THE ROLE OF TRADITIONAL LEADERSHIP IN SUPPORTING MUNICIPAL SERVICE DELIVERY: A CASE STUDY OF POLOKWANE MUNICIPALITY IN LIMPOPO PROVINCE

Submitted

by

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DECLARATION

I, Pamela Hamusunse, hereby declare that this research, ''*The role of traditional leaders in supporting municipal service delivery in Polokwane Municipality''* is my original work; it has not previously, in its entirety or in part, been submitted at any university for a degree or examination purpose.

Signature

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P. Hamusunse___

Date:

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DEDICATION

I dedicate my work to my parents, Mr Alvin Hamusunse and Mrs Precious Choobe Hamusunse, who did a lot so that I could get this far, and to my beloved fiancé Thandwa Bhekuzulu Biyela and to my beloved siblings, Jim, Caroline and Brian Hamusunse.

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ABSTRACT

The purpose of this study was to gain a deeper understanding of the role of traditional leaders in supporting service delivery in the communities of Polokwane Municipality as a third sphere of government. Moreover, not much research has been conducted in this field especially in Limpopo Province. The latest policy document on Transforming Public Service Delivery stipulates that public services are not a privilege in a civilised and democratic society, they are a legitimate expectation. Hence, meeting the basic needs of all citizens is one of the five key programmes of the government's Reconstruction and Development Programme (RDP). From the literature review, it was evident that service delivery is essential in the communities and traditional leaders and the municipality have a critical role to play. Therefore this study also aimed at examining the problems and challenges the community is confronted with during the provision of services and also reflects on the strategic importance of the municipality in service delivery. This information may be used as a point of departure in showing the municipalities and traditional leaders the perception of communities and their level of satisfaction and serves as a yardstick in terms of their effectiveness in delivering services to the community.

The study used data collection instruments such as interview schedule, questionnaires and supporting documents, such as the Polokwane Integrated Development Plan and relevant scientific articles to collect data in the four selected villages. The participants ranged from the youth, adults, to people with disabilities and the elderly. The main patterns of concern that emerged from the data related to the low levels of satisfaction among the community in terms of service delivery in general. From the analysis of data it was realised that the lack of proper service delivery impacts negatively on members of the community. It is advisable for the Municipality to take note of these findings and concerns. In an effort to improve and ensure effectiveness in this sphere as stipulated in the White Paper on Transforming Public Service Delivery and the Reconstruction and Development Programme documents.

Therefore, it can be concluded that the provision of service delivery in the municipality is of a substandard quality, and that the provision of quality services in the municipality is required. This can be achieved through the participation of traditional leaders, municipalities and community members.

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CHAPTER ONE

1. GENERAL ORIENTATION TO THE STUDY

1.1 INTRODUCTION & BACKGROUND TO THE STUDY

In South Africa there are three spheres of government, namely, national, provincial and local. Local Government is the service delivery mechanism for government, through establishment of municipalities. (Department of Provincial and Local Government, 2002: 4). Municipalities have an obligation to ensure that people in their constituencies are provided with basic services in terms of the *Constitution of the Republic of South Africa (1996),* such as water, sanitation, refuse removal, electricity, municipal health services, municipal roads and storm water drainage. Muriuaas (2009: 28) states that there are very comprehensive systems in place to ensure that municipalities optimise their ability to render services to the communities. These include legislation, municipal policies and internal processes. Municipalities have a huge task at hand to ensure the speed at which service delivery is implemented. The policies approved by municipal councils should take into consideration the needs of the communities and implementation time frames (Bekker, 1994: 200; Ellis, 1998: 16).

There are set minimum standards whereby communities expect services to be provided by the municipalities (*Batho Pele White Paper, 1997).* The increase in service delivery expectations and responsibility has not only resulted in an increase in the services offered, but has also placed excessive pressure on the elected leadership to deepen representation with the communities, hence the role to be fulfilled by traditional leaders has to be broadened (Beall, 2005: 37). Furthermore, there has been an increase in legislation regulating Local Government, containing prescriptive requirements with which municipalities are expected to comply (Muriuaas, 2009: 30).

According to Nicholson (2006: 2), in light of this it would no longer seem tenable to appoint political office bearers at Local Government level who are unskilled or uneducated, despite their working in a highly skilled and professional administration. Ntsebeza (2005:

37) further argues that councillors are the interface between the municipality and residents and as such, they play a critical role in respect of how citizens perceive the efficacy of Local Government in meeting their basic needs.

According to Denhardt (2006: 128), changes in the political environment, shifting of public demands, changes in technology and a variety of other factors, demand that public leaders build organizations that can respond quickly and successfully to change. According to the National Department of Cooperative Governance and Traditional Affairs (2010), out of 283 municipalities in the country, 24 were placed under administration in May 2010 as a result of poor administration and the consequences of inadequate governance by respective councils. The role that leadership needs to play is vital for the success of any organisation (Brookes, 2007: 67). The Municipal Council has to meet once a month to consider its business; the oversight role has to be exercised by council at all times to the maximum benefit of the communities at large and to ensure service delivery *(Municipal Structures Act 117 of 1998)*. Thornhill (2005: 123) and Northouse (2007: 89) maintain that leadership is the process whereby an individual influences a group of individuals to achieve a common goal. This definition therefore clarifies the importance of the role that leadership plays in the success of any organisation.

Proponents of the school of organic democracy, such as Sithole and Mbele (2008: 9) see traditional leadership as a different, effective and grass-roots democracy, which is not necessarily a "compromise or contradiction of democracy". Their view is that traditional leadership can exist in a more legitimate setting of modern democracy that supports development and good governance (Buthelezi, 2007: 59; Sithole and Mbele, 2008: 4). The organic democrats view traditional leadership as a system of governance that fulfils diverse development and governance needs of the people. Scholars such as Ntsebeza (2005: 68) and Omen (2005: 45) from this school of thought argue that, despite the abuse of power and the manipulation of traditional leaders by the apartheid regime, traditional leadership as a form of governance predates this and has persisted over the governance practice based on state democracy in Africa.

According to Kentworthy (2010) and Khunou (2011), traditional leadership requires a facilitatory democracy more focused on issues than rigid governance processes. Oomen

(2005: 67) further explains that the proponents of organic democracy do not argue against the need to democratise traditional leadership, but they contest the basic assumption that traditional leadership is fundamentally undemocratic in the first place. Keulder (1998: 14) and Collinicos (1999: 13) writes that in one of the African countries such as Namibia, Botswana, Zimbabwe and Nigeria, the colonial policies managed to completely destroy the institution and its legitimacy. Thus it remained important, politically and administratively. Moreover, it could not be ignored when the democratically elected leaders assumed power. Van Djik (2006: 74) and Nemudzivhadi (2007: 1) states that, it is apparent that South Africa learnt some lessons on how traditional leadership can be utilised to support the democratic institutions responsible for promoting sustainable livelihoods of the rural communities.

The White Paper on Traditional Leadership and Governance, 2003 and the *Traditional Leadership and Governance Framework Act, 2003 (Act 41 of 2003)* serve as a framework that inform and define the place and roles of the traditional leadership institutions in the new system of democratic governance. *The White Paper on Traditional Leadership and Governance, 2003*, laid the foundation for the transformation of the traditional leadership institutions in order to be able to deliver on the objectives set for them in the *Constitution of the Republic of South Africa, 1996*. According to Bank and Southall (1996: 421), it should be noted that the colonial rulers strengthened the powers of traditional leadership by introducing tribal authorities in the rural areas. This process conferred official recognition on the institution of traditional leadership, meaning that traditional authorities were recognised by law (Duplessis & Scheepers, 1999: 22; and Materu, 2000: 24). These authorities were then responsible for rural development inside their areas of jurisdiction, and were also responsible for implementing government policies (Ntsebeza, 2003: 30; and Palmary, 2004: 20). However, the purpose of this study is to investigate the role of traditional leaders in supporting municipal services.

1.2 PROBLEM STATEMENT

The role of traditional leaders in the Republic of South Africa has remained a controversial issue. Brinkerhoff (2002: 36) and Maubane (2007: 4) argue that the continuing dialectical clash between forces of modernity for development and the persistent strength of traditional leaders is still an issue in the country. Ntsebeza (2005: 78) and Muriaas (2009: 30) further

argue that traditional relations and social structures are crumbling, while the new relationship remains to be formed. Traditional leaders constitute a form of local government in terms of indigenous law. They were previously mandated to legislate on specific functional activities of local government in charge of development. According to Williams (2010: 22), the previous apartheid regime silently manoeuvred to subjugate some traditional leaders while removing others from power. Rugege (2003: 175) and Khunou (2011: 279) explain that the same government designed and employed policies that were strategically and tactically ideal to keep itself in power while using traditional leaders for its own benefit. The new constitution of the Republic of South Africa (1996) recognised traditional leaders and made provision for them to establish a national body that is part of the deliberation in the parliament (Mijiga, 1998: 16). However, the role of traditional leaders in the local, provincial and national sphere of government is not clearly defined. The research problem in this study is that:

Traditional leaders' roles and functions are not defined and that creates uncertainty, which often results in confusion of their roles and functions. This situation will always lead to mistrust and strained relations between traditional leaders and elected municipal councillors in the rest of South Africa.

1.3 RESEARCH AIM & OBJECTIVES

The aim of this study is to investigate the role of traditional leaders in supporting of municipal services. A thorough investigation of the process of municipal service delivery by traditional leaders will create an understanding of the significant role that traditional leaders can play in promoting municipal services.

1.3.1 Objectives

The study will lay emphasis on the following objectives:

- To explore the role of traditional leaders in supporting municipal service delivery in Polokwane municipality.
- To analyse the relationship between traditional leaders and the municipal councilors by investigating the formal and informal arrangements existing between them.

- To provide an overview of the significance of traditional leaders by indicating their decision making powers and administrative functions pertaining to municipal service delivery.

- To investigate the perception of community members regarding service delivery in Polokwane Municipality

- To provide possible lessons for South Africa derived from it experiences.

1.4 RESEARCH QUESTIONS

- What is the role of traditional leaders in supporting municipal services in Polokwane Municipality?

- What is the relationship between traditional leaders and local councilors in Polokwane Municipality?

- To what extent can traditional leaders provide and add value in supporting municipal service delivery in Polokwane Municipality?

- What is the perception of community members about service delivery?

- What possible recommendations can be given to South Africa derived from its experiences?

1.5 PRELIMINARY LITERATURE REVIEW

Before the literature on traditional leadership is discussed, the literature review as a concept will be explained in order to provide clarity to inform the approach undertaken in this study. The themes covered in this chapter are the reasons for this study having been undertaken and these include, promoting the role of traditional leaders in municipal service delivery, participation of traditional leaders in local government, promoting the relationship between traditional leaders and councillors, provision of an understanding of the *Municipal Structures (Act 177 of 1998)* in the South African context, the improvement of traditional leaders in local government participation and an understanding of the Bill of rights for traditional leaders in South Africa.

Despite these conscious efforts, there is still a lack of policy implementation related to acceptable standards relevant to the role of traditional leaders, and their right to govern as their respectable leaders in areas of socio- economic activities. Hence, these traditional leaders are regarded by some sections of society as irrelevant. An analysis of their situation

in this state rarely considers them as relevant but rather as leaders preserving the role of cultural heritage. This discussion is necessary to provide an understanding of what other scholars have uncovered on providing a sustainable solution to addressing the role of traditional leaders in their promotion of municipal deliveries. The review exposes the gap in the current knowledge of this study and locates this study within such a theoretical framework.

1.5.1 Participation of traditional leaders in local government

Local government is the sphere of government closest to the people; therefore, many basic services are delivered by the local municipality through ward councillors, who are the politicians closest to the communities (Department of Provincial and Local Government 2002: 6). According to Buthelezi (2007: 59) and Khunou (2011: 280), traditional leadership is hereditary, even though some cases exist where traditional leadership was obtained unlawfully or by violent means. Traditional leaders hold positions of outstanding privilege and great authority. They are the symbol of a tribal unity and the central figure, around which the activities of the whole community and their lives revolve (Thornhill, 2005: 123). In the past, they were the legislators, rulers, judges, preservers of welfare, distributors of gifts et cetera (Kuye, 2006: 67; & Chiweza, 2007: 89). In the run-up to the December 2000 elections, traditional leaders pressurised government to entrench their traditional powers, in the fear that such powers would be lost, once the leaders became part of a new dispensation of local municipalities (Parnell, 2002: 110).

Traditional leader's argument was the issue of representation in council and their roles in relation to that of councillors. Robins (2005: 75) and Ntsebeza (2005: 67) argue that South African traditional leaders are important and therefore require a greater and more effective role in local governance. For example, on the question of public service delivery, the position of the traditional leaders is that traditional councils are ideally placed to facilitate the delivery to rural communities (Cowthra, 1999: 20; & Duplessis & Scheepers, 1999: 24). Thus the councils or their subsidiaries, the headmen, are much closer to the people they serve. They believe therefore that the process of service delivery would greatly be facilitated if government departments and other organs of State established offices and relevant personnel in the council establishment, and in the process accord rural citizens the same

rights and privileges that their urban counterparts currently enjoy (Sithole & Mbele, 2008: 4).

1.6 RESEARCH DESIGN & METHODOLOGY

1.6.1 Research design

A research design is a plan or blueprint of how one intends conducting a research (Mouton, 2001: 55). The design of any research should provide a clear explanation regarding the choice of the sample population, where these respondents are situated, as well as how they will be involved in the research project (McMillan & Schumacher, 2001: 166). Creswell (1994: 154) maintains that research design refers to the plan according to which relevant data is collected. For the purpose of achieving the objectives of this study, the researcher has chosen to use qualitative research design. A case study will also be utilised in this study. The term case study pertains to the fact that a limited number of units are studied intensively (Welman 2005: 193). According to De Vos (2005: 272), a case study aims to provide an in-depth analysis of phenomena.

1.6.2. Research methodology

Research should be seen as a system through which a researcher is able to collect, analyse, and interpret data so that the research aims and objectives may be achieved (Nkatini, 2005: 29). Bailey (1982: 32) refers to research methodology as the philosophy of the research process. This includes the assumptions and values that serve as a rationale for the research and the standards and criteria the researcher uses for interpreting data and reaching conclusions. In this study the researcher will use both quantitative and qualitative research method for the purpose of achieving the objectives of the study. Qualitative research method according to Masson (1996: 5) is a systematic, rigorous, strategic, flexible and contextually conducted research. The qualitative method will be used in this study because it will enable the researcher to be fully involved throughout the entire research process, thereby making sure that all research questions are addressed accordingly. The qualitative research method was chosen for the simple reason that it will allow an intense interaction between the researcher and research respondents. The quantitative research methods are a systematic and structured, aimed at obtaining information from respondents in a direct, open manner (Plessis and Rousseau, 2007: 21). They argued that results obtained from these

research tools are easily quantifiable and the instruments have a potentially high degree of accuracy. These tools are often used for testing specific hypothesis. Mouton (1998: 40) cited in Biloxi (2010: 5) argued that quantitative study is an inquiry into a social or human problem based on the testing of a theory composed of variables measured in order to determine whether the predictive generalisation of theory hold true. Quantitative approach in this study will also be used to obtain information from participants.

1.7 DESCRIPTION OF THE STUDY AREA

This study will focus on Polokwane Municipality in the Limpopo Province, South Africa. According to the *Integrated Development Plan (IDP, 2012-2013).* Polokwane Municipality is located within the Capricorn District in the Limpopo Province of South Africa. It shares its name with the City of Polokwane (formerly Pietersburg). Polokwane Municipality accounts for 3% of the total surface area of Limpopo; however, over 10% of the population of Limpopo resides within its boundaries. The Municipality serves as the economic hub of Limpopo and has the highest population density in the Capricorn District. In terms of its physical composition, Polokwane Municipality is 23% urbanized and 71% rural. The largest sector of the community within the municipality resides in rural tribal villages, followed by urban settlements. The study will focus on the traditional leaders together with the headmen and community members based in Polokwane Municipality, in the Mankweng area.

1.8 RESEARCH POPULATION

Population is that group (usually people) about whom the researcher wants to draw conclusions (Babbie, 2007: 111). According to Salkind (2003: 33) population refers to a larger group upon which research is conducted while a sample refers to a smaller group selected from the population. Punch (2005: 10) refers to population as the total target group, who would, in the ideal world, be the subject of the research, and about whom one is trying to say something; while sample refers to the actual group who are included in the study, and from whom data is collected. The study population will consist of traditional leaders, municipal councillors and community members of Polokwane Municipality.

1.9 SAMPLING & SAMPLING PROCEDURE

The preferred sampling strategy in this study will be purposive sampling.

1.9.1 Purposive sampling

According to De Vos (2005: 69), purposive sampling method refers to a sample in which the researcher deliberately obtains units of analysis, in such a manner that the sample obtained is regarded as being representative of the research population. Purposive sampling procedure will be used to select participants in this study that is, 4 traditional leaders, 4 municipal councillors, and 40 community members. According to Nkatini (2005: 39), Purposive Sampling is a procedure that relies mainly on the researcher's judgment regarding which of the elements within the target population should form part of the corpus. Purposive sampling procedure was chosen as the most suitable method of selecting research respondents because according to Welman (2005: 68), it is less complicated and more economical in terms of both time and budget. The sample will comprise of 48 out of the 200 possible respondents of the municipal's ordinary council meetings of traditional leaders and elected municipal councillors (48 percent chosen purposively from ordinary council meeting will be selected by branches), made use of the purposive sampling method.

1.10. DATA COLLECTION TECHNIQUES

Every researcher collects data using one or more techniques (Kombo & Tromp, 2009: 59). One method of getting respondents to express their views is the non-scheduled interview, which consists of asking them to comment on broadly defined issues (Bless & Higson, 1995: 105). For the purpose of this study, semi-structured interviews, structured questionnaires and documents such as: municipal reports, journals, articles, published theses and dissertations will be used to collect data.

1.10.1 Interviews

Interviews will be used to collect data in this study. Semi-structured interviews in particular with Traditional leaders and municipal councillors will be conducted. Semi-structured interviews according to Nkatini (2005: 30) are types of the interview wherein the interviewer poses open-ended questions that allow both the interviewer and the interviewees (the respondents) to discuss the given topic in detail. The researcher has chosen this type of interviews precisely because of their flexibility. It is flexible in the sense that it provides the

researcher with the opportunity to make follow-up questions. The method also allows the researcher to actively participate in the research project by expatiating on interview questions where clarity is needed by respondents.

1.10.2 Questionnaires

 Structured questionnaires are among other techniques that will be used to collect data in this study. According to Biloxi (2010: 8) a questionnaire is the most commonly used method of gathering information. The researcher chooses questionnaire method to collect data because they are easy to prepare, less expensive way to collect and reach more people at the same distance. The study used has questionnaires for collecting data from community members. Depending on the way of distributing them, questionnaires can be quickly done which may assist in speeding up the process of data analysis.

1.10.3 Use of documents

Documents such as, government gazette, white papers, articles and journals will be perused to collect relevant information pertaining to this study.

1.11 DATA ANALYSIS

Data analysis is a practice in which raw data are ordered and organised so that useful information can be extracted from it (Smith, 2003: 67). The process of organising and thinking about data is key to understanding what the data does and does not contain. There are a variety of ways in which a researcher can approach data analysis, and it is easy to manipulate data during the analysis phase to push certain conclusions. For this reason, it is important to pay attention when data analysis is presented, and to think critically about the data and the conclusions to be drawn. Thus, Taylor-Powell and Renner (2003: 89) argue that good data analysis in a qualitative research depends on the researcher's understanding of the data collected. Accordingly, the researcher will read the interview manuscript in order to obtain a thorough understanding of the responses from the participants. This is an important stage of the research process. According to White (2002: 82) qualitative research requires logical reasoning and it makes considerable use of inductive reasoning, organising the data into categories and identifying patterns among such categories.

1.12 VALIDITY AND RELIABILITY

Validity and reliability assist the researcher in making the research findings rationally convincing, not only to himself, but also to other people as well. Research should produce valid and reliable knowledge in an ethical manner (Barzun & Graff, 1985: 112). Validity and reliability are also referred to as credibility, transferability and dependability, in addition to objectivity (Lincorn & Guba, 1985: 300). Before adopting the final version of the questionnaires to collect data, questionnaires will be piloted with supervisors and fellow research students to enable the researcher to review and make the necessary amendments to such questionnaires. Through pilot testing the researcher will have an opportunity to assess the validity of the questions and reliability of the data that will be collected.

1.13 ETHICAL CONSIDERATIONS

The ethics of science concerns what is wrong and what is right in the conduct of research (Mouton, 2001: 238). Scientific research is a human conduct, and it needs to conform to generally accepted norms and values. In this study the researcher will be guided by the following ethics;

1.13.1 Informed consent

Seale, Gobo, Gubrium and Silverman (2004: 231) maintain that research participants have got the right to know that they are being researched, the right to be informed about the nature of the research and the right to withdraw their participation at any time they so wish. It is against this background that the researcher will first request the permission or approval to conduct this study from the head of traditional leaders in the Polokwane municipality.

1.13.2 Anonymity and confidentiality

Anonymity means that throughout the research process, the names of research participants will be kept strictly confidential so that they are not known to anyone with the exception of this researcher. Confidentiality according to Ritchie and Lewis (2003: 37), means avoiding the attribution of commends, in report or presentation, to identify participants, both the direct attribution (if specific commends are linked to a name or a specific role) and indirect attribution (by reference to a collection of characteristics that might identify an individual or a small group) which must be avoided. Seale *et al* (2004: 231) point out that researchers are

obliged to protect the participants' identity. This view is shared by McMillan and Schumacher (1997: 195) who reason that information on research subject should be regarded as confidential unless otherwise agreed upon through informed consent. The researcher will accordingly ensure that the information obtained is kept confidential.

1.14 SIGNIFICANCE OF THE STUDY

One of the roles of traditional leaders is to promote service delivery. Service delivery entails provisioning of houses, health centres, education centres, electricity, and removal of refuse, water supply and basic social grants. Since 1994, the democratic government set targets on provision of houses for the poor communities of South Africa. The view of the study is that meeting these targets is still a challenge. The number of protesting communities that the media bring forth through their programmes confirms this. In rural communities traditional leaders are expected to play a key role in seeing to the dispensation of houses. However the importance of this research is in its intention to examine and evaluate the role played by the traditional leaders in service delivery. In this regard, it is important to contribute to the documentation and a growing body of literature and knowledge that would in turn contribute to nation-building, reconstruction, development and the establishment of relevant civil administrative structures in the country. There has been work done by other researchers which focused on issues of customary law, but this specific study focused on the promotion of municipal service delivery.

1.15 DEFINITION OF KEY CONCEPTS

1.15.1 Traditional leadership

According to Palmary (2004: 12) traditional leadership is an institution governing a particular tribe according to customary law and has developed over many hundreds of years in Africa. It has served the people of Africa through wars, periods of slavery, famine, freedom struggles, economic and political restructuring and during colonial and the apartheid period (De Villiers, 1997: 39; Ntsebeza, 2005: 28).

1.15.2 Local government

A working definition of local government attributes to it the following features, namely a defined geographical area and resident population for which the local government is

responsible; the authority to provide services to the public; and plans for the development of the locality (Department of Provincial and Local Government: 2002: 4; Gidenhuys, 2005: 89).

1.15.3 Municipal services

The *Local Government Municipal Systems (Act 32 of 2000)* defines basic municipal services as those services necessary to ensure that there is acceptable and reasonable quality of life and if not provided, would endanger public health, safety and the environment.

1.16 SEQUENTIAL ARRANGEMENT OF CHAPTERS IN THE DISSERTATION

The content of each of the chapters in the dissertation are summarised in short paragraphs as a brief presentation of what the reader can expect to find in the dissertation (Auriacombe, 2001: 30). After the documents, policies, reports and all relevant material had been collected and consulted the facts and observations obtained will be integrated into one coordinated contribution to the field of Public Administration. Chapters will be divided as follows:

Chapter 1

General orientation to the study- The chapter will outline the introduction and background to the study. The chapter will also focus on the research problem, the aim of the study, the research questions and objectives, literature review and the research design and methodology of the study will also be highlighted. The validity and reliability, ethical considerations and significance of the study will be highlighted. This chapter will enable the reader to acquire information regarding the justification or need to undertake the study, the research methods and background of traditional leadership and service delivery problems in South Africa.

Chapter 2

 Evolution of traditional leadership and service delivery: This chapter deals with the evolution of traditional leadership and service delivery in the international and South African context. This chapter will also look at literature that is already available on the subject of traditional leadership and the possible role that it plays in governance and

municipal service delivery. The literature in this context will serve as a basis for scholarship arguments on the research topic.

Chapter 3

Legislative framework: In this chapter the study will outline on what the South African constitution says about the role of traditional leadership in supporting service delivery and the relationship between the traditional leaders and the councillors. The constitution of the republic of South Africa, the National House of Traditional leaders Bill, The National House on Traditional leaders Act, The White Paper on Traditional Leadership and Governance and the Municipal Systems Act of 2000 is considered the most important issues to be discussed in this chapter and this will provide the reader with the importance of the role of traditional leaders in supporting service delivery in South Africa.

Chapter 4

Research methodology: The chapter will outline how the research design and methodology will be conducted. The study will follow both qualitative and quantitative research design with specific references to the four selected villages of Molepo, Mothiba, Mamabolo and Mothapo within the Polokwane Municipality. The reason for using these two approaches is to ensure that they complement each other on validating the research findings obtained in the four selected study areas. The sampling strategy that will be used in the study will be purposive sampling on the community members, traditional leaders and municipal councillors. This will enable the reader to have a clear understanding on the study conducted by the researcher is in accordance with the proposed methodologies in the chapter.

