

From the guest editors:

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Whether you are looking at Umhlanga in South Africa, Siphofaneni in Eswatini; Maseru in Lesotho; Nakuru in Kenya, the encounter between planning, land and chiefs is undeniable (Sihlongonyane & Simelane, 2017; Smith, 2018; Kariuki *et al.*, 2024). Urban or peri-urban development of land under traditional councils or leadership is now widespread (Dubazane & Nel, 2016). Many of these developments under chiefs are rapidly growing, due to mining, tourism, and agriculture resource frontiers, as well as cheap land and advantageous transport routes, among others. Such developments have led to competition for land and the creation of new avenues for accumulation by chiefs and other local elites (Enemark *et al.*, 2014; Steel *et al.*, 2017; Akaateba *et al.*, 2018). Consequently, there are rapid contestations of power and control over land (Beall & Ngonyama, 2009). Disputes are taking place between the state, developers, chiefs, politicians, communities, and local landholders about the ownership of resources, their exploitation, and their benefits (Beinart, 2021). The clash between traditional and modern approaches, the struggle for inclusivity, and the rising conflicts over land rights constitute part of the narrative.

There is a worrying trend of corporate interests and local elites, particularly chiefs, inserting themselves as major beneficiaries or suppressing

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In dorpe soos Umhlanga (Suid-Afrika), Siphofaneni (Eswatini); Maseru (Lesotho), of Nakuru (Kenia) is die ontmoeting tussen beplanning, grond en hoofmanne duidelik (Sihlongonyane & Simelane, 2017; Smith, 2018; Kariuki, Reddy & Wissink, 2024). Stedelike of buitestedelike ontwikkeling van grond onder tradisionele rade of leierskap is nou wydverspreid (Dubazane & Nel, 2016). Baie van hierdie projekte, dikwels onder leiding van hoofmanne, groei vinnig weens hulpbronne soos mynbou, toerisme, landbou, goedkoop grond en goeie vervoerroeies. Sulke ontwikkelings het mededinging oor grond en die skep van rykdom vir hoofmanne en ander plaaslike elites teweeggebring (Enemark, Hvingel & Galland, 2014; Steel, van Noorloos & Klaufus, 2017; Akaateba, Huang & Adumpo, 2018). Gevolglik ontstaan twis oor mag en grondbeheer tussen die staat, ontwikkelaars, hoofde, politici, gemeenskappe en plaaslike grondeienaars (Beall & Ngonyama, 2009; Beinart, 2021). Die botsing tussen tradisionele en moderne benaderings, die stryd om inklusiwiteit en die toenemende konflikte oor grondregte maak deel uit van die dinamika.

Daar is 'n toenemende neiging van korporatiewe belange en plaaslike elites, veral hoofmanne, wat hulle as die primêre begunstigdes posisioneer en plaaslike opposisie teen hul gesag onderdruk (Sihlongonyane & Simelane 2017; Siddig *et al.*, 2020;

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Litoropong tse kang Umhlanga (Afrika Boroa), Siphofaneni (Eswatini), Maseru (Lesotho) le Nakuru (Kenya), kopano ea mobu, moralo le boetapele ba setso e bonahala (Sihlongonyane & Simelane, 2017; Smith, 2018; Kariuki, *et al.*, 2024). Ntlatfatso ea mobu oa litoropo le mahaeng tlas'a makhotla kapa boetapele ba setso e atile (Dubazane & Nel, 2016). Bongata ba merero ena, eo hangata e eteletsoeng pele ke marena, e hola ka potlako ka lebaka la lisebelisoa tse kang tsa merafo, bohahlauli, temo, mobu o theko e tlaase le litsela tse ntle tsa lipalangoang. Sena se ile sa baka tlholisano bakeng sa mobu le ho theoa ha leruo bakeng sa marena le batho ba phahameng sechabeng (Enemark *et al.*, 2014; Steel *et al.*, 2017; Akaateba *et al.*, 2018). Ka lebaka leo, likhohlano ka matla le taolo ea mobu li hlaha lipakeng tsa naha, bahlahisi, marena, bo-ralipolotiki, sechaba le beng ba masimo ba lehae (Beall & Ngonyama, 2009). Kkhohlano ea mekhoha ea setso le ea sejoale-joale, ntoa ea ho kenyeletsa bohle le khohlano e ntseng e hola ea litokelo tsa mobu ke karolo ea matla ana.

Ho na le mokhoa o ntseng o eketseha oa lithahasello tsa likhoebo le batho ba phahameng sechabeng, haholo-holo marena, ba ipeha e le bona bajalefa ba mantlha le ho hatella khanyetso ea lehae khahlanong le bolaoli ba bona (Sihlongonyane & Simelane, 2017; Siddig *et al.*, 2020; Teklemariam &

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local opposition to their authority (Sihlongonyane & Simelane 2017; Siddig *et al.*, 2020; Teklemariam & Nyssen, 2017). A growing number of ordinary people are threatened with displacement and dispossession (Sulieman 2015; Feldt *et al.*, 2020; Ncube *et al.*, 2014). In many circumstances, planning in these areas is objectionable, resisted, or dysfunctional. Research has revealed widespread grassroots discontent and significant resistance by chiefs to formal planning activities or inclusion in municipal planning (Tshitangoni & Francis, 2017). In South Africa, specifically, the prime example is the rejection of the Spatial Planning, Land Use and Management Act (SPLUMA), 2013 by chiefs (Poswa, 2024). Subsequently, many areas under traditional councils or leadership are experiencing rapid growth of informal settlement growth, urban sprawl, land disputes, social conflicts, land degradation, and so forth. This is transpiring within an environment that is shaped by three main trends.

