpi Local Municipality is one of the urban-rural local authorities that is largely rural in nature. Therefore, one of the responsibilities of this municipality is to oversee every area under its jurisdiction. Participant D presented the notion as follows:

“With the exception of providing services in tribal areas, we have no role to play as a municipality, particularly in rural community land matters. Although we were to construct and provide a spatial distribution plan to the traditional leaders, they have their own ways of allocating land that they firmly believe in”.

This may suggest that local governments have a limited role to play in many rural areas, especially under chieftains. Local municipalities are not engaged in issues pertaining to land administration, despite that they have expertise in spatial planning. Thus, traditional leaders allocate land without the consent of local government authorities. Dubazane and Nel (2016) state that traditional leaders tend to use traditional spatial allocation systems that have been in place since the 1800s. As a result, the municipal and traditional governments often act autonomously, making it difficult for local governments to deliver basic services when land is given or leased without their consent (Dubazane & Nel, 2016). It is reasonable to draw the general conclusion that traditional leaders act independently on the issue of distribution of land in rural areas. This could suggest that they have their own spatial distribution systems that are not synchronised to municipal land planning systems. Therefore, it is crucial for the local municipality to enact critical strategies that can bring traditional leaders of rural areas closer together, particularly on land issues, to promote sustainable spatial development and service delivery in rural areas.

5.3.5. Local government and Traditional Leadership Spatial Distribution Plans

The Municipal Spatial Development Framework (MSDF) and Spatial Planning and Land Use Management Act (No. 16 of 2013) are among other legal frameworks that govern land use planning and management (Republic of South Africa, 2013; De Villiers, 2020). Participants C and D stated that the introduction of SPLUMA and its utterances caused a disunity between local and traditional government systems in rural areas. The adoption of SPLUMA has led to

a significant gap and discord between local and traditional governments. This Act failed to endorse the traditional leadership's participation in making any sound decision on spatial planning and management (Makhoba, 2020). Participants A2 and B2 indicated that some traditional leaders seem to be sceptical of persisting to collaborate with the municipality, particularly in matters of land use and management. Participant B1 said:

“It is challenging for the municipality to interfere with the patterns of allocating land because traditional leaders serve as the land custodians in rural areas. Nonetheless, some land management Acts give more power to local governments, thus, it is even risky to inform traditional leaders of such laws, especially since we are still trying to sympathise with them in order to maintain good ties. If not, the municipality will endanger the relationship with traditional communities that it is trying to build”.

This might indicate an autonomous operation between traditional leadership and municipal government in land administration systems, using overlapping spatial distribution and management systems. In contrast, South Africa's established legislative frameworks talk less about the functions that traditional leadership must play in modern democratic democracy. Participant A1 believed that there are misalignments between municipal land management systems and traditional leaders in rural areas. Dubazane and Nel (2016) emphasise that chieftains have used traditional spatial distribution methods, such as the customary patrilineal approach, which have been in place since the 1800s. These historic land use and management systems are not compatible with current municipal plans, which can lead to dual rural government systems that operate autonomously. Table 6.4 indicates that the traditional leadership in Motantanyane Village allocated land according to its own ad hoc methods. Participants B1 and B2 also stated that most traditional leaders within the municipal area followed their own methods for distributing land in rural areas. Participant B2 reflected as follows:

“Mantona allocate land without taking into account its economic benefits, which could lead to land infringements. This justifies that they lack understanding and partial knowledge of how sustainability works, as to use indigenous knowledge systems to distribute land”.

The findings could imply that traditional leadership is not well-informed about the importance of sustainable spatial development, and as a result, it tend to allocate land without a solid formal plan and without considering the social, economic and environmental outcomes. McGregor and Chatiza (2019) and Bakamana (2021) state that traditional

authorities tend to allocate land to its people in areas that are not habitable such as wetlands, flat plains and land designated as agricultural land. Participant A1 indicated that the MSDF of Lepelle-Nkumpi Local Municipality recognises traditional leaders as land custodians and fosters tight relationships with them to achieve rural development. The contradictory research results can imply that the difference originates in the area of land administration where traditional and municipal systems intersect, which could obstruct rural development. Nevertheless, the traditional leaders and local government are likely to collaborate harmoniously to promote development. Participant D stated the notion as follows:

“Traditional leaders confuse municipal planning with land ownership, resulting in conflict between the two institutions in land administration. We have a good working relationship with most of traditional leaders, but some do not understand how we operate”.

The findings could indicate a lack of institutionalised interaction, causing the two governing systems to misunderstand one other, particularly when it comes to how land should be managed and allocated to the people. Evidently, chieftains within Lepelle-Nkumpi Local Municipality independently distribute and administer land according to their own methods. This could mean that municipal systems, such as MSDF and SPLUMA, are not genuinely operational at rural settings under chieftains, particularly in terms of land use and management. Although traditional leaders do not use municipal spatial planning systems, it is worth noting that the Lepelle-Nkumpi Local Municipality seem to be committed to foster good relationships with chieftains in rural areas under their jurisdiction to promote sustainable rural development.

