

**THE ROLE OF TRADITIONAL LEADERS IN SERVICE DELIVERY WITH
REFERENCE TO MAKHADO LOCAL MUNICIPALITY**

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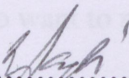
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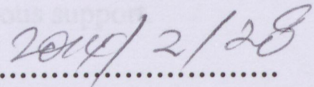
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DECLARATION

I, MMBADI, T. A, hereby declare that this Mini-Dissertation submitted in partial fulfillment of the requirements of the Master of Public Management at the University of Venda is original and has not been submitted for any degree at this or any other university. I further declare that I am the owner of the copyright thereof and all used materials contained therein have been fully acknowledged.


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TABLE OF CONTENTS

I dedicate this study to my family for the support and care they offered during the course of the study.

	Page
Declaration.....	ii
Acknowledgements.....	iii
Dedication.....	iv
Table of Contents.....	v
Abstract.....	vii
CHAPTER 1.....	1
INTRODUCTION AND BACKGROUND OF THE STUDY.....	1
1.1 Introduction.....	1
1.2 Background of the study.....	1
1.3 Statement of the problem.....	2
1.4 Aim of the study.....	3
1.5 Specific objectives of the study.....	4
1.6 Research questions.....	4
1.7 Significance of the study.....	4
1.8 Definition of the study.....	5
1.9 Limitations of the study.....	5
1.10 Definition of operational concepts.....	5
1.11 Brief literature review.....	Error! Bookmark not defined.
1.11.1 Local Government.....	Error! Bookmark not defined.
1.11.2 Traditional leadership in local development.....	Error! Bookmark not defined.
1.12 Structure of the study.....	6
CHAPTER 2.....	8
LITERATURE REVIEW.....	8
2.1 Introduction.....	8
2.2 Legislative framework on traditional leaders.....	8
2.3 Traditional authorities.....	15
2.4 Roles and functions of traditional leaders.....	22
2.5 Ways to improve traditional leader's role in service delivery.....	30
2.6 Challenges facing traditional leaders.....	32

TABLE OF CONTENTS

Contents	Page
Declaration.....	ii
Acknowledgements.....	iii
Dedication.....	iv
Table of Contents.....	v
Abstract.....	vii
CHAPTER 1	1
INTRODUCTION AND BACKGROUND OF THE STUDY	1
1.1 Introduction.....	1
1.2 Background of the study	1
1.3 Statement of the problem	2
1.4 Aim of the study.....	3
1.5 Specific objectives of the study	4
1.6 Research questions.....	4
1.7 Significance of the study.....	4
1.8 Delimitation of the study	5
1.9 Limitations of the study	5
1.10 Definition of operational concepts.....	5
1.11 Brief literature review	Error! Bookmark not defined.
1.11.1 Local Government	Error! Bookmark not defined.
1.11.2 Traditional leadership in local development.....	Error! Bookmark not defined.
1.12 Structure of the study	6
CHAPTER 2	8
LITERATURE REVIEW	8
2.1 Introduction.....	8
2.2 Legislative framework on traditional leaders	8
2.3 Traditional authorities.....	15
2.4 Roles and functions of traditional leaders.....	22
2.5 Ways to improve traditional leader's role in service delivery	30
2.6 Challenges facing traditional leaders	32

2.7	Conclusion	36
CHAPTER 3		37
RESEARCH METHODOLOGY AND DESIGN		37
3.1	Introduction.....	37
3.2	Research design	37
3.3	Research methodology	37
3.4	Study area.....	38
3.5	Population	39
3.6	Sampling	39
3.7	Data collection	40
3.8	Data analysis	42
3.8	Ethical considerations	43
3.9	Conclusion	44
CHAPTER 4		45
DATA PRESENTATION, ANALYSIS AND INTERPRETATION		45
4.1	Introduction.....	45
4.2	Analysis of data collected through questionnaire	45
4.3	Analysis of data collected through interview.....	58
4.4	Conclusion	59
CHAPTER 5		60
FINDINGS, CONCLUSIONS AND RECOMMENDATIONS.....		60
5.1	Introduction.....	60
5.2	Major findings of the study.....	60
5.3	Recommendations of the study	61
5.4	Conclusion	62
	Bibliography	64

ABSTRACT

The study focused on the role of traditional leaders in service with reference to the Makhado Local Municipality. The study was carried to find out about the roles and functions of traditional leaders within the local municipality. In order to come up with the intended results a mixed approach method was used in which both quantitative and qualitative methodology was utilized simultaneously. This was done in order for the results of the two methods to complement each other.

The researcher used a non-probability and its subtype purposive sampling method in which participants were selected purposively based on certain characteristics set by the researcher. Data collection was done using two instruments namely, the structured questionnaire and an interview guide. The data collected by the questionnaire was analyzed using the SPSS while data collected using the interview was analyzed thematically.