### **Rapid urban growth**

Cities are growing larger and denser than ever before, and urbanity has reached levels of complexity never seen. UN Habitat (2016) conjectures that, by the middle of the 21<sup>st</sup> century, four out of every five people might be living in towns and cities. Research also found that urbanisation is expanding faster in the developing regions of the world. With approximately 500 million people residing in urban areas, sub-Saharan Africa is considered the world's fastest urbanising region (Saghir & Santoro, 2018). In many rapidly urbanising African cities, the expansion of urban centres into their peri-urban and rural environs is a ubiquitous phenomenon (Adam, 2014). For example, Macagnano (2002: 158) observed that peri-urban areas within the outskirts of South African cities have received the brunt of the 'invasion' with a rapid rise of large informal settlements, accommodating a multicultural variety of people living in sub-standard conditions. Anane and Cobbinah (2022) observed that

Teklemariam & Nyssen, 2017). Gewone mense word bedreig deur ontheemding en grondontnemings (Sulieman, 2015; Feldt, *et al.*, 2020; Ncube *et al.*, 2014). In baie gevalle is beplanning in hierdie areas teenstrydig of disfunksioneel. Navorsing toon breë ontevredenheid op grondvlak en beduidende weerstand van hoofmanne teen die insluiting van munisipale beplanning (Tshitangoni & Francis, 2017). In Suid-Afrika is die verwerping van die Wet op Ruimtelike Beplanning, Grondgebruik en Bestuur (SPLUMA, 2013) deur hoofmanne 'n prominente voorbeeld (Poswa, 2024). Gevolglik ervaar gebiede onder tradisionele leierskap vinnige groei in informele nedersettings, stedelike verspreiding, grondgeskille, sosiale konflikte, grondagteruitgang en ander uitdagings. Hierdie proses ontvou teen die agtergrond van drie hoof tendense:

### **Vinnige stedelike groei**

Stede groei vinniger en is kompleks as ooit, en volgens UN Habitat (2016) sal vier uit elke vyf mense teen die middel van die 21<sup>ste</sup> eeu in stedelike gebiede woon. Navorsing toon dat verstedeliking vinniger uitbrei in ontwikkelende streke, met Afrika suid van die Sahara wat beskou word as die wêreld se vinnigste verstedelikende streek, met ongeveer 500 miljoen mense wat in stedelike gebiede woon (Saghir & Santoro, 2018). In baie vinnig verstedelikende Afrika-stede is die uitbreiding van stedelike sentrums na buitestedelike en landelike omgewings 'n algemene verskynsel (Adam, 2014). Macagnano (2002) merk op dat buitestedelike gebiede rondom Suid-Afrikaanse stede die swaarste "inval" ervaar het, met vinnige groei van groot informele nedersettings en 'n multikulturele bevolking wat in substandaard toestande woon. Anane en Cobbinah (2022) dui aan dat baie van hierdie buitestedelike gebiede onder die gesag van tradisionele owerhede val.

Ongelukkig word die vinnige verstedelikingskoers in Afrika dikwels geassosieer met onbeheerde ontwikkeling, armoede,

Nyssen, 2017). Batho ba 'maloa ba sokeloa ke ho falla le ho amohuoa mobu (Sulieman, 2015; Feldt *et al.*, 2020; Ncube *et al.*, 2014). Maamong a mangata, ho rera libakeng tsena ha ho lumellane kapa ha ho sebetse hantle. Lipatlisiso li bonts'a ho se khotsofale ho pharaletseng maamong a tlase le khanyetso e kholo ho tsoa ho marena ho kenyelletsoang ha moralo oa masepala (Tshitangoni & Francis, 2017). Mo Afrika Borwa, go ganwa ga Molao wa Peakanyo ya Sebaka, Tshebediso le Taolo ya Mobu (SPLUMA, 2013) ke marena ke mohlala o hlhelleletseng (Poswa, 2024). Ka lebaka leo, libaka tse tlas'a boetapele ba setso li ba le kholo e potlakileng ea mekhukhu, ho ata ha litoropo, likhohlano tsa mobu, likhohlano tsa sechaba, ho senyeha ha mobu le mathata a mang.

Ts'ebetso ena e etsahala khahlano le semelo sa mekhoe e meraro ea mantlha:

### **Khōlo e potlakileng ea litoropo**

Litoropo li ntse li hōla ka potlako le ho rarahana ho feta leha e le neng pele, 'me ho ea ka United Nations Habitat (2016), batho ba bane ho ba bahlano ba tla lula metseng ea litoropo bohareng ba leholo la bo21 la lilemo. Patlisiso e bonts'a hore kholo ea litoropo e ntse e hola ka potlako libakeng tse ntseng li tsoela pele, 'me Afrika e ka boroa ho Sahara e nkuoa e le sebaka se potlakileng ho fetisisa lefatšeng sa litoropo, se nang le batho ba ka bang limilione tse 500 ba lulang litoropong (Saghir & Santoro, 2018). Litoropong tse ngata tsa Afrika tse ntseng li fetoha litoropo ka potlako, katoloso ea litsi tsa litoropo ho ba tikelohong ea litoropo le ea mahaeng ke ntho e tloaelehileng (Adam, 2014). Macagnano (2002) o hlokomela hore libaka tse haufi le litoropo tse pota-potileng litoropo tsa Afrika Boroa li bile le "tlhaselo" e boima ka ho fetisisa, e nang le kholo e potlakileng ea mekhukhu e meholo le baahi ba litso tse fapaneng ba phelang maamong a sa tsitsang. Anane and Cobbinah (2022) ba bontša hore boholo ba libaka tsena tse haufi le litoropo li oela tlas'a bolaoli ba ba boholong.

many of the peri-urban areas are occurring in areas under the authority of traditional authorities (Anane & Cobbinah, 2022).

Unfortunately, the rapid urbanisation rate in Africa has been associated with uncontrolled development, poverty, weak planning laws and policies, and so forth (Güneralp *et al.*, 2017; Parnell & Pieterse, 2016; Saghir & Santoro, 2018). Rapid urbanisation puts increasing pressure on land resources, posing a threat to sustainable development in African cities, particularly in peri-urban areas (Sumari *et al.*, 2019; World Bank, 2003). The main urban issue facing sub-Saharan Africa is rapid growth in its urban population without the urban governance structures in place that can meet their responsibilities and manage the change (David, 2017). Nonetheless, cities in the Global South are experiencing profound demographic shifts, rapid economic growth, and unchecked urban sprawl, resulting in significant transformations in peri-urban landscapes (Salem & Tsurusaki, 2024).