5.3.6. Implications of Municipal Spatial Development Plan Non-Practices in Rural Areas

Makhoba (2020) states that traditional leaders have been criticised for being ignorant of municipal spatial development, unaware of environmental management principles during land allocation. Participants B1, B2 and C believed that chieftains ignored efforts to promote sustainable spatial development, which are supported by municipal legislations. Accordingly, this could be the result of a lack of cooperation with the municipality or an ignorance of the appropriate spatial legal policies. Participant C indicated the notion in this manner:

“In many rural communities within our municipality, Mantona does not consider all social and environmental issues that might benefit or damage the nearby community and the future of the area before allocating land for development purposes”.

As indicated previously, traditional leaders are not well-informed about the importance of sustainability, and as a result, they tend to allocate land without a solid formal plan and without considering the social, economic and environmental impacts. Participant D stated that the existence of chieftains impedes development in many rural areas within the Lepelle-Nkumpi Local Municipality. Participant B1 indicated that most traditional leaders tend to act independently in some planning, and some of their plans are incompatible with municipal planning, making it difficult for municipalities to implement their proposals. Participant B2 opined:

“An established of municipal spatial development plans and the IDP tend to be fictitious without implementation due to noncompliance traditional leaders”.

This may suggest that the enacted municipal development plans such as the IDP and MSDF are rarely implementable in chieftains-control areas. Participants B1 and D perceived that the municipality, particularly in rural regions, was unable to deliver services in accordance with the established IDP due to incompatible practices. Evidently, traditional government system has a detrimental effect on municipal planning, particularly on issues of land use and management. The findings could indicate that the municipality has its own comprehensive spatial development plans for rural development; however, some of these plans are difficult to implement in areas under chieftains. Table 6.4 indicated that traditional leaders in Motantanyane Village use their own informal methods to allocate land to people. This could suggest that local governments, particularly the Lepelle-Nkumpi Local Municipality, have a long way to go in achieving rural development in areas under traditional leaders. Thus, it is essential for local government to put in place critical measures that can persuade traditional leaders to work closely with them on matters of land use and management.

5.3.7. The Implications Traditional Leadership Practices on the Spatial Development

Figures 6.8, 6.9 and 6.10 suggest that the traditional leadership system has an effect on spatial design and layout, which have the potential to impede prospective development and service delivery provision in Motantanyane Village. Participants B1 and B2 stated that land

administration in the Lepelle-Nkumpi Local Municipality has become a significant problem, mainly because the municipality is urban-rural in nature, with most of the rural areas falling under chieftains. On the other hand, Participant B2 indicated that most traditional leaders are difficult to collaborate with because they perceive that if a municipal official raises land issues, they are attempting to take their control over land management. Participant A2 had the opinion that traditional leadership methods have a negative impact on spatial distribution. Participant C reflected as follows:

“Traditional methods of land allocation have so many implications that it affects the quality of land in the area”.

This may suggest that the traditional methods of land distribution and management are likely to be effective in fostering sustainable spatial development in rural areas. According to Mudimeli (2019) and Drummond and Nel (2021), the two institutions do not have institutionalised relationships, which has led to an improper layout of space that might hinder the development and provision of services in traditional communities. Table 6.4 and Figure 6.7 suggested that the lack of standardised relationships and the use of traditional methods of land use management have had an effect on the spatial design of Motantanyane Village, making it difficult for the local government to deliver services and infrastructure development. This may imply that avoiding municipal land use planning and management systems could impede sustainable spatial development and rural development. Thus, local governments in South Africa should standardise their interactions with traditional government to promote sustainable rural development.

Participant A1, A2 and C indicated that while some traditional leaders may not have directly impacted rural land use planning, design or management, a lack of professionals and expertise may be the primary contributing factor. Makhoba (2020) and Drummond and Nel (2021) indicated that traditional leaders participate in spatial distribution without adequate planning and guidance from local government due to a lack of comprehensive skills, capabilities, and capacitated professionals. These have led to a wide range of problems, including improper spatial arrangement, poor service delivery and underdevelopment. Participant D endorsed the claim that traditional leaders have detrimental effects on the spatial development of rural areas. Participant D reflected thus:

“It causes people to lose interest in residing in rural areas because they are unappealing, particularly in terms of economic opportunities and development. Look, Motantanyane Village is only five (5) kilometers or less away from the Lebowakgomo complex, but the area has tended to lag far behind in terms of development. Not mainly because the municipality is incapable, but due to the independency of authority in land administration”.

This suggests that spatial design and layout are likely to be a key factor for prospective social and economic development. Therefore, it may be crucial to incorporate local government into rural community endeavours to promote sustainability and community development. The findings could suggest that chieftains have impeded community development in other rural areas, mostly due to their independence and the implementation of traditional spatial distribution systems. On the other hand, Participant B1 perceived that at some point, not just in terms of their land distribution systems, but generally, traditional leaders had demonstrated a propensity to have an effect on rural development. Participant C articulated the notion as follows:

“Few years ago, before the stands on the site of the area were developed, we identified and asked that a certain piece of land not be allocated for residential since there was a planned project that was going to be built there. Due to the obstinacy of chieftains, they vehemently allocated the land for residential use without consulting the municipality”.