The majority of the participants revealed that traditional leaders are true representatives of the local people. The study indicated that indeed traditional leaders have a role to play in their areas of jurisdiction. Moreover, the research findings revealed that traditional leaders consult community for any developmental initiative to take place in the community. This entails that there is effective consultation and communication between the traditional leaders and community members within Makhado Local Municipality. The research findings indicated that the majority disagreed with the notion that traditional leaders have enough resources necessary to capacitate community members to effectively participate in community development. This entails that traditional leaders are failing to deliver their roles and functions because there are no enough resources. The majority participants of the study also revealed that the community leaders do not have enough financial resources to run development initiatives in their areas. In addition, that majority of the participants revealed that community leaders do not have a strong partnership with the local municipality.

The recommendations of the study are:

The study recommended traditional leaders in South Africa should be afforded the resources necessary to carry out their roles and functions in the communities they belong. This will allow them to provide the services that lack in their areas for example schools, shops, roads and water. Traditional leaders should also be granted the platform to alert the government challenges facing the people within their areas of jurisdiction. The position of traditional leaders in society should be buttressed by proper legislation that creates a conducive environment for the traditional leaders to deliver their services to the community members. The study also recommends that traditional leaders should be trained in order that they become skilled with the financial skills, planning and management. This will ensure that they utilise the resources they have adequately. The municipality should also include traditional leaders in their workshops and training sessions to equip them with the necessary leadership skills vital for ensuring community participation.

1.2 BACKGROUND OF THE STUDY

Traditional leaders have been essential in the lives of people the world over since the pre-colonial period (Deall and Ngonyama, 2009:2). In the pre-colonial period traditional leaders were important institutions. During this period traditional leadership was based on governance of the people where a leader was accountable to the people (Khanu, 2007:278). Traditional leaders in the pre-colonial period operated and functioned according to applicable customs, traditions, and customary laws. Customary law was binding on everyone in the community, the leader and the people alike (Dlamini, 1993:7). However, with the advent of colonialism, traditional systems were significantly influenced by western systems of government. During the colonial era traditional leaders were manipulated for the benefit of the apartheid system rather than to benefit the African populace. The apartheid government used law in order to control them. For example, in 1927 the apartheid government introduced the Native Administration Act. The Act provided the Governor General authority to appoint and dismiss traditional leaders. This was done in order to create puppet leaders who acted according to the demands of the colonizer. Ensuring that those who defied the instruction of the colonial government were deprived of their traditional leadership status (Thobani, 2004:1).

CHAPTER 1

INTRODUCTION AND BACKGROUND OF THE STUDY

1.1 INTRODUCTION

This study is based on the role of traditional leaders in service delivery with reference to Makhado Local Municipality. This chapter introduces the study by providing the background of the study, the statement of the problem, aim of the study, specific objectives of the study and research questions. This is followed by the significance of the study, delimitations, and limitations of the study, and definition of terms, brief literature review, research methodology and design, ethical considerations and lastly the division of the study.

1.2 BACKGROUND OF THE STUDY

Traditional leaders have been essential to the lives of people the world oversince the pre-colonial period (Beall and Ngonyama, 2009:2). In the pre-colonial period traditional leaders were important institutions. During this period traditional leadership was based on governance of the people where a leader was accountable to his people (Khunou, 2007:278). Traditional leaders in the pre-colonial period operated and functioned according to applicable customs, traditions, and customary laws. Customary law was binding on everyone in the community, the leader and the people alike (Dlamini, 1993:7). However, with the advent of colonialism, traditional systems were significantly influenced by western systems of government. During the colonial era traditional leaders were manipulated for the benefit of the apartheid system rather than to benefit the African populace. The apartheid government used law in order to control them. For example, in 1927 the apartheid government introduced the Native Administration Act. The Act provided the Governor General authority to appoint and dismiss traditional leaders. This was done in order to create puppet leaders who acted according to the demands of the colonizer. Entailing that, those who defied the instruction of the colonial government were deposed of their traditional leadership status (Thobejani, 2004:1).

As if this was not enough, the coming in of the Nationalist Party rule in 1948 brought another dimension as far as the role of traditional leaders was concerned. The Nationalist Government introduced the Black Authorities Act in 1951 (IPT, 2006:5). The Act empowered the traditional leaders to rule over a region rather than on a tribal level as had been the case previously. This Act led to the creation of Bantu Homelands as exemplified by the Republic of Venda. These were self-governing or independent Homelands. The traditional leaders were appointed as governors of the Homelands reserves. Moreover, the Act eroded the traditional system of appointing chiefs on the basis of lineage or descent. This left traditional leaders being employees and policemen of the colonizers. Their duty in this particular was to report any misbehavior caused by their subjects to the colonial regime

In South Africa traditional leaders have a role to play in the new political dispensation that came in the aftermath of April 1994. Their incorporation in the political process is of greater importance in the pursuit for good service delivery around South Africa. The constitution is a contrary document to the homeland system in that it stipulates principles of democracy that upholds the rights of people as exemplified by the Bill of Rights. The 1996 constitution of South Africa recognizes the existence of traditional leaders as stipulated by chapter 12 section 211 and 212. However, despite the constitution mentioning about the existence of traditional leaders, it fails to define the specific roles and responsibilities of the traditional leaders in South Africa. Their specific roles, in terms of providing and promoting service delivery at a local level remain very ambivalent. As a result the last few years a controversy has raged over the role of traditional leaders in governance fuelled by the passing of legislation providing for a restructured local government system. The controversy arose because the new municipalities cover the whole country, including the rural areas under the jurisdiction of traditional leaders. In rural areas municipalities have powers and functions that largely overlap with those that are supposed to be exercised by traditional authorities (Ntsebeza, 1999:3).