### **Resurgence of traditional authority**

The rapid urban growth in peri-urban areas has coincided with, and motivated the role of traditional authority. It is now widely acknowledged that traditional chiefs have noted a resurgence in their power, including their responsibility to allocate land (Ubink, 2008; Goodfellow & Lindemann, 2013; Baldwin, 2014; Ainslie & Kepe, 2016). Numerous African governments have actively introduced laws increasing the power of chiefs for the allocation of land. For example, in Ghana, the 1979 Constitution gave traditional leaders power over land in the north of the country (Ray, 1998); in South Africa, the 1994 Ingonyama Trust Act put the land in the province of KwaZulu under the trusteeship of the Zulu king (Ray *et al.*, 2011); in Zambia, the 1995 Land Act formally recognised the role of chiefs in land administration (Malambo, 2014). Similarly, Baldwin (2014) observed that new policies have been adopted in Cote D'Ivoire, Mozambique, Niger, and Zimbabwe to increase the formal

swak beplanning en gebrekkige wetgewing (Güneralp *et al.*, 2017; Parnell & Pieterse, 2015). Hierdie vinnige verstedeliking plaas druk op grondhulpbronne, wat 'n groot bedreiging vir volhoubare ontwikkeling in Afrikastede, veral in buitestedelike gebiede, inhou (Sumari *et al.*, 2019; Worldbank, 2003). Die grootste uitdaging vir Afrikastede is die vinnige groei van die stedelike bevolking sonder die nodige bestuurstrukture om die veranderinge effektief te bestuur (David, 2017). Tog ervaar stede in die Globale Suid beduidende demografiese verskuiwings, vinnige ekonomiese groei en ongekontroleerde stedelike verspreiding, wat groot transformasies in buitestedelike landskappe meebring (Salem & Tsurusaki, 2024).

### **Herlewing van tradisionele gesag**

Die groei van buitestedelike gebiede het nie net saam met tradisionele gesag gebeur nie, maar het ook bygedra tot die versterking van daardie gesag. Dit word nou algemeen erken dat tradisionele hoofde 'n herlewing van hul mag ervaar het, insluitend hul verantwoordelikheid om grond toe te ken (Ubink, 2008; Goodfellow & Lindemann, 2013; Baldwin, 2014; Ainslie & Kepe, 2016). Talle Afrika-regerings het aktief wette ingestel wat die magte van hoofde vir die toekenning van grond versterk. Byvoorbeeld, in Ghana het die 1979 Grondwet tradisionele leiers mag oor grond in die noorde van die land gegee (Ray, 1998); in Suid-Afrika het die 1994 Ingonyama Trust Wet die grond in die provinsie KwaZulu onder die trusteeskap van die Zulu-koning geplaas (Ray *et al.*, 2011); in Zambië het die 1995 Grondwet die rol van hoofde in grondadministrasie amptelik erken (Malambo, 2014). Op soortgelyke wyse dui Baldwin (2014) aan dat nuwe beleide in Ivoorkus, Mosambiek, Niger en Zimbabwe aangeneem is om die formele magte van tradisionele leiers in die administrasie van grond te vergroot. Tradisionele stamhoofde dra die primêre verantwoordelikheid vir grondtoewysing in lande soos Burkina Faso, Ghana, Lesotho,

Ka bomalimabe, sekhahla se potlakileng sa ho ata ha litoropo Afrika hangata se amahanngoa le nts'etsopele e sa laoleheng, bofuma, moralo o fosahetseng le melao e haellang (Güneralp *et al.*, 2017; Parnell & Pieterse, 2015). Katoloso ena e potlakileng ea litoropo e beha khatello ho mehloli ea mobu, e leng ts'okelo e kholo nts'etsopeleng ea moshoelella metseng ea Afrika, haholo libakeng tse haufi le litoropo (Sumari *et al.*, 2019; Worldbank, 2003). Phephetso e kholo ea litoropo tsa Afrika ke kholo e potlakileng ea baahi ba litoropo ntle le meaho e hlokahalang ea taolo ho laola liphetohe ka nepo (David, 2017). Leha ho le joalo litoropo tse karolong e ka boroa ea lefats'e li na le liphetohe tse kholo tsa palo ea batho, kholo ea moruo e potlakileng le ho ata ho sa laoleheng ha litoropo, tse tlisang liphetohe tse kholo libakeng tse haufi le litoropo (Salem & Tsurusaki, 2024).

### **Ho tsoosolosa ha bolaoli ba setso**

Keketseho e potlakileng ea litoropo libakeng tse haufi le litoropo e tsamaellane ebile e kothalelitse karolo ea bolaoli ba setso. Hona joale ho lumeloa ka bophara hore marena a setso a bone ho tsoosolosa matleng a bona, ho kenyelletsa le boikarabelo ba bona ba ho aba mobu (Ubink 2008; Goodfellow & Lindemann, 2013; Baldwin, 2014; Ainslie & Kepe, 2016). Mabusu e mengata ea Afrika e kentse melao ka mafolofolo e eketsang matla a marena bakeng sa kabo ea mobu. Mohlala, Ghana, molaotheo oa 1979 o file baetapele ba setso matla holim'a mobu o ka leboea ho naha (Ray, 1998); Afrika Boroa, Molao oa Ingonyama Trust oa 1994 o behile mobu profinseng ea KwaZulu tlas'a tsamaiso ea morena oa MaZulu (Ray *et al.*, 2011); Kwa Zambia, Molao wa Lefatshe wa 1995 o amogetse semmuso seabe sa dikgosi mo tsamaisong ya lefatshe (Malambo, 2014). Ka ho tsoanang, Baldwin (2014) o hlokomela hore maano a macha a amohetsoe Cote D'Ivoire, Mozambique, Niger, le Zimbabwe ho eketsa matla a molao a baetapele ba setso Tsamaisong ea mobu. Marena a setso a na le boikarabelo ba