Chapter 5

Research findings, analysis and interpretation: The chapter will present the research findings, analysis and interpretations of the study. The researcher will collect data from the four selected villages of the study and the results will be presented. Data collected through questionnaires and interviews will be analysed in this chapter.

Chapter 6

Summary, recommendations and conclusion: The conclusion of the research will be made based on the findings analysed in Chapter five. On the basis of the conclusions made, the recommendation will be drawn. It should also be noted that the role of traditional leaders in supporting service delivery plays an important role in South Africa. The researcher will ensure that there is a correct link of the recommended solutions to the objectives of the study.

In the chapter that follows the study focuses on literature review on the evolution of traditional leadership and service delivery in South Africa and on the international level will be discussed with the information obtained from scientific journals and academic books and other relevant government documentations dealing with traditional leadership and service delivery.

CHAPTER TWO

2. EVOLUTION OF TRADITIONAL LEADERSHIP AND SERVICE DELIVERY

2.1 INTRODUCTION

This chapter traces the evolution of traditional leadership in Africa, and South Africa in particular. This is done by assessing how the institution of traditional leadership was established and whether it still carries out its purposes, including the new functions of development and governance after the apartheid and post-colonial eras. The history of traditional leadership is similar throughout the African continent and the majority of SADC countries such as Namibia, Zimbabwe and South Africa have equally addressed the subject of traditional leadership in their post-independence governments. In all these countries, the institution of traditional leadership had absolute authority over their communities prior to colonisation and to some extent even during colonialism. In Botswana, for instance, greater community participation was secured through village development committees and the *kgotla* (a gathering close to the chief's house where formal announcements were made).

After independence, the traditional authorities were incorporated into the newly created local and district government structures. In post-independence Namibia and Zimbabwe, traditional authorities were formally excluded from local and district government structures. These authorities were not recognised as part of the formal structures, despite the fact that they were retained after independence (Keulder, 1998: 302). This does not mean that traditional leaders in their individual capacity are not allowed to participate in local government structures.

In South Africa, Namibia and Zimbabwe, individual traditional leaders are allowed to stand for elections to municipal councils, districts, provincial and national legislatures. In Zimbabwe traditional leaders are represented through a House of Chiefs; in Namibia it is the Council of Traditional Leaders whereas in South Africa it is the National House of Traditional Leaders. The various houses have only advisory powers and the legislators are not obliged to accept their advice, nor can the houses veto decisions. On the other hand, the South African traditional leaders often manage to influence decisions in their favour on matters that affect them directly. This is done through lobbying in structures such as the

Congress of Traditional Leaders of South Africa (CONTRALESA) and through involvement in various political parties that are represented in the legislature. This chapter therefore focuses on the conceptualisation of traditional leadership and a brief overview is presented of how the changes in selected SADC member countries have affected the institution of traditional leadership over the years. A presentation on the current status of the institution of traditional leadership in South Africa is given. The presentation mainly focuses on the interventions by the South African government in trying to transform the institution of traditional leadership to be in line with democratic principles. Lastly, the chapter looks at the concept of service delivery in line with the roles of traditional leaders.

2.2 THE CONCEPT OF TRADITIONAL LEADERSHIP

According to Palmary (2004: 12), traditional leadership it is an institution governing a particular tribe according to customary law and has developed over many hundreds of years in Africa. It has served the people of Africa through wars, periods of slavery, famine, freedom struggles, economic and political restructuring and during colonial and apartheid periods.

According to Ntsebeza (2005: 28), there are different opinions regarding the origins of traditional leaders and the institution of traditional leadership. There are also strong beliefs in the link between traditional leaders and God – an opinion which traditional leaders appear to encourage and perpetuate. In this regard the Native Economic Commission (1930: 32) reported the following about traditional leadership:

''The hereditary Chief is the link between the living and the dead. He is a high priest, and with certain tribes, he may become a 'god' during his lifetime….The reverence for the Chief and his family is therefore, a quality deeply engrained in the Ubuntu''.

D'Engelbronner-Kolff, Hintz & Sindano (1998: 4) state that "traditional leadership" refers to the authority that is based on the belief in "sacred traditions in force since time immemorial" and the legitimacy of those who are called to govern by said traditions. Oomen (2005: 28-29) also argues that traditional authority like any other (legitimate) authority is coming from God and without it Africans would not have a community". This authority is bestowed upon traditional leaders to shepherd traditional communities against unorthodox and orthodox sieges directed at destroying African nations.

In this vein, traditional leaders are leaders in charge of the lives of the people and the safety of the nation. They are leaders who rule and govern their societies on the basis of traditional practices and values of their respective societies (Ntsebeza, 2003: 31-32). The views presented above portray the extent to which traditional leaders hold power over their subjects and the extent of their authority. The fact that a traditional leader was the central feature of a tribe also indicates the extent of power that such leaders had at the time. Oomen (2000: 89) uses the term "legitimacy" when presenting her arguments. This is done in spite of an uproar from various circles about the extent to which traditional leadership as an institution is legitimate. Part of the uproar came about as a result of South Africa's implementation of the *Black Administration Act, 1927 (Act 38 of 1927)* which gave the then Governor-General the powers to appoint and depose traditional leaders as he deemed fit. In most instances these traditional leaders refused to be accountable to the colonial government, and they were often replaced by leaders who were seen to be co-operating with the government. On certain occasions persons who did not come from royal families were appointed as traditional leaders, and this led to questions such as "how traditional is traditional leadership?" which basically challenge the legitimacy of the institution. On the other hand, history claims that humans originally dwelt in caves and had no fixed home; they were vagabonds, and lived under conditions which dictated "the survival of the fittest" (D'Engelbronner-Kolff, Hintz & Sindano, 1998: 118).

According to the theory of social contract, individuals decided to come together for protection and mutual co-operation to improve the quality of their lives.

Naturally, those more gifted in bravery and eloquence, and with greater skills for solving problems in the community soon found them taking the lead. It would then be natural not only for the sons of those in power to wish to take the place of their fathers, but also for the community to prefer that the sons and grandsons of those who had proved themselves should take the lead. This is how Kings and Chiefs came into being. Based on this theory it can be inferred that Kings or traditional leadership did not really come from God but were created by circumstances that prevailed at the time.

2.3 TRADITIONAL LEADERSHIP IN SELECTED SADC COUNTRIES

The history of traditional leadership is similar throughout the Southern African Development Communities (SADC) region. The SADC countries such as Namibia, Botswana, South Africa, and Zimbabwe had to deal with the subject of traditional leadership in their post-independence governments. Colonial policies in these countries strengthened the institution of traditional leadership administratively and politically, while at the same time reducing its reputation with the incoming modern elite and some sections of the local communities (Keulder, 1998: 12). Below is a summary of how these selected SADC countries have dealt with the institution pre- and post- independence.

2.3.1 The institution of traditional leadership in Namibia

The institute of traditional leadership in Namibia during the pre-colonial period was as follows:

2.3.1.1 The pre-colonial period

In Namibia, prior to colonial occupation, most communities were governed by Kings with the assistance of Chiefs. The authority of Kings was hereditary, and was vested with almost all political, economic and social power. In most parts of Namibia Kings were assisted by Chiefs, who were then assisted by senior headmen, who were in charge of districts and, together with the Chiefs, formed the government (Keulder, 1998: 34). In most areas headmen were selected by their subjects or appointed by the Chief to represent their interests. A further level of authority known as sub-headmen was created, notably in Ovambo, and the sub-headmen were in charge of wards.

Their main function was to advise the senior headmen. In some groups, for example the Herero, the Paramount Chief appointed the Chiefs, who in turn appointed some of the headmen (Keulder, 1998: 34-35). As the legislators and policy makers of their communities, the Chiefs and their subordinate headmen were responsible for the following functions: allocation of land, defence, peace and order, co-ordination of agricultural activities, and the general progress of the group, including looking after the poor. In most cases their authority was absolute, and the use of their powers was not always selfless.
They constituted the political and economic elite, and their political status and material well-being rather than the well-being of the group were often the driving force behind their

decision making (Fife, 1998: 35). However, their rules of governance largely constituted the basis of the moral economy, which is a characteristic of traditional communities. The moral economy was characterised by the almost complete absence of a monetary currency in the daily interaction of community members. Transfers of goods and services were done in kind, and the larger community formed a social safety net that secured the survival of individuals and families alike.

The practice of *mafisa,* which was more prevalent amongst the Lozi-speaking people, is a good example of how the moral economy operated. According to this practice, any member or family in a community whose livestock had been depleted through sickness or drought could ask for animals on *mafisa* from the rest of the community. He or she undertook to look after them for an agreed period. When this time had expired, the original animals were returned to the owners, and the caretaker kept most of the offspring born during his or her period of caretaking (Fife, 1998: 37). Beal, Mkhize and Vawda (2005: 36) explain that colonialism and other forces of modernity did not only disrupt and destroy most of the moral economy, but they undermined the social and political authority of traditional leaders. They changed the role of many leaders from guardian of the well-being of their society to colonial bureaucrat. The following section deals with the development of colonial administrative structures and the relationship between them and traditional authorities.

2.3.1.2 The colonial period

Namibia was colonised by Germany from 1884 until 1914, and South Africa took over from 1915 to 1989. The German control in Namibia was mainly concentrated in the areas south of the Police Zone, which is where the German administrative structures were established. The areas north of the Police Zone were left in the hands of existing traditional authorities (Keulder, 1998: 35). The first attempt at local government in German's South West Africa renamed Namibia after 1989, was the establishment of Advisory Councils in 1904. These councils were made up of nominated members of the various sections of the German community.

In 1909 further developments in the administration were made, with the introduction of a three-tier local government structure for the whites. The first level was the municipal

councils, responsible for the normal municipal functions; the second level was the district councils, with functions similar to those of the municipal councils, but for areas outside of their boundaries; and the third level was the territorial council. The territorial council was an advisory body for the governor, with some legal status to change and modify his decisions (Du Pisani, 1996: 24). In 1914 the functions of this body were expanded to include public health, agriculture, roads, irrigation, wildlife and black labour. The overall aim of the administrative structures was to reinforce and secure the supremacy of German interests; as a result, the relationship between the German rulers and the traditional authorities was at best conflictual, and designed to undermine the authority of traditional authorities (Keulder, 1998: 37-38).

The German administration intervened in the affairs of the indigenous population using the so-called "protection treaties" (Keulder, 1998: 38). These treaties were often used to play traditional leaders off against one another in a classic colonial policy of divide-and-rule. One other mechanism used for direct interference in the traditional power configurations was the land policy formulated in 1892 (Du Pisani, 1996: 25) The main aim of the land policy was to expropriate tribal land for white settlers, and to resettle the indigenous population in "native reserves" (Du Pisani, 1996: 25). During the expropriation, one traditional authority was used, together with the military power of the Germans, to destroy another (Oomen, 2005: 38-39).

The expropriation of tribal land and restrictive legislation led to a serious decline in stock levels, and exacerbated the conditions of absolute poverty in the tribal areas. The theft of land and stock resulted in the Herero and Nama revolts of 1904 to 1907, when the traditional leaders of these groups mustered their military strength to overthrow the colonial power. However, owing to their failure to co-ordinate their efforts, the uprising failed (Keulder, 1998: 39). After the revolts the German administration introduced native commissioners to deal with the rising black discontent. One of their functions was the administration of black contract workers, mainly on white farms.

When the German colonial rule ended in 1914, a set of trends had emerged that continued to grow, and gathered force under South African rule (Keulder, 1998: 40). These trends were: (a) direct intervention in the traditional power configurations to ensure effective control over

the indigenous population with the aid of sympathetic traditional leaders; (b) the co-option of traditional leaders into administrative structures to enhance the legitimacy of the structures; and (c) the use of coercion and legislation to secure the dominance of modern state structures over traditional ones. These trends effectively placed many of the traditional leaders on the side of the colonial power, and as a result they were alienated from their grassroots support base. This to some extent, forced traditional leaders to accept deeper involvement in the then government administration. This caused discontent and conflict between traditional leaders, the youth, churches, progressive political parties, and the migrant workers. The discontent was carried into independent Namibia, resulting in a complete distrust of traditional leaders and a subsequent reduction in their powers.

2.3.1.3 The post- independence period

The build-up to Namibia's independence was relatively short. The Namibian Constitution Act, 1998 (Act 34 of 1998) was drafted in a matter of weeks, and there was little consultation with groups outside the political parties. Indigenous interest groups such as traditional leaders were not consulted. As a result their interests were not reflected in the Constitution (Keulder, 1998: 53), except in Article 102 (5) of the Constitution of Namibia, 1998, which stated that "there shall be a Council of Traditional Leaders to be established in terms of an Act of Parliament in order to advise the President on the control and utilization of communal land and on all such matters as may be referred to it by the President for advice" (The Constitution of the Republic of Namibia, 1998 (Act 34 of 1998).

After independence, the traditional courts lost their former criminal jurisdiction, but retained presiding over the civil cases. Traditional courts were not part of the legal system of Namibia to the same extent as the *Lekgotla* is in Botswana (Du Pisani, 1986: 50). The tribal police were also disbanded, and traditional leaders lost their powers of detention. The only other way in which traditional authorities could become part of the political configuration as set out in the Constitution was if they were to be constituted as a form of local authority. However, the Traditional Authorities Act, 1995 (Act 17 of 1995) excluded traditional leaders from political office, thereby reducing their traditional and colonial status from that of political leaders to that of cultural agents (Mahlangeni, 2005: 65).

2.3.2 Zimbabwe and the institution of traditional leadership

The institution of traditional leadership in Zimbabwe during the pre-colonial period was as follows:

2.3.2.1 The pre-colonial period

In Zimbabwe the two main political entities before the arrival of the Europeans were the Matebele (Ndebele) and Shona Kingdoms. The Shona nation was made up of the Hera, Rozwi, Njanja, Dzete and Nobvu tribes. Patrilineal ancestry was the basis of the political, administrative, religious and social systems of these people. Each clan had a common ancestor who united its members, and from whose name the hereditary title of the Chief was derived (Garbett, 1976: 142). The Shona people were politically organised in relatively autonomous Chiefdoms. These were usually subdivided into wards made up of several scattered villages and controlled by a headman. Shona Chiefs were entitled to tributes, which included leopard skins, the hearts of all lions killed, women and youths captured as slaves during raids, and labour. They ruled with the help of advisors and councillors, and received further advice from ward and village headmen and senior family members.

Ward headmen, who were responsible for a number of villages making up a ward, heard important cases referred to them by village headmen. Serious allegations of murder, arson, witchcraft and offences against the Chief were generally heard by the Chief himself. The Chief's court was open to outsiders, and his role was that of adjudicator rather than punisher (Garbett, 1976: 144). Unlike the loose system of independent Chiefdoms found among the Shona, the Ndebele were organised into a strongly centralised Kingdom. Within it, the King had great power and full control of land and cattle. The King was also the commander of a powerful and well-trained army and supreme judge. As a ruler he was assisted by three "great councillors" and two councils. One council consisted of the headmen and represented the interests of the commoners, and the other consisted of important kinsmen of the King and represented the interests of the royalty (Keulder, 1998: 145). The control by the King over various substructures was facilitated by the "Queens' settlements". These were small independent courts run by the wives of the King and his daughters, who married important leaders in the regiments. They were an important source of information for the King as he travelled through his domain.

The Ndebele kingdom was geared to military conquest. Raids for cattle, grain and slave capturing were frequent. Various non-Ndebele groups were conquered and incorporated into the Ndebele kingdom. The Ndebele raids disrupted the Shona political system, which was much more loosely organised and less prepared for military conquest and self-defence (Garbett, 1976: 115).

2.3.2.2 The colonial period

The colonial rule in Zimbabwe, as elsewhere on the continent, destroyed large parts of the pre-colonial system of governance, through war and through imposing a repressive modern administration on the indigenous population. In Zimbabwe, the war against Lobengula resulted in the dismantling of the well-organised administration of the Matabele (Ndebele) Kingdom. Thereafter, the colonial administration systematically intervened in what remained of the pre-colonial order as it extended its social and political control over the African people. The number of traditional leaders was reduced, they lost their status and power, and the traditional mode of life was severely disrupted. However, the colonial administration relied on the traditional leaders to maintain social control. By enlisting and appointing African leaders, the colonial administration hoped to exercise authority over the African society (Keulder, 1998: 154-155).

2.3.2.3 The post- independence period

After independence, traditional leaders lost almost all the powers they had received from the colonial rulers. As the new democratic state embarked on a strategy to monopolise social control, traditional leaders were replaced either by popularly elected officials or by government-appointed leaders. This was in line with the government's avowed socialist principles (Holomisa, 2004: 13). The modern state took control of the administrative and legal structures, thereby achieving victory over the traditional forms of government. However, the state was weak at the local level, and struggled to remain the sole supplier of survival strategies to the peasants. To compensate for this, it had to fall back on traditional leaders to enhance its ability to provide efficient legal services (Keulder, 1998: 202). Although the institution of traditional leadership was extremely weak immediately after independence; it appears that it was not totally without influence. Furthermore, the popular election of traditional leaders to village courts suggests that in certain areas, at least, they had the support of the local rural population (Keulder, 1998: 204). The government of

Zimbabwe has since fully restored the powers of traditional leaders in local government and land administration, allocation and redistribution. Understandably, these leaders are the greatest supporters of President Robert Mugabe's land redistribution programme. The land that was historically theirs and that of their people before colonialism has been restored to them at no cost. Traditional leaders also play a leading role in the land allocation committees, as well as identifying families which deserve land (Holomisa, 2004: 13).

2.3.3 THE HISTORY OF TRADITIONAL LEADERSHIP IN SOUTH AFRICA

The history of traditional leadership in South Africa before colonialism is as follows:

2.3.3.1 Traditional leadership before colonialism

Similar to the rest of Africa, the pre-colonial South African governance was led by Kings and Chiefs to whom we refer as "traditional leaders" or "traditional leadership". It is evident that before colonial rule, traditional leaders had added authority and power, and they permeated almost all the spheres of their subjects' lives. Traditional leaders had control over political functions, in which safety and security were their responsibility. The political functions included the overall protection of the inhabitants as well as relations with people from the outside (Ntsebeza, 2001: 32). Traditional leaders also had control over the economy; they performed economic functions such as land allocations and distribution, and they also became custodians of the land. Traditional leaders facilitated economic, environmental and developmental matters, including the powers to collect tax. Social functions such as court decisions and implementation, judicial administration and health systems were again the responsibility of traditional leaders. Finally, traditional leaders had control over cultural functions, which included sacred and spiritual leadership, custom and tradition, and general cultural matters (Ntsebeza, 2003: 32-33).

Zibi (1998: 6) also stated that historically a traditional leader constituted the embodiment of all leadership functions of his community. He was primarily a symbol of unity for his people; in other words, he was also a force of integration. He was a religious leader, a custodian of the culture of his people, a defender of his people, and a judicial officer responsible for the maintenance of law and order. Based on these facts, it is clear that traditional leaders performed a wide range of functions and possessed far-reaching powers.

There was almost no aspect of their people's lives over which they had no control. It is evident, then, that traditional leaders held the highest office in their communities.

Tooke in Ntsebeza (2001: 33) stated that "the Chief is not merely the most important and most powerful member of the tribe; he is the tribe, the embodiment of all the attitudes, emotions and values that ensure its solidarity. He is the symbol of tribal unity, and the unity within the institution of traditional leadership was further strengthened by the fact that ascendancy to leadership was a function of heredity". The customary law of succession was governed by the principle of male primogeniture, which meant that a female could not succeed. This action kept the institution of traditional leadership intact; however, there were succession disputes which were handled within the royal family (Zibi, 1998: 7). This action also meant that community members, who were subjects, had little choice but to rally behind the royal household and ensure that it succeeded in its endeavours, because there would be no elections to choose a successor to the reigning traditional leader. It is only nowadays that succession disputes are handled in the courts of law.

2.3.3.2 Traditional leadership during the colonial period

South Africa is one of the many countries that fell into the colonial grasp of Britain. Similarly to other colonising experience, Britain found South Africans living under traditional leadership. Britain was faced with the challenge of replacing the leadership in the land of the colonised. This challenge meant dealing with the institution of traditional leadership (Ntsebeza, 2006: 34). The colonialists were faced with a dilemma in trying to decide how to best assume leadership of the African indigenous people and what to do with their leaders. The British came up with a policy of indirect rule, which meant that they would take over the leadership of the colonies without getting rid of traditional leadership (Ntsebeza, 2006: 36). The strategy behind the action was to find a way of dominating the lives of the indigenous people with minimal revolt.

In their view, the only way of achieving this was to ensure that traditional leadership formed part of the broader colonial leadership structure. They realised that if traditional leadership was left out completely, it would not be easy to get the support of the indigenous people and to enable the colonial system to be stable and sustainable. Ntsebeza, (2003), in George and

Binza (2001: 6), explains the philosophy behind indirect rule: "The underlying belief behind indirect rule was that every system of government, if it is to be permanent and progressive, must have its roots in the framework of the indigenous society". The British realised they could not govern the indigenous African people successfully without the use of traditional leaders because they were foreign to the African people.

 It is therefore understandable that the British saw traditional leadership as a critical link between themselves and the people. They saw traditional leadership as an instrument for legitimising their cause. Ntsebeza, (2003) in George and Binza (2011: 6) concur with this view by writing that, "if European governments destroy, directly or indirectly, the powers of traditional rulers they will have wiped out the only voluntary basis upon which Africa can be administered". This argument depicts the intentions and attitudes of the colonialists towards the institution of traditional leadership, that the institution was seen as a strategic vehicle for the colonisers to put themselves into a position where the colonised could accept them. The British policy of indirect rule was first introduced into Natal as early as the mid-19th century. Sir Theophilus Shepstone was one of the first colonialists in South Africa who worked steadily to impose indirect rule on the Zulus of Natal (Zungu, 1996 in Ntsebeza, 2003: 36). On the other hand, Mamdani (1996: 63) argues that the application of this policy was, at this stage, basically a "trial and error" exercise, as it only came into full and perfect force with the passage of the *Black Administration, 1927 (Act 38 of 1927)*, 17 years after the formation of the Union government.

The Black Administration Act of 1927 gave the Governor-General the power to appoint and dethrone traditional leaders as he deemed necessary, thus making him the supreme traditional leader of the land. It is apparent that the main aim of giving the Governor-General these powers over traditional leadership was to ensure that control over the institution was maintained. For the British, this was the only way of ensuring that the institution served as a good instrument of colonial rule (Mzala, 1998: 42). *The Black Administration Act, 1927 (Act 38 of 1927)* had severe implications for the institution of traditional leadership because the leaders were made accountable to the colonial government. The ultimate goal of the policy was to systematically convert the institution of

traditional leadership into an extension of the colonial government in black communities (Mzala, 1998: 42).

Traditional leaders were expected to act as the eyes and ears of the colonial government. A gulf was therefore created between traditional leaders and their people, as the leaders were now accounting to the colonial government and not to their people (Ntsebeza, 2003: 38). In turn, traditional leaders became frustrated as they were aware of the fact that they had an obligation to serve their people, but at the same time the colonial government expected them to be loyal to the system. This dilemma is well captured by Hammond-Tooke (1995: 54): "In many ways the headman is in a difficult position; on the one hand he is linked by ties of Kinship and political office to the people of his location and is expected to look after their interests and well-being; on the other hand he is a paid official of the white administration, under the immediate control of the Commissioner and subject to disciplinary action if he fails to obey the latter's lawful instruction".

Traditional leaders had tough choices to make under colonialism; the leaders who chose to remain loyal to the people were overthrown, and those who remained loyal to the government remained in their positions, but were often not in good terms with their people. These actions dealt harshly with the integrity of the institution of traditional leadership because in certain instances people who were appointed to replace non-compliant traditional leaders were not necessarily appointed on the basis of tradition, but on the indication of readiness to co-operate with the colonial government. This eventually forced those traditional leaders who complied with the system to cross swords with their own people, as the aspirations of their people were not always in accord with the objectives of the "foreign infidels" (Ntsebeza, 2003: 41).

The new system created room for some traditional leaders to abuse their power, and fertilised the ground for corruption to grow, since these actions would not threaten traditional leaders' positions as long as they did not fall out of step with the colonial government (Ayittey, 1994: 41). This conduct planted the first seeds of corrupt behaviour amongst traditional leaders, and it is still a challenge to the institution of traditional leadership in post-democratic South Africa. Ntsebeza (2003: 41) states that "colonialism

represents the first dent to the integrity of the institution of traditional leadership, in that this was the first time that some higher authority was imposed above traditional leadership in the leadership of South African polity – an authority that corrupted and radically changed the institution of traditional leadership. Even after the introduction of the apartheid system in South Africa, the new rulers could not ignore traditional leadership".

2.3.4 Traditional leadership in apartheid South Africa

The seeds of apartheid were sown as early as 1910, but apartheid officially became a law after the then National Party won the white minority elections on 28 May 1948 (Rebirth, 2000). Strategists in the National Party invented apartheid as a means to cement their control over the economic and social systems. Initially, the aim of apartheid was to maintain white domination while extending racial separation (Binza, 2006: 498). Starting from the 1960s, a plan of "Grand Apartheid" was executed, which emphasised territorial separation and police repression. With the enactment of apartheid laws in 1948, racial discrimination was officially institutionalised. Race laws touched every aspect of social life, including a prohibition of marriages between non-whites and whites. It also included the sanctioning of jobs for the whites only (George & Binza, 2011: 6). In 1950, the Population Registration Act, 1950 (Act 30 of 1950) was introduced. The Act provided that all South Africans be racially classified into one of the three categories, white, black (African) and coloured (people of mixed descent). The "coloured" category included major subgroups of Indians and Asians. Classification into these categories was based on appearance, social acceptance and descent, for example, a black person would be a member of an African tribe or race. The Department of Home Affairs was responsible for the classification of the citizenry and non-compliance with the race laws was dealt with very harshly. All "blacks" were required to carry passes containing fingerprints, photograph and information when gaining access to non-black areas (Rebirth, 2000). In 1951, the Bantu Authorities Act, 1951 (Act 68 of 1951) was introduced to provide for the establishment of black homelands and regional authorities. The main aim was to create greater self-government in the homelands. The homelands became independent states to which each African was assigned by the government according to the record of origin. All political rights including voting rights were restricted to the designated homeland. The idea behind this strategy was to ensure that

blacks should become citizens of homelands, thereby losing their citizenship in South Africa and any right of involvement with the South African Parliament, which held complete hegemony over the homelands.