1.3 STATEMENT OF THE PROBLEM

According to the Constitution of the Republic of South Africa, 1996 (Act 108 of 1996), chapter 12 section 211, provisions and section 212, provisions recognizes the existence of traditional

leaders. The 1996 Constitution of the Republic of South Africa,(Act 108 of 1996) recognizes the existence of traditional leaders.It recognises traditional leaders and envisages a role for them in local government. The Constitution identifies traditional leadership as an institution at local government level, which should facilitateservices delivery to the communities. The Black Administration Act, 1927 (Act 38 of 1927),Section 1 provides for the recognition and application of customary law and to make provision for the regulation of the institution of traditional leadership.The Black Authorities Act, 1951 (Act 68 of 1951), Section1 provides for the establishmentof a system of local government in rural areas, which is tasked to carry out administrative work and advising government on the needs of the community.The Traditional Leadership and Governance Framework Act, 2003 (Act 41 of 2003)Section 19 and 20 provide roles and functions for traditional leaders, namely to facilitate land administration, to promote safety and security, and promote economic development among others.

Thus, this highlights traditional leader's lack of authority when it comes to making decisions concerning development and service delivery. In addition there is also duplication of duties in terms of traditional leader's roles and municipal functions. This has resulted in traditional leaders being trumped by municipality's authority meaning that municipality authority exceeds that of traditional leaders. Furthermore, the enactment of the Municipal Structures Bill (1998)omitted to provide traditional authoritieswith a means with which to participate in the municipal councils that emerged followingthe demarcation process that incorporated former tribal areas.Traditional leaders argued that once municipal authorities started carrying out theirresponsibilities and initiated the delivery of services in areas previously under thetraditional leader's jurisdictions then the traditional leader's power and authority wouldbecome diminished. Thus, given these challenges the traditional leaders are facing, the researcher intends to examine the role of traditional leaders in service delivery with reference to Makhado Local Municipality.

1.4 AIM OF THE STUDY

The main aim of the study is to examine the role of traditional leaders in service delivery with reference to Makhado Local Municipality.

1.5 SPECIFIC OBJECTIVES OF THE STUDY

- To investigate the role of traditional leaders in service delivery.
- To describe the challenges faced by traditional leaders in the provision of service delivery.
- To explore the strategies that can be used to overcome the challenges faced by traditional leaders in the provision of service delivery.

1.6 RESEARCH QUESTIONS

The study will be guided by the following research questions:

- What are the roles of traditional leaders in service delivery?
- What are the challenges faced by traditional leaders in the provision of service delivery?
- What are the strategies that can be used to overcome the challenges faced by traditional leaders in the provision of service delivery?

1.7 SIGNIFICANCE OF THE STUDY

The findings of this study can be used to educate traditional leaders, headmen and councilors on how they can work together to ensure service delivery in Makhado Local Municipality and the South Africa at large. In addition, the findings of this study will help policy makers to identify effective evidence based strategies and policies that can be used to promote a good working relationship between the traditional leaders and councilors. Further, the study will add scholarly knowledge and literature on the role being played by traditional leaders in Makhado Local Municipality in promoting service delivery. The study will also contribute the more literature which is already limited and scarce information on the impact of the Traditional Leadership and Governance Framework Act,2003 (Act 41 of 2003) on the relationship between traditional leaders and other stakeholders. Furthermore, the study intends to identify policy inadequacies that hinder a good working relationship between the traditional leaders and councilors in service delivery.

1.8 DELIMITATION OF THE STUDY

The study is based on the need to examine the role of traditional leaders in service delivery with reference to Makhado Local Municipality. Makhado Local Municipality is situated 100 km from the Zimbabwean border along the N1 Route (Makhado Local Municipality Integrated Development Plan, 2011:15). The Municipality is one of the local municipalities found in Limpopo Province. The study will be conducted in Makhado Municipality. The study focuses on the role traditional leaders in service delivery within the municipality of Makhado. There are 14 traditional leaders in the municipality who are members of the municipal council. The Municipality is made up of 5 formal towns being Louis Trichardt, Vleifontein, Vuwani, Waterval and Dzanani with about 279 villages.

1.9 LIMITATIONS OF THE STUDY

The limitations that the researcher can encounter in this study may be lack of funding for example travelling costs, printing, binding, editing, stationary and typing. Another limitation of this study may be the sensitivity of the research topic, for an example, if the topic is too sensitive it can make the respondents not to provide full information.