These results indicate a discord between traditional and local governments in rural affairs, particularly land administration. It is evident that the traditional government in rural areas has an effect on spatial distribution. The findings of the study demonstrate that rural areas within municipalities face contentious issues that impede development and sustainability in spatial distribution. This could mean that traditional leadership may be a hindrance to rural development mostly because of their independence and informal spatial planning and distribution systems. The general findings of this study may indicate that many rural areas have poorly organised landscapes, which lead to unnecessary fragmentation and development challenges. The area might therefore endure development delays due to the improper spatial distribution governed by traditional leadership. Therefore, it is crucial for municipal governments to interact with traditional communities and provide professional assistance in terms of spatial planning and distribution; for example, through campaigns to inform traditional leaders about land administration, spatial plans or schemes.

5.7. CONCLUSION

It is evident that the practices of traditional leadership as a custodian of land administration have deteriorated into an ordeal leading to underdevelopment in Motantanyane Village. The findings indicate that traditional leaders have become a hindrance to local service delivery provision and sustainable spatial development because of their independence and reliance on incompatible land management and allocation methods. Accordingly, the landscape in Motantanyane Village has been planned in a way that may hinder the community's future development. For instance, farmlands are allocated within residential sites. However, traditional leaders in the area continue to play a central role in governing all aspects of community, *inter alia*, land administration and democracy, while the local municipality remains a key agent in development and service provision.

An analysis of the data indicated that traditional leaders and the local municipality collaborate on several issues related to community development; however, there is a lack of coordination when it comes to land use and management in the area. These findings show that there are controversial challenges that rural communities led by traditional leaders are faced with, which could have an impact on future development. Therefore, it is important for local governments to strive hard and establish strategies that can foster a healthy relationship with traditional leaders to promote sustainable rural development within their jurisdictions.

CHAPTER SIX: SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1. INTRODUCTION

This chapter provides a succinct summary of the findings, the main conclusion of the study and recommendations. The main conclusion and recommendations of the study are drawn in accordance with the research findings. Additionally, this chapter explains the recommendations for further research.

6.2. SUMMARY OF THE FINDINGS

The aim of this research was to evaluate how traditional leadership affects the spatial distribution in rural areas. The study was carried out in Motantanyane Village in Zebediela, Lepelle-Nkumpi Local Municipality, Limpopo Province, in the Republic of South Africa. The motivation behind this study was the fragmentation of spatial patterns and development barriers related to how land is planned, distributed and managed in rural areas under traditional leadership interacting with local municipalities. To address the established research questions and objectives, this study considered other factors that might have an effect on spatial distribution and design due to traditional leadership performances in areas under their jurisdiction. The study evaluated the effects of traditional leadership on spatial distribution in rural areas. Additionally, the study examined the nature of traditional leadership and the determinants of spatial distribution. Moreover, this study looked at the relationship between traditional and local governments, and the efficacy and relevancy of traditional leadership on contemporary rural governance, particularly at Motantanyane Village in terms of land distribution, planning and administration. The overall findings of the study based on specific research objectives are presented below.

7.2.1. The Nature of Traditional Leadership

The study found that traditional leadership is a crucial democratic government system that allows community decentralisation at the grassroots level. Traditional leadership systems play an important role in rural development and community engagement in rural areas, including Motantanyane Village. The results established that leadership has been a stronghold and has control over many rural communities in South Africa. The findings established that

people still believed that traditional leadership is still essential and relevant today in rural communities, particularly in matters pertaining to the protection of traditions, customs and cultural values of society. The results also show that traditional leaders are important in ensuring safety, maintaining peace and resolving disputes in the community. They also serve as a mediator between the community and the local government. Furthermore, traditional leaders are seen as major agents of land administration in Motantanyane Village and other rural areas. In contrast, the findings show that the relevance or the impact of traditional leadership in Motantanyane Village was often not seen, yet they have proven to be vital in other community issues at some point. Most participants perceived that traditional leadership lacked importance in matters affecting the community.

The findings demonstrated that traditional leaders have a consistent function to play in rural areas, such as maintaining the society's cultural values, customs, and traditions; nevertheless, they do not play a substantial role in service delivery provision and community development. Traditional leadership appeared to be obsolete due to the lack of capacity and expertise to promote sustainable spatial development and service delivery provision in the areas of their jurisdiction. In addition, the role of traditional leadership is vague and unclearly defined by South African legislation and policy frameworks, which intensified the misunderstanding between the two institutions and impeded rural development. According to the findings of the study, legal frameworks enacted in South Africa after the birth of democracy talked less about the role of traditional leadership in modern democratic governance systems. The dualism government in rural areas has resulted in confusion and overlapping responsibilities.

7.2.2. The Determinants of Spatial Distribution

The findings indicated that the traditional leadership implemented spatial distribution methods that are incompatible with the plans of the municipal government. The traditional patrilineal or matrilineal land distribution systems, which have been in existence since the 1800s, were primarily used by traditional leaders to distribute land in rural areas. It is revealed that traditional leaders use informal land distribution methods, which results in a fragmented and poorly organised spatial development. Additionally, the South African government adopted laws and tools for spatial planning and management, including building lines and land use plans, to regulate development and land use at the local level. This caused confusion within the traditional leadership establishment as to what obligations they should

have for land administration or planning its usage, particularly in rural areas or territories under their jurisdiction.