2.3.5 The Congress of Traditional Leaders of South Africa

This section discusses the role of the Congress of Traditional Leaders of South Africa (CONTRALESA) in shaping the institution of traditional leadership for effective rural development and governance. The organisation was first launched in September 1987 by Chiefs and headmen from KwaNdebele who were anxious to challenge KwaNdebele Chief Minister Majozi Mahlangu's attempts to persuade the apartheid government to declare the territory an "independent homeland". Firmly opposed to Mahlangu and increasingly confident of the support of both local civil servants and school going activists, CONTRALESA managed to put a stop to this process (George & Binza, 2011: 130). CONTRALESA's assertive challenge to South Africa's white minority government found further expression in its 1987 Constitution, which stressed the need to educate all traditional leaders about the aims of the liberation struggle, which were: to fight for the eradication of all "independent homelands"; to reclaim the land taken from their forefathers by white colonialists; and to work alongside other progressive organisations for a unitary, non-racial and democratic South Africa (Klopper, 1998: 130).

Before CONTRALESA's first national congress in 1990, its leadership was taken over by Chief Phathekile Holomisa, who was later elected to South Africa's first democratic Parliament as a member of the ANC (Mzala, 1998: 131). CONTRALESA then suggested that a more significant role be found for traditional leaders, but their insistence that Chiefs should be included in the country's new Senate did not meet with ANC approval. When he was speaking at a CONTRALESA conference shortly after the election, the then President Mandela made it clear that "traditional leaders should not expect the government to just bow to [their] demands for increased powers". The response of CONTRALESA was to call a boycott of local elections in November 1995, because in its view, the Local Government *Transitional Act, 1993 (Act 209 of 1993)* stripped traditional leaders of all their powers. The ANC then decided to take action, and ordered an urgent disciplinary enquiry into the

activities of CONTRALESA leader, Chief Phathekile Holomisa. Chief Holomisa decided to call for CONTRALESA's independence from the ANC, in a bid to attract other traditional leaders to its cause (Klopper, 1998: 131). Chief Holomisa insisted that he never called for a boycott of local elections, and he argued that CONTRALESA's position was that "traditional leaders were not voting and were not encouraging rural citizens to vote for an undemocratic structure" (Klopper, 1998: 132). The extent to which the relationship between the ANC and traditional leaders changed after the formation of the ANC in 1910 is remarkable. It was somewhat in contradiction to the fact that the Steering Committee that organised the founding of the ANC sent special invitations to all Chiefs of various ethnic groups in Southern Africa to form part of the organisation (Mzala, 1998: 39). The act of bringing traditional leaders on board stemmed from the ANC's recognition of the following three basic factors:

- Some Chiefs played a progressive role in the earlier period of resistance to colonial invasion, so the ANC, as the custodian of that tradition of resistance, felt obliged to give them due recognition, and that is why King Dinuzulu ka Cetshwayo and others were made vice-presidents of the ANC.
- Despite the advent of an industrial society, large sections of the rural masses still respected Chiefs as traditional leaders in the village context, and the ANC was viewed as the "parliament" of all the African people. It was therefore crucial at that stage that all the people and their leaders be drawn into a single movement of liberation.
- When organised within a progressive movement of resistance, the Chiefs showed a tendency to join the people in the struggle, and when left to themselves, most Chiefs proved comfortably co-operative with government policy which sought to integrate them into its scheme of African administration (Mzala, 1998: 38).

Yet again, when the ANC adopted its first Constitution in 1919, despite the fact that leading personalities in the African community had emerged from outside the institution of Chieftaincy, it provided for a forum within the Congress known as the Upper House of Chiefs. All Kings, Princes, Paramount Chiefs and Chiefs by heritage, as well as other persons of royal blood in the direct line of succession among all the Africans in Southern Africa, had the right to attend the meetings of the Congress either in person or by

representation. Some Chiefs were accorded the distinction of honorary Deputy Presidency of the ANC. To belong to this category meant a special place of honour and respect, with the Chiefs having precedence over all other members of the audience during ANC meetings. On the other hand, this did not mean that all matters on the agenda of ANC meetings had to receive the approval of the Chiefs.

It was only matters which affected the direct interest of all or some of the Chiefs and the place under their jurisdiction that had to be referred to the Chiefs as an organised body in their own House. They would subsequently be allowed to conduct a separate session for consideration, and their decision would be final (Ntsebeza, 2006: 140). CONTRALESA has over the years played a significant role in shaping the views of the institution of traditional leadership. It continues to play this role, and is contributing to the formation of a new character for the institution of traditional leadership (Holomisa, 2004: 61).

CONTRALISA is at present an influential body that advocates the recognition of traditional leadership by the government. It was during the reign of u-Nkosi Phathekile Holomisa that CONTRALESA pushed for the recognition of traditional authorities and their institutions as the primary level of government in rural areas. CONTRALESA also rejected the notion that, in the rural areas of the former Bantustans, municipalities and elected councillors must be the primary level of local government (Ntsebeza, 2006: 270). Lastly, traditional authorities, particularly those in CONTRALESA, were party to the adoption of Resolution 34 of the National Negotiating Council that was unanimously adopted on 11 December 1993.

In terms of the resolution, the following points were agreed upon.
(a) Traditional authorities shall continue to exercise their functions in terms of indigenous law as prescribed and regulated by enabling legislations.
(b) There shall be an elected local government, which shall take political responsibility for the provision of services in its area of jurisdiction.
(c) The (hereditary) traditional leaders within the area of jurisdiction of a local authority shall be *ex-officio* members of local government.
(d) The chairperson of any local government shall be elected from amongst all the members of the local government (Materu, 2009: 150).

Through these processes, traditional authorities managed to secure some guarantees. However, while traditional authorities in other provinces were opportunistically jumping on the bandwagon of the ANC, the picture in KwaZulu- Natal was different. This was a consequence of a fall-out between Chief Mangosuthu Buthelezi and the ANC, which led to Chief Buthelezi and his supporters not joining CONTRALESA, and in fact they displayed a great deal of hostility towards the organisation (Rugege, 2007: 270).

2.3.5 Traditional leadership and the new democratic South Africa

When the process of negotiation for a new democratic dispensation began at the Convention for a Democratic South Africa (CODESA) in December 1991, traditional leaders tabled the concern that the then Interim *Constitution of the Republic of South Africa, 1993 (Act 200 of 1993)* would need to recognise their powers and functions. This implied recognising the governance of their communities as well as the powers they exercised within their communities *(White Paper on Traditional Leadership and Governance, 2003: 20).* During the negotiation process traditional leadership was not dealt with, and it was later postponed. It was only in February 1993 that the matter was finally addressed when the negotiating council accepted the views of traditional leaders *(White Paper on Traditional Leadership and Governance, 2003: 20).*

This process ended in the drafting of Chapter 11 of the Interim Constitution of the Republic of South Africa, 1993 (Act 200 of 1993), now replaced by the *Constitution of the Republic of South Africa, 1996. Chapter 11 of the Interim Constitution* was dedicated to traditional authorities, rather than traditional leaders, and the institution of traditional leadership as a system of governance at the local sphere of government was recognised and protected. Section 181 of the Interim Constitution enabled traditional authorities to continue, and Section 182 made provision for traditional leaders to be *ex-officio* members of municipal councils within their area of jurisdiction. However, traditional leaders were dissatisfied with these provisions, as their position, powers and functions were not entrenched.

These concerns were addressed during the negotiation process, and the final Constitution gave traditional leaders more than the Interim Constitution did *(White Paper on Traditional*

Leadership and Governance, 2003: 21). The Constitution of South Africa, 1996, section 2 subsection (1) states that "the institution, status and role of traditional leadership, according to customary law, are recognised, subject to the Constitution". The Constitution also indicates that national legislation may provide a role for traditional leadership as an institution at local level, on matters affecting local communities. The National House of Traditional Leaders (NHTL) was therefore established to deal with matters relating to traditional leadership, the role of traditional leaders, customary law, and the customs of communities observing a system of customary law. The NHTL was established and constituted in terms of the *Constitution of the Republic of South Africa, 1996, along with Section 2 subsection (1) of the Council of Traditional Leaders Act, 1994 (Act 31 of 1994),* which was later repealed by the *National House of Traditional Leaders Act, 1997 (Act 10 of 1997).*

The NHTL was inaugurated on 18 April 1997. It was originally called the National Council of Traditional Leaders (NCTL) but the name was changed in 1998 into the National House of Traditional Leaders (www.cogta.gov.za, Accessed on 12 January 2011). The mandate of the NHTL is to advise and make recommendations to the national government with regard to any matter pertaining to traditional councils, indigenous law, or the traditions and customs of traditional communities anywhere in the Republic. It also has to advise on any other matters having a bearing thereon. In addition, it must advise on any matter of national interest at the request of the President *(National House of Traditional Leaders Act, 1997 (Act10 of 1997).* In 1997, traditional leadership institutions were identified as one of the structures required to be aligned with the Constitution, and this exercise meant that the institution of traditional leadership had to be transformed (www.cogta.gov.za, Accessed on 12 January 2011). The transformation process saw the introduction of the White Paper on Traditional Leadership and Governance of 2003 and ultimately the passing of the *Traditional Leadership and Governance Framework Act, 2003 (Act 41 of 2003).*

2.4 TRADITIONAL LEADERSHIP AND SERVICE DELIVERY IN AFRICA

In this section one would like to look at what service provision entails, as well as parties involved or to be involved in this process. One would also have to look at how this happened in pre-colonial African traditional communities, during the colonial period, and how this is envisaged to happen during the western democratic era. "Service" is defined as "work done by somebody for somebody else as a job or duty". "Delivery" is defined as "taking something to somebody, or the carrying of something to a particular person" (Rooney, 1999: 502). Rooney (1999: 716) also defines "rural" as "outside the city, found in or living in the country" (Rooney, 1999: 644).

Service delivery to rural areas therefore implies how work is done by somebody, and in this case one would refer to municipal officials, or how services are taken by municipal officials to people living in areas outside towns or cities and leading country lives under African traditional leaderships and their authorities. The pre-colonial African traditional governments and the colonial governments in South Africa had their ways of taking services to their people in rural African traditional communities. The present democratic government in South Africa also has its own envisaged ways of taking services to these people living in rural areas. Although pre-colonial African societies were rural, leading country lives, colonisation brought urbanisation of some members of African traditional communities. The same situation of urbanisation of members of traditional African communities got an enormous momentum with the advent of a western democratic dispensation in South Africa. Despite this great number of migrations to urban areas, many black Africans are still living in those areas outside cities and towns where traditional leadership with its authority and influences are still endemic.

2.4.1 The role of African traditional leaders in service delivery in pre-colonial era

In pre-colonial era the kings had through chiefs and headmen to deliver services to their subjects. Traditional leaders had thus through their leadership structures to do certain services for their people. Traditional leaders had to allocate duties or responsibilities to certain designated individuals, some on the basis of their knowledge or proven skills or expertise to provide services to their people in times of needs. Some services had to be provided by the king or the chief himself. Services such as safety or security, provision of

health and social services, agriculture, allocation of residential sites, ploughing fields, pastures, care for widows and orphans had to be provided to the kings' subjects. Service provisioning was thus a collaborative exercise by all members of traditional leadership at their various levels of the leadership structure.

Men and women had different roles to play, for example men had to look after domestic animals such as goats, sheep and cattle while women had to till the land, gather wood, carry water and grow crops such as kaffirkorn, millet, sugar-cane, cow-peas, water-melon and calabash (Potgieter, 1999: 70). When cultivation was to begin, traditional leaders in pre-colonial times had to bless seed at a special ceremony. This was done by the chief or king on advice of the headman after the first rains (potgierter, 1999: 71). At such a ceremony each individual brings or delivers a small amount of seed to the chief's kraal where it is treated by him with his special medicines (Potgieter, 1999: 72). During severe droughts, headmen would approach the chief who was seen as the living representative of ancestors to instruct his specialist rainmakers to make rain (Potgieter, 1999: 71). By so doing the king was able to preserve the prosperity of his people or his subjects.

Kings, chiefs and headmen had to ensure the welfare and security of their subjects (Maylam, 1996: 24). They had to make sure that subjects had land to plough and graze their stocks; youth were organised for communal labour (Maylam, 1996: 28). Traditional leaders had also to coordinate activities such as ploughing, harvesting, hunting, ancestral worships and performance of rituals (Maylam, 1996: 30). The king's medicines and his favours with the unseen powers had to be used for the benefit of the people (Maylam, 1996: 38). The king was responsible for the prosperity of the realm, he had to protect the realm against invasion and ensure that his subjects had sufficient land for crops and pastures (Maylam, 1996: 39). The king was to prevent drought, plague, insect-infestations and similar disasters, and to perform rituals to ensure the well-being of his subjects (Maylam, 1996: 45). The king exercised authority over all the homesteads. At grassroots level he had headmen as his foot soldiers and the custodians of authority.

The king also had land rights, and had to allocate land to the households for cultivation, and regulated trade (Maylam, 1996: 28). On the legal front the king was the supreme judge. He had to hear cases of subjects and settle disputes by arbitration. He had to dispense justice to his subjects, ensure their protection against their enemies (Ayittey, 1994: 41). The king was also a representative and a spokesman for his subjects in all external relations (Ayittey, 1994: 44). He had to make sure that his subjects survive. He was also seen by his people as a living representative of the ancestral spirits that guarded them.

According to Ayittey (1994: 43), the king was also the soul of the nation, who had at all times to maintain proper harmony among the three components of the universe which are: the sky, the earth, and the world (Ayittey, 1994: 51). The sky is seen as the domain of the spirits of both the living and those yet to be born, as well as of powerful forces such as lightning, thunder and drought. The earth is seen as the domain of dead ancestors, other dead tribesmen, and the activities of the living such as agriculture, fishing and hunting. The world which is occupied by people and other tribesmen is seen as the domain of war, peace, trade and relations with other tribes. It was the duty of the king to see to it that harmony among all these three components was maintained, otherwise there would be war, floods, famine and disease (Ayittey, 1994: 51).

A king had to perform ritual actions in order to maintain harmony between society and its natural environment (Ayittey, 1994: 51). Kingship was sometimes seen as the spiritual repository of the collective soul of the people as well as of the powers of ancestors (Ayittey, 1994: 51). The king sometimes would not even have to leave the capital. The king was the chief executive, law maker or interpreter of laws and customs and the adjudicator of dispute~ (Venter, 2001: 23). In serious cases that could provoke interfamily or inter lineage feuds, the king or chief had to conduct investigations himself (Wallerstein, 1996: 184). Traditional leaders also had to dispense health and social-welfare services to their subjects. At birth, puberty, marriage and death, diviners or herbalists on instruction by a traditional leader had to perform rituals to ensure that the dangers associated with these occasions are avoided (Lewis, 1999: 51). Zulus also had diviners and other power brokers (Lewis, 1999: 86). They also served individual needs such as physical, psychological, spiritual and social services. When an individual's health condition could be suspected of having been caused by

mysterious forces, diviners or other power brokers would be summoned to come and restore the balance in the affected individual (Lewis, 1999: 86).

According to Hyslop (1999: 424) chiefs and headmen became state functionaries and many of their precolonial functions were usurped by the state (Hyslop, 1999: 424). All pre-colonial functions that had given chiefs their legitimacy were usurped by the state. The chiefs' functions were divorced from their roots, as they ended up serving the state more than their communities (Hyslop, 1999: 424). Many chiefs and their allies pursued accumulation through positions in bureaucracies and parastatal development companies (Hyslop, 1999: 425). During the colonial era the chiefs became the servants of government under the magistrate whom they were bound to obey (Fortes, l996: 47). The magistrate had to do many things which the chief could not do due to lack of power, organisation and knowledge (Fortes, 1996: 49). People then went to the magistrate when they had questions and troubles as the magistrate stood for many of the new values and beliefs that affected the behaviours of the natives or nationals.

The chief was responsible to the colonial administration for maintaining law and order in the tribe, preventing crime, and collecting the hut-tax (Fortes, 1996: 66). He was to carry out orders issued to him and render any assistance required from him by responsible officers of the government and cooperate with the government at all costs. He had to issue to his subjects receipts for tax payments, permits for the sale of cattle and corn and passes to leave the reserve (Fortes, 1996: 66). The king was totally subordinate to colonial rule. Though he still levied, he could not compel labour service, and though he still owned land, it was less and subject to government control. During the colonial era, traditional leaders were given powers and responsibilities that fell outside their original functions *(White Paper, 2003: 25).* The successive colonial and apartheid regimes did not directly provide development services and infrastructure in black rural areas *(White Paper, 2003: 27).* The African traditional leaders then assumed a role of facilitating provision of services in their respective areas. They worked with the government to build schools, clinics and roads. *(White Paper, 2003: 27).* The chiefs were expected to serve the colonial government before serving their communities and were rewarded for performing those roles. They were also expected to

collect revenue and recruit cheap labour for the colonial government, and were also to act as agents of the state.

2.5 THE ABSENCE OF SERVICE DELIVERY ROLES IN THE COLONIAL AND APARTHEID ERA.

Having some degree of knowledge of the history of traditional leadership in South Africa, it can prove to be of some assistance when it comes to trying to understand and comprehend the positions and roles adopted by present day traditional leaders (Motlanthe, 2009: 8; Williams, 2010: 16). Throughout history traditional leaders have held the position as a type of government whose all-encompassing authority extends over all and sundry from judicial functions to social welfare (Tshehla, 2005: 1; Cloete & Thornhill, 2005: 123). During the 19th century traditional authorities endured a period that was characterised by a great number of changes. This period of flux and change was followed by the introduction of the *Black Administration Act of 1927* (Housto & Fikeni, 1996: 3). This Act awarded colonial and apartheid governments the powers to not only select and appoint traditional authorities but to also designate or relocate the traditional authority's areas of jurisdiction (Beall 2005: 37; Nicholson, 2006: 2-3). The ascendance of the Nationalist Party to power was followed by further changes in the form of attempts on the part of the government to extend their control over traditional leader's authority and jurisdiction through the introduction of additional regulatory measures (Chibber, 1997: 17). One such measure appeared in the form of the *Black Authorities Act (Act 68 of 1951).*

According to Buthelezi (2007: 60) under the provisions included within the *Black Authorities Act* traditional leaders assumed the central position of leaders at not only a tribal level, but at a regional as well as territorial level. These provisions enabled the apartheid government to combine these areas to create reserves that were either 'self-governed' or 'independent' homelands (Khan & Lootvoet, 2001: 3; Sithole & Mbele, 2008: 8). This home land system, as it was referred to, had serious implications for chiefs. Venter (2003: 10 and Rugege, 2003: 176) further argues that the age old system of appointment on the basis of hereditary descent was abolished; according to the new homeland system new chiefs could only be appointed following the ratification of the appointment by the overarching homeland government (Hugh, 2004: 50; Beall, 2005: 39). Moreover, the

traditional methods used to appoint tribal councilors were disregarded; very few councilors were elected due to the fact that the chief appointed a large percentage of the councilors (Ntsebeza, 2005: 78; Tshehla, 2005: 1). Consequently, tribal authorities were dispossessed of the pre-colonial regulatory measures and systems that were previously used to temper with tribal chief's powers (Chiweza, 2007: 63; Muriaas, 2009: 28).

Sithole and Mbele 2008: 4) states that during the colonial era, chiefs were incorporated into the colonial government's administration. The very fact that the colonial administration remunerated chiefs on the basis of their position as a traditional leader, as well as the way in which the colonial government not only restricted and defined chiefs roles and duties points to the fact that for all intense purposes chiefs appeared to be employees of the colonial government (Palmary, 2004: 12; Motlanthe, 2009: 4). Little changed in terms of the payment and definition of chiefs responsibilities under the Apartheid government (Khunou, 2011: 279). Under both the colonial and Apartheid administrations, traditional leaders in effect primarily answered to the government of the day as opposed to the communities over which these leaders may be presided over (Beall, 2004: 12; Hugh, 2004: 50). Moreover, in pre-colonial times, there were systems and channels in place that allowed communities to contest chief's decisions and actions.

Traditional authorities were therefore accountable to their communities. These systems were displaced under the colonial and apartheid regimes (Robins, 2005: 80; Maubane, 2005: 8). During the apartheid era the tribal authorities power was significantly reduced, their only real form of power came in the form of their ability to allocate and distribute land (Kentyworthy, 2010: 2). In accordance with the apartheid government's influx controls which governed the areas in which African population could reside, Africans could only settle and claim land within the areas designated as rural homelands (Khan & Lootvoet, 2001: 3). Tribal leaders, however, had the final say in terms of not only who owned land, but also who lived on the land as the Apartheid government afforded tribal leaders the authority to dismiss people from these areas (Du-Plessis & Scheepers, 1999: 22).

According to Mamdani (1996: 45) by effectively consigning traditional leaders to the limited position of state department representatives, the Apartheid government minimized

traditional leaders responsibilities when it came to service delivery related decisions and policy. During the Apartheid era the government effectively restricted traditional leader's powers to such an extent that they did not have the authority or the capacity to address development issues (Tshehla, 2005: 8; Van Dijk, 2006: 74-75 & Nemudzivhadi, 2007: 4). As a result traditional leaders sought alternatives means, for example traditional leaders pursued their interests under the auspices of political parties, in order to gain recognition (Khan & Lootvoet, 2001: 3; Beall & Ngonyama, 2009: 12) In short during the colonial and apartheid era, the institution of traditional leadership was swept aside to the periphery of the white South African State where it remained in a state of under development while traditional leaders were dispossessed of any form of role in the delivery of services.

2.5.1 The roles and functions of traditional leaders in supporting service delivery in municipalities in the new democratic South Africa

According to Roodt, Rusch and Tandy (1994: 19) under the apartheid government, the institution of traditional leadership forged alliances with various political forces. In the face of these alliances the institution was subjected to the manipulations of the Nationalist government and thus as a result traditional leaders had no choice other than to follow the governments divide and rule approach (Ntsebeza, 2001: 151; and Holomisa, 2004: 25). Yet with the emergence of democracy in 1994, the institution of traditional leaders, which had been freed from the apartheid governments grasp, began focusing its energies on governance and service delivery related issues (Materu, 2000: 8; and Rugege, 2003: 178). Khoza (2001: 43) also maintains that the institution of traditional leadership needs to adopt the role as a fundamental actor in local level service delivery attracted a great deal of interest at a national level where the new South African government faced the difficult task of trying to incorporate the institution of traditional leadership into South Africa's constitutional democracy (Khan and Lootvoet, 2001: 1; Tshehla, 2005: 1). As the government grappled with different policy suggestions uncertainty over the place of traditional leaders in South Africa grew and their roles surrounding service delivery became blurred (Nemudzivhadi 2007: 1). Finally nine years after the dawn of democracy the government implemented the *Traditional Leadership and Governance Framework Act 41 of*

2003 in an attempt to define the place of Traditional Leadership in South Africa (Thornhill, 1995: 86; Maloka, 1995: 42).

Chapter 3 of the South African Constitution of South Africa, 1996, provides for cooperative governance amongst the three spheres of government. The principles of co-operative governance and intergovernmental relations are outlined in the same chapter. The chapter also informs the enactment of *the Intergovernmental Relations Framework Act, 2005 (Act 13 of 2005)*. However, the reality on the ground is that managing government in the context of many tiers and thus many different relationships is made more complex where the assignment of functions between the spheres is unclear (DPLG, 2007: 31). In an attempt to address the situation*, Sections 19 and 20(1) of the Traditional Leadership and Governance Framework, 2003 (Act 41 of 2003)*, deal with the allocation of roles and functions for traditional leadership. Some of these roles and functions have already been assigned to traditional leadership structures, although no formal assignment instruments have been entered into between such national and provincial departments responsible for traditional affairs and traditional leadership structures. As part of the implementation of the Act, the then Minister for Provincial and Local Government wrote to all the relevant Departments during November 2006, sensitising them to the provisions of the Act to include traditional leadership issues in the planning and implementation of their respective programmes where applicable (www.cogta.gov.za , Accessed on 12 January 2011). Below is a list of the services traditional leaders need to provide and their respective responsibilities with regard to traditional leadership as outlined in the *White paper for traditional leadership and governance 2003 (WPTLG)*

(1) Arts and culture
The White Paper provides for traditional leaders to promote indigenous knowledge systems, music, oral history and commemorative events, and also to promote the preservation of heritage resources. Through partnership with the Department of Arts and Culture, the institution of traditional leadership should amongst others:
(a) Assist the traditional communities in the protection, promotion and preservation indigenous knowledge systems;
(b) Proclaim new heritage institutions to redress neglected histories;

(c) Facilitate, encourage and co-ordinate programmes in every sector in traditional communities;

(d) Reclaim human dignity through the transformation of place names by ensuring that rural communities identify with the linguistic, historical, cultural, and socio-economic consideration for the name. However this entails that the institution of traditional leadership should work hand in hand with the Department of Arts and Culture in promoting service delivery through supporting cultural heritage and helping community members in realising their historical backgrounds.