1.10 DEFINITION OF OPERATIONAL CONCEPTS

- **Traditional Leader**

For the purposes of the study traditional leaders are leaders that have been customary appointed by family inheritance. These are leaders not democratically elected through a vote but recognized to lead communities in rural communities. Keulder (1998:21) defines traditional leaders as individuals occupying communal political leadership sanctified by cultural mores and values and enjoying the legitimacy of a particular community to direct their affairs. Their basis of legitimacy is, therefore, traditional which includes cultural way of life, people history, moral and social value.

- **Makhado Local Municipal**

The municipality is located 100km from the Zimbabwean boarder along the N1 Route. It is about 856, 38km² (856 738ha). It is made up of about 129 663 households making about 279 villages. The Municipality is made up of 5 formal towns being Louis Trichardt, Vleifontein, Vuwani, Waterval and Dzanani (Makahado Local Municipality Integrated Development Plan, 2011:15).

- **Local government**

De Beer and Lourens (1995:3) define local government as an autonomous and people oriented tier of government. It is the tier of government that is closest to the public, which can best address the needs of the people.

- **Service delivery**

Service delivery is the provision of services to the people. Services such as streets or municipal roads, street lighting, refuse removal, sewerage collection and disposal, water and electricity. These services are necessities of existence that a municipality should provide to the people.

1.11 STRUCTURE OF THE STUDY

This study is expected to be made up of five chapters, each with a specific theme.

- **Chapter 1: Introduction and background of the study** - Chapter one is the introductory section of the study in which the researcher traces the origin of the problem under study. The chapter also identifies the research problem to be solved and how it is going to be solved outlining the relevant research objectives and goals. Thus, the chapter comprises of the following subheadings, the introduction and background, statement of the problem, aims and objectives, significance of the study, definition of major concepts and research methodology.
- **Chapter 2: Literature review** - Chapter two is the section in which the researcher does a thorough detailed analysis of available literature relevant to the study. Thus, this chapter presents literature related to the topic and its analysis.

CHAPTER 1

- **Chapter 3: Research Methodology** - Chapter three of the study is a section in the researcher outlines how the study is going to be carried out. This involves outlining the relevant research methodologies to be employed and the procedure with which the researcher is going to follow to carry out the data collection exercise. Thus, the section is going to discuss the research design, population sample, data collection methods, the ethical consideration and also the limitation of the study.
- **Chapter 4: Presentation of data, Analysis and Interpretation** - Chapter four of the study is a section that deals with the presentation of data collected. This involves data analysis of both data collected in numeric form and in the form of words. Thus, two methods of data analysis will be carried namely, descriptive analysis of the data in quantitative form and thematic analysis of the data collected in word form. Thus, this chapter focuses on the presentation of data or facts obtained from the respondents. The presentation of data will be done on tables, histograms and pie charts.
- **Chapter 5: Findings, Conclusions and Recommendations** - Chapter five is a section of the study in which the researcher outlines the findings of the study. This is the section in which the research questions are answered and the general conclusions about the study are drawn. The researcher will interpret the findings based on the facts obtained in the previous chapter. Furthermore, the researcher will also make recommendations and conclusions based on the results found.

CHAPTER 2

LITERATURE REVIEW

2.1 INTRODUCTION

The primary objective of this chapter is to discuss the role traditional leaders have played since the pre-colonial period until the emergence of the new political dispensation in South Africa in 1994. In essence the chapter gives a detailed exposition of the historical background of the pre-colonial, colonial and apartheid periods, which had profound influence on the institution of traditional leadership. The relevant pieces of legislation affecting the institution during the colonial and apartheid South Africa are also highlighted to demonstrate how they influenced and affected the institution of traditional leadership. In the new political dispensation the democratic government took a number of legislative steps to promote and ensure the emergence and development of democratic processes of governance aimed at increasing participation and involvement of traditional leaders, on matters of administration, particularly those closely related to traditional communities, traditions and customs.

2.2 LEGISLATIVE FRAMEWORK ON TRADITIONAL LEADERS

The introduction of democratic local government and the establishment of municipalities across the entire country has allowed for the development of an equality driven society, where political ideals and rights of all citizens have legitimate voice and are guaranteed by the Constitution. There are, however, a number of issues which have stemmed from the democratization of the political system in South Africa. In particular, the role of traditional leadership in a democratic State has become a subject for debate and continues to present what sometimes seems to be an insurmountable problem (Khonou, 211).

The democratic government has actively developed policies specifically aimed at regulating and promoting the institution of traditional leadership within the framework of the new constitutional dispensation. These policies require the institution to promote good governance in respect of local government matters and traditional administration. They should be seen as an important step on the part of the government to define the role of the institution of traditional leadership in

a democratic South Africa and to clarify the nature of its relationship with other structures of government (Ray, 2003).

2.2.1 The Constitution of the Republic of South Africa, 1996

The Constitution of the Republic of South Africa of 1996 recognizes and respects the cultural positions of traditional leaders. However, their roles and responsibilities have not been clearly articulated. Chapter 12, of the Constitution of the Republic of South Africa of 1996 (211-212) recognizes 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 recognises traditional leaders and envisages a role for them in local government. Thus Section 211(1) and (2) state that the institution, status and role of traditional leadership according to customary law, are recognised, subject to the Constitution and a traditional authority that observes a system of customary law may function subject to any applicable legislation and customs which includes amendments to or repeal of, that legislation or those customs.