The findings further revealed that many rural areas continued to be governed by their traditional leaders, who have the power to decide how to manage their land and carry out development plans. This has caused problems, *inter alia*, unplanned and poor organised settlements, “white elephant” development projects, the degradation of the environment, and tensions between the traditional leaders and municipal governments. Additionally, municipal government-enacted spatial planning, distribution and management schemes such as SPLUMA and the MSDF are not practiced or implemented in rural areas under traditional leadership due to overlapping systems and autonomous operation of traditional leaders.

7.2.3. The Effects of Traditional Leadership on Spatial Distribution

It is evident from the findings and analysis that land administration under the custody of traditional leaders has degenerated into detrimental effects that have led to underdevelopment in rural areas. Traditional leaders have been in charge of spatial planning, distribution, and administration throughout history. However, the research findings revealed that spatial distribution and management under their control have been hampered by problems such as poor spatial arrangement, fragmentation, and distorted settlement patterns in rural communities like in Motantanyane Village. It became evident in this study that many rural areas in South Africa have a traditional leadership that has an administrative obligation on a particular land that they are leading. Accordingly, this has created some challenges of improper spatial arrangement and fragmentation of land, which resulted in poor service delivery and underdevelopment in traditional communities. Some challenges are exacerbated by the adoption of traditional systems for spatial planning and distribution such as the patrilineal or matrilineal approach.

The research results showed that traditional leaders lack the knowledge, resources, and abilities necessary for administering and allocating land. Additionally, the dualistic government system has caused overlapping obligations, which has allowed the traditional leadership to act independently on issues pertaining to land administration and distribution. This has caused traditional leaders to distribute land in rural areas in a way that is not conducive to potential development and the provision of services; furthermore, it has led

municipal governments to distance themselves from rural matters because land has been allocated without their consent.

6.3. CONCLUSION

The study evaluated the effects of traditional leadership on spatial distribution in rural areas. The study area was Motantanyane Village within the Lepelle-Nkumpi Local Municipality in the Capricorn District of Limpopo Province. A literature review was conducted, focusing on the international and national context of the research topic. The opinions of local government representatives, the Chief, Traditional Councils and Heads of the Household in Motantanyane Village were acquired to gain a variety of perspectives on traditional leadership and spatial distribution and development practices in the study area. Furthermore, to determine the position of traditional leadership and their roles or practices in spatial distribution, government legislation, policies and programmes were studied and examined.

The general research findings indicated that traditional leaders are still prioritised over societal affairs, especially customary values, and is still seen as a crucial form of community government. They are also viewed as a crucial traditional government that acts as a conduit for customs, values and traditions of the community and as a link between local administration and the populace. Furthermore, traditional leadership as custodians of land administration have deteriorated into an ordeal that led to the underdevelopment in rural areas. The findings indicated that traditional leadership have become a hindrance to local service delivery and sustainable spatial development due to their independence and reliance on incompatible land management and allocation systems. Additionally, traditional leaders in Motantanyane Village have been entrusted with the responsibility for land use and management; however, they are inappropriate and administer spatial affairs inadequately. Most respondents in the study area expressed dissatisfaction with traditional leadership. According to the research findings, traditional leaders predominantly distributed land to people using their own spatial distribution systems. As a result, problems with land infringement, fragmentation, unsustainable spatial development and service delivery blockage have become worse.

The findings indicated that while the municipality's services are affected by the traditional leadership's spatial distribution procedures, there is little to no institutional cooperation. On

the other hand, plans for the local government have little influence on traditional leadership's decisions, resulting in fragmented development in rural areas, including in Motantanyane Village. The custodian of spatial administration under traditional leaders implies that they would not easily relinquish or share this power, despite the fact that the legal and policy frameworks such as SPLUMA and other pieces of law mandate inclusive spatial allocation as well as the local government. It is challenging for the local authority to prepare for or deliver basic services in areas where land allocation or the leasing of land occurs without their approval because local municipal and traditional leadership typically function independently. As a result, the landscape in rural areas could continue to be a significant barrier to prospective infrastructure development or service delivery.

This study concludes that traditional leadership plays a key role in the underdevelopment and poor delivery of services in rural areas because of their practices on spatial distribution. The study therefore suggests that effective and sustainable land development and management requires cooperation between traditional leadership and local government. Local municipalities must assign land experts who can collaborate closely with traditional leaders in rural communities. Moreover, the cooperation between the two institutions must be guided by a single spatial distribution plan that will specify how the land in villages will be arranged.

6.4. RECOMMENDATIONS

This section covers recommendations or suggestions that have been generated by the research results and discussions in the previous chapters. Recommendations of measures to enhance the spatial distribution and promote sustainable rural development in traditional communities are discussed below. The recommendations are divided into three distinct sections, those on generic, community and government measures to enhance rural sustainable spatial development.

6.3.1. Generic Measures to Achieve Sustainable Spatial Development

- Rural development is still in its early stages, thus sustainable spatial arrangement and development are critical in rural areas. Since local governments and traditional leaders are the ones that bring development to people, they should have a better understanding of SPLUMA and other land regulations as service providers and as custodians of the land.