(2) Environmental Affairs and Tourism

Through partnership with the Department of Environmental Affairs and Tourism, the institution of traditional leadership should assist in:

(a) Promoting greening or eco-friendly practices as a way of life, by reinforcing the role of the environmental living within the context of the country's economic and social development programme;

(b) The management of the coastal zone (falling within the jurisdictional area of a traditional council) for optimal use of opportunities and the benefits it provides;

(c) Provision of indigenous environmental information in support of effective environmental management and public participation in environmental governance;

(d) The creation of conditions for responsible tourism growth and development, thereby increasing job entrepreneurial opportunities and encouraging meaningful participation of traditional communities. Hence this function entails that traditional leaders and the Department of environmental affairs department should ensure that the communities are well informed on the importance of keeping the environment safe and promoting eco-friendly practices to avoid situations related with climate change in affecting the environment.

(3) Government Communication and Information Service

The White Paper provides for traditional leaders to play a role in the dissemination of government information relating to government policies and programmes. This is in line with the government's programme of ensuring that the rural population, especially the rural poor, are always informed about the government programmes affecting them. Traditional

leaders are expected to work hand-in-hand with other agents of government responsible for information dissemination, such as the Government Communication and Information Service (GCIS), Information Officers and the Community Development Workers (CDWs). Therefore this function entails that traditional leaders should always have information from the government, which concerns the rural communities they serve and people of those communities must be able to have access to the information.

(4) Health Services

Traditional leaders are expected to advise and play a role in traditional health practices and rituals, including initiation schools. They are also expected to advise and participate in nation-wide health campaigns such as those against cholera, Human Immunodeficiency Virus (HIV) or Acquired Immune Deficiency Syndrome (AIDS) and tuberculosis. Through partnership with the Department of Health, the institution should assist in:

(a) Delivering to South African rural communities Telemedicine System health care services at a distance, which will provide rural communities access to the expertise of physicians and specialists, thereby allowing better utilisation of scarce medical personnel and resources;

(b) Assists in the efficiency, safety and quality of traditional health services with regard to registration and conduct of practitioners in the traditional health practitioners' profession;

(c) Raising public awareness on the impact of HIV/AIDS. Therefore traditional leaders and the Department of Health should work together in promoting proper health care services to the communities so that critical crises can be avoided, such as HIV/AIDS, cholera, measles and others.

(5) Home Affairs

The work of traditional leadership in the Department of Home Affairs includes the involvement of traditional councils in the registration of births identity documents, customary marriages, deaths, and other related matters. Some of the functions were allocated to traditional authorities in the past, but were later withdrawn. However traditional leaders should be able to have a voice on the issue of documents for community members in rural areas, because some rural members may not have an idea on the procedures of getting proper documents for themselves or their children at the time of birth.

(6) Housing

The traditional leadership in South Africa should partner and commit to constructive dialogue for the benefit of rural communities, to:

(a) Assist in dedicating itself to work tirelessly to fast-track housing delivery;

(b) Assist in creating human settlements that give back dignity to traditional communities, house the homeless, and ensure that their homes are lifelong assets for them and their generations;

(c) Accelerate the delivery of housing as a key strategy for poverty alleviation in rural areas;

(d) Engage in removing obstacles which impede rapid delivery in rural areas. Therefore traditional leaders must ensure that community members are given proper houses by the government, and they must ensure that even if it is an RDP house it should be of good standard and can last for many years.

(7) Justice and constitutional development

The White Paper provides for the allocation of judicial functions and conferment of jurisdiction on traditional leadership for them to try certain cases in customary courts, and also for them to act as Commissioner of Oaths. This function entails that traditional leaders must be able to handle certain cases in the communities before they can be taken to the local courts. Certain tribal disputes in rural communities are handled by traditional leaders as part of service delivery to community members.

(8) Land Affairs and Agriculture

The White Paper outlines the following roles to be played by Traditional Councils:

(a) Land administration;

(b) Advising government on agricultural development and improvement of farming methods;

(c) Promoting sustainable use of land; and

(d) Advising government and participating in programmes geared to prevent cruelty to animals. According to this function, traditional leaders should be able to manage the land in their areas that is through proper procedures to be followed in land allocation and this also

entails that traditional leaders should be able to follow the guidelines in the White paper in terms of land administration.

(9) Safety and Security

The department's work as identified in the White Paper includes the involvement of traditional leadership in community safety structures and programmes, such as the Community Policing Forums. Traditional leadership should also be involved in developing a national strategy to reduce the number of youth in conflict with the law, and promote youth development within the framework of the National Crime Prevention Strategy. Since National Youth Commission has been disbanded, and partnerships should now be formed with the National Youth Development Agency (NYDA). This function entails that traditional leaders should be active in issues of safety and security of their communities and should ensure that community members are involved in fighting crime in the communities.

(10) Social Development

The White Paper provides for traditional leadership to facilitate community access to pensions and social grants, and also for traditional leadership to promote protection of the vulnerable, including children, the elderly and the disabled. Through partnership with the Department, the institution of traditional leadership should assist in:

(a) Rebuilding of family, community and social relations, by restoring the ethics of care and human development in welfare programmes;

(b) Making social welfare services accessible and available to people in rural areas, and ensuring equity in service provision;

(c) Making a range of services accessible to support rural communities through Community-based care systems for people living with HIV/AIDS, with attention given particularly to orphans and children infected and affected by HIV/AIDS. However, this entails that traditional leaders should be able to render help to the most needy in their communities and encourage community members who are well-wishers to be able to assist where they can with donations to the poor and orphaned.

2.6 CONCLUSION

Existing literature about the role of traditional leadership has been reviewed. Studies that were pursued by different scholars were explored in detail. Literature review as a concept has been described in order to get a holistic understanding of what, before the actual discussion, using the perspective of different scholars. After the literature has been reviewed, there is still a need to pursue the study of whether the role of traditional leaders contributes to community development. The regulatory framework which underpins the roles and functions of traditional leadership are covered in the next chapter.

This study will further provide literature review on traditional leaders and service delivery and investigate as to whether the responsible government officials in municipalities and the institutions of traditional leadership adhere to the policies that were established to ensure efficient and effective service delivery in rural areas. In the next chapter legislative frameworks governing traditional leadership are discussed with the information obtained from a variety of sources such as scientific journals, and academic books and other relevant government documents dealing with traditional leadership and service delivery.

CHAPTER THREE

3. LEGISLATIVE FRAMEWORK & THE ROLE OF TRADITIONAL LEADERSHIP IN SOUTH AFRICA

3.1 INTRODUCTION

The previous chapter focused on the historical background of traditional leadership and its role in supporting service delivery. This chapter assesses the role of traditional leaders and ward councillors" relations in Polokwane Local Municipality in supporting service delivery. A brief background is provided, followed by a legislative and theoretical framework, using a descriptive and analytical approach. In conclusion, the chapter evaluates the different respective roles and make deductions in order to harmonise the operations of the traditional leaders and ward councillors. In general, traditional leaders have been excluded from development initiatives. Their role in the development process could not be clearly spelled out.

Local government is the sphere of government closest to the people; therefore, many basic services are delivered by the local municipality through ward councillors, who are the politicians closest to the communities. Traditional leadership is hereditary, even though some cases exist where traditional leadership was obtained unlawfully or by violent means. Traditional leaders hold positions of outstanding privilege and great authority. They are the symbol of a tribal unity and the central figure, around which the activities of the whole community and their lives revolve.

Traditional leaders in the past were the legislators, rulers, judges, preservers of welfare and distributors of gifts. In the run-up to the December 2000 elections, traditional leaders pressurised the South African government to entrench their traditional powers, in the fear that such powers would be lost once the leaders became part of a new dispensation of local municipalities. Their argument had to do with the representation in municipal council and their role as against councillors.

3.2 LEGISLATIVE FRAMEWORKS GOVERNING THE ROLE OF TRADITIONAL LEADERS IN SOUTH AFRICA

The new South African government enacted several pieces of legislation in an attempt to transform the institution of traditional leadership. These laws include the Constitution of South Africa, 1996, the National House of Traditional Leaders Act, 1997 (Act 10 of 1997) and the Traditional Leadership and Governance Framework Act, 2003 (Act 41 of 2003) which is reviewed, as well as the White Paper on Traditional Leadership and Governance of 2003. The Amendment Bills for both Acts were passed by the National Assembly on 20 August 2008. Below is a summary of the current pieces of legislation governing the institution of traditional leadership.

3.2.1 The Constitution of the Republic of South Africa

The Constitution of the Republic of South Africa, 1996, recognises the institution of traditional leadership. Section 211 provides for the existence of the institution as well as the status and role of traditional leadership, and states that traditional authority must observe a system of customary law which must not be in conflict with any applicable legislation and customs, including amendments to them. The section makes provision for courts to apply customary law when it is applicable, subject to the Constitution and any legislation that specifically deals with customary law. Section 212 provides a role for the institution of traditional leadership on matters affecting local communities. The *Constitution of South Africa of 1996* also recognises and respects the cultural positions of traditional leaders. However, their roles and responsibilities have not been clearly articulated. Chapter 12, of the *Constitution of South Africa of 1996 (211-212)* recognises the institution, status of traditional leaders and stipulates the roles of these office bearers on matters affecting local government. Unfortunately, it is not explicit about the roles and responsibilities of traditional leaders. *The Constitution of the Republic of South Africa 1996*, Chapter 7, section 152, stipulates that the objectives of local government are**:**

- to provide democratic and accountable government for local communities;
- to ensure the provision of services to communities in a sustainable manner;
- to promote social and economic development;

- to promote a safe and healthy environment; and
- To encourage the involvement of communities and community organizations in the matters of local government.

To attain these objectives, the machinery of local government should be organized in a way that will allow mutual deliberation and consultation of both traditional leaders and ward councillors.

Section 153 (a) and (b) of the Constitution clearly outlines the development duties of the municipalities:

- Structure and manage its administrative as well as budgeting and planning processes, to give priority to the basic needs of the community and to promote the social and economic development of the community; and to
- Participate in national and provincial development programmes.

The section allows for national and provincial legislation to provide for the establishment of Houses of Traditional Leaders.

3.2.2 The National House of Traditional Leaders Bill

The purpose of the *National House of Traditional Leaders Bill, 2008* is to repeal the *NHTL Act, 1997 (Act 10 of 1997)* and replace it with a new Act. The Bill fully overhauls the current Act and amendments to it, and replaces it with a new law which is fully in line with the Constitution and the *WPTLG of 2003*. The Bill mainly focuses on the establishment and the functions of the NHTL. It is laid down that the House should be composed of three representatives from each province, and the representatives must be senior traditional leaders. A provision has been made for a special representation of provinces which have traditional leaders without provincial Houses. This situation is applicable to Gauteng and Northern Cape Provinces in particular.

Furthermore, the Bill provides a criterion for the qualification of members to serve in the House, and the exclusion of certain persons from participating in the House. It is stipulated that no person is eligible to become a member of the House if that person is a full-time member of a Municipal Council, a Member of a Provincial Legislature (MPL), or a Member of Parliament (MP). It is further stipulated that the administrative seat of the House is to be

located at the same place where the head office of the Department of Co-operative Governance and Traditional Affairs is located, and ordinary sittings of the House may take place either in the administrative seat or at the seat of Parliament.

The Bill outlines a set of responsibilities of the House. It is stipulated that as part of its responsibilities the House is expected to keep proper records, including financial statements that have been audited by the Auditor-General, to hold the Secretary to the House accountable for all the overall performance and administration of the House, and other related matters. Clause 14 provides for the unprecedented legislative relationship between the National House and the Kings and Queens. The relationship has never previously been regulated, although the Kings and Queens are recognised at national level. The reason is that the National House was established to operate at national level, which is why there is a need to regulate their relationship. Clause 15 regulates the relationship between the House and the Provincial Houses, and further regulates the protocol procedure to be followed should the National House wish to interact with local Houses and Traditional Councils. The clause further provides for the establishment of administrative structures by the chairperson and the secretary of the House, working with provincial Houses to enhance national unity and uniformity.

Lastly, the Bill provides for the areas of support to the National House by the government of the country to enable the House to fulfil its mandate in terms of the laws and customs. The support includes the provision of infrastructure, finances, human resources, and skills development programmes. The House must then submit a report to Parliament giving an account of its activities and programmes on an annual basis.

3.2.3 The national house of traditional leaders act of 1997

The National House of Traditional Leaders Act, 1997 (Act 10 of 1997) repealed the Council of Traditional Leaders Act of 1994. The National House of Traditional Leaders Act, 1997 (Act 10 of 1997) provides for the establishment of a National House of Traditional Leaders as well as stating the objectives and functions of this body. Section 2 of this Act provides for the establishment of the National House of Traditional Leaders, and it is stipulated that the National House shall consist of members nominated as provided for in Section 4 of the Act.

Section 3 deals with the duration and dissolution of the National House of Traditional Leaders, and it are specified that the National House shall continue for five years after it has been constituted. The President shall have the power to summon the National House to an extra-ordinary meeting for the dispatch of urgent business during the period following its dissolution.

It is further stipulated that individuals shall be nominated by means of a resolution of the Provincial House concerned, or by submission to the Secretary in writing in respect of the person nominated. A member of the National House shall hold office until the next ensuing dissolution of the National House, but shall be eligible for re-nomination. The Act provides for the objects and functions of the National House; as part of its key functions the National House shall promote the role of traditional leadership within a democratic constitutional dispensation. It must also provide advice to the national government and make recommendations relating to any matter concerning traditional leadership. In terms of administration, the Minister for Cooperative Governance and Traditional Affairs shall, with the approval of the National House, appoint a person as Secretary to the National House of Traditional Leaders, and this shall be done subject to the laws governing the Public Service.

3.2.4 The White Paper on Traditional Leadership and Governance

The White Paper On Traditional Leadership And Governance (2003: 31) states that; there is a renewed effort by government to focus on improving living conditions in rural areas in an integrated manner and to bring about sustainable development, through the provision of water, electricity, clinics, roads, housing, telephones and land restitution. This initiative is being driven through the Integrated Sustainable Rural Development which seeks to ensure an integrated approach to rural development. The success of this development depends on the understanding of the Integrated Sustainable Rural Development Programme by the traditional councils working in partnership with the municipal councils. In support of that, *The White Paper on Traditional Leadership And Governance (2003)* states that the institution of traditional leadership can play a key role in supporting government to improve the quality of life of rural people through promotion of service delivery, supporting social

economic development and maintaining peace and harmony among community members. In playing these roles, the institution of traditional leadership, as a custom based institution:

- can influence government policy and legislation especially in so far as it affects the institution of traditional communities;
- can advise government especially on matters that affect custom;
- must be consulted at appropriate levels on policy and programmes that affect rural areas in general and traditional communities in particular;
- must complement and support the work of government at all levels; and
- must form co-operative relations and partnerships with government at all levels in development and service delivery.

The common thread running through all these legislations is the fact that they all seek to promote the role of traditional leaders in the developmental arena.

This has been observed by scholars critical of the institution such as Ntsebeza, Mamdani and Ramutsindela (2005: 67) as the betrayal of democracy. Ntsebeza refers to the "ambivalent" attitude of government towards traditional leaders which has contributed to the present day gains made by the traditional leaders in consolidating their positions by taking advantage of the situation. Government is seen to be uncertain about the issue of roles for traditional leaders in a developmental state with no clear position. This, according to Ntsebeza (2005: 90) can be attributed to the fact that government is divided on the issue between those who support the continued existence of the institution and those who are opposed to it.

Ntsebeza and Koeble (2009: 120) attribute this apparent lack of a clear and coherent role accorded to traditional leaders to the role played historically by some "progressive" chiefs in the struggle for liberation and the trade-offs made between the traditional leaders through the *Congress of Traditional Leaders of South Africa* (hereafter called CONTRALESA) and *the Inkatha Freedom Party (IFP)* just before the 1994 elections. This includes the provisions of the South African Constitution which in itself failed to give guidance to the country in the manner in which traditional leadership should be dealt with leading to formations such as CONTRALESA and the Houses of Traditional Leaders to be suspicious of Government's commitment to the Constitution. Furthermore, one realises that in the government documents, for example, *The White Paper on Traditional Leadership And Governance of*

2003 and *Traditional Leadership and Governance Framework Amendment (Act 41of 2003).* Whenever the roles of traditional leaders are written, the word 'may' or 'can' is used. The use of such words shows uncertainty or that it is not important for such a role to be performed.

On the contrary, when another body like the municipality or the government has to work with them the word 'must' is used. The uncertainty towards the institution is further confirmed by the delays in enacting a legislation that seeks to make the integration of traditional leadership with democratically elected structures a reality. It was in 2003 that a White Paper that culminated into legislation, the *Traditional Leadership and Governance Framework Act* was introduced. The legislation represents a milestone for traditional leaders who regard this as a further acknowledgement by government that traditional leaders exists and should be recognised. It further represents a turnaround in the thinking of government which is confirmed by the foreword written by the Minister for Provincial and Local Government *(DPLG)* in the *White Paper on Traditional Leadership and Governance in 2003.*

It is the government's considered view that the institution has a place in our democracy, but that it has a potential to transform, to contribute enormously towards the restoration of the moral fibre of our society, and to play a significant role in the reconstruction and development of the country, especially in rural areas. ''It is also important that conditions for democratic governance and stability in rural areas are created so that accelerated service delivery and sustainable development can be achieved. This will only be possible if measures are taken to ensure that people in rural areas shape the character and form of the institution of traditional leadership at a local level, inform how it functions and hold it accountable''. It is clear from the *White Paper on Traditional Leadership and Governance of 2003* that the traditional leaders are given a space to function within the democratic society. Therefore traditional leaders are expected to function effectively in their communities. *The Traditional Leadership and Governance Framework Amendment (Act 41 of 2003)* is an act provided by the state in accordance with the Constitution seeking to define the place and role of the traditional leadership in the democratic governance. The state has

realised that it must respect, protect and promote the institution of traditional leadership. The Act claims the following:

- to provide for the recognition of traditional communities;
- to provide for the establishment and recognition of traditional councils;
- to provide a statutory framework for leadership positions within the institution of traditional leadership;
- the recognition of traditional leaders and the removal from office of traditional leaders;
- to provide houses for traditional leaders; to provide for the functions and roles of traditional leaders;
- to provide for dispute resolution and the establishment of the commission on traditional leadership disputes and claims;
- to provide for a code of conduct;
- to provide for amendments to the remuneration of *public bearers act, 1998;* and to provide for matters connected therewith.

The *Traditional Leadership and Governance Framework Amendment (Act 41 of 2003)* serves as an assurance that traditional leaders are welcomed in the democratic South Africa. They are protected by law of the *South African Constitution of 1996* to function for as long as they function in line with the constitution. It is upon the traditional leaders to abide and serve their communities with the dignity they deserve having observed a system of customary law. Traditional leaders have been very bitter about councillors taking the lead in development; this is due to traditional leaders' inability to affect a meaningful impact in the development process since financial resources are the responsibility of local government.

3.2.5 The Municipal Systems Act of 2000

The Municipal Systems Act, 2000 (Act 32 of 2000) also outlines the duties of the municipal council. In addition section 17 (2) (d) of the *Municipal Systems Act, 2000 (Act 32 of 2000),* states that consultative sessions with locally recognised community organisations and, where appropriate, traditional authorities must be held. It is further emphasised that a municipality must develop a culture of municipal governance that complements formal representative government with a system of participatory governance.

The Constitution of Republic of South Africa of 1996 and the Municipal Systems Act, 2000 (Act 32 of 2000) failed to address the roles and responsibilities of traditional leaders in the new democratic political dispensation clearly. In contrast, the roles of ward councillors were clearly stated, regardless of the fact that the *Municipal Structures Act, 1998, (Act 117 of 1998)* regulates albeit in a limited manner, the participation of traditional authorities on the municipal council. *Section 81(3) of the Municipal Structures Act, 1998 (Act 117 of 1998)*, section 81, subsection 3, declares that before a municipal council takes a decision on any matter, directly affecting the area of a traditional authority, the council must give the leader of that authority the opportunity to express a view on that matter. To this end, the *Traditional Leadership and Governance Framework Act, 2003 (Act 41 of 2003)*, elaborates on the functions and roles of traditional leaders as it relates to municipal level. The Act provides an opportunity for municipalities and traditional leaders to work together in the spirit of cooperative governance. The Act suggests that traditional leaders primarily play a supportive role to the municipalities and is, in turn, one of the key stakeholders that municipalities should consult in accordance with the principles of an Integrated Development Plan (IDP). Community development is one of the key functions for traditional leaders; this could include economic development, social development through the support of customs and social cohesion as well as improved service delivery.

3.3 TRADITIONAL LEADERSHIP

The South African Government has clear policies, which sensitize local municipalities and ward councillors to community views and to be responsive to local problems, while those of traditional leaders have not been developed. Therefore, assessment of the latter's impact on service delivery will be explored.

3.3.1 Traditional leadership in the past

According to Fox and Wissink (1990: 117), in the past, traditional leaders had a considerable number of duties, inter alia: to serve the interests of their subjects and keep themselves abreast of the affairs of the tribe; secondly, the traditional leaders were expected to consider personally the grievances and problems of their people. Nothing could be done without their consent. Traditional leaders controlled and distributed the use of land, of which they were figuratively regarded as the owners. The traditional leaders were exercising

legislative, executive and judicial powers. Even though, traditional leaders were not fully involved in the development processes, these role players were compelled to implement the very unpopular policies of the apartheid system. They were empowered with the authority to allocate both residential and commercial land. Conversely, it was noted that in as much as they had power to allocate land they were not empowered on how to appropriately plan for land distribution.

Houston and Somadoda (1996: 3) also confirm that traditional leaders were charged with:

- the allocation of land held in trust; the preservation of law and order;
- the provision and administration of services at local government level;

- social welfare administration including the processing of applications for social security benefits and business premises; and
- and promotion of education including the erection and maintenance of schools and administration of access to education finance.

According to Atkinson and Reitzes (1998: 107), traditional leaders still have notable support within the rural population. They have constitutional protection and have been vested with powers and responsibilities, which cannot easily be taken away from them. Therefore failure to include them in meaningful ways, will seriously impact on development in rural communities and is a recipe for conflict and violence, thereby the ultimate losers will be rural communities.

In addition, Gidenhuys Fox and Wissink (1994: 124), explain that in any society conflict of interest does exist and local government is mainly a process of reconciling this conflict. Conflict reconciliation, through local policy and decision-making, is vital for the most common collective needs and the equitable allocation and application of scarce resources among competing needs. Therefore, the sole purpose of local government is to serve communities.

3.3.2 Relationship between traditional leaders and ward councillors

Bekke, Toonen and Perry (1996: 125) state that poor relationships between traditional leaders and ward councillors are due to the degree of representation, with respect to societal opinions and the degree of interest representation. Botes, Brynard, Fourie and Roux (1996: 113), on the other hand, argue that tribal authorities are indeed an essential part of the political, social and traditional activities in clearly defined communities. In substantiating these causes for conflict, Van der Waldt, Venter, Van der Walt, Phutiagae, Khalo, Van Niekerk & Nealer (2007: 16) assert that traditional leaders believed the new local council would usurp their powers and functions. Atkinson and Reitzes (1998: 108) further maintains that traditional leaders may recognise the authority of the council, but are antagonistic towards ward councillors and do not recognise them. Traditional leaders regard the provision of services or infrastructure without their involvement as undermining their power base. They often feel that councillors only consult them when they experience problems and require the traditional leaders to mediate. The allocation of land by traditional leaders, within certain areas, without the involvement of ward councillors, also gives rise to conflict (Atkinson & Reitzes, 1998: 109).

3.3.3 Roles and functions of traditional leaders and ward councillors

Cloete (1996: 100) advises that traditional leaders who are residents in a local area shall, before the introduction of any law, be consulted, as local government is required to give effect to some laws. The council will remain responsible for the governmental functions performed in their areas of jurisdiction.

Clarke and Stewart (1996: 44-45) identified some roles of ward councillors, inter alia:

- They are elected representatives acting on behalf of their electors and a particular geographical area.
- They ensure identification of priorities and resource allocation as priorities have to be defined and resources allocated.
- They ensure policy development so as to shape and guide service delivery.
- They also monitor and review projects.
- They serve as community leaders.
- They are strategic in matters of local government.

Van der Waldt (2007: 5) suggests that, in playing their role, municipal councils have a duty to:

- use their resources in the best interest of the communities;
- be democratic and accountable in the way they govern;
- encourage communities to be involved in the affairs of local government; and
- Provide services to the community and make sure that the environment is safe and healthy.

Van der Waldt (2007: 38) add that, ward councillors should ensure that the ways in which services are delivered, match the preferences of the community as to how these services should be delivered. Councillors should represent the interest of the community in the council and should promote the involvement of citizens and community groups in the design and delivery of municipal programmes. Stewart and Stoker (1992: 188) argue that traditional leaders should have substantial discretion in the discharge of services to their communities.

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

Gidenhuys (1991: 125) who further states that councillors must be sensitive to public problems and needs feel responsible for satisfying these needs and solving the problems and realise their accountability to the public. Local government should work closely with traditional leaders in the form of participation and involvement in service delivery to the

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

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

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

However, the White Paper did not allow traditional leaders to reject the introduction of municipalities in rural areas. Traditional leadership has to function in a manner that embraces democracy and contribute to the entrenchment of a democratic culture, thus enhancing its own status and standing among the people. The critical challenge, facing both government and traditional leadership is to ensure that custom, as it relates to the institution, is transformed and aligned with the Constitution and Bill of Rights (Van Der Waldt, 2007: 37).