powers of traditional leaders in the administration of land. Traditional chiefs have the primary responsibility for land allocation in countries such as Burkina Faso, Ghana, Lesotho, Mali, Namibia, Uganda, Zambia, and Zimbabwe, among many African countries (Baldwin, 2014). For example, power over rural land has become increasingly concentrated in the hands of some local chiefs in post-apartheid South Africa, especially in areas earmarked for mining. Scholars have also reported new forms of exclusion, inequalities, competition, and intensified conflict over land, shaped by the increased scarcity, and consequently increased value of land in different regions of Africa (Chimhowu & Woodhouse, 2006; Mswana, 2015; Mswana & Capps, 2025; Mswana 2016). Elsewhere, mega-projects have affected the allocation of land under traditional leaders and planning for local communities. For example, the development of the King Mswati International Airport in Sikhuphe Area in Eswatini, and prospect of mining in the Zoxobeni community in the Eastern Cape, South Africa, to mention a few.

### Planning failures

Peri-urban areas have expanded and are growing rapidly not only in population, but also in spatial influence and scale of planning and management challenges (Anane & Cobbinah, 2022; Akaateba *et al.*, 2018; Gough & Yankson, 2000). Within planning, chiefs are still largely viewed as anachronistic institutions (Tieleman & Uitermark, 2019; Boateng & Afranie, 2020). In planning legislation, the powers of chiefs are not explicitly defined or espoused commensurate with their development responsibilities, if not adverse. Within development planning, chiefs often distribute land, alienate land rights and sign complex land or mining deals on behalf of rural residents that have no precolonial precedent. These matters affect the livelihoods of millions of people on the continent. Communities are facing grim conditions characterised by extreme poverty, severe inequalities, and high unemployment. There is often a lack

Mali, Namibië, Uganda, Zambië en Zimbabwe tussen die baie Afrika-lande (Baldwin, 2014). Mag oor landelike grond is byvoorbeeld al hoe meer gesentraliseer in die hande van sekere plaaslike hoofde in na-apartheid Suid-Afrika, veral in gebiede wat bestem is vir mynbou. Akademici het ook berig oor nuwe vorme van uitsluiting, ongelykhede, mededinging en verskerpte konflik oor grond, wat gevorm word deur die toenemende skaarsheid en gevolglik die verhoogde waarde van grond in verskillende streke van Afrika (Chimhowu & Woodhouse, 2006; Mswana, 2015; Mswana & Capps, 2025; Mswana, 2016). Elders het megaprojekte die grondtoekenning onder tradisionele leiers en die beplanning vir plaaslike gemeenskappe beïnvloed, byvoorbeeld die ontwikkeling van die King Mswati Internasionale Lughawe in die Sikhuphe-gebied in Eswatini; die prospektering van mynbou in die Zoxobeni-gemeente in die Oos-Kaap, Suid-Afrika, om maar enkele te noem.

### Beplanningsmislukkings

Buitestedelike gebiede het gegroei en brei vinnig uit, nie net in bevolking nie, maar ook in ruimtelike invloed en die skaal van beplannings- en bestuursuitdagings (Anane & Cobbinah 2022; Akaateba *et al.*, 2018; Gough & Yankson, 2000). Binne die beplanningsveld word hoofmanne steeds grootliks gesien as verouderde instellings (Tieleman & Uitermark, 2019; Boateng & Afranie, 2020). In beplanningswetgewing is die magte van hoofmanne nie eksplisiet gedefinieer of gelykgestel aan hul ontwikkelingsverantwoordelikhede nie en is dit selfs nadelig vir die bestuur en beplanning van die gebiede waar hulle die leiding neem. Binne ontwikkelingsbeplanning verdeel hoofmanne dikwels grond, vervreem grondregte en teken komplekse bv. grond- of myntransaksies namens landelike inwoners – wat geen prekoloniale presedent het nie. Hierdie sake raak die lewensbestaan van miljoene mense op die vasteland. Gemeenskappe staar donker toestande in die gesig wat gekenmerk word deur uiterste

mantlha ba kabo ea mobu linaheng tse kang Burkina Faso, Ghana, Lesotho, Mali, Namibia, Uganda, Zambia, le Zimbabwe har'a linaha tse ngata tsa Afrika (Baldwin, 2014). Mohlala, matla holim'a mobu oa mahaeng a se a tsepame haholo matsohong a marena a mang a lehae a Afrika Boroa ka mor'a puso ea khethollo, haholo-holo libakeng tse khethetsoeng merafo. Litsebi li boetse li tlalehile mefuta e mecha ea ho ikarola, ho se lekane, tlholisano le likhohlano tse matla tsa mobu, tse susumetsoang ke khaello e ntseng e eketseha, 'me ka lebaka leo, boleng bo eketseha ba mobu libakeng tse fapaneng tsa Afrika (Chimhowu & Woodhouse, 2006; Mswana, 2015; Mswana & Capps, 2025). Libakeng tse ling, merero e meholo e amme kabo ea mobu tlas'a baeta-pele ba setso le moralo bakeng sa metse ea lehae mohlala. ntshetsopele ya Boemafofane ba Matjhaba ba King Mswati sebakeng sa Sikhuphe ho la Eswatini; tebello ea merafo sechabeng sa Zoxobeni Kapa Bochabela, Afrika Boroa ho bolela tse seng kae.