This will help with effective planning by considering the relevant spatial development control measures, such as distance when distributing land resource in rural areas.

- While traditional leaders own land property, municipalities provide services and possess greater spatial understanding. Traditional leaders need development for their own communities, whereas municipalities require land to promote development. Therefore, the two institutions must come together and initiate a robust relationship that will foster sustainability and rural development in tribal communities. This can only be realised through spatial administration power-sharing. Traditional leaders must cooperate with local governments and allow them to nurture them with professional skills of land administration.
- Traditional leaders failed to champion proper spatial distribution due to a lack of resources, professional skills, and literacy challenges. The study suggests that more educational campaigns or programmes be delivered to traditional leaders to aid them in developing literacy skills regarding sustainable land administration and processes to eliminate confusion in traditional government.

6.3.2. Community Measures to Promote Sustainable Spatial Development

- Community members should be represented at traditional leadership government within their areas to ensure that land is distributed appropriately, that current systems and procedures are followed when giving out land, and to ensure that land occupants are vetted before acquiring land.
- Community members must be engaged into land use and management affairs under traditional government to give suggestion on land planning and distribution.
- The community must elect members of community forums through tribal meetings or *Kgoro* to ensure that traditional leaders in the villages create a solid spatial distribution plan and implement the plan when allocating scarce land resource. This will endorse sustainable rural development.

6.3.3. Government Measures to Foster Sustainable Spatial Development

- Local government must empower and visibly recognise traditional leadership institutions. Thus, it is necessary to reform and redefine existing policies that deal with traditional leadership and spatial issues to clearly define the functions in modern democratic government.
- To avoid conflicts, the government should implement or improve their spatial development laws that are more inclusive and open about the roles and responsibilities of traditional leadership. These policies also need to be appropriate for rural settings. Furthermore, the policies must clearly outline each duty of traditional leaders without impairing the authority or legitimacy of the other. Thus, both institutions would be cognisant of their roles, duties and limitations.
- Lack of knowledge in spatial sustainability among traditional leadership institutions appears to be problematic, which contributes to spatial fragmentation and inefficiencies. The government must therefore launch a yearly educational campaign through COGTA for traditional leadership institutions to inform them of the value of sustainable spatial development and the workings of the SPLUMA and its guiding principles.
- Under traditional government, issues concerning spatial administration are rarely assessed at the government level. Thus, local governments must launch at least a yearly community participation campaign to allow community members to voice their concerns, allowing such underdevelopment contributory issues to be widely known and addressed before they become strongholds.
- Local governments must develop strong relationships with traditional leaders and be able to provide formal spatial distribution plans and monitoring agencies to ensure tribal community sustainability.
- Evidently, the traditional leadership's independence in spatial administration has erected an impassable obstacle to rural development. Thus, it is perceived that traditional leadership contributes to the underdevelopment of rural areas. In the land administration

process, local and traditional governments must work together perfectly. Land experts who can collaborate with traditional leadership must be allocated by the local government. Additionally, a single spatial distribution plan that will outline how the land in villages will be arranged must serve as the guiding principle for the collaboration between the two agencies.

- Since the obligations of SPLUMA appear to be hazy, vague and undercut the authority and legitimacy of traditional leadership, specific roles for local and traditional government should be clearly defined to lessen or eliminate tensions.
- Local governments must devise a plan to persuade traditional leaders to include municipalities in local, regional, and if possible, national governments. In that way, municipality will have time to plan for necessary services, and the land distribution will be directed in a way that can support rural development and service delivery.

6.5. AREA OF FURTHER RESEARCH

This study looked at Motantanyane Village as a case for how traditional leadership affects spatial distribution in rural areas. The study focused on the nature of traditional leadership, the determinants of spatial distribution, and the effects of traditional leadership on spatial distribution. There is little research on the effects of traditional leadership on spatial distribution, prompting further research on the topic for future academic endeavours. Further studies may broaden the scope by conducting qualitative and quantitative research at a national and international scales. Additionally, the researcher could not gather data on how females as community members are treated in matters pertaining to land acquisition and occupation, as well as the problems they solely experience as females in land development under the traditional leaders and *Ntona*. Moreover, comparable studies can be conducted in other traditional communities and local municipalities in South Africa and abroad.

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APPENDICES

APPENDIX A: RESEARCH INTERVIEW SCHEDULE



RESEARCH INTERVIEW SCHEDULE FOR MUNICIPAL OFFICIALS

*Title: The Effects of Traditional Leadership on Spatial Distribution in Rural Areas: A Case of
Motantanyane Village in Limpopo Province*

Researcher: Mr SA Monama

Supervisor: Dr NJ Mokoele

The purpose of this interview schedule is to gather information about the effects of traditional leadership on spatial distribution in Motantanyane Village. The interview schedule is for the attainment of the degree Master of Development Planning and Management (MDev) at the University of Limpopo, under the Department of Development Planning and Management (DDPM). Your responses to questions, as well as any other information you provide, will be used solely for academic purposes. The respondents' confidentiality is guaranteed, and participation in the survey is entirely voluntary.

I respectfully request that you respond to the questions honestly and truthfully.