3.3.4 Capacity Building for Traditional Leaders

According to Stiftung (1997: 121), traditional leadership has to be empowered to play a meaningful role in development. There is a need for the understanding of the situational realities of communities functioning under traditional authority and leadership, and to use such realities, as a basis for proactive participation in community based structures, as strategies. One of the reasons why traditional leaders have found it difficult to engage with development processes is that they have not been well informed about the developmental environment, and have not known how to engage with it. Traditional leaders have not been

empowered to participate in development by the government departments that were responsible for them. Lack of appropriate education and training as well as lack of access to development resources has compounded the problems that traditional leaders have experienced in relating to development initiatives.

The researcher also concurs with the statement above in that traditional leaders have not as yet really made an impact on development, because they lack development knowledge. Furthermore, the researcher also noted that only a few traditional leaders, who happened to have educational standards made an impact in development. If there is no involvement of traditional leaders on matters affecting their jurisdiction by ward councillors, while discharging their roles as elected politicians, conflict will emerge.

3.4 CONCLUSION

In conclusion, it is paramount that traditional leaders must be recognised as important stakeholders in rural areas and must be integrated in local government structures so as to minimise tensions in policy development processes and programmes. Moreover, a forum should be established, consisting of traditional leaders and ward councillors, wherein issues of concern relating to service delivery in their territory could be debated and agreed upon for better improvement of the quality of life of the communities. Traditional leaders must constitute part of the cadre of leadership that is leading South Africa towards a better life for all. In addition, a policy should be developed to give effect to the Constitutional obligation on the role of traditional leaders so as to avoid conflict.

In the chapter that follows, the study focuses on the research design and methodology. The chapter explains the methods and the design chosen and justify the reasons for such choices.

CHAPTER FOUR

4. RESEARCH DESIGN & METHODOLOGY

4.1 INTRODUCTION

This chapter describes the methodological approach, the theoretical basis of various methods and the relevance of the methods to the context. The chapter also provides a detailed account of the criteria followed and considerations made in determining the actual respondents that participated in the study through various data collection methods. The basis for selecting respondents was critical to the research design as it enabled identification of the relevant sources of data. The challenges that were met in executing some of the planned methods are highlighted. Mention is also made of some of the unplanned undertakings which became necessary during the course of data collection. Field data was collected between April and May 2014.

4.2. RESEARCH DESIGN

A research design is a plan or blueprint of how one intends conducting a research (Mouton, 2001: 55). The design of any research should provide a clear explanation regarding the choice of the sample population, where these respondents are situated as well as how they will be involved in the research project (McMillan & Schumacher, 2001: 166). Creswell (1994: 154) states that research design refers to the plan according to which relevant data is collected. For the purpose of achieving the objectives of this study, the researcher chose to use qualitative and quantitative research design. A case study was also utilised in this study. The term case study pertains to the fact that a limited number of units are studied intensively (Welman, 2005: 193). According to De Vos (2005: 272), a case study aims to provide an in-depth analysis of phenomena.

4.3 RESEARCH METHODOLOGY

Research should be seen as a system through which a researcher is able to collect, analyse, and interpret data so that the research aim and objectives may be achieved (Nkatini, 2005: 29). Bailey (1982: 32) refers to research methodology as the philosophy of the research process. This includes the assumptions and values that serve as a rationale for the research

and the standards and criteria the researcher uses for interpreting data and reaching conclusions. For the purpose of achieving the objectives of this study, the researcher used the qualitative and quantitative research method. According to Masson (1996: 5), qualitative is a systematic, rigorous, strategic, flexible and contextually conducted research. The qualitative approach was used in this study because it enabled the researcher to be fully involved throughout the entire research process, thereby making sure that all research questions were addressed accordingly.

The qualitative research approach was chosen for the simple reason that it will allow an intense interaction between the researcher and research respondents. While qualitative research approach are a systematic and structured aimed at obtaining information from respondents in a direct, open manner (Plessis & Rousseau 2007: 21). Mouton (1998: 40) cited in Biloxi (2010: 5) argued that quantitative study is an inquiry into a social or human problem, based on the testing of a theory composed of variables measured in order to determine whether the predictive generalisation of theory hold true. Quantitative approach in this study used questionnaires method to obtain information from participants.

However the researcher employed both approaches, that is, qualitative and quantitative because of the nature of the research and most importantly that data was verified and confirmed. It can also be argued using Newman's perspective (2000: 45) that although quantitative and qualitative research differs in many ways, these approaches do complement each other in many ways as well.

4.4 DESCRIPTION OF THE STUDY AREA

This study focused on Polokwane Municipality in the Limpopo Province, South Africa. According to the *Integrated Development Plan (IDP, 2012-2013),* Polokwane Municipality is a located within the Capricorn District in the Limpopo Province of South Africa. It shares its name with the City of Polokwane (formerly Pietersburg). Polokwane Municipality accounts for 3% of the total surface area of Limpopo; however, over 10% of the population of Limpopo resides within its boundaries. The Municipality serves as the economic hub of Limpopo and has the highest population density in the Capricorn district. In terms of its physical composition Polokwane Municipality is 23% urbanized and 71% rural. The largest sector of the community within the municipality resides in rural tribal villages, followed by urban settlements. The study focused on the traditional leaders together with municipal

councillors and community members based in Polokwane Municipality, around Mankweng area.

4.5 RESEARCH POPULATION

The population is that group (usually people) about whom the researcher wants to draw conclusions (Babbie, 2007: 111). According to Salkind (2003: 33) population refers to a larger group upon which research is conducted while a sample refers to smaller group selected from the population. Punch (2005: 10) refer to population as the total target group who would, in the ideal world, be the subject of the research, and about whom one is trying to say something; while sample refers to the actual group who are included in the study, and from whom data is collected. The study population consisted of traditional leaders, municipal councillors and community members of Polokwane municipality.

4.6 SAMPLING & SAMPLING PROCEDURE

The preferred sampling method in this study was purposive sampling.

4.6.1 Purposive sampling

  According to De Vos (2005: 69), purposive sampling method refers to a sample in which the researcher deliberately obtains units of analysis in such a manner that the sample obtained is regarded as being representative of the research population. Purposive sampling procedure was used to select participants in this study that is, 4 traditional leaders, 4 municipal councillors, and 40 community members. Purposive sampling according to Nkatini (2005: 39) is a procedure that relies mainly on the researcher's judgment regarding which of the elements within the target population should form part of the corpus. Purposive sampling procedure was chosen as the most suitable method of selecting research respondents because according to Welman (2005: 68), is less complicated and more economical in terms of both time and budget. The sample comprised 48 out of 200 possible respondents of the municipal's ordinary council meetings of traditional leaders and elected municipal councillors (48 percent chosen purposively from ordinary council meeting was selected by branches, made use of the purposive sampling method).

4.7 DATA COLLECTION TECHNIQUES

Every researcher collects data using one or more techniques (Kombo & Tromp, 2009: 59). One method of getting respondents to express their views is the non-scheduled interview, which consists of asking them to comment on broadly defined issues (Bless & Higson, 1995: 105). For the purpose of this study, semi-structured interviews, structured questionnaires and documents such as municipal reports, journals, articles, published thesis and dissertations were used to collect data.

4.7.1 Interviews

Interviews were used to collect data in this study. Semi-structured interviews in particular with traditional leaders and municipal councillors were conducted. Semi-structured interviews according to Nkatini (2005: 30) are types of the interview wherein the interviewer poses open-ended questions that allow both the interviewer and the interviewees (the respondents) to discuss the given topic in detail. The researcher chose this type of interviews precisely because of their flexibility. They are flexible in the sense that they provide the researcher with the opportunity to make follow-up questions. They also allow the researcher to actively participate in the research project by expatiating on interview questions in case they are not clear to the respondents.

4.7.2 Questionnaires

Questionnaires are among other techniques that were used to collect data in this study. According to Biloxi (2010: 8) a questionnaire is the most commonly used method of gathering information. The researcher chose questionnaire method to collect data because questionnaires are easy to prepare, they are less expensive way to collect and reach more people at the same distance and the researcher chose questionnaires for community members. Depending on the way of distributing them, questionnaires can be quickly done which may assist in speeding up the process of data analysis.

4.7.3 Use of documents

Documentations such as, Government Gazette, White Papers, articles and journals were used and perused to collect relevant information pertaining to this.

4.8 DATA ANALYSIS

Data analysis is a practice in which raw data is ordered and organised so that useful information can be extracted from it (Smith, 2003: 67). The process of organising and thinking about data is key to understanding what the data does and does not contain. There are a variety of ways in which a researcher can approach data analysis, and it is notoriously easy to manipulate data during the analysis phase to push certain conclusions. For this reason, it is important to pay attention when data analysis is presented, and to think critically about the data and the conclusions to be drawn. Thus, Taylor-Powell & Renner (2003: 89) argue that good data analysis in a qualitative research depends on the researcher's understanding of the data collected. Accordingly, the researcher read the interview manuscript in order to obtain a thorough understanding of the responses from the participants. This is an important stage of the research process. According to White (2002: 82) qualitative research requires logical reasoning and it makes considerable use of inductive reasoning, organising the data into categories and identifying patterns among such categories.

4.9 VALIDITY AND RELIABILITY

According to Brynard and Hanekom (2006), validity refers to the potential of a design or an instrument to achieve or measure what it is supposed to achieve or measure, and reliability pertains to the accuracy and consistency of measures. Before data were collected, questionnaires were piloted with supervisors and a review and amendments were made to the questionnaires. Pilot testing was also completed. This afforded the researcher an opportunity to measure the validity of the questions and the likely reliability of the data collected.

4.10. ETHICAL CONSIDERATIONS

The ethics of science concerns what is wrong and what is right in the conduct of research (Mouton, 2001: 238). Scientific research is a human conduct, and it needs to conform to generally accepted norms and values. In this study the researcher was guided by the following ethics;

4.10.1 Informed consent

Informed consent according to Seale, Gobo, Gubrium and Silverman (2004: 231) means that research participants have got the right to know that they are being researched, the right to be informed about the nature of the research and the right to withdraw their participation at any time they so wish. It is against this background that the researcher first requested the permission or approval to conduct this study from the Polokwane Municipality.

4.10.2 Anonymity and confidentiality

Anonymity means that throughout the research process, the names of research participants were kept strictly confidential so that they were not known to anyone with the exception of this researcher. According to Ritchie and Lewis (2003: 37), confidentiality means avoiding the attribution of commends, in report or presentation, to identify participants, both the direct attribution (if specific commends are linked to a name or a specific role) and indirect attribution (by reference to a collection of characteristics that might identify an individual or a small group) which must be avoided. Seale *et al* (2004: 231) point out that researchers are obliged to protect the participants' identity. This view is shared by McMillan and Schumacher (1997: 195) who reason that information on research subject should be regarded as confidential unless otherwise agreed upon through informed consent. The researcher accordingly ensured that the information obtained remained confidential.

4.11 CONCLUSION

This chapter outlined the research design and methods that were adopted in the study. The chapter clarified research design and methods that have been used to collect data at four selected villages. In the next chapter the study focuses on the research findings, analysis and interpretations of the results obtained from the study.

CHAPTER FIVE

5. RESEARCH FINDINGS, ANALYSIS AND INTERPRETATION

5.1 INTRODUCTION

The aim of this chapter is to analyse data on the role of traditional leaders in supporting service delivery in Polokwane Municipality. This chapter also aims at presenting the findings of data obtained from unstructured individual interviews and questionnaires. The findings that are analysed are based on data received from community members, traditional leaders and municipal councillors about the role of traditional leaders in service delivery. The researcher was interested in knowing the views of the respondents on the role of traditional leaders in service delivery. The intent of the study was to assess the role of traditional leaders in supporting municipal service delivery in local government and to what extent these services are achieved with the municipal councillors within the Polokwane Municipality. This research therefore focused on some villages around Polokwane area, which are Ga-Molepo, Ga-Mothapo, Ga-Mamabolo and Ga-Mothiba. The reason for choosing these villages was that they represent rural villages serviced by the Polokwane Municipality. Polokwane Municipality is one of the municipalities in the country that comprises rural villages, semi-urban and urban settlements. However the municipality runs the risk of providing disparity services to its settlements and it is most likely that such municipalities are able to provide good services to the semi-urban and urban areas because the individuals living in these areas are able to pay for services provided to them. On the contrary, rural villages are likely to be provided with lower level service delivery because they lack sound revenue base that could assist the mother municipality in providing such services.

The researcher decided to exclude the semi-urban and urban settlements because these areas are perceived to be provided with good services such as water and sanitation, electricity, health care and road infrastructure. In order to conduct this research successfully, two techniques were used which are closed- ended questionnaire used on community members while semi- structured interviews were used on traditional leaders and municipal councillors

within the Polokwane Municipality. This chapter therefore presents and analyses the results of the study gathered in the data collection process.

5.2 PRESENTATION OF FINDINGS

The study investigated the role of traditional leaders in supporting municipal service delivery in Polokwane Municipality with more focus on the following villages Ga-Molepo, Ga-Mothapo, Ga-Mamabolo and Ga-Mothiba. Data were collected from these villages from April to June 2014. The data were collected in two ways: through structured questionnaires and semi- structured interviews. Structured questionnaires were used to obtain information such as biographical information of participants, education level of participants, marital status of the participants, employment history, general understanding of the role of traditional leaders, municipal councillors, community members, role on developmental initiatives and challenges experienced by traditional leaders in executing their duties in service delivery. The researcher used structured questionnaires on community members for whom the researcher provided a limited number of response categories from which the respondents had to make a selection. Semi-structured interviews were used on traditional leaders and municipal councillors to pose open-ended questions which allowed the interviewer and the respondents to discuss the given questions and responses.

The researcher adopted these two techniques so that they could complement each other on validating the research results to be obtained from this study. Each of the two data instruments used for data collection addressed different themes relevant to the objectives of the study. The structured questionnaire was used to collect data that would be a representative of the local communities and therefore ten (10) questionnaires were distributed to each of the four villages. The total sample of participants was 48 and out of this number only 38 individuals participated in the study. This comprised 30 community members, 4 traditional leaders and 4 municipal councillors. The other 10 community members did not fill in the questionnaires reporting that they lost them. The presentation and analysis of data is therefore done in two parts. The first part provides data collected through structured questionnaires and the second part will provide data collected through face-to face interviews (semi-structured interviews).

5.3 DATA COLLECTED THROUGH QUESTIONNAIRES ON COMMUNITY MEMBERS

Data collected through questionnaires were obtained from the general population of the study areas. The researcher made sure that the questionnaire distributed to the identified villages was acceptable to be representatives of the rural villages under the jurisdiction of Polokwane Municipality. Fourty (40) questionnaires were then randomly distributed to members of the local communities in the identified four villages of the study area which are: Ga-Molepo, Ga- Mothapo, Ga-Mamabolo and Ga-Mothiba. In order to ensure that reliable and relevant data satisfied the objectives of this study were obtained, the researcher structured the questionnaire into three (3) categories. The questionnaire sought to establish the following relevant information: biographical information of participants, general understanding of the role of traditional leaders by community members and interviews with traditional leaders and municipal councillors on service delivery in Polokwane Municipality. The structured questionnaire therefore provided the following results:

5.3.1 Biographical Information of Participants

This section is aimed at describing the age group of the participants' or respondents. Biographical information of the respondents is significant in research because it provides a clear picture of the type of participants the researcher is dealing with. This also helps in determining the reasons for a variety of responses which are influenced by biographical factors. In establishing the biographical information of respondents in this regard, the researcher noted the following biographical information: gender, marital status, educational status, age group, and occupation status. The results with regard to biographical information are demonstrated as follows:

5.3.1.1 Gender distribution

This section asked the respondents in terms of gender. Probing of gender in research is significant to ensure that perceptions obtained from studies are not gender biased. Issues of service delivery are not a gender specific focus, but are issues that affect all gender groups in the society. To a certain extent, such issues are believed to be male issues than female

issues which is a cultural stereotyping in most developing countries. The gender participation of community members in this study appeared as follows;
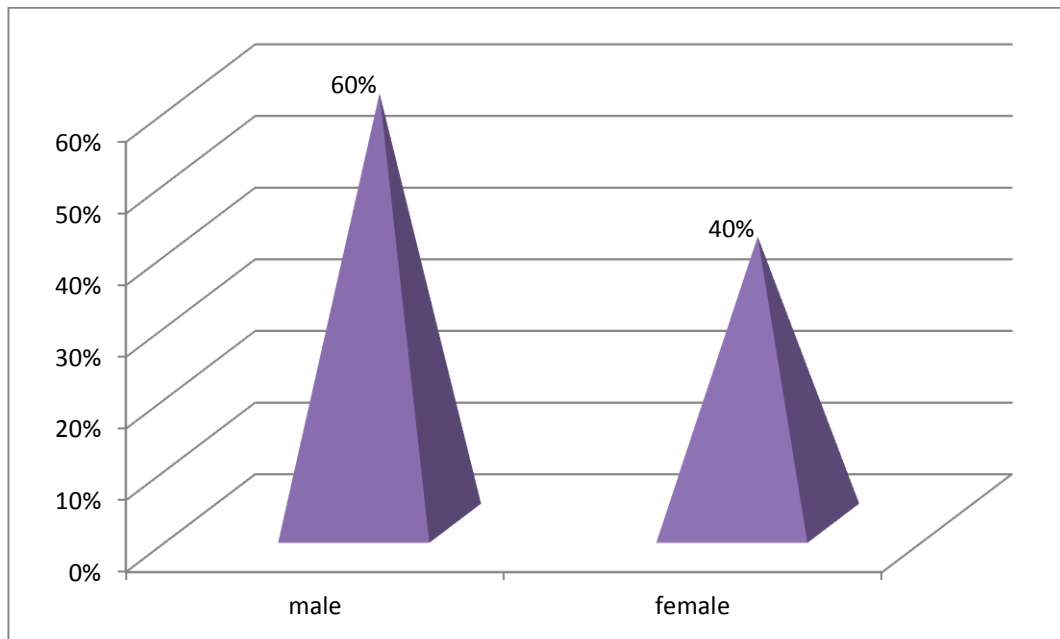
The above figure portrays the gender representation of community members. 60% of the respondents were males which made it the majority, only 40% females participated in this study. However in various statistics and community surveys most people in community areas are women, hence the increase in number of participation of males could be due to the attendance and interest of the participants at the time of data collection. The distribution of power and authority with regard to the decision making geared to service delivery, is limited to few individuals, especially older males in leadership structures. The kind of distribution may sound discriminating against the youth and women in society and the effect of societal resources and services.   This implies that the issue of gender equality is still an aspect that needs to be addressed.

5.3.1.2 Marital status of participants

The responses provided by the participants in the questionnaires is often determined by their social status and standing in society. The researcher tried to establish this assertion among respondents in the study area. The marital status of the respondents is presented as follows:

Figure 2 : Marital Status
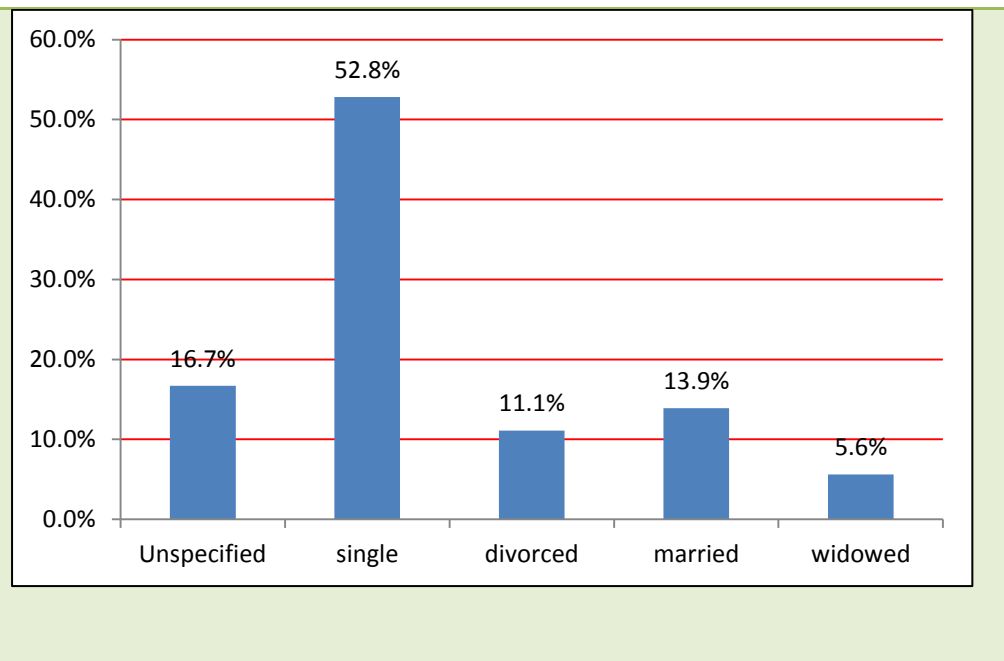
The figure above portrays that 52.8% participants were single while 16.7 participants did not specify their status. This is followed by a reasonable figure of married individuals with 13.9% while the divorced participants were 11.1% and the widowed group with the least number which was 5.6%. This implies that single participants were the majority. In this study the results above shows that community members who were single and married have a lot of responsibilities to fulfil in society. Being married in African society may give members of the community high respect and honour when it comes to settling disputes that are family related. On the other hand, community members who are widowed and divorced may not do well in their duties because they will be faced with a number of challenges and pressures such as psychological, economical and emotional pressures.

5.3.1.3 Occupational category of respondents

This section probed into the occupation of respondent. Probing of the respondent's occupation status helped the researcher to identify the relative social class positions of people in various categories in relation to their qualifications.

Figure 3 : Occupational History
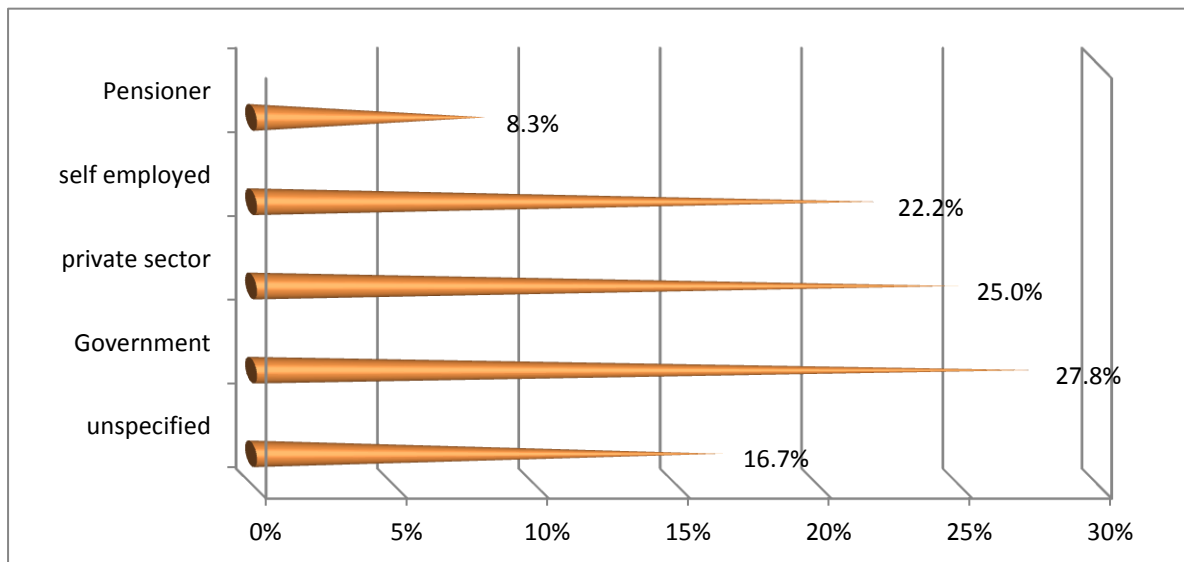
The foregoing figure above shows that 27.8% of community members were employed in the government. 25.0% respondents were employed in the private sector. This is followed by the respondents who were self-employed with 22.2%. The figure also shows that 16.7% of community members were unspecified. The rest of 8.3% of the participants in the study were pensioners. However, it is important to employ youths in various sectors as they can do well in service delivery and even manage to interpret their roles correctly, which leads to community development.