The Constitution of the Republic of South Africa 1996, (Act No. 108 of 1996) Chapter 7, Section 152, stipulates that the objects 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.

The role is not further defined and it is not clear what is meant by the role of traditional leadership in accordance with customary law. Traditional leaders have also argued that the provision is too vague and that the role needs to be clearly spelled out, as has been done with elected local government. Although the Constitution does not spell out a specific role for traditional leaders it gives power to the national legislature to pass legislation to "provide for a

role for traditional leadership as an institution at local level on matters affecting local communities.

In terms of section 239 of the Constitution, municipalities are organs of state. Although the Constitution does not state that traditional authorities are organs of state, they are deemed organs of state because they exercise a public power or perform a public function in terms of legislation (Section 239 of the 1996 constitution). Section 40(2) of the Constitution requires that municipalities and traditional authorities must observe and adhere to the principles of co-operative government. Section 41 refers to, (1) (e) respect for the constitutional status, powers and functions of government; (g) the exercise of their powers and performance of their functions in a manner that does not encroach on the geographical, functional and institutional integrity of government in another sphere; and (h) co-operation with one another in mutual trust and good faith.

2.2.2 Council of Traditional Leaders Acts 31 of 1994 and 10 of 1997

Both the 1993 and 1996 Constitutions provide for the establishment of Provincial Houses and a National House of Traditional Leaders. These institutions extend the role of traditional leaders beyond their traditional areas of jurisdiction. The purpose of the Council of Traditional Leaders Act is to 'provide for the composition of, the election of representatives to and the powers and functions of the Council of Traditional Leaders; for procedures according to which such powers and functions have to be exercised and performed. The act provides in section 7(1) for the objectives and functions of the council:

- (a) To promote the role of traditional leadership within a democratic constitutional dispensation;
- (b) To enhance unity and understanding among traditional communities; and
- (c) To enhance co-operation between the Council and the various Houses with a view to addressing matters of common interest.

(2) The Council (a) may advise the national government and make recommendations relating to any of the following:

- (i) Matters relating to traditional leadership;
- (ii) the role of traditional leaders;

(iii) Customary law; and

(iv) The customs of communities observing a system of customary law.

(b) May investigate and make available information on traditional leadership, traditional authorities, customary law and customs;

(c) shall, at the request of the President, advise him or her in connection with any matter referred to in this section; and

(d) Shall present an annual report to Parliament.

The National House of Traditional Leaders was established and inaugurated on the 18th of April 1997 in Parliament, in terms of the National House of Traditional Leaders Act of 1997 (Section 10 of the National House of Traditional Leaders Act of 1997). The House consists of 18 members. Each provincial House can nominate 3 members who are not members of Parliament or members of the provincial legislature to be members of the House (Section 4(1) of the National House of Traditional Leaders Act of 1997). Nominations are made by means of a resolution of a Provincial House (Section 4(2) of the National House of Traditional Leaders Act of 1997). At the first meeting of the National House a chairperson and deputy chairperson have to be elected (Section 9 (1). The National House has its meetings at the Department of Constitutional Development in Pretoria (Section 9(3) of the National House of Traditional Leaders Act of 1997). A secretary for the House is appointed by the Department to assist the National Council (Section 14 of the National House of Traditional Leaders Act of 1997).

The objects of the National House are

- to promote the role of traditional leadership within a democratic constitutional dispensation;
- to enhance unity and understanding among traditional communities; and
- to enhance co-operation between the National House and various Provincial Houses with a view to addressing matters of common interest.

The functions of the National House include the following (Section 7(2):

- It may advise national government and make recommendations regarding
 - matters relating to traditional leadership;

- the role of traditional leaders;
 - customary law; and
 - the customs of communities observing a system of customary law.
- It may investigate and disseminate information on the above-mentioned matters,
 - At the request of the President, it has to advise him or her on any matter referred to it, and
 - It has to submit an annual report to Parliament.

2.2.3 The Municipal Structures Act of 1998

The Municipal Structures Act changes the nature of participation of traditional leaders in the municipal government. The Local Government: Municipal Structures Act, 1998 (Act 117 of 1998), provides for the participation of recognised Traditional Leaders in municipal councils. In so participating they are bound by the Code of Conduct for Councillors, but do not have voting rights and do not become councillors. In terms of Section 81 of the act, traditional authorities may participate in municipal structures through their leaders (Section 81(1) of Act 117 of 1998). The act allows traditional leaders to attend and participate in meetings of the municipal council. Regardless of the size of the municipality; traditional leaders can only be 20% of the municipal council (Municipal structures Amendment Act 33 of 2000). For example, if a council consists of ten members, only one traditional leader can be a member of the council.