### Ho hloleha ha moralo

libaka tse haufi le literopo li atolohile 'me li ntse li hola ka potlako eseng feela ka palo ea baahi, empa hape le tšusumetsong ea sebaka le boholo ba mathata a moralo le taolo (Anane & Cobbinah 2022; Akaateba *et al.*, 2018; Gough & Yankson, 2000). Ka har'a moralo, marena a ntse a nkoa e le litsi tsa anachronistic (Tieleman & Uitermark, 2019; Boateng & Afranie, 2020). Molaong oa moralo, matla a marena ha a hlaloso ka ho hlaka kapa a ts'episitsoe ho tsamaellana le boikarabello ba bona ba nts'etsopele, haeba e se bobo. Ka har'a moralo oa nts'etsopele, marena a atisa ho aba mobu, ho arola litokelo tsa mobu le ho saena likonteraka tse kang mobu kapa litumellano tsa merafo molemong oa baahi ba mahaeng - tse se nang mohlala oa pele ho bokoloni. Litaba tsena li ama mokhoa oa boipheliso oa batho ba limilione k'honthinenteng ena. Lichaba li tobane le maemo a nyahamisang a khetholloang ke bofuma bo feteletseng, ho se lekane ho hoholo le ho hloka mesebetsi ho hoholo. Hangata ho na le khaello ea

of transparency and accountability, and serious allegations of corruption levelled against chiefs and planners (Mwalukomo & Patel, 2012).

This special issue of SACPLAN features contributions from international academics, scientists, and practitioners, focusing on a range of planning, land, and traditional leadership issues across the African continent. The articles broadly explore challenges related to peri-urban areas and the roles of chiefs or local communities. They examine the inequalities perpetuated by legislative and policy frameworks, the insufficient or absent state interventions in these regions, and propose innovative approaches to addressing these issues.

### **Faboye, Gumbo & Sebola-**

**Samanyanga**, in their article titled “Polycentric governance: Evaluating the relevance of traditional authorities in good governance in South Africa”, explore the role of traditional authorities within the complex governance structures of South Africa, specifically in the North-West and KwaZulu-Natal provinces. The authors respond to the long-standing issue of the ambiguous role of traditional authorities in South Africa. They propose a formalised polycentric governance framework to elevate traditional authorities as key actors in local government, with a focus on issues such as administrative hierarchy, development planning, land governance, and natural resource management.

The question of the “extent to which South Africa’s legal and policy frameworks empower traditional leadership to contribute to achieving SDG 11” is addressed by **Agyemang**. The author identifies typical issues where the role and functions of traditional leadership intersect with SDG 11 and rural development such as security and safety, community participation, land management and sustainable settlements, cultural heritage and community identity, disaster management, and environmental stewardship. Despite the promise and potential of integrating SDG 11 with existing policy and legislative frameworks,

armoede, ernstige ongelykhede en hoë werkloosheid. Daar is dikwels ’n gebrek aan deursigtigheid en aanspreeklikheid, en ernstige aantygings van korrupsie wat teen hoofmanne en beplanners gemaak word (Mwalukomo & Patel, 2012).

Hierdie spesiale uitgawe van SACPLAN bevat bydraes van akademië, wetenskaplikes en praktisyns van regoor die wêreld, wat fokus op ’n reeks beplannings-, grond- en tradisionele leierskapkwessies regoor die Afrika-kontinent. Die artikels ondersoek breedweg uitdagings wat verband hou met buitestedelike gebiede en die rolle van hoofmanne of plaaslike gemeenskappe. Hulle ondersoek die ongelykhede wat deur wetgewende en beleidsraamwerke voortgesit word, die onvoldoende of afwesige staatsingrypings in hierdie streke, en stel innoverende benaderings voor om hierdie kwessies aan te spreek.

### **Faboye, Gumbo & Sebola-**

**Samanyanga**, in hul artikel getiteld “Polycentric governance: Evaluating the relevance of traditional authors in good governance in South Africa”, ondersoek die rol van tradisionele owerhede binne die komplekse bestuurstrukture van Suid-Afrika, spesifiek in die Noord-Wes en KwaZulu-Natal provinsies. Die skrywers reageer op die jarelange kwessie van die dubbelsinnige rol van tradisionele owerhede in Suid-Afrika. Hulle stel ’n geformaliseerde polisentriese bestuursraamwerk voor om tradisionele owerhede as sleutelakteurs in plaaslike regering te verhef, met ’n fokus op kwessies soos administratiewe hiërargie, ontwikkelingsbeplanning, grondbestuur en natuurlike hulpbronbestuur.

Die vraag oor die “mate waarin Suid-Afrika se wetlike en beleidsraamwerke tradisionele leierskap bemagtig om by te dra tot die bereiking van SDG 11” word deur **Agyemang** aangespreek. Die skrywer identifiseer tipiese kwessies waar die rol en funksies van tradisionele leierskap kruis met SDG 11 en landelike ontwikkeling soos sekuriteit en veiligheid, gemeenskapsdeelname,

ponaletso le boikarabello, le liqoso tse tebileng tsa bobolu tse etsoang khahlanong le marena le bahlophisi (Mwalukomo & Patel, 2012).

Khatiso ena e khethehileng ea SACPLAN e na le menehelo e tsoang ho barutehi, bo-ramahlale, le litsebi tse tsoang lefats’eng ka bophara, e tsepamisitse maikutlo holim’a mefuta e mengata ea meralo, mobu, le litaba tsa boetapele ba setso ho pholletsa le kontinente ea Afrika. Lingoliloeng li hlahloba ka ho pharaletseng liphephetso tse amanang le libaka tse haufi le litoropo le mesebetsi ea marena kapa sechaba sa lehae. Ba hlahloba ho se lekane ho ntšetsoang pele ke meralo ea melao le maano, boitshunyako bo sa lekaneng kapa bo sieo ba naha libakeng tsena, ‘me ba sisinya mekhoha e mecha ea ho rarolla mathata ana.

### **Faboye, Gumbo & Sebola-**

**Samanyanga**, sengolong sa bona se nang le sehlooho se reng, “Polycentric governance: Evaluating bohlokoa ba balaoli ba setso pusong e ntle Afrika Boroa,” e hlahloba karolo ea babusi ba setso ka har’a mekhatlo e rarahaneng ea puso ea Afrika Boroa, haholo-holo ka Leboea- Liprofinse tsa Bophirimela le KwaZulu-Natal. Bangoli ba araba taba ea nako e telele ea karolo e sa hlakang ea balaoli ba setso Afrika Boroa. Ba sisinya moralo o hlophisitsoeng oa puso ea litsi tse ngata ho phahamisa balaoli ba setso joalo ka batšehetsi ba ka sehloohong pusong ea libaka, ho tsepamisitsoe maikutlo litabeng tse kang bolaoli ba tsamaiso, moralo oa nts’etsopele, taolo ea mobu, le taolo ea mehloli ea tlhaho.