5.3.1.4 Educational background of participants

The educational level of respondents often helps to validate the data collected. It is the credibility of the respondents that determine whether a particular data obtained can be relied on or not. The educational status of respondents in the study area was as follows:

Figure 4 : Educational Status

Figure 4 : Educational Status
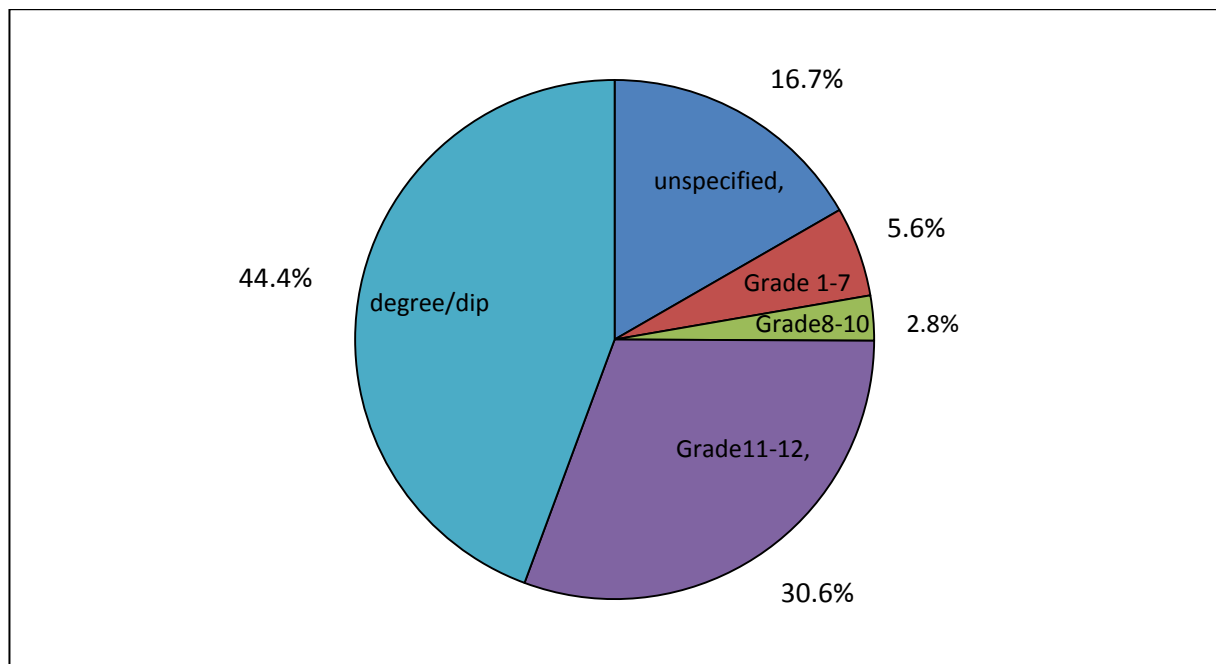
The figure above shows that a majority of the participants were educated with 44.4% being the highest and these were participants with diplomas and degrees while participants with at least grade 12 certificates were 30.6% in total, while 16.7% of participants did not indicate their educational status, followed by 5.6% of grade 1-7 with the least participants being grade 8-10 with a total of 2.8%. However the increased number of educated participants with qualifications could be due to the fact that community members at large were now encouraged to get academic qualifications in order for them to execute their duties effectively.

5.3.1.5 Age profile of participants

The age profile of the participants often determines the response they will provide to the researcher. The age group of respondents is important depending on the information required by the researcher. The age group of the respondents in this regard were as follows:

Figure 5 : Age Groups
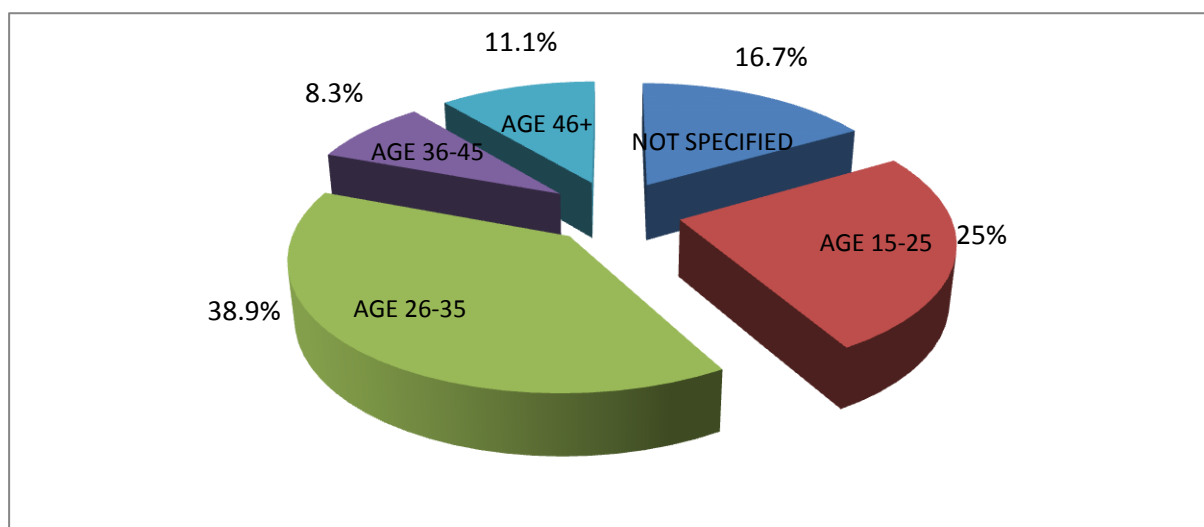
In terms of the above table, the majority of respondents ranged from 26-35 years amounting to 38.9%. This was followed by the age group of 15-25 years with 25% and unspecified respondents with 16.7%. Respondents with the age group of 46 and above amounted to 11.1% and while the least age group was 36-45 years with 8.3%. In as far as age was concerned, the significant number of community members aged 26- 35years could be an indication that they were youths who believed that age and experience are vital in leadership structures that are traditional and cultural in nature.

5.3.2 General understanding on the role of traditional leaders by community members on service delivery

This section sought to understand whether or not the respondents understood the role that the traditional leaders played in their communities in terms of service delivery. In order to get a full understanding on this section, the researcher asked the following questions presented below:

5.3.2.1 Services rated to be the best in the municipality by community members

The aim of this section was to obtain information from the community members based on the services they rate to be very well delivered by the municipality in their villages. This is also significant for the study to find out as to whether those services provided contributed to the improvement of the living conditions of the community members.
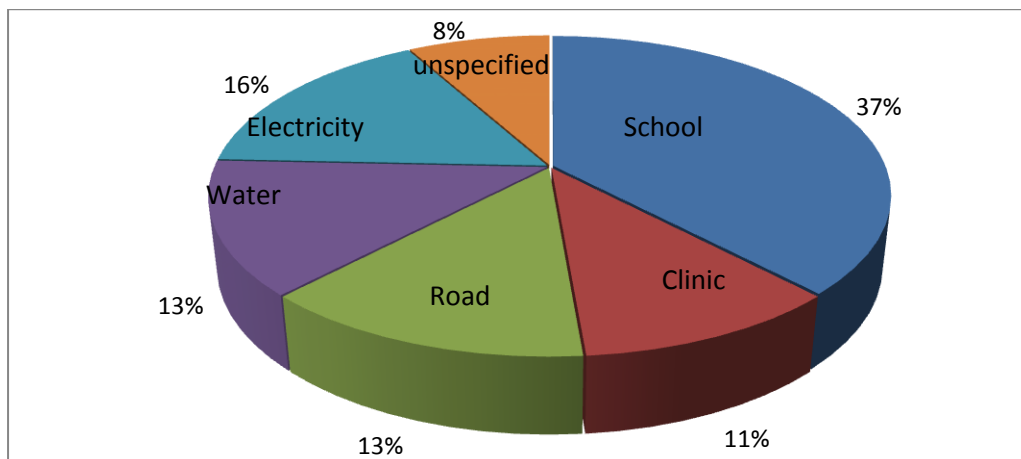
The results above indicate that 37% of the respondents acknowledged that schools within the municipality were the most service provided while other respondents indicated that electricity is one of the services they were satisfied with at 16% rating. Services such as water and roads had the same response with a percentage of 13% and with clinic provision most respondents amounted to only 11% while 8% of the respondents did not specify which services they rated to be the best within their communities.

5.3.2.2 Responsibility for service delivery

It was significant for the study to find out who were responsible for service delivery within the municipality. However the majority of community members indicated that councilors are responsible for service delivery in these communities and a small number of respondents indicated that traditional leaders or indunas were equally responsible for service delivery. A very small number of community members indicated that they do not know who was responsible of service delivery in their communities.
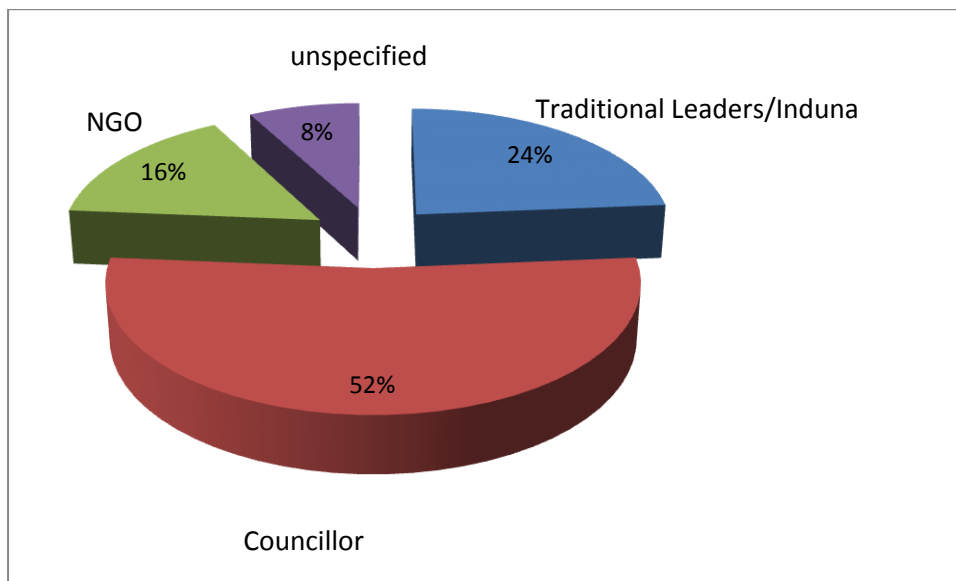
 The figure above shows that most respondents indicated that councillors were doing a great job in providing service delivery in Polokwane Municipality with 52%. Other respondents indicated that traditional leaders were responsible for service delivery with 24%. This followed by a small percentage of respondents who indicated that NGOs were responsible for service delivery with only 16%. The remaining respondents never specified their responses and these amounted to 8%.

5.3.2.3 Services that had never been constructed in the communities

 This question on community members was significant in the sense that it helped in finding out if Polokwane Municipality provides adequate services to benefit the local communities in the four study villages.
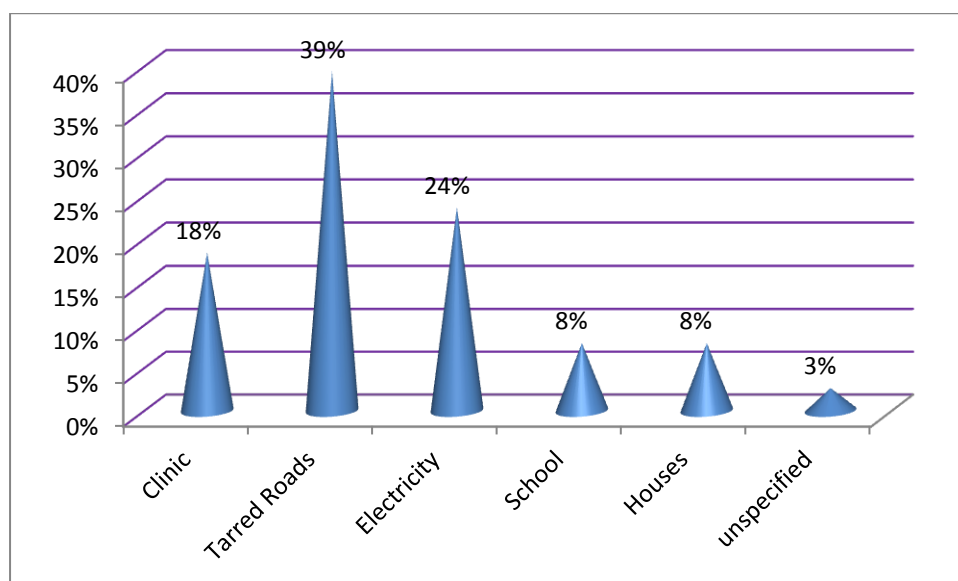
The results on services that had never been constructed in this study indicate that tarred roads with 39% had never been constructed according to the response of the respondents and this was followed by electricity 24% and clinics with 18% while schools and houses had 8% with only 3% could not be specified. However, an overwhelming majority of the participants indicated that tarred roads had never been constructed in their communities. Hence, it is the responsibility of the municipality to provide better service to the people and such services must attempt to improve the living conditions of the rural people.

5.3.2.4 The rating on service delivery in the local municipality

The question on the rating of service delivery in the study was to get information on the role that the municipality played in providing services to its population. Evidence shows that in most rural areas services were delivered rather poorly because they are free, while in urban areas they were provided with quality simply because residents were able to pay for such services.
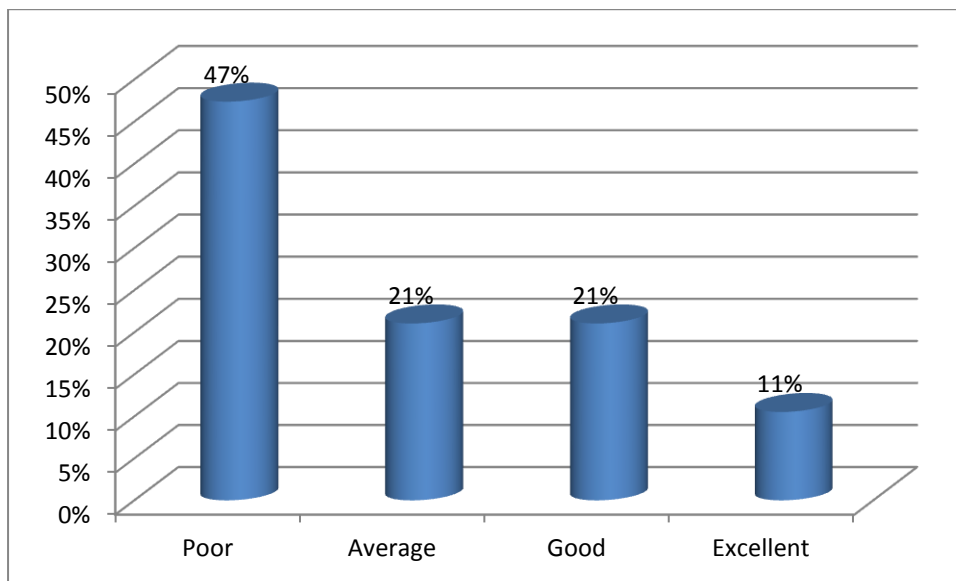
In this instance, the highest proportion of respondents 47% shows that they rated service delivery as poor, followed by those who rated service delivery as average and those who said it was good with 21%. Only a few respondents indicated that the services are excellent. However all South African citizens are entitled to equal service delivery. This question was significant for the study in order to get an understanding and reliable information from the respondents on the rate of service delivery, hence the majority of the community members indicated that the services were still poor in the municipality with a small number of respondents who indicated that the services were average or good.

5.3.2.5 Sources of water in the local municipality

The question was significant because it revealed the responsibility of the Polokwane municipality on community members in terms of provision of water. However most respondents indicated that they got their water from the tap where as a small group of respondents indicated that they got their water from boreholes, dams and other sources.

Figure 10: Source of water
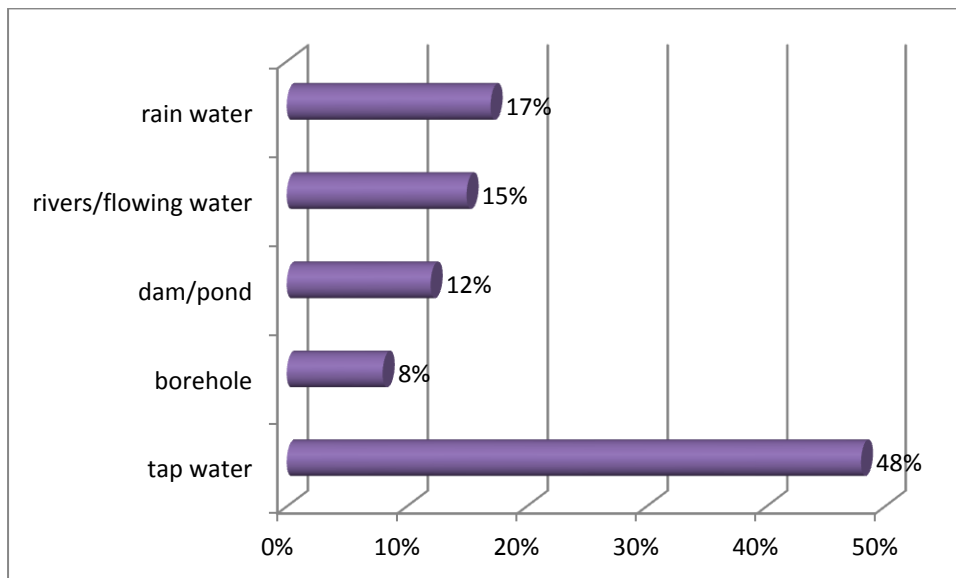
The results on the source of water in this study indicates that tap water 48% was used more often in the communities while 17% of respondents indicated that they use rain water, . Only a small number of respondents indicated that they used the rivers or flowing water 15%, followed by the respondents with 12% who indicated the use of dams/pond. Only a very small number of respondents indicated that they used of boreholes with 8%. However it is the responsibility of the municipality to ensure that they provide water to the people and to ensure the maintenance of water sources.

5.3.2.6 Access to electricity by local community members
The question on the access to electricity by local communities in the municipality in this regard was important for the study in order to investigate the equal provision of electricity by the Polokwane municipality in its areas of jurisdiction. It was also significant for the researcher to find out as to whether there is equality in improving the quality of life of the people in the municipality.
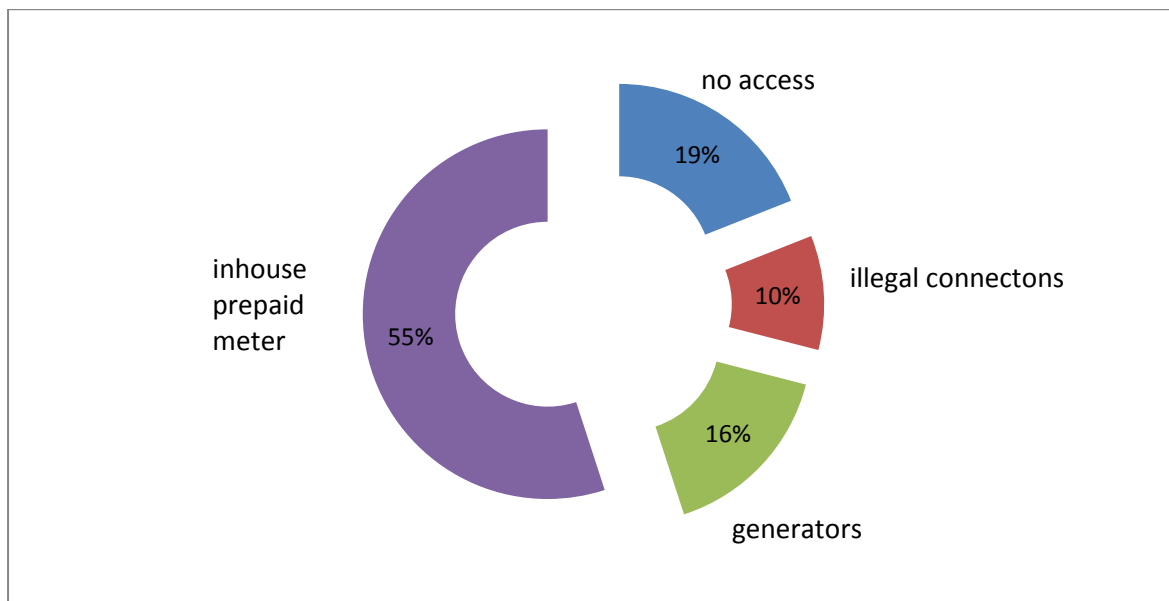
The results above indicate that most 55% of the respondents acknowledged that they used in-house prepaid meters. Meanwhile, 19% of respondents indicated that they had no access to electricity, while 16% of the respondents indicated the use of generators, followed by a small number of respondents with 10% indicating that they used illegal connections. This shows that there were still some areas which needed to be provided with electricity and the use of illegal connections to stop as it is dangerous.

5.3.2.7 The usage of toilets by the local communities

It was also significant for the study to find out as to whether Polokwane Municipality was responsive in terms of toilets they provided to its population. It should be noted that different municipalities provide different types of toilets to their community members and notably have not been a success.

Figure 12 : THE USAGE OF TOILETS
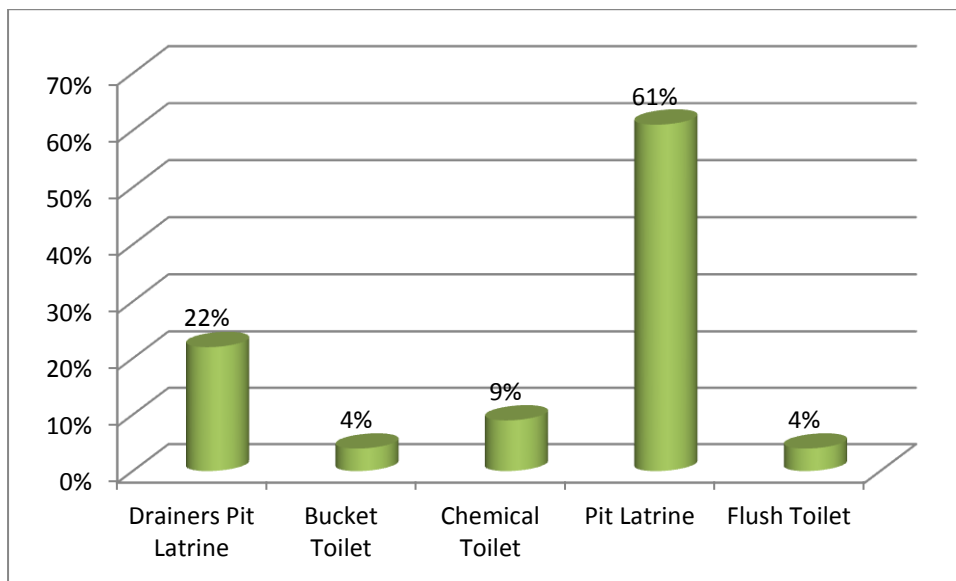
The results above reveal that pit latrines 61% were used by most community members. Meanwhile other respondents indicated that they use drainer's pit-latrines 22%, followed by respondents who indicated that they used chemical toilets 9%. It is only a minority of the respondents 4% who were using flush toilets and bucket toilets. However, it is the responsibility of the municipality to account for the type of toilets they provide to the local communities.

5.3.2.8 The allocation of residential sites in the local communities

It was significant for the study to find out as to who allocates residential sites to community members. Since the role of traditional leaders never changed even after 1994 general elections.

Figure 13 : THE ALLOCATION OF RESIDENTIAL SITES
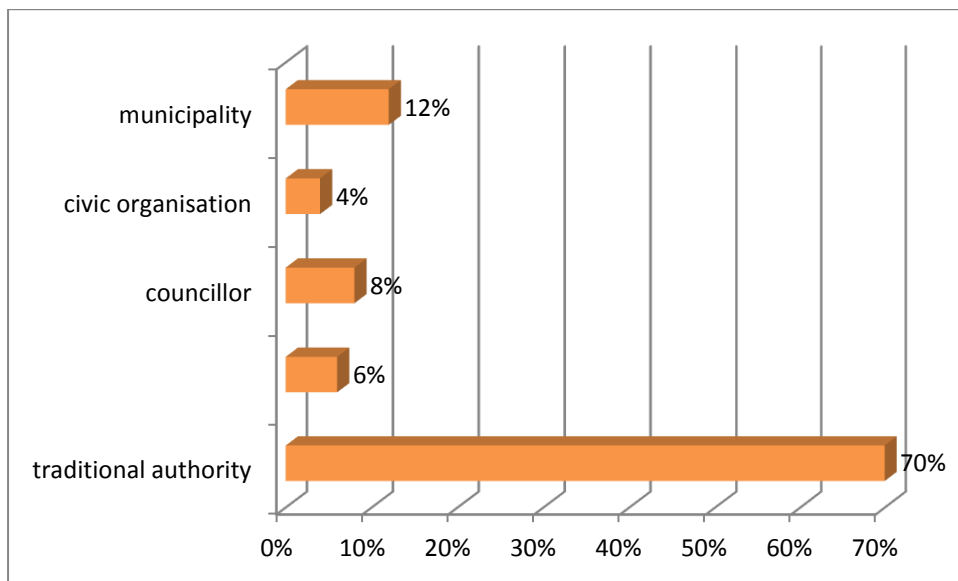
It is clearly shown in the figure above that 70% of respondents indicated that traditional leaders were responsible for allocation of residential sites, followed by 12% of the respondents who indicated that the municipality was in charge of allocation of sites. 8% of respondents indicated that the councillors were the ones responsible for land allocation whereas 6% of the respondents did not specify. This was followed by a small number of respondents who indicated that civic organisations 4% allocated residential sites. According to the *White paper for traditional leaders and governance 2003 (WPTLG),* traditional leaders are expected to play a role in land administration and agriculture. It is evident from the responses of the community members that traditional leaders were still responsible for any developmental projects taking place in their jurisdiction because they are in control of the land.