1. What is your gender?

2. What is your level of education?

3. In your view, what role does traditional leaders play within the municipality?

4. How do the municipality collaborate with traditional leaders in Motantanyane village?

5. In Motantanyane Village, who is the primary agent of land distribution and administration?

6. What are the spatial distribution mechanisms used by traditional leaders in Motantanyane Village?

7. What was the role of the municipality in the allocation of land in the village?

8. Do traditional leaders in the village consider using municipal land distribution schemes when allocating land?

9. How does the practices of traditional leaders affect your spatial development plan?

10. What are the effects of traditional leadership on spatial distribution?

11. What measures do you think should be put in place to ensure proper spatial distribution in the village?

12. What more can be done to improve spatial distribution and promote rural development?

APPENDIX B: RESEARCH QUESTIONNAIRE



RESEARCH QUESTIONNAIRE

Title: The Effects of Traditional Leadership on Spatial Distribution in Rural Areas: A Case of Motantanyane Village in Limpopo Province

Researcher: Mr SA Monama

Supervisor: Dr NJ Mokoele

The purpose of this questionnaire is to gather information about the effects of traditional leadership on spatial distribution in Motantanyane Village. The research project is for the attainment of the degree Master of Development Planning and Management (MDev) at the University of Limpopo, Turfloop Campus, under the Department of Development Planning and Management (DDPM). Your responses to questions, as well as any other information you provide, will be used solely for academic purposes. The respondents' confidentiality is guaranteed and participation in the survey is entirely voluntary.

I respectfully request that you respond to the questions honestly and truthfully.

- ✓ Do not include your name or any other personal information that could be used to identify you.
- ✓ Please mark with an X where appropriate.

Researcher

Date.....

Signature.....

Respondent

Date.....

Signature.....

Section A: Demographic profile of the respondents:

[N.B. Please mark with an X where appropriate]

1. Gender	
a. Male	
b. Female	
2. Age category	
a. 18-35 years	
b. 36-55 years	
c. 55-70 years	
d. Above 70 years	
3. What is the total number of individuals in the household?	
a. 2 or less	
b. 3 to 6	
c. 7 to 9	
d. 10 and more	
4. What is your role in the community?	
a. Household	
b. Traditional leader	
c. Member of traditional council	
d. Others (please specify)	
5. What is your level of education?	
a. Primary level	
b. Secondary level	
c. Tertiary level	
d. Others (please specify)	

Section B: The nature of traditional leadership

6. Who are the traditional leaders in this village?	
[N.B. You may choose more than one option]	
a. Chief/ <i>Ntonga</i>	

b. Traditional council	
c. Community forum	
d. Others (please specify)	
7. Traditional leaders are important in the community.	
a. Strongly agree	
b. Agree	
c. Undecided	
d. Disagree	
e. Strongly disagree	
8. Traditional leaders play a significant role in <u>Motantanyane</u> village.	
a. Strongly agree	
b. Agree	
c. Undecided	
d. Disagree	
e. Strongly disagree	

Section C: The determinants of spatial distribution

9. Who is responsible for allocating land in the village?	
a. Chief/ <u>Ntong</u>	
b. Local municipality	
c. Others (please specify)	
10. How do traditional leaders distribute land to people in <u>Motantanyane</u> village?	
a. Very Fair	
b. Fair	
c. Neutral	
d. Unfair	
e. Very Unfair	
11. What are the spatial distribution mechanisms used by traditional leaders in the village?	
a. Formal mechanisms	
b. Informal mechanisms	

c. Others (please specify)	
12. Traditional leadership distribute land fair to the people of <u>Motantanyane</u> Village	
a. Strongly agree	
b. Agree	
c. Undecided	
d. Disagree	
e. Strongly disagree	

Section D: The effects of traditional leadership on spatial distribution

13. There is collaboration between the traditional leaders with the <u>Lepelle-Nkumpi</u> Local Municipality in terms of land distribution and administration.	
a. Strongly agree	
b. Agree	
c. Undecided	
d. Strongly disagree	
e. Disagree	
14. The current practices of traditional leaders affect spatial distribution.	
a. Strongly agree	
b. Agree	
c. Undecided	
d. Strongly disagree	
e. Disagree	
15. The current spatial arrangement in the village affect infrastructure development.	
a. Strongly agree	
b. Agree	
c. Undecided	
d. Strongly disagree	
e. Disagree	
16. The current spatial distribution affect service delivery in the community.	

a. Strongly agree	
b. Agree	
c. Undecided	
d. Strongly disagree	
e. Disagree	
17. In your opinion, what are the impacts of traditional leadership on spatial distribution in the village? [Explain]	

Section E: Recommendations of measures to be used to improve spatial distribution and promote rural development

18. What measures do you think should be put in place to ensure proper spatial distribution in the village? [Explain]
29. What do you think the community could do to help improve the spatial arrangement and development? [Explain]
20. What measures do you think can be put in place by government to improve spatial distribution and promote rural development? [Elaborate]

-END OF QUESTIONNAIRE-

Thank You, I Appreciate Your Effort Profusely

APPENDIX C: FACULTY APPROVAL LETTER



UNIVERSITY OF LIMPOPO
Office of the Faculty Research Professor Prof TS Setati
01 November 2022
PRIVATE BAG X1106, SOVENGA, 0727
FACULTY OF MANAGEMENT AND LAW