Potso ea “boemo boo meralo ea molao le leano la Afrika Boroa e matlafatsang boetapele ba setso ho kenya letsoho ho fihlelleng SDG 11” e rarolloa ke **Agyemang**. Sengoli se supa litaba tse tloaelehileng moo karolo le mesebetsi ea boetapele ba setso li kopanang le SDG 11 le nts’etsopele ea mahaeng joalo ka ts’ireletso le polokeho, ho kenya letsoho ha sechaba, taolo ea mobu le meaho e tsitsitseng, lefa la setso le boitsebahatso ba sechaba, taolo ea likoluoa, le tlhokomelo ea tikoloho. Leha ho na le ts’episo le bokhoni

Agyemang cautions that challenges persist related to power dynamics and equity. He points at the need for policy integration and cohesion to ensure that traditional leadership empowerment contributes effectively to sustainable development in South Africa.

**Nyamahono, Mambiravana & Mudefi** analyse “spatial development, power dynamics and social tensions: Insights from Dwesa-Cwebe, Wild Coast region, South Africa”. Drawing from extensive interviews, the authors argue that interdisciplinary, gender-inclusive policy, adaptive monitoring, evaluation and consensus loops are crucial to dealing with the inherent power imbalances and the resulting social conflicts inherent in communities. Unless this happens, implementing SPLUMA, spatial development frameworks (SDFs), and national development plans (NDPs) will remain challenging, as has been the case since the advent of democracy in South Africa.

Meanwhile, in their article titled “Modelling and using a pattern language to inform land-use change decisions in rural Mooiplaas, Great Kei Municipality, South Africa”, **Eglin & Moyo** explore and advance the potential and limitations of using digital technologies in enhancing land-use change decisions, making use of pattern language as an innovative tool. The authors’ work is an attempt at using pattern language as a planning approach in communal land areas of South Africa within the context of existing spatial planning legislation.

**Agyemang & Amponsah** confront the perennial challenge in seeking to “securing indigenous land rights through community engagement in South African mining communities: Lessons from international and national legislative and policy frameworks”. They drive the point that the impacts of community engagement can be adaptively effective through the adoption of a transformative approach that describes enhanced community engagement, legal compliance, policy alignment, and a commitment

grondbestuur en volhoubare nedersettings, kulturele erfenis en gemeenskapsidentiteit, rampbestuur en omgewingsrentmeesterskap. Ten spyte van die belofte en potensiaal van die integrasie van SDG 11 met bestaande beleid en wetgewende raamwerke, waarsku Agyemang dat uitdagings voortduur wat verband hou met magsdinamika en billikheid. Hy wys op die behoefte aan beleidsintegrasie en kohesie om te verseker dat tradisionele leierskapbemaagtiging effektief bydra tot volhoubare ontwikkeling in Suid-Afrika.

**Nyamahono, Mambiravana & Mudefi** ontleed “Die ruimtelike ontwikkeling, magsdinamika en sosiale spanning: Insigte van Dwesa-Cwebe, Wildekus-streek, Suid-Afrika.” Na aanleiding van uitgebreide onderhoude, voer die skrywers aan dat interdisiplinêre, geslag-inklusiewe beleid, aanpasbare monitering, evaluering en konsensus-lusse noodsaaklik is om die inherente magswanbalanse en die gevolglike sosiale konflikte inherent in gemeenskappe te hanteer. Tensy dit gebeur, sal die implementering van SPLUMA, ruimtelike ontwikkelingsraamwerke (ROR’s) en nasionale ontwikkelingsplanne (NOP’s) uitdagend bly, soos die geval was sedert die koms van demokrasie in Suid-Afrika.

In hul artikel “Modellering en gebruik van ‘n patroontaal om besluite oor grondgebruikverandering in landelike Mooiplaas, Groot Kei Munisipaliteit, Suid-Afrika” te beïnvloed, ondersoek en bevorder **Eglin & Moyo** die potensiaal en beperkings van die gebruik van digitale tegnologieë om grondgebruikveranderingsbesluite te verbeter, met die gebruik van patroontaal as ‘n innoverende hulpmiddel. Die outeurs se werk is ‘n poging om patroontaal as ‘n beplanningsbenadering in gemeenskaplike grondgebiede van Suid-Afrika te gebruik binne die konteks van bestaande ruimtelike beplanningswetgewing.

**Agyemang & Amponsah** konfronteer die voortdurende uitdaging in die poging om “Inheemse grondregte te verseker deur gemeenskapsbetrokkenheid in

ba ho kopanya SDG 11 le maano a teng le meralo ea molao, Agyemang e hlokomelisa hore liqholotso li ntse li tsoela pele tse amanang le matla a matla le tekano. O supa tlhokeho ya kopanyo ya maano le momahano ho netefatsa hore matlafatso ya boetapele ba setso e nyehela ka katleho ntshetsopeleng ya moshwelella ka hara Aforika Borwa.

**Nyamahono, Mambiravana & Mudefi** e sekaseka “The Spatial Development, power dynamics and social tensions: Insights from Dwesa-Cwebe, Wild Coast Region, South Africa.” Ho latela lipuisano tse batsi, bangoli ba pheha khang ea hore leano la lihlopheng tse fapaneng, tse kenyeletsang bong, tlhahlobo e feto-fetohang, tlhahlobo le tumellano li bohlokoa ho sebetsana le ho se leka-lekane ha matla le likhohlano tse bakoang ke sechaba sechabeng. Ntle le haeba sena se etsahala, ho kenngwa tshetsong ha SPLUMA, maano a ntshetsopele ya sebaka (SDFs), le meralo ya ntshetsopele ya naha (NDPs) e tla dula e le phephetso, jwaloka ha ho bile jwalo haesale ho fihla demokerasi ka hara Aforika Borwa.