The MEC for the local government in a given province has the duty to identify the traditional leaders who may participate in the proceedings of the municipal council (Section 81 (2) of Act 117 of 1998). In terms of the act, traditional leaders who participate in the proceedings of the municipal council are subject to the code of conduct for municipal councillors in terms of the schedule 1 of the Act. Section 81 of Structures Act provides for a maximum of 20% representation of traditional leaders in municipal council meetings, where there are traditional leaders in the municipality. Section 5 of the Traditional Leadership and Governance Framework Act, 2003 (Act 41 of 2003), further provides for partnerships to be entered into between municipalities and traditional councils. Traditional leaders may participate in proceedings of the relevant Council (as gazetted by the MEC) and must have the opportunity to express a view on matters directly affecting the area of the traditional authority. Traditional leaders participate in their capacity as representatives of their traditional communities. The municipality may not

adopt any by-law affecting a traditional community unless its traditional leaders have been consulted.

The problem for traditional leaders is that they may attend and participate in council meetings, but they have no voting rights on matter to be decided by the council. Unfortunately traditional leaders cannot participate in the committee of the council. In terms of section 1 of the Act, only elected members can participate in committee meetings. Traditional leaders are not elected members of the municipal council. Final decisions on executive meetings are taken in committees. Section 81 (2) allows a traditional leader to be heard on matters that directly affect his or her area of jurisdiction. However, although the act allows for a right to be heard, it does not mean that the council is bound by the view of the traditional leader (Khonou, 211).

2.2.4 White Paper on Local Government

The White Paper on Local Government aims to establish a system of local governance in which the municipalities, which include the traditional authorities areas play an increasingly important role in service delivery, eradicating poverty and improving the social and economic conditions of South African people in general and traditional communities in particular. The key objectives of the White Paper on Local Government are based on finding new ways to accelerate and sustain the delivery of services particularly to the poor. It is for this reason, among many others, that the White Paper on Local Government defines the role of the traditional leaders within the constitutional dispensation of local government. In line with the democratization of local government, government produced the much-anticipated White Paper on Local Government in 1998. True to form, however, the White Paper failed to revise any areas pertaining to traditional leadership. If anything, the White Paper did little more than outline the institution of traditional leadership's position under the previous Apartheid regime (Khan and Lootvoet, 2001:5).

For want of a new national strategy, the White Paper provided the only form of interpretation of traditional leader's functions. At best these functions remained broadly defined, for example traditional leaders responsibilities in terms of development issues within local areas and issues pertaining to local community concerns were relegated to providing suggestions on distribution of land; the resolution of land disputes; urging state departments to assist in the development of

areas under their jurisdiction; encouraging traditional constituents to engage themselves in areas of decision making pertaining to development as well ensuring that the constituency makes financial contributions to ease the expenses incurred in the name of development; and lastly reviewing as well as suggesting proposals that deal with trading licenses (Khan and Lootvoet, 2001:5). The White Paper on Local Government thus highlights traditional leader's lack of authority when it comes to making decisions concerning development and service delivery, with the exception of incidences whereby the traditional leaders roles are similar to those carried out by municipalities (Khan and Lootvoet, 2001:5).

2.2.5 Traditional Leadership and Governance Framework (Act 41 of 2003)

The purpose of the Traditional Leadership and Governance Act is 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 for houses of 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 Office Bearers Act, 1998; and to provide for matters connected therewith. Section 4 of Traditional Leadership and Governance Framework Act, 2003 (Act No. 41 of 2003) outlines the functions of traditional councils and these include the following:

- Supporting the municipality in the identification of the needs of the community; facilitating the involvement of the traditional community in the development or amendment of the IDP of the municipality in which the community resides and participating in the development programmes of the municipality.
- Traditional leaders are not members of Council and as such have no voting powers. Traditional Leaders are representatives of their communities in Council but are not members thereof. They can only participate in debates on matters that affect their traditional communities.

The act restores the dignity of the institution of leadership by integrating this institution with governance. The act makes provision for legislation which impacts on traditional communities, traditional culture, and customary law to be referred to the House of Traditional Leaders, either at a national level or provincial level, depending where such legislation is being processed. The act also aligns the traditional institutions to the Constitution. The act prohibits discrimination on the basis of gender and upholds and defends the rights of women by prescribing that at least a third of the members of traditional councils must be women (Traditional Leadership and Governance Framework (Act 41 of 2003)).

Therefore, in an attempt to address the question of traditional leadership in South Africa parliament passed the Traditional Leadership and Governance Framework (Act 41 of 2003). While the Constitution, recognizes the importance of traditional leaders and their role in South Africa, the Act is of great significance because it commits government to not only protect but to encourage traditional leaders by stating that “the state must respect, protect and promote the institution of traditional leadership in accordance with the dictates of democracy in South Africa” (Tshehla, 2005:2). Traditional Leadership and Governance Framework Act (2003) is aimed at giving clarity and substance to the role of traditional leaders in South Africa.

Another piece of legislation for consideration is the Communal Land Rights Bill. The primary objective of the 2003 Framework Act was the establishment and recognition of traditional councils at a local level, in order to align traditional rule and traditional councils more strongly with the principles of democracy and hopefully remove some of the negative sentiments associated with traditional rule and traditional councils. Under this law, the Premier has power to influence the establishment of a traditional council in an area which he has recognised as a traditional community. Furthermore, the Act acknowledges a position for traditional leadership, not only within local government, but at the provincial and national levels as well.