University of Limpopo
Faculty of Management and Law
OFFICE OF THE EXECUTIVE DEAN
Private Bag X1106, Sovenga, 0727, South Africa
Tel: (015) 268 3947, Email: fml.postgradoffice@ul.ac.za

01 November 2022

Monama SA [REDACTED]
SCHOOL OF ECONOMIC AND MANAGEMENT
MASTER OF DEVELOPMENT IN PLANNING AND MANAGEMENT

Dear SA Monama

FACULTY RATIFICATION OF APPROVED PROPOSAL

I have pleasure in informing you that the Faculty of Management and Law has ratified the decision for the approval of Masters Research proposal. The research proposal has served at the School Higher Degrees Committee meeting on **09 September 2022**, and it was approved as follows:

Title: The Effects of Traditional Leadership on Spatial Distribution in Rural Areas: A Case of Motantanyane Village, Limpopo Province.

Note the following: The study

Ethical Clearance	Tick One
Requires no ethical clearance Proceed with the study	
Requires ethical clearance (Human) (TREC) (apply online) Proceed with the study only after receipt of ethical clearance certificate	✓
Requires ethical clearance (Animal) (AREC) Proceed with the study only after receipt of ethical clearance certificate	

Yours faithfully,

Prof TS Setati

Research Professor: Faculty Research Higher Degrees Committee

CC: Supervisor, Dr NJ Mokoale; Acting HoD, Dr MM Selepe; Acting Director of School, Ms M Mathebula.

Finding solutions for Africa

APPENDIX D: ETHICAL CLEARANCE CERTIFICATE (TREC)



University of Limpopo
Department of Research Administration and Development
Private Bag X1106, Sovenga, 0727, South Africa
Tel: (015) 268 3935, Fax: (015) 268 2306, Email: anastasia.ngobe@ul.ac.za

TURFLOOP RESEARCH ETHICS COMMITTEE **ETHICS CLEARANCE CERTIFICATE**

MEETING: 9 JANUARY 2023

PROJECT NUMBER: TREC/32/2023: PG

PROJECT:

Title: The Effects of Traditional Leadership on Spatial Distribution in Rural Areas: A Case of Motantanyane Village, Limpopo Province
Researcher: SA Monama
Supervisor: Dr NJ Mokoele
Co-supervisor: N/A
School: Economics and Management
Degree: Master of Development in Planning and Management

PROF D MAPOSA
CHAIRPERSON: TURFLOOP RESEARCH ETHICS COMMITTEE

The Turfloop Research Ethics Committee (TREC) is registered with the National Health Research Ethics Council, Registration Number: REC-0310111-031

Note:

- i) This Ethics Clearance Certificate will be valid for one (1) year, as from the abovementioned date. Application for annual renewal (or annual review) need to be received by TREC one month before lapse of this period.
- ii) Should any departure be contemplated from the research procedure as approved, the researcher(s) must re-submit the protocol to the committee, together with the Application for Amendment form.
- iii) PLEASE QUOTE THE PROTOCOL NUMBER IN ALL ENQUIRIES.

Finding solutions for Africa

APPENDIX E: REQUEST LETTER FOR TRIBAL AUTHORITY IN MOTANTANYANE VILLAGE



**University of Limpopo
School of Economics and Management
Private Bag X1106, Sovenga, 0727, South Africa**

To: Whom it May Concern

From: Mr SA Monama (Student, Department of Development Planning and Management)

Subject: Request to Conduct Field Work for Masters Research Project

Dear Sir/Madam

Request for permission to conduct research in Motantanyane Village

I, Sakiel Albert Monama (student no. [REDACTED]), hereby apply for the permission to conduct research in Motantanyane Village. I am doing the degree of Master of Development Planning and Management with the University of Limpopo. In order to successfully complete my studies, I am required to compile a full dissertation. The topic of my research project is *'the effects of traditional leadership on spatial distribution in rural areas: a case of Motantanyane Village, Limpopo Province'*.

The researcher pledges that this research will cause no harm to the participants, and that your responses to questions, as well as any other information you provide, will be used purely for academic purposes. The participants' confidentiality is guaranteed, and participation in the survey is entirely voluntary.

I will be grateful if my application is taken into account, and I would also like to thank you in advance for your kind consideration.

You may contact my supervisor or myself should you have any queries or questions you would like answered.

Researcher's details:

Mr SA Monama

Cell number: 0820746498

Email: monamasakiel@gmail.com

Supervisor's details:

Dr NJ Mokoele

University of Limpopo

Faculty of Management and Law

School of Economics and Management

Department of Development planning and Management

Work Tel: (015) 268 3198

Cell: 0797864699

Email: ngoako.mokoele@ul.ac.za

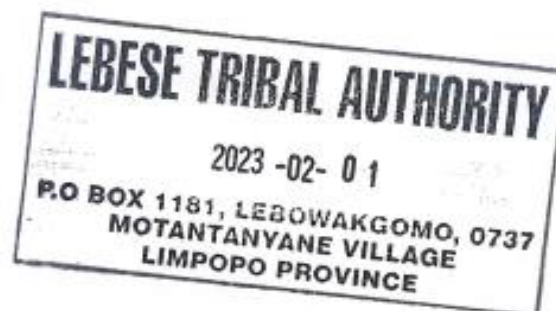
Yours faithfully

Mr SA Monama [REDACTED]

I, (full names) Nkuna Resemate Daniel have read the letter requesting permission to conduct the research at this area (Motantanyane Village) and understand all the issues in the letter. I hereby grant permission for the research project to be undertaken by the researcher.