Sengoliloeng sa bona se nang le sehlooho se reng “Modelling and use a pattern language to inform a diqeto tsa phetoho ea tšebeliso ea mobu libakeng tsa mahaeng tsa Mooiplaas, Great Kei Municipality, South Africa”, **Eglin & Moyo**, ba hlaloba le ho ntšetsa pele bokhoni le meeli ea ho sebelisa theknoloji ea digital ho ntlafatsa phetoho ea tšebeliso ea mobu. diqeto, ho sebedisa puo ya paterone joalo ka sesebediswa sa boiqapelo. Mosebetsi oa bangoli ke boiteko ba ho sebelisa puo ea paterone e le mokhoa oa ho rala libakeng tsa naha tsa Afrika Boroa ho latela melao e teng ea moralo oa libaka.

**Agyemang & Amponsah** ba tobane le phephetso e sa feleng ea ho batla “Ho Sireletsa litokelo tsa matsoalloa a naha ka ho sebelisana le sechaba metseng ea merafo ea Afrika Boroa: Lithuto tse tsoang ho meralo ea melao le maano ea machaba le ea naha”. Ba hlakisa ntlha ea hore litlamorao tsa tšebeliso ea sechaba li ka sebetsa ka mokhoa o ts’oanelang ka ho amohela mokhoa

to sustainable and inclusive development in the realms of town planning.

**Pinfold & Mokhele** explore “Practical measures to address challenges of communal property associations in South Africa: The case of Elandskloof, Western Cape province.” They suggest that there is a need to adopt an adaptive or transitional governance approach combined with fit-for-purpose land administration to offer a structured way of managing the social and organisational changes needed to implement effective and sustainable land-administration reforms. This suggestion is particularly crucially needed among community property associations in rural communities.

**K’oyoo** conducts a review of land-use planning laws in Kenya, with a focus on the challenges and opportunities for urban landscape identity and memory in new developments and renewals. The findings reveal that key aspects of urbanism and sustainable development related to urban landscape identity and memory are not adequately reflected in current legislation with implications for policy elevation. This article amplifies the significance of memory especially in local communities situated in peri-urban areas where traditional authorities normally prevail.

**Dayaram** situates “place attachment and participation in community-driven development in the Gauteng Province, South Africa”. The article acknowledges the limited urban planning knowledge on how home-based enterprises (HBEs) in townships operate within residential zones and how spatial and regulatory challenges affect their development. The identified gaps in respect of how HBEs dynamics play out in understanding planning, policy, and regulations and these arrangements need to be considered in reducing the lack of business support interventions for local economic development. The article is also relevant to peri-urban areas where survivalist small business and HBEs are widespread, usually without support from the state.

Suid-Afrikaanse myngemeenskappe: Lesse uit internasionale en nasionale wetgewende en beleidsraamwerke”. Hulle beklemtoon dat die impak van gemeenskapsbetrokkenheid aanpasbaar effektief kan wees deur die aanvaarding van ’n transformerende benadering wat verbeterde gemeenskapsbetrokkenheid, wetlike nakoming, beleidsbelyning en ’n verbintenis tot volhoubare en inklusiewe ontwikkeling in gebiede van stadsbeplanning beskryf.

**Pinfold & Mokhele** ondersoek “Praktiese maatreëls om uitdagings van gemeenskaplike eiendomsverenigings in Suid-Afrika aan te spreek: Die geval van Elandskloof, Wes-Kaap-provinsie”. Hulle stel voor dat daar ’n behoefte is om ’n aanpasbare of oorgangsbestuursbenadering te aanvaar gekombineer met geskikte grondadministrasie om ’n gestruktureerde manier te bied om die maatskaplike en organisatoriese veranderinge te bestuur wat nodig is om effektiewe en volhoubare grondadministrasie hervormings te implementeer. Hierdie voorstel is veral noodsaaklik onder gemeenskapseiendomsverenigings in landelike gemeenskappe.

**K’oyoo** gee ’n oorsig van grondgebruikbeplanningswette in Kenia met ’n fokus op die uitdagings en geleenthede vir stedelike landskapidentiteit en herinneringe in nuwe ontwikkelings en hernuwings. Die bevindinge toon dat sleutelaspekte van stedelikheid en volhoubare ontwikkeling wat verband hou met stedelike landskapidentiteit en herinnering nie voldoende weerspieël word in die huidige wetgewing nie, met implikasies vir beleidsverhoging. Hierdie artikel beklemtoon die betekenis van herinnering, veral in plaaslike gemeenskappe in peri-stedelike gebiede waar tradisionele owerhede gewoonlik heers.

**Dayaram** fokus op “plekgehegtheid en deelname aan gemeenskapsgedrewe ontwikkeling in die Gauteng-provinsie, Suid-Afrika”. Die artikel erken die beperkte stedelike beplanningskennis oor hoe tuisgebaseerde ondernemings

oa phetoho o hlalosang boitlamo bo ntlafalitsong ba sechaba, tumellano ea molao, tokiso ea maano, le boitlamo ba nts’etsopele ea moshoelella le e kenyeletsang mafapheng a moralo oa litoropo.

**Pinfold & Mokhele** ba hlahloba “Mehato e sebetsang ea ho sebetsana le liqholotso tsa mekhatlo ea thepa ea sechaba Afrika Boroa: Taba ea Elandskloof, profinseng ea Kapa Bophirimela.” Ba fana ka maikutlo a hore ho na le tlhokahalo ea ho amohela mokhoa o feto-fetohang kapa oa phetoho oa puso o kopantsoeng le tsamaiso ea mobu e loketseng morero ho fana ka mokhoa o hlophisitsoeng oa ho laola liphetho tsa sechaba le tsa mokhatlo tse hlokalang ho phethahatsa liphetho tse sebetsang hantle le tse tsitsitseng tsa tsamaiso ea mobu. Tlhahiso ena e hlokalala haholo har’a mekhatlo ea sechaba ea Thepa metseng ea mahaeng.