2.3 TRADITIONAL AUTHORITIES

Traditional authorities are the leaders of traditional communities. The word traditional originated and refers to historic roots of leadership which legitimises the execution of power (Ray, 2003). A traditional leader is defined as a person who, by virtue of his ancestry, occupies the throne or

stool of an area and who has been appointed to it in accordance with the customs and tradition of the area and has traditional authority over the people of that area or any other persons appointed by instrument and order of the government to exercise traditional authority over an area or a tribe (Dlamini, 1993). There are many existing forms of traditional leadership. In Europe, the rule of kings and nobles was the dominant governing force for a long time until it was gradually replaced by democratic structures. In Africa, Asia, and Latin America, traditional authorities are mostly referred to as chiefs and elders.

Traditional leadership is anthropologically defined as including those political, socio-political and politico-religious structures that are rooted in the pre-colonial period, rather than in the creations of the colonial and post-colonial states. By these key considerations, traditional leaders can include kings, other aristocrats holding offices, heads of extended families, and office holders in decentralized polities, as long as their offices are rooted in pre-colonial states and other political entities (Ray, 2003).

2.3.1 Pre-colonial period

In order to give a full assessment of the current roles of traditional leaders, it is paramount to critically examine the political history of traditional leadership institutions as well as assertions of pre-colonial roots (Dlamini, 1993). Traditional leadership is regarded as indigenous, historical, and a continuation of an immemorial authority. Institutions of traditional leadership are understood to be indigenous in nature, historicity, and other notions of tradition are able to confer legitimacy. Pre-colonial traditional authorities derived their authority from a variety of sources: rights of conquests control over land, direct descent from great ruling ancestors, or membership in a particular ruling family.

The pre-colonial period is the era before the advent colonial supremacy in Africa. It is the period when African had full political autonomy over their territories or areas of jurisdiction. Africans often domiciled in ethnic groupings exemplified by the Zulu, the Ndebele and the Vha-Venda (Fox and Wissink, 1990:117). In this era traditional leaders were important institutions which gave effect to traditional life and played pivotal role in the day to day administration of their

areas. In the pre-colonial period traditional leaders served as political, military, spiritual and cultural leaders and were regarded as custodians of the values of Society.

Local government in most of Africa throughout history was controlled by traditional chiefs (Fox and Wissink, 1990:116). Service delivery during this era involved the welfare of their people by providing them with land for their subsistence needs through agriculture and for grazing, they also provided for the very poor and orphans, and the defence of their people against external aggression and for keeping order in their communities. The normal functioning of the traditional community was the responsibility of the traditional authority. Pre-colonial traditional leadership was based on governance of the people where a traditional leader was accountable to his people. During the pre-colonial era, the institution of traditional leadership was a political and administrative centre of governance for traditional communities. Customary law was regarded by the members of the traditional community as binding on both a traditional leader and the people alike.

According to Khunou (2007), the traditional authority was an institution functioning according to the traditions and customary law of a particular traditional community. The British colonial system in South Africa relied on traditional governance structures to facilitate indirect rule and institutionalized a system of traditional leadership that did not previously exist. Additionally, the British did not always follow customary mechanisms of selecting traditional leaders, deposing those who were uncooperative and supporting those who were compliant (Khunou (2007). Leaders not eligible for position by lineage were appointed, often without seeking approval from councilors or elders. This use of traditional governance structures to further indirect rule continued during the apartheid era, with the government bestowing more power on traditional leaders than they had previously held.

It is within this context that a traditional authority was vested with the powers to enforce obedience of the traditional values and customs of a traditional community. If people were dissatisfied with their leader they could desert him for another, arrange for his death or overthrow him through civil war. On the whole, though, it can be said that in much of pre-colonial Africa traditional leaders ruled largely with the consent of their people. Dlamini (1993) observed that a traditional leader was the one who passed laws, judged with the consent of his

traditional council and took action through the members of the traditional community. It is believed that members of the community were offered an opportunity to debate public issues without fear or under any duress. It was that freedom of speech, which formed a strong foundation of the customary constitutional democracy of the pre-colonial traditional communities (Khonou, 2007). Of primary importance is the fact that during the pre-colonial era, a living customary law solely regulated the institution of traditional leadership. According to Fox and Wissink (1990:117), in the past, traditional leaders had a considerable number of duties. These included serving the interests of their subjects and keeping 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.

2.3.2 Colonial period

Pre-colonial states and other polities were then integrated into various components of the colonial state. In many cases the colonial rulers denied or ignored existing structures and tried, more or less successfully, to establish new ones. Often the traditional communities and indigenous peoples had their political leadership turned into instruments of colonial rule for the benefit of the empires and used to implement their policies of colonial rulers (Ray 2003: 3). They relied on village chiefs and disproportionately shifted power to them. The benefit for the chiefs in turn would be, for example, that they could keep a portion of the revenues that they collected for the colonial rulers.