5.3.2.9 Developmental projects in the local municipality

The question on developmental projects in the local municipality was important for the study in order to investigate the responsible authority in initiating developmental projects within the municipality.
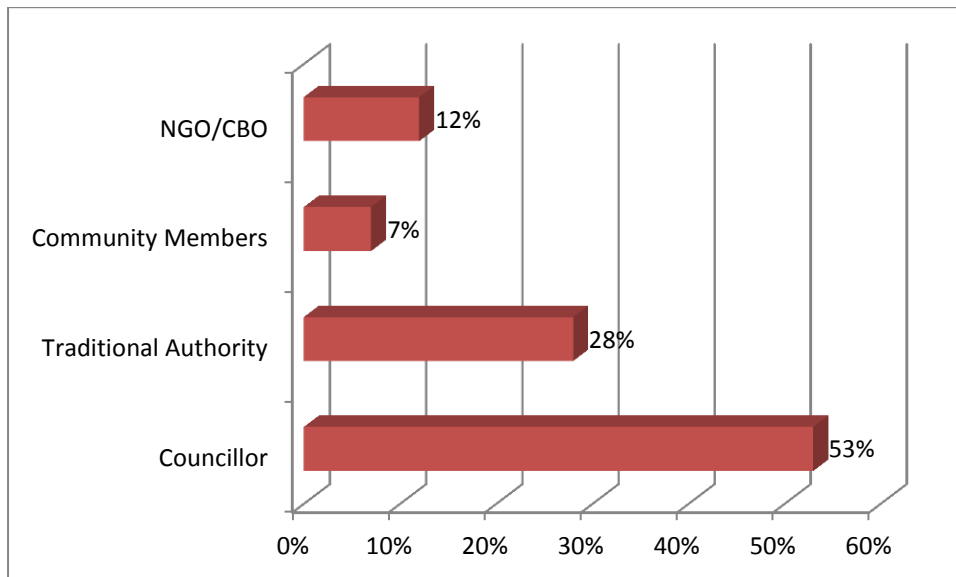
The above figure shows that the majority of the respondents 53% believe that most projects are undertaken and initiated by the municipality. This was followed by the traditional authority 28%. Meanwhile 12% of the respondents indicated that NGOs/CBOs were responsible for developmental projects in the municipality. The majority of respondents had heard and seen a number of projects going on in their local communities initiated by the local councillors and these projects played a very crucial role in ending unemployment in the area as well as promoting infrastructural development in the local areas. Hence this entails that the municipality was by all means trying to promote development in these areas although some few areas were not yet covered.

5.3.2.10 Services supported by traditional leaders

The researcher probed on the services that are likely to be supported by traditional leaders and the respondents indicated that all the services were supported by the traditional leaders in their communities.

Figure 15: *SERVICES SUPPORTED*
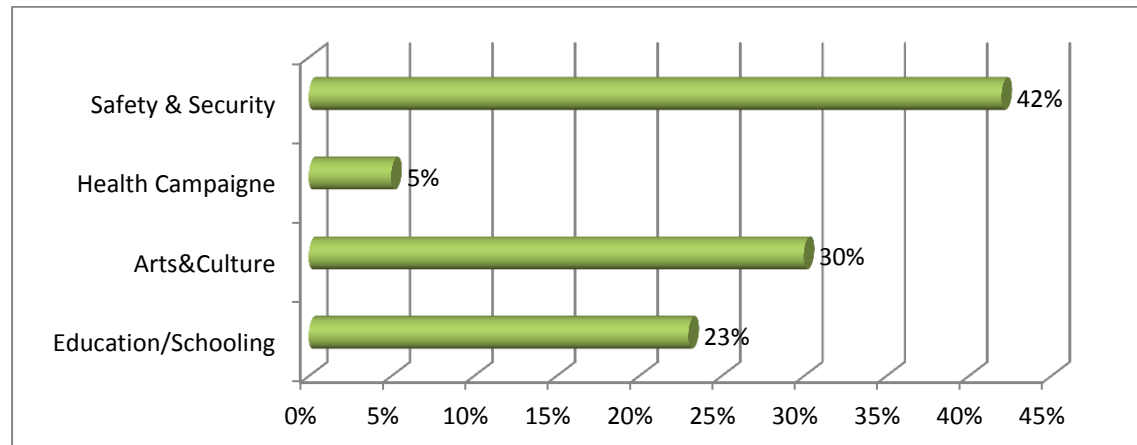
In this instance, generally the highest percentage of the respondents 42% showed that safety and security is highly supported by traditional leaders, while arts and culture 30% is also very much supported. This was followed by education with 23% and the smallest number of respondents 5% indicated that traditional leaders did support provision of health care services. However this entails that the roles and functions of traditional leaders were still valued in the South African local municipalities because the municipality alone could not work independently without the partnership of traditional leaders.

5.4 DATA OBTAINED FROM TRADITIONAL LEADERS

The interviews sought to understand whether traditional leaders understood their roles which they played in supporting service delivery in their respective communities. Hence the biographical information was collected from the respondents as follows:

5.4.1 Biographical information of traditional leaders

This section is aimed at describing the age group of the participants' or respondents. Biographical information of the respondents is significant in research because it provides a clear picture of the type of participants the researcher is dealing with. This also helps in determining the reasons for a variety of responses which are influenced by biographical

factors. In establishing the biographical information of respondents in this regard, the researcher asked the following biographical information: gender, marital status, educational status, age group, and occupation status. The result with regard to biographical information is demonstrated as follows:

5.4.1.1 Gender distribution

This section presents the respondents in terms of gender. This section on traditional leaders was significant to ensure that the perceptions obtained from the study are not gender biased. Issues of service delivery are not gender specific, but are issues that affect all gender groups in the society. To a certain extent, such issues are believed to be male issues than female issues which is a cultural stereotyping in most developing countries. The gender participation of traditional leaders in this study is indicated as follows:

Table 1: Gender

GENDER	
Male	Female
3	1

The above table portrays the gender representative in all traditional structures. 3 of the respondents were males which make it the majority whereas only 1 female participated in this study. This implies that men dominate in traditional leadership structures with the highest percentage while women are not fully involved as compared to men. The distribution of power and authority with regard to decision making in traditional leadership structures is more recognised among men. This kind of distribution may sound discriminating against women in society and the effect of societal resources and services. However, the main cause of this wide diverse range of grouping can be caused by thinking that the institution of traditional leadership is sustained by the idiocy of rural life, which is patriarchal in nature.

5.4.1.2 Marital status of the participants

The responses provided by the participants in the questionnaires is often determined by their social status and standing in society. The researcher tried to establish this assertion among respondents in the study area. The marital status of the respondents is presented as follows:

MARITAL STATUS	
Married	**3**
Single	**1**
Divorced	**0**
Widowed	**0**

The table above portrays that the highest number of participants were married amounting to 3, while only 1 respondent was single. Hence, this indicates that among the respondents none of them was divorced or widowed. In this study, the result above implies that traditional leaders who are married and single have a lot of responsibilities to fulfill in society. Although one of the traditional leaders indicated to be female and single, she has managed to execute the duties and roles of a traditional leader although one of the requirements in traditional leadership as a male indicates that one has to be married. Being married in the African society gives leaders more respect by their community members, as this portrays a good sense of responsibility.

5.4.1.3 Occupational category of respondents

This section probed into the occupation of the respondents. Probing into the respondent's occupational status helped the researcher to identify the relative social class positions of people in various categories in relation with their qualifications.

Table 3: Occupation

OCCUPATIONAL CATEGORY	
Government	2
Private sector	0
Self employed	1
Pensioner	1

The table above shows that (2) traditional leaders were employed in the government under the local municipalities. Meanwhile (1) respondent indicated that he/she was self-employed.

One respondent indicated that he/she was a pensioner. The results above therefore clearly indicate that none of the respondents worked for the private sector. However, it is important for traditional leaders to be involved in their respective communities whether they are in employment or not, provided they can manage to interpret their roles correctly which leads to community development.

5.4.1.4 Educational background of participants

The educational level of respondents often helps to validate the data collected. It is the credibility of the respondents that determine whether a particular data obtained can be relied on or not. The educational status of respondents in the study area were as follows:

Table 4: Educational Level

EDUCATIONAL LEVEL	
Diploma/ Degree	3
Grade 11-12	1
Grade 8-10	0
Grade 1-7	0

The table above shows that majority of the participants were educated with (3) being the highest and these were participants with diplomas and degrees while there was (1) participant with at least a grade 12 certificate. Hence, from the results above it shows that none of the participants had grade 8-10 educational level and 1-7. However, the increased number of educated participants with qualifications could be deduced from the view that traditional leaders at large are now encouraged to get a qualifications in order for them to execute their duties effectively unlike back in the past when qualifications of an individual did not really matter.

5.4.1.5 Age profile of participants

The age profile of the participants often determines the response they will provide to the researcher. The age group of respondents is important depending on the information required by the researcher. The age group of the respondents in this regard was as follows:

AGE PROFILE	
15-25 years	0
26-35 years	2
36-45 years	1
46 and above	1

In terms of the above table, the highest number of respondents who ranged from 26-35 years amounted to a total of (2). The age group of 36-45 years had (1) respondent and was followed by the age group of 46 and above with also (1) respondent. Hence, the age group of 15-25 years appeared to be the least with (0) respondents. In as far as age was concerned, a significant number of traditional leaders believed that age and experience were vital in leadership structures that are traditional and cultural in nature.

5.5 DATA COLLECTED THROUGH FACE-TO- FACE INTERVIEWS

Data collected through interviews was done with the traditional leaders and municipal councillors. The purpose was to collect data from four (4) traditional leaders and four (4) municipal councillors. The purpose of obtaining data through face-to-face interviews was that some pertinent information required for this study could not be obtained by means of questionnaires distributed to the general population of the study. The use of face-to face interviews was therefore to complement the questionnaire as an instrument of data collection. However, all the participants in the interviews were reached for participation in this study. The findings from these interviews are as follows:

5.5.1 Data collected from traditional leaders

The interviews sought to understand whether traditional leaders understand the roles which they ought to play in their respective communities and also to find out as to whether or not they play this role successfully. There was a variety of responses pertaining to their contribution to service delivery, in the Polokwane Municipality. However the researcher probed the following issues: contribution on service delivery by traditional leaders, developmental projects involved by traditional leaders in communities, success of the developmental projects, challenges faced by traditional leaders in service delivery, measures

undertaken by traditional leaders to address the challenges faced in service delivery, critical services needed for the communities, the involvement of community members in service delivery, improving service delivery in the community and the relationship of traditional leaders with municipalities, councillors and other departmental structures.

5.5.1.1 Contribution on service delivery by traditional leaders.

Traditional leaders were required to tell what their contribution in service delivery is and the response they gave was that they have a role to play in service delivery but they also need to work hand in hand with the local government structures in a peaceful way. This is evidenced by the following comment: ''*when we convene meetings ,most of them do attend, especially if it has to do with employment, development issues and when we invite them to settle disputes''.*

The local chief made this comment: ''*our services seem to be appreciated because most young people and old people prefer to report their cases to the headman because they feel we are accessible and we can handle their cases immediately without destroying neither relationships nor any charges made.''*

One headman also emphasized that the role of traditional leaders is needed by the communities for service delivery especially in rural areas. The other traditional leader posited that: ''*I personally feel that the role of traditional leaders and councilors is relevant and complimentary to each other. We both need each other in community development and service delivery.''* This means that service delivery is possible if both traditional leaders and municipal councillors work together in a peaceful manner. However, some are of the opinion that they should always be consulted whenever developmental projects are to be established. This was supported by the following comment from one of the traditional leaders. ''*These young politicians or municipal councilors should consult us first. They have got no right to use the chiefs or kings land.''* They also referred to a number of projects from the local government in rural areas that have failed because of lack of proper consultation with the owners of the land. The other issue that was raised by traditional leaders in their contribution to service delivery was the issue of health care services, indicating that they are expected to play a role in traditional health practices and initiation schools. They are expected to advice and participate national- wide health campaigns through partnership with Department of Health. Traditional leaders also laid an emphasis on

the issue of advising government on agricultural and development and improvement of farming methods and promoting sustainable use of land as their contributions in service delivery.

5.5.1.2 Developmental projects involved by traditional leaders in communities

The researcher probed the respondents about the developmental projects and the success of these projects in the Polokwane Municipality. In determining this issue, the researcher interviewed the traditional leaders of the Polokwane municipality. Developmental projects data reveal that there are some developmental projects initiated by the local government, of which traditional leaders and some community members are in support of in areas of **Molepo, Mothapo, Mamabolo and Mothiba.** Most of the projects are common to all rural areas namely: boreholes, water and sanitation, clinics, roads, crèches and allocation of new residential sites. One traditional leader proudly commented thus: ''*We have allocated new residential sites, business sites and church sites to those in need and one businessman decided to start a catering service which caters all sorts of traditional food staff.*''

Those who were not employed during the construction of the roads indicated that construction benefited individuals. This was evidenced by the following comment: *These people are creating jobs for themselves and their relatives.*

According to the local chief, the construction of the road benefited the community in many ways. This was evidenced by the following comment: *The construction of the roads increased employment and also reduced poverty. Some families headed by women were also employed during the construction of tarred roads.*"

Another local chief had to say this: *Our people are failing to say thank you. There were no tarred roads, RDP houses, electricity, I gave them. There were born crying, they will die crying.*"

However with regard to developmental initiatives target, the traditional leaders mentioned that the municipality managed to achieve certain projects by providing water, electricity and tarring roads and they are going to focus on building a nearby clinic in the area. However it is well known in South Africa that many developmental projects fail due to poor planning and mismanagement of funds that contribute to project failures.

5.5.1.3 Success of the developmental projects

However the above mentioned developmental projects automatically gave rise to new markets, such as meat market and church sites, which will address morals and Ubuntu, whereas business caters many community members, and this reduces unemployment. According to the data collected, these developmental projects have indicated to be a success in various areas of the study because it has attracted a number of investors to come and do business hence leading to community development.

5.5.1.4 Challenges faced by traditional leaders in service delivery

The respondents were required by means of interviews to name some of the problems/challenges they are facing in their communities during service delivery. The respondents explained that they lacked adequate resources. This shows that the municipality must try its level best to provide quality services in these rural areas, but they fail because they lack the required resources to do so. Thus, there is a need for more investment in service delivery specifically in rural areas. Hence they mentioned some of the challenges they are facing such as; lack of Ubuntu and poor working relationships with other structures.

5.5.1.4.1 Lack of Ubuntu

According to traditional leaders, it is very difficult and complex to sustain developmental services because of how some of their community members behave. This was evident by the following comment: *"our children do not have morals and ears to listen. They do not respect anyone, they are great liars and they are the ones who are destructive in the society. They steal money from pensioners."* This implies that traditional leaders and the entire society have a greater responsibility of molding good morals of their citizens to sustain service delivery and even to let people feel the ownership of every developmental project in the society.

The most common problem noted by the members of traditional leaders was that they lack good morals. This was supported by the following comment:

Van ava hina va masiku lawa va ambala nhlamba, va vulavula nhlamba. Ava tivi lonkulu na lo ntrsongo, vo ti tiva vona. Thichara na n'wana swo fana masiku lawa. Swa vona I bwalya na ku bebula, vari Mbeki ita swikota swoleswi?

They were referring to our today's youth that they use vulgar language, they are full of pride, they only spend their time drinking liquor, and giving birth to children thinking they will get child grant.

5.5.1.4.2 Lack of proper working relationship

It is evident from the data collected that lack of proper working relation among traditional leaders and other working structures, such as NGOs, municipal councillors, sometimes give rise to derail development by the local government. This was evidenced by the following comment from the traditional leader: ''*The councillor is not willing to inform me of anything when it comes to projects, he just does as he wishes, but he cannot develop anything without my approval, I just keep quiet and see.*'' Hence due to the lack of cooperation among these structures, service delivery can be affected in the communities.

5.5.1.5 Measures/ strategies used by traditional leaders to address the challenges faced in service delivery

Traditional leaders were asked about the measures they intended to apply to overcome these challenges they are faced with. The majority of them stated that there should be cooperation and co-ordination between the municipality and the traditional authority in terms of service delivery. Community members should be able to work together with traditional authority in the development of their communities. It should be noted that in most rural areas authority is still under the traditional leaders and it becomes difficult for the municipality to provide services to the community if there is no proper coordination between these two structures.

5.5.1.6 Critical services needed for the communities

Traditional leaders feel that the most critical services needed in their communities are Services: education, health care, electricity, water, housing, safety and security, arts and culture and infrastructure. These services are seen to be the most critical services which traditional leaders put much effort in promoting service delivery to their respective communities. Hence most participants are of the view that community members should show interest to participate in the developmental projects initiated by the traditional leaders or the municipality so that they help out in identifying the critical needs of their communities.

5.5.1.7 The involvement of community members in supporting service delivery

The researcher sought to understand whether traditional leaders understand the roles which they are to play in terms of the involvement of their communities in service delivery and also to find out whether they play their role successfully. From the response of traditional leaders, community members are encouraged to work together with their headmen in encouraging youths to go to school rather than being street vendors hence a number of schools have been built. Traditional leaders also ensure that they involve community members in health care campaigns in situations whereby there is a breakout of a particular disease which is likely to affect community members at large and the community is also encouraged to fight crime in their areas.

5.5.1.8 Improving service delivery in the municipality

Traditional leaders were asked about the improving of service delivery in the municipality and the majority of them stated that it is their responsibility and the municipality to ensure that they provide better service to the people and such services must attempt to improve the living conditions of the rural people. Participants indicated that the municipality encourages community members to be efficient, and accountable for the services they are provided with so as to cut down on unnecessary costs which may affect the municipality on delivering good services and hence affect the communities in receiving up to standard services.

5.5.1.9 The relationship of traditional leaders with municipal, councillors and other departmental structures

It is evident from the data collected that lack of proper working relation among traditional leaders and other working structures, such as NGOs, municipal councillors, sometimes give rise to derail development by the local government. This was evidenced by the following comment from the traditional leader: ''*The councillor is not willing to inform me of anything when it comes to projects, he just does as he wishes, and in most instances these councillors overlook our roles as traditional leaders hence this is causing our relationship to turn sour in most cases. If only we can corporate and work towards the development of the communities, then our communities would be very much developed.*

5.6 DATA COLLECTED FROM COUNCILLORS

The interviews sought to understand whether councillors understand the roles which they ought to play in their respective communities and also to find out as to whether or not they play this role successfully. There was a variety of responses pertaining to their contribution to service delivery, in the Polokwane Municipality. However the researcher probed the following issues: The role of councillors in service delivery, the relationship between traditional leaders and municipal councillors, the involvement of traditional leaders in supporting service delivery in the communities, the most critical needs of the communities, the involvement of the community in service delivery, sustainable projects developed by the councillor, challenges faced by the councillor in service delivery to rural communities and addressing the challenges faced.

5.6.1 Biographical information of councillors

This section is aimed at describing the age group of the participants' or respondents. Biographical information of the respondents is significant in research because it provides a clear picture of the type of participants the researcher is dealing with. This also helps in determining the reasons for a variety of responses which are influenced by biographical factors. In establishing the biographical information of respondents in this regard, the researcher probed the following biographical information: gender, marital status, educational status, age group, and occupation status. The finding with regard to biographical information is demonstrated as follows:

5.6.1.1 Gender distribution

This section presents the respondents in terms of gender. Probing of gender in research is significant to ensure that perceptions obtained from studies are not gender biased. Issues of service delivery are not a gender specific focus, but rather issues that affect all gender groups in the society. To a certain extent, such issues are believed to be male issues than female issues which of course is a cultural stereotyping in most developing countries. The gender participation of municipal councillors in this study indicated as follows:

Table 6: Gender

GENDER	
Male	Female
1	3

The result on gender participation in this study indicates that more female councillors participated with a total of (3) than males only (1) participant took part. The reason to this perspective could be an indication that women are encouraged to take part in developmental issues unlike back in the days when men dominated in the work place.

5.6.1.2 Marital status of participants

The responses given by people in the interviews is often determined by their social status and standing. The researcher tried to establish this assertion among respondents in the study area. The marital status of the respondents is presented as follows:

Table 7: Marital Status

MARITAL STATUS	
Married	2
Divorced	1
Single	0
Widowed	1

The table above shows that the majority of the participants in the study were married with a total of (2). This is followed by a reasonable figure of divorced individuals amounting to (1). This is followed by the fraction of widowed individuals with only (1) and the single participants showed that none of them were single with (0). This implies that the majority of the participants were married municipal councillors, who have a lot of responsibilities both home and at their work place.

5.6.1.3 Occupational category of respondents

This section probed into the occupation of respondent. Probing of the respondent's occupation status helped the researcher to identify the relative social class positions of

people in various categories in relation with their qualifications. The occupational history of the respondents indicated as follows:

OCCUPATIONAL HISTORY	
Government	4
Private sector	0
Self employed	0
Pensioner	0

The foregoing table above states that all (4) of the respondents were employed in the government. The table also shows that none of the respondents were employed in the private sector. The results above also indicate that none of the respondents were self-employed or pensioner. However it is important to have municipal councillors in various municipalities as they can do well in service delivery and even manage to interpret their roles correctly, which leads to community development.

5.6.1.4 Educational level of participants

The educational level of respondents often helps to validate the data collected. It is the credibility of the respondents that determine whether a particular data obtained can be relied on or not. The educational status of respondents in the study area indicated as follows:

EDUCATIONAL LEVEL	
Diploma/ Degree	4
Grade 11-12	0
Grade 8-10	0
Grade 1-7	0

In this instance, generally the highest proportion of respondents (4) shows that they all have an acceptable educational level of a diploma/ degree. However none of the respondents

indicated to be below a diploma/degree level. These results indicate that the majority of the councillors are educated and this implies that they can be relied on issues of developmental activities in the communities.

5.6.1.5 Age profile of participants

The age profile of the participants often determines the response they will provide to the researcher. The age group of respondents is important depending on the information required by the researcher. The age group of the respondents in this regard indicated as follows:

Table 10: Age Group

AGE GROUP	
15-25	0
26-35	2
36-45	2
46 and above	0

The table above shows that the highest proportions of the respondents in this study are those in the age group of 26-35 with (2) and those in the age group of 36-45 with a total of (2). However none of the participants in the study indicated to be in the age group of 15-25 and 46 and above. Therefore there is a good link between marital status, educational status, and age group of respondents in this study. The table also shows that the councillors are indeed a youthful group of between 26-45. This demonstrates a cohost of economically active councillors who accustom to service delivery issues.

5.7 INTERVIEWS WITH COUNCILLORS

Data collected through interviews was done with municipal councillors. The purpose was to collect data from four (4) municipal councillors. The purpose of obtaining data through face-to-face interviews was that some pertinent information required for this study could not be obtained by means of questionnaires distributed to the general population of the study. The use of face-to face interviews was therefore to complement the questionnaire as an instrument of data collection. However, all the participants in the interviews were reached for participation in this study. The following issues were discussed in this section: The role

of councillors in service delivery, the relationship between traditional leaders and municipal councillors, the involvement of traditional leaders in supporting service delivery in the communities, ways of involving traditional leaders in supporting service delivery, the most critical needs of the communities, the involvement of the community in service delivery, sustainable projects developed by the councillor, challenges faced by the councillor in service delivery to rural communities and addressing the challenges faced. The findings from these interviews are as follows:

5.7.1 The role of councillors in service delivery

Councillors were required to tell of their role in service delivery. They mentioned the following as their role: Their primary role as councillors is to focus on policy development and strategic delivery of services in the public interest. Local government decisions are made to direct the operational work and realise the planned goals that are set out in the local government's corporate plan. However, councillors are responsible for planning for the future and developing corporate plans and strategies to achieve their goals and deliver outcomes to the community. The role of a councillor is to demonstrate and provide strategic vision and leadership by putting in place principles, policies and local laws that enable the delivery of outcomes promised by the local government. The councillors also mentioned that their role in local communities is to ensure that community members have information about the developmental activities that are taking place in their areas and to organise community meetings where community members can participate and help in improving service delivery in their areas.

5.7.2 The relationship between traditional leaders and municipal councillors

The researcher also sought to establish the political and administrative relationship between traditional leaders and municipal councillors in the Polokwane Municipality. Data reflect that the working relationship and local government structures especially some of the councillors is sometimes characterised by conflicting issues of the past, unresolved matters which creates tensions when it comes to service delivery geared for the poor of the poorest in rural areas. However in order to improve the service delivery in the municipality, traditional leaders need to work with the structures in the municipality so as to enhance and promote good service delivery in communities.

At times traditional leaders refuse to allocate land to certain sustainable projects citing reasons such as the following: ''*we have allocated the land for grazing, grave yards and agriculture.''* One municipal councilor is of the opinion that the traditional leaders are used to bribes, and comment that: *They expect some gifts in exchange of land services.* This is evident when one of the traditional leaders refused the allocation of land which donors and local government planned to build a clinic.

On the other hand, one of the traditional leaders commented thus: '' *we stopped contractors who were hired by the local government municipality to erect a dumping site for garbage and also one contractor who was completing a telecom station was also told to stop until further notice.''* They alluded that they did this to challenge the local government to consult the owner of the land, chief or king on developmental projects that are done on the chief's land.

Often both the municipal councillors and the traditional leader seem to point fingers to one another as they are alleged of having pocketed some money donors donated for projects. One donor in Mothapo had to withdraw his hospitality of assisting rural communities because both the traditional leader and the councilor in the village were over the money that was meant to improve the lives of the ordinary people. The donor donated some money to construct an auditorium that will serve a variety of interests within the particular area instead the building or construction of the auditorium was not started and the money is nowhere to be found. Some projects were never completed due to sour working relationships between the municipality and the traditional leaders. One municipal councillor commented that: ''*Our working relationship with traditional leaders is sometimes good when we are both at public places like funerals but when it comes to sustainable development projects we are tempted to talk right and walk left.''* However, most participants are of the opinion that traditional leaders and municipal councillors are responsible for service delivery in the Polokwane Municipality. Few communities showed a sign that some of their basic needs, such as clinic, tarred roads, electricity have never been done nor constructed. This might be the truth because, according to data collected, some participants do not know of developmental meetings which the traditional leaders and municipal councillors could have conducted with community members.