**K’oyoo** e etsa tlhahlobo ea melao ea moralo oa ts’ebeliso ea mobu Kenya e tsepamisitse maikutlo ho liqholotso le menyella ea boitsebahatso ba tikoloho ea litoropo le mohopolo ho nts’etsopele le lintlafatso tse ncha. Liphuputso li senola hore likarolo tsa bohlokoa tsa botoropo le nts’etsopele e tsitsitseng e amanang le boitsebahatso ba libaka tsa litoropo le mohopolo ha li bontšoe ka ho lekana melaong ea hajoale e nang le litlamorao tsa ho phahama ha maano. Sengoliloeng sena se holisa bohlokoa ba mohopolo haholo-holo metseng ea lehae e lutseng libakeng tsa Peri-teropo moo ba boholong hangata ba leng teng.

**Dayaram** e sebakeng sa “kopano le ho nka karolo ho nts’etsopele e tsamaisoang ke sechaba Profinseng ea Gauteng, Afrika Boroa”. Sengoliloeng se ananela tsebo e fokolang ea moralo oa litoropo mabapi le hore na likhoebo tsa malapeng (HBEs) makeisheneng li sebetsa joang ka har’a libaka tsa bolulo le hore na mathata a sebaka le taolo a ama nts’etsopele ea ona joang. Likheo tse hloailoeng mabapi le hore na maemo a HBE a sebetsa joang molemong oa ho utloisisa moralo, leano, le melaoana ‘me litokisetso tsena li hloka ho nahanoa ho fokotsa khaello ea litšehetso tsa

**Banda, Musvoto & Gumbo** confront the case of resilience of peri-urban wetland ecosystems, making use of the case of Nandoni, Limpopo province, South Africa. Their study highlights how human encroachment practices lead to the reduction of quality and size of water resources. The study found that human activities such as farming, brick making, and residential development have impacted on wetlands, resulting in water pollution, wetland degradation or loss of wetlands, and extinction of animal species. Based on interviews with spatial planners, environmentalists, and traditional leaders, their work recommends that policymakers and wetland users adopt sustainable strategies, including enhanced post-relocation support, sustainable wetland management practices, and adaptive co-management, in order to mitigate the impacts of adaptation activities.

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(TGO's) in townships binne residensiële sones funksioneer en hoe ruimtelike en regulerende uitdagings hul ontwikkeling beïnvloed. Die geïdentifiseerde leemtes rakende hoe die dinamika van TGO's uitspeel in die verstaan van beplanning, beleid en regulasies, moet oorweeg word om die gebrek aan besigheidsondersteunings-intervensies vir plaaslike ekonomiese ontwikkeling te verminder. Die artikel is ook relevant vir buitestedelike gebiede waar oorlewing-gebaseerde klein besighede en TGO's wydverspreid is, gewoonlik sonder ondersteuning van die staat.

## Banda, Musvoto & Gumbo

bespreek veerkragtigheid van buitestedelike vleiland-ekosisteme, deur die geval van Nandoni, in die Limpopo-provinsie, Suid-Afrika, te gebruik. Hul studie beklemtoon hoe menslike indringingspraktyke tot die vermindering van kwaliteit en grootte van waterbronne lei. Die studie het bevind dat menslike aktiwiteite soos boerdery, baksteenmaak en residensiële ontwikkeling 'n impak op vleilande gehad het, wat gelei het tot waterbesoedeling, vleilandagteruitgang of verlies van vleilande, en uitsterwing van dierspesies. Gebaseer op onderhoude met ruimtelike beplanners, omgewingsbewustes en tradisionele leiers, beveel hul werk aan dat beleidmakers en vleilandgebruikers volhoubare strategieë aanneem, insluitend verbeterde ondersteuning na hervestiging, volhoubare vleilandbestuurspraktyke en aanpasbare medebestuur, om die impak van aanpassingsaktiwiteite te versag.

## VERWYSINGS

- Adam, A.G. 2014. Informal settlements in the peri-urban areas of Bahir Dar: Ethiopia: An institutional analysis. *Habitat International*, 43, pp. 90-97. <https://doi.org/10.1016/j.habitatint.2014.01.014>
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khoebo bakeng sa nts'etsopele ea moruo oa lehae. Sengoliloeng sena se boetse se sebeta libakeng tse haufi le litoropo moo likhoebo tse nyane tse phelang le li-HBE li atileng hohle ntle le tšehetso ea mmuso.

**Banda, Musvoto & Gumbo** ba tobana le nyeoe ea ho tiea ha tikoloho ea libaka tse mongobo tse haufi le toropo, ba sebelisa nyeoe ea Nandoni, profinseng ea Limpopo, Afrika Boroa. Boithuto ba bona bo totobatsa kamoo litloaelo tsa tlhekefetso ea batho li lebisang phokotsong ea boleng le boholo ba mehloli ea metsi. Boithuto bona bo fumane hore mesebetsi ea batho joalo ka temo, ho etsa litene, le nts'etsopele ea bolulo li amme mekhoabo, e bakang tšilafalo ea metsi, ho senyeha ha mekhoabo kapa tahlehelo ea mekhoabo, le ho timela ha mefuta ea liphoofolo. Ho ipapisitsoe le lipuisano le bahlophisi ba sebaka, litsebi tsa tikoloho, le baetapele ba setso, mosebetsi oa bona o khothaletsa baetsi ba melaoana le basebelisi ba mekhoabo ho sebelisa maano a tšoarellang, ho kenyeletsoa le ts'ehetso e ntlafalitsoeng ea kamora phalliso, mekhoe e tsitsiseng ea taolo ea mekhoabo, le taolo-mmoho e ikamahanyang le maemo, ho fokotsa litlamorao tsa mesebetsi ea ho ikamahanya le maemo.

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