Nkuna RA
Signature:

01/02/2023
Date:



APPENDIX F: APPROVAL LETTER FROM LEPELLE-NKUMPI LOCAL MUNICIPALITY



LEPELLE-NKUMPI LOCAL MUNICIPALITY

Postal Address
Private Bag X07
CHUENESPOORT
0745

www.lepelle-nkumpi.gov.za

Physical Address
170 BA Civic Centre
LEBOWAKGOMO, 0737
Tel : (+27)15 633 4500
Fax : (+27)15 633 6896

Enquiry: Mpho Mphahlele

Mr. S A Monama
Private Bag X1106
Sovenga
0727

Dear Sir,

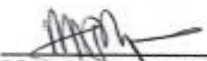
SUBJECT: THE EFFECTS OF TRADITIONAL LEADERSHIP ON SPATIAL DISTRIBUTION IN RURAL AREAS: A CASE OF MOTATANYANE VILLAGE LIMPOPO PROVINCE: STUDENT NO. [REDACTED]

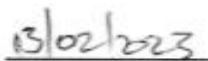
Your letter dated 09 January 2023 bears reference.

Municipality hereby grants you permission to conduct research at Lepelle-Nkumpi Local Municipality for your Master in Development Planning and Management with University of Limpopo as requested. We hope that the research will be conducted with strict adherence to all the human rights and research ethics and that once published, it will also benefit our local community.

Wishing you all the luck in your academic endeavours.

Kind regards,


M A MONYEPAO
MUNICIPAL MANAGER


DATE

MUNICIPAL CALL CENTRE NUMBER: 0800 222 011



"Motho ke motho ka batho"

APPENDIX G: REQUEST LETTER FOR LEPELLE-NKUMPI LOCAL MUNICIPALITY



**University of Limpopo
School of Economics and Management
Private Bag X1106, Sovenga, 0727, South Africa**

To: Whom it May Concern

From: Mr SA Monama (Student, Department of Development Planning and Management)

Subject: Request to Conduct Field Work for Masters Research Project

Dear Sir/Madam

Request for permission to conduct research in Lepelle-Nkumpi Local Municipality

I, Sakiel Albert Monama (student no. [REDACTED]), hereby apply for the permission to conduct research in Lepelle-Nkumpi Local Municipality. I am doing the degree of Master of Development Planning and Management with the University of Limpopo. In order to successfully complete my studies, I am required to compile a full dissertation. The topic of my research project is *'the effects of traditional leadership on spatial distribution in rural areas: a case of Motantanyane Village, Limpopo Province'*.

The researcher pledges that this research will cause no harm to the participants, and that your responses to questions, as well as any other information you provide, will be used purely for academic purposes. The participants' confidentiality is guaranteed, and participation in the survey is entirely voluntary.

I will be grateful if my application is taken into account, and I would also like to thank you in advance for your kind consideration.

You may contact my supervisor or myself should you have any queries or questions you would like answered.

Researcher's details:

Mr SA Monama

Cell number: +2782 074 6498

Email: monamasakiel@gmail.com

Supervisor's details:

Dr NJ Mokoele

University of Limpopo

Faculty of Management and Law

School of Economics and Management

Department of Development planning and Management

Work Tel: (015) 268 3198

Cell: +2779 786 4699

Email: ngoako.mokoele@ul.ac.za

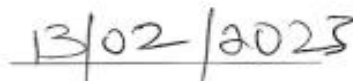
Yours faithfully

Mr SA Monama (201800605)

I, (full names) Monyepao MA have read the letter requesting permission to conduct the research at this local municipality and understand all the issues in the letter. I hereby grant permission for the research project to be undertaken by the researcher.



Signature:



Date:

UNIVERSITY OF LIMPOPO

Faculty: Humanities
School: Languages and Communication Studies
Department: Languages



Private Bag X1106
Sovenga
0727
Tel: +27 15 268 3564
Cell: 073 597 4602
E-Mail: moffat.sebola@ul.ac.za

20 June 2023

TO WHOM IT MAY CONCERN

This letter serves to inform you that I have edited a dissertation entitled: **THE EFFECTS OF TRADITIONAL LEADERSHIP ON SPATIAL DISTRIBUTION IN RURAL AREAS: A CASE OF MOTANTANYANE VILLAGE, LIMPOPO PROVINCE** by Sakiel Albert **Monama**. A version of the manuscript with the evidence of my editorial and proofreading interventions has been forwarded to the author and can also be provided upon your request. I am a member of the Professional Editors' Guild of South Africa. I am confident that you will find the editing quality in order.

Best regards

Sebola, M

DR. MOFFAT SEBOLA