5.7.3 The involvement of traditional leaders in promoting service delivery

Participants in this research had a consensus on the fact that Polokwane Municipality recognises the role of traditional leaders in supporting service delivery. This was confirmed by the following comment from a municipal councillor: ''our municipality plans together with traditional leaders. *Traditional leaders help the municipality by identifying the projects that can be done to develop their areas. After the project has been identified, traditional leaders help the municipality by approving an operational site for the project.''* This was confirmed by the following comment from the traditional leader: ''*before starting off any project Polokwane municipality consults us as we assist the municipality in identifying the people who work in the project as well as in providing the security in the area. There is no project that can be started without consulting traditional leaders.''* Based on the comment, it is evident that traditional leaders are involved in service delivery. Municipal councillors are of the view that some traditional leaders either do not attend meetings to exchange ideas on matters that lead to service delivery in the municipality or traditional leaders are not making much effort to encourage community members to attend important meetings. Most of the respondents reflected that the three structures NGO, traditional leaders, municipal councilors are all useful when it comes to issues of service delivery in rural areas.

5.7.4 Ways of involving traditional leaders in service delivery by councillors

The interviewees indicated that they involve traditional leaders in supporting service delivery through meetings that are conducted at the municipality and they are given a chance to engage themselves in developmental activities of their villages. Traditional leaders are also involved through the municipal committees which are created for developmental issues within the municipality. They are also given the authority to identify the most critical needs of the community members and provide feedback to the municipality.

5.7.5 The most critical needs of the community

All the four interviewees stated that the most important factor to consider is the level or standard at which the service is provided within the communities and from there on the critical needs of the community can be spotted. When municipalities make decisions about the level of services they should seriously consider the long-term viability of providing a

service at that community. If a municipality provides a service at a higher level the costs to provide the service increases and so does the price that the municipality will have to charge its customers. However the most critical needs of the community members in the Polokwane municipality are: water, sanitation, electricity, roads, drainage system and solid waste disposal.

5.7.6 The involvement of the community in service delivery

With regard to community involvement in service delivery, the respondents mentioned that community members are involved through taking part in drawing the integrated development plan (IDP). The respondents also indicated that local communities are given a chance to engage themselves in meetings and it is through these meetings where issues of service delivery are discussed and they are also given a chance to take part in developmental activities of their communities.

5.7.7 Sustainable projects developed

With regard to sustainable projects developed, the respondents mentioned that they have managed to put some tarred roads in some areas and there is also good street lighting which was never available before and free water services. It is therefore the responsibility of the local government to ensure that they provide developmental projects which will benefit the communities at large. For example the road infrastructure projects will help improve the livelihoods activities, such as agriculture and business. The respondents emphasised that more focus on development of roads has made delivery of goods and services easy to these areas. In other words goods and services are being delivered without delay.

5.7.8 Challenges experienced by municipal councillors in service delivery to rural communities.

The respondents were required by means of interviews to name some of the problems/challenges they are facing in their communities during service delivery. The respondents explained that they lacked adequate resources. This shows that municipal councillors in the municipality must try their level best to provide quality services in these rural areas, but they fail because they lack the required resources to do so. Thus, there is a need for more investment in service delivery specifically in rural areas. In terms of data

collected, the following challenges were identified as problems experienced by councillors in the Polokwane Municipality.

5.7.8.1 Lack of proper working relationship

It is evident from the data collected that lack of proper working relation among traditional leaders and other working structures, such as NGOs, municipal councillors, sometimes give rise to derail development by the local government. This was evidenced by the following comment from the traditional leader: ''*The councillor is not willing to inform me of anything when it comes to projects, he just does as he wishes, but he cannot develop anything without my approval, I just keep quiet and see.*''

However even a municipal councillor commented thus: *We have good plans and best projects from either donor's side or the government but our local chiefs are not on our side. They do not want anything new to develop their people. There could be funds available at that particular time for rural development, for example: maintenance of roads, building new houses and so on, but if there is no cooperation and co-ordination between the traditional leaders and the municipal officials we will face challenges during the implementation process, because we came across a situation wherein our contractors were forced to pay for the soil they were digging in the area for road provision and they had to pay a certain amount of money per load to the local traditional leader.*

5.7.8.2 Corruption and bribe

Interviews with municipal councillors alleged that very few traditional leaders are corrupt because they want to be bribed before they could engage themselves positively in developmental issues. This was supported by the following comments: ''*a lot of projects were not successful because these headmen wanted some money in exchange of the land or services.*''

The councillor also emphasised that the issue of bribe does not exist and is mostly used when land is to be used for developmental purposes. This was evidenced by the following comment: ''*sometimes one is tempted to bribe the king or headman for the sake of winning their support when developmental initiatives are to be done in their communities. These traditional leaders are governed by the ideology and tradition that says ''emahlweni ka*

nghala Yana u khome xisana'' this is to say you do not appear before the king empty handed, so bribery continues like that.

5.7.9 The strategy/measures used to address these challenges

The interviewees were asked about the measures they intended to apply to overcome these challenges they are faced with and 80% percent of them stated that there should be cooperation and co-ordination between the municipality and the traditional authority in terms of service delivery. It should be noted that in most rural areas authority is still under the traditional leaders and it becomes difficult for the municipality to provide services to the community. It is important for the local communities, the municipality and traditional leaders to work together to ensure proper and quality services. However one of the respondents indicated that it is their responsibility to request for permission from the local chiefs and inform them about developmental activities and organise meetings with both traditional leaders and community members so that they can discuss on working together in developing their villages.

5.8 CONCLUSION

This chapter provided data analysis of the research study. Data were collected from four selected villages of Polokwane Municipality, with the targeted population being community members, traditional leaders and municipal councillors. Data were subsequently analysed and interpreted. It can be argued from this study that service delivery in many rural areas still remains a critical challenge. It is vital and important to note that one of the findings of this study is that communities in rural areas are still looking forward for sustainable development in service delivery from either traditional leadership structures or any local government structure, such as municipal councillors. This resonates with Annunzio's (2003: 56) stance when he argues that people feel better when they get certain type of services.

These findings clearly indicate that traditional leaders also have a role to play in service delivery in their communities. Reddy (1999: 53) is also of the same opinion that traditional leaders operate side by side with the civil society and in this regard the role which they play should be seen as being complementary to that of the local government rather than conflicting in nature. The issue of generational gap shows that traditional leaders need

different skills, style, in their leadership and maturity in the mechanism of handling diversity in the society.

In the next chapter the study provides the recommendations and conclusion based on the findings of the study.

CHAPTER SIX

6. SUMMARY, RECOMMENDATIONS AND CONCLUSION

6.1 INTRODUCTION

The previous chapter analysed and interpreted the data collected through several research methods discussed in chapter four. The aim of this chapter is to reflect on the strategic importance of the municipality in service delivery and to examine the problems and challenges traditional leaders face in terms of the provision of public services, and to recommend possible solutions towards addressing municipal service delivery.

6.2 SUMMARY OF CHAPTERS

The study focused on the role of traditional leaders in supporting service delivery experienced within the Polokwane Municipality. Service delivery is guaranteed by the Constitution of the Republic of South Africa 1996 and therefore makes it the constitutional right of members of the Polokwane Municipality to access such services. The study focused on a management of the following services provided by the municipality: management of the cemetery, provision of water, state of the roads and condition of the streets, waste management, access to recreational facilities and payment of municipal levies and taxes. The presence of the municipal offices in the township was also given attention as a point of interaction between the community and the municipality. The study went further to investigate the strategic importance of traditional leaders in the Polokwane Municipality in service delivery with a focus on Mankweng villages. It went further to explore in depth the problems and challenges facing the communities. At the end possible mechanisms are suggested for addressing service delivery problems. In achieving the objectives of the study, the research report was structured as follows:

Chapter One: This chapter presented an introduction and background to the study. In this chapter the main aim of the study, the problem statement, the research objectives and questions, literature review and research design and methodology of the study were discussed. The validity and reliability, ethical considerations and significance of the study was also highlighted. This chapter enabled the reader to acquire information regarding the

justification or need to undertake the study, the research methods and a background on traditional leadership in South Africa.

Chapter Two: This chapter focused on the evolution of traditional leadership and service delivery in the international and South African context. The international brief highlighted a high level of privatisation of services in both the country and the city municipalities. Efficiency and effectiveness was obtained as a result of the outsourcing approach. The South African scenario depicts a situation of in-house service delivery in a substantial number of areas. This is primarily because of the fact that the municipality and traditional leaders are expected to serve the community as their primary responsibility. The community in return is expected to play a positive and active role in ensuring that quality services are provided. The aspect of outsourcing is also applicable in the South African situation but on a very limited scale. However this provided the reader with sound knowledge about use of Private Public Partnerships which must demonstrate value for money, be affordable and also promote transparent and competitive processes.

Chapter Three: This chapter provided a further part of literature review discussion based on the legislative framework on the role of traditional leaders and their relationship with councillors in terms of service delivery. The Constitution of the Republic of South Africa, the National House of Traditional leaders Bill, The National House on Traditional leaders Act, The White Paper on Traditional Leadership and Governance and Municipal Systems Act of 2000 is considered most important in this chapter. They provided the reader with information on the role and importance of traditional leaders in South Africa. Furthermore, the relationship between traditional leaders and councillors was discussed as well as the roles and functions of traditional leaders and councillors. This provided the reader with sound literature knowledge on economic and social benefits of having traditional leaders in the rural areas of South Africa.

Chapter Four: In this chapter, the research design and methodologies adopted in the study were discussed. The study followed both qualitative and quantitative research design with specific references to the selected four villages of Ga- Molepo, Ga- Mothiba, Ga- Mamabolo and Ga- Mothapo within the Polokwane Municipality. The reason for using the two approaches was to ensure that they complement each other on validating the research results obtained in the four selected study areas. The sampling strategy used in the study

involved purposive sampling. Purposive sampling was used to select community members, traditional leaders and municipal councillors. This chapter enabled the reader to have a clear understanding of whether the study conducted by the researcher was in accordance with the proposed methodologies in chapter 1. This helped the reader to understand the challenges experienced in research such as when the other respondents could not be reached because of their unavailability when required to participate in the questionnaire data collection. The interview process did not have challenges since all eight (8) respondents took part in the interview process.

Chapter Five: The chapter presented research findings, analysis and interpretations of the results. The researcher collected data from four selected villages in Mankweng of the study and the results were presented. Data collected using questionnaires and interviews was analysed in this chapter and thorough interpretation was completed. In terms of the findings in this chapter, two significant things were notable about service delivery in Polokwane Municipality in terms of school provision. Firstly, respondents confirmed that schools were well provided in the rural areas. Secondly, both the results from the questionnaires and personal interviews proved that the respondents in the rural villages of Polokwane Municipality felt that schools were the best service provided in the municipality.

Chapter Six: In this chapter recommendations and conclusion from the findings derived from the study are discussed. It should be noted that the role of traditional leaders in supporting service delivery play an important role in the lives of the South Africans. The recommendations and conclusions drawn from the study are informed by the findings from the study; the researcher ensured that there was a correct link of the recommended solutions to the objectives as anticipated in the study.

6.3 RECOMMENDATIONS

In order to improve on the role of traditional leaders in rural areas, the researcher recommends the following:

1. **There is a need for proper working relationship between local municipalities and traditional leaders based on transparency and trust.**

   The local government, through its councillors, should have a harmonious relationship with traditional leaders and give them respect, honour, authority and the status they deserve in order to preserve and strengthen positive African cultural values that will uplift the moral well-being of society. This can be done on the spirit of tolerance, dialogue and consultation (The White Paper on Traditional Leadership and Governance, 2003:19). The partnership of the two bodies should be encouraged in order to help in improving the standards of service delivery in communities.

2. **Community members should not be excluded from decision making processes which affect them especially in sustainable development issues and service delivery in the municipality.**

   It is important for the community members, the municipality and the traditional leaders to work together in decision making processes for their communities to ensure proper and quality services in the area. It should be understood that most villages are still headed by traditional leaders. Therefore, it is the responsibility of traditional leaders to involve community members on decision making processes concerning development in their areas. It is also the responsibility of the municipality, firstly to request for permission from the local chiefs and to inform them about the development activities that will help in the improving the lives of the local communities, and secondly, to organise more meetings with both the chiefs and local community members so that they can work together in developing their villages.

3. **Traditional leaders need education on issues concerning:**

   Local government administration, change management, community development, governance and political systems. Integrating the traditional leaders' ways of functioning to benefit the South African agenda for economic growth and development will impact positively on efforts towards the upliftment of poor rural standards of living.

4. **The Municipality must improve on the management and provision of electricity.**

    Municipal officers should ensure that the electricity vending machines are at all times functional. The maintenance of the machines may be contracted to service providers whose service level agreement will determine their ability and continued contract. The shortage of electrical power points and their accessibility must be addressed through the acquisition of more points to further ensure that they are located within a walking distance. The damage that is caused to electrical appliances owing to electricity cuts must be avoided to prevent losses to the community.

5. **The environmental management issues raised need to be taken into consideration seriously.**

The provision of toilet facilities must be such that underground water is not polluted. Noting the extent of the under-spending of allocations of infrastructure development such as sanitation, the municipality must involve direct beneficiaries as a form of their contribution and utilise the services of local builders in building acceptable ablution facilities. Waste removal, disposal and general waste management must be in keeping with the prescriptive legislation on this matter.

6. **Infrastructure provision, management and maintenance need serious attention.**

The municipality must ensure that knowledgeable people are assigned to supervise or monitor the development of infrastructure such as roads. This will ensure that value for money is attained. Contract management aspects of the municipality must be reinforced and applicable standard measures observed. The provision of houses must be done in accordance with the stipulated requirements and further ensure that the intended beneficiaries are benefiting. The municipality must also ensure provision of recreational facilities. This will serve better to afford the youth avenues for leisure and recreation and assist in the reduction of crime and indulgence in alcohol and drugs.

6.4 RECOMMENDATIONS FOR FURTHER RESEARCH

Further research in this field is recommended that will enhance and supplement the study on the impact of service delivery in Polokwane municipality. The following research areas were not covered in this study are recommended for further study:

• Unlocking the existing resources necessary for the development of the community in order to improve the quality of life, especially the most poor and marginalised sections of the community;
• Improving living conditions through better access to basic physical and social services and health care for the community;
• The control and regulation of the electricity distribution system in the community;
• Promotion of efficient and compassionate delivery of basic health care systems in the community.

6.5 CRITICAL REFLECTIONS AND LIMITATIONS OF THE RESEARCH

This study was conducted in Polokwane Municipality with participants being community members, traditional leaders and municipal councillors. The participants in this study were representative of the views of only some specific groups of people in the community. These views may not represent the entire community. This field is a relatively less researched area as the researcher found that there was still a lack of literature related to the study. These limitations are mainly related to the qualitative and quantitative nature of the selection. All the data that was collected from the participants were gathered by means of questionnaires and interviews. To verify the data that were collected, the main categories and themes that emerged during the study were taken back to the participants for verification purposes. Fellow students were also requested to go through the questionnaires and interviews and the categories and themes that emerged in order to verify the data. Thus, the study's limitations are directly related to the research design, which is a quantitative and qualitative approach and data collection method.

6.6 CONCLUSION

The study showed that the resilience of traditional leadership, its role in society especially in rural areas is increasingly in demand by most communities although transforming, and educating these institutions is another thing. The study also showed that in the minds of some of the black Africans there is no distinction between traditional authorities and local municipalities and this is a sign that these two structures need to work together in a collaborative fashion towards service delivery.

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APPENDIX

This study is designed to explore the role of traditional leaders in supporting municipal service delivery in Polokwane Municipality. Please do not put your name on your questionnaire. All information will be kept confidential.

1. BIOGRAPHICAL INFORMATION OF COMMUNITY MEMBERS

1.1 GENDER   MALE (1) ☐ FEMALE (2) ☐

1.2 MARITAL STATUS SINGLE (1)   DIVORCED (2)

MARRIED (3) ☐ WIDOWED (4) ☐

1.3 OCCUPATION GOVERNMENT ☐   PRIVATE SECTOR (2)

SELF EMPLOYED (3) ☐ PENSIONER (4)   ☐

1.4 EDUCATIONAL LEVEL 1-7 (1) ☐ 8-10 (2) ☐

(TICK HIGHEST LEVEL PASSED) 11-12 (3) ☐ DIPLOMA/DEGREE (4) ☐

1.5 AGE GROUP 15-25 (1) ☐ 26-35 (2) ☐

36-45 (3) ☐ 46 AND ABOVE (4) ☐

2. GENERAL UNDERSTANDING ON THE ROLE OF TRADITIONAL LEADERS BY COMMUNITY MEMBERS

Q.1 Which of the following do you rate number one in your community (in terms of service delivery)?

a) School ☐ **b) Clinic** ☐ **c) Road** ☐ **d) Water** ☐ **e) Electricity** ☐

f) None of the above ☐

Q.2 Who are responsible for service delivery in your local area?

a) Induna and his cabinet ☐ **b) Councillor** ☐ **c) NGO** ☐ **d) I do not know** ☐

Q.3 Which of the following has never been constructed in your area?

a) Clinic ☐ **b) Tarred Roads** ☐ **c) Electricity** ☐ **d) School** ☐ **e) Houses** ☐

f) None of the above ☐

Q.4 How do you rate service delivery in your local municipality? (Please tick)

a) Poor ☐ **b) Average** ☐ **c) Good** ☐ **d) Excellent** ☐

Q. 5 where do you get water in your local area (please tick)

a) Dam/ Pond ☐ **b) Rivers/ flowing** ☐ **c) Borehole/ well** ☐ **d) Rain water** ☐ **Tank**

e) Tap water ☐

Q.6 Do you have access to electricity in your household? (Please tick)

a) No access ☐ **b) Illegal Connections** ☐ **c) Use generators** ☐

d) In-house prepaid meter ☐

Q.7 Most or more of our household in our local municipality uses one of the following

a) Drainers pit latrine ☐ **b) Bucket toilet** ☐ **c) Chemical toilet** ☐ **d) Pit latrines** ☐

e) Flush toilet ☐

Q.8 Who allocates residential sites in your area? (Please tick)

a) Traditional authority ☐   **b) Councillor** ☐   **c) Civic Organisation** ☐

d) Municipality ☐

Q.9 Who initiates developmental projects in your area: (please tick?)

a) Councillor ☐   **b) Traditional authority** ☐   **c) NGO/CBOs** ☐

d) Community members ☐

Q.10 Do you think traditional leaders can support one of the following? (please indicate Yes/No

a) Education/ Schooling	Y	N

b) Arts and culture	Y	N

c) Health campaign	Y	N

d) Safety and security	Y	N

THANK YOU

3. BIOGRAPHICAL INFORMATION OF TRADITIONAL LEADERS

1.6 GENDER   MALE (1) ☐   FEMALE (2) ☐

1.7 MARITAL STATUS   SINGLE (1)   DIVORCED (2)

                                 MARRIED (3) ☐   WIDOWED (4) ☐

1.8 OCCUPATION   GOVERNMENT ☐   PRIVATE SECTOR (2) ☐

                                 SELF EMPLOYED (3)   PENSIONER (4) ☐

1.9 EDUCATIONAL LEVEL   1-7 (1) ☐   8 (2) ☐

(TICK HIGHEST LEVEL PASSED)   11-12 (3) ☐   DIPLOMA/DEGREE (4) ☐

1.10 AGE GROUP   15-25 (1) ☐   26-35 (2) ☐

                                 36-45 (3) ☐   46 AND ABOVE (4) ☐

4. INTERVIEWS WITH TRADITIONAL LEADERS

Q.1 What is your contribution on service delivery of your community?

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Q.2 What developmental projects are you involved in empowering your community?

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Q.3 What are the objectives of the above projects?

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Q.4 How successful are these projects?

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Q.5 What type of challenges are you facing in terms of service delivery?

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Q.6 How currently are you addressing these challenges?

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Q.7 What are the most critical services needed for your community?

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How do you involve the community in supporting service delivery?

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.9 What do you think can be done in order to improve service delivery in Polokwane Municipality?

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Q.10 What is your relationship with the municipalities, councillors or other departmental structures?

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5. BIOGRAPHICAL INFORMATION OF COUNCILLORS

a) GENDER   MALE (1)   [ ] FEMALE (2)

b) MARITAL STATUS   SINGLE (1)   DIVORCED (2)   [ ]

MARRIED (3) [ ] WIDOWED (4) [ ]

c) OCCUPATION   GOVERNMENT (1) [ ] PRIVATE SECTOR (2)   [ ]

SELF EMPLOYED (3)   PENSIONER (4)   [ ]

d) EDUCATIONAL LEVEL   1-7 (1)   [ ]   8-10 (2)   [ ]

(TICK HIGHEST LEVEL PASSED)   11-12 (3)   [ ]   DIPLOMA/DEGREE (4)   [ ]

e) AGE GROUP   15-25 (1)   [ ] 26-35 (2)   [ ]

36-45 (3)   [ ]   46 AND ABOVE (4)   [ ]

6. INTERVIEWS WITH COUNCILLORS

Q.1 What is your role in service delivery?

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Q.2 What is your relationship with traditional leaders in service delivery?

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Q.3 Do you involve traditional leaders in promoting service delivery?

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Q.4 How do you involve traditional leaders in supporting service delivery in your community?

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University of Limpopo

Private Bag X1106, Sovenga, 0727, South Africa

Tel: (015) 268 2710, Fax: (015) 268 3522, Email:Harry.Munzhedzi@ul.ac.za

Date: 18/12/ 2013
Enquiries: Mr PH Munzhedzi

The Manager
Polokwane Municipality

APPLICATION TO CONDUCT RESEARCH: MS PAMELA HAMUSUNSE

1. This serves to confirm that **Ms Pamela Hamusunse** student number **200909532** is a Masters of Administration student at the University of Limpopo

2. Her research topic "**The role of traditional leadership in supporting municipal service delivery: a case study of Polokwane municipality**".

3. She will also want to interview some chosen respondents on issues related to her topic either in person or through questionnaires. Her findings will be confidential and will not be published without your consent.

4. Any assistance from your side regarding her collection of data will be appreciated.

5. We thank your anticipated cooperation.

....

RESEARCH SUPERVISOR: PUBLIC ADMIN

05/05/2015

DATE

Finding solutions for Africa

Ref: 12/02/
Enq: Mr Sipho Mphakathi

University of Limpopo
Private Bag x1106
Sovenga
0727

Date: 09 June 2014
Att: The HOD
Tel: 015 268 2710

Dear Sir/Madam

SUBJECT: PERMISSION FOR MS PAMELA HAMUSUNSE TO CONDUCT HER RESEARCH WITHIN POLOKWANE MUNICIPALITY

Kindly take note that Polokwane Municipality has granted permission to Ms Pamela Hamusunse a Masters student at University of Limpopo to conduct her research on *"the role of traditional leadership in supporting municipal service delivery"*.

As part of her research she will interview Councilors and members of the community.

We shall give Ms Hamusunse all the necessary support and our full cooperation in this regard.

Regards

Mr. S.J Mphakathi
Assistant Manager: Training and Skills Development

CORPORATE AND SHARED SERVICES
HUMAN RESOURCES TRAINING

* P.O. Box 111 Polokwane, 0700
* Civic Centre, Cnr Landdros Maré & Bodenstein streets
* Polokwane, 0699, South Africa
* Tel: +27 15 290 2211/2213/2344
* Fax: +27 15 290 2210

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University of Limpopo

P/Bag X1106
Sovenga,
0727.

9th April 2014

The Municipal Manager

Polokwane Municipality

Polokwane

0700

Dear Sir/ Madam

REF: REQUEST TO CONDUCT RESEARCH AT THE POLOKWANE
MUNICIPALITY

I am Ms. Hamusunse. P and I am currently completing a Master's Degree in Public
Administration at the University of Limpopo. The title of my research study is "*The
role of traditional leadership in supporting municipal service delivery. A case of
Polokwane Municipality*". You will be provided with the feedback on the results of the
study should you require it.

I will highly appreciate your permission to conduct interviews with chosen
respondents at the municipality. The purpose of the study is to investigate the role of
traditional leaders in supporting municipal service delivery in Polokwane municipality.
The research will be conducted in the form of interviews and questionnaire(s) study
with voluntary and anonymous participation of participants.

Yours Faithfully

....

Pamela. Hamusunse (Ms)

CITY OF Polokwane
NATURALLY PROGRESSIVE

Ext: 2877
Enq: P.E. Lawrence

TO WHOM IT MAY CONCERN

This missive serves to confirm that Ms. Pamela Hamusunse, ID No. ZN035679, with student number 200909532 being a student of the University of Limpopo has requested and was granted permission by the Office o the Speaker of Council, to conduct research within the Polokwane municipal jurisdiction.

The title of her research study is: The role of Traditional Leadership in supporting Municipal Service Delivery. A Case of Polokwane Municipality.

Yours Truly

M.C. MATHIBA
SPEAKER

P. O. BOX 111 POLOKWANE, 0700
CIVIC CENTRE, CNR LANDROS MARE &
BODENSTEIN STREETS, POLOKWANE, 0699
SOUTH AFRICA
TEL: 015 290 2293
FAX: 015 290 2061
CELL: 079 960 7478

University of Limpopo

P/Bag   X1106

Sovenga,

0727.

9th April, 2014

The Traditional leadership Authority

Polokwane Municipality

Polokwane

0700

Dear Sir/ Madam

REF: REQUEST TO CONDUCT RESEARCH AT THE POLOKWANE MUNICIPALITY ON TRADITIONAL LEADERS

I am Ms. Hamusunse. P and I am currently completing a Master's Degree in Public Administration at the University of Limpopo. The title of my research study is "*The role of traditional leadership in supporting municipal service delivery. A case of Polokwane Municipality*". You will be provided with the feedback on the results of the study should you require it.

I will highly appreciate your permission to conduct interviews with chosen respondents on traditional leaders within the municipality. The purpose of the study is to investigate the role of traditional leaders in supporting municipal service delivery in Polokwane municipality. The research will be conducted in the form of interviews and questionnaire(s) study with voluntary and anonymous participation of participants.

Yours Faithfully

....

Pamela. Hamusunse (Ms)