Overall, using traditional structures was an ideal way for the colonialists to gain control over the local population (Ribot 1999:8). With the advent of colonisation powers of traditional leaders were taken over by the colonial state in the process weakening the role of traditional leaders and institutions in governing African people. The day to day running of government activities was left to traditional leaders as agents of their colonial masters. Thus, Mahmood Mamdani's famous description of colonial tribal rule as rule by decentralised despots fits the South African situation well. In particular, from the early 1950s under the apartheid government, the development of legislative and administrative structures in the Bantustans saw traditional leadership used in increasingly cynical ways and implicated chiefs ever more deeply in apartheid government.

Colonialism had a profound influence on the institution of traditional leadership. The arrival and subsequent settlement of the Europeans in South Africa brought about changes to the institution of traditional leadership (Ray, 2003). Various laws were enacted to legalise encroachment and to deprive traditional communities of their land. During this period, South Africa was divided into four provinces namely, Cape Colony, Natal, Transvaal and Orange Free State (Southhall and Bank, 1996:411). Traditional leadership was first enacted in 1909 when the Governor-General wanted to put control and also administer the Traditional Leadership. The intention was to control the encroachment of the African Chiefs who refused Colonialism. It was only until 1927 when the Governor-General was mandated with the power to recognize traditional leadership.

As noted by Southhall and Bank (1996:411) through the Native Administrative Act of 1927, Governor-General could compel the services of traditional leaders as administrators. These changes had a great impact on the systems of pre-colonial customary law, communal land tenure system and the institution of traditional leadership itself. The Bantu Authorities Act of 1951 began to group Chiefs and their councilors into tribal authorities and heads of these to regional authorities. The roles and responsibilities of the traditional leaders mostly related to land administration, justice and customary issues. Traditional leaders were not fully involved in the development processes but were made to implement very unpopular policies of the apartheid system (Ribot 1999:7). Traditional leaders were no longer accountable to their people but to the colonial or apartheid government. Colonial and apartheid structures meant that the traditional leaders increasingly turned to the government rather than their subjects for support. State recognition became more vital for the chieftaincy than popular support (Ribot 1999:8). The apartheid system turned chiefs to 'civil servants', to be hired, fired, paid and, if necessary, created by the government (Bennet, 1999:12). Traditional institutions were transformed into agencies (tribal authorities) of the alien state and more powers were given to these tribal authorities to control the African population in order to better serve colonial/apartheid interests.

A number of legislative frameworks were enacted during the colonial period to control the black population. In 1913, the Union Parliament enacted the Native Land Act¹¹ (later known as the Black Land Act). This Act had a profound effect and influence on communal land administered by the traditional leaders (Bennet, 1999:12). In 1920, the Union government introduced a system

of self-government to regulate the affairs of the traditional communities. This was achieved through the promulgation of the Native Affairs Act (later known as the Black Affairs Act). In terms of this Act, those who were elected into the local councils were mainly traditional leaders and other members of the traditional communities (Bennet, 1999:12). These councillors became accountable to the Union government and no longer to their people. This means that traditional leaders who were the councillors became agents of the Union government.

In 1927, the Native Administration Act 14 (later known as the Black Administration Act) was enacted as the national legislative measure to control traditional authorities and traditional courts (McIntosh, 1995:65). The Black Administration Act was established to provide for the recognition and application of customary law and to make provision for the regulation of the institution of traditional leadership. According to Bennett, the individual colonies produced curiously diverse traditional court structures and a degree of recognition of customary law and the institution of traditional leadership (Bennet, 1999:5). The apartheid government's power of patronage was encapsulated in its power to depose and install chiefs and it was an effective tool in implementing apartheid policies in rural areas. Although there are accounts of leaders who resisted colonialism and apartheid such as Sekhukhune, Dingane, Hintsa and Bambatha among the others, most traditional leaders cooperated with the system (McIntosh, 1995:65).

In so far as responsibility for infrastructural development and service delivery was concerned, traditional authorities hardly had any official responsibility (McIntosh, 1995:65) their role was relegated to being a representative for the relevant state department without much decision making responsibility. In effect, traditional authorities were never empowered to deal with development issues and as such the system encouraged them to participate in party political activities. This is evidenced in Kwazulu- Natal where a substantial number of traditional leaders became members of the Kwazulu Legislative Assembly which ensured them a parliamentary salary compared to the meagre chiefly stipends which the apartheid regime made them dependent on (McIntosh *et al.*, 1996:341).

It becomes clear that the institution of traditional leadership during the colonial and apartheid legacy was largely under-developed, under-resourced and relegated to the periphery of affluent white South Africa. Through a complex set of legislation, the institution was transformed into a

manipulative tool through which the cultural differences of the black people were emphasized and used as a basis to balkanise the country. The areas automatically became regarded as reservoirs of cheap labour for urban economic centres and mining conglomerates (Discussion Document towards a white Paper on Traditional Leadership and Institutions, 2000:4).

2.3.3 The post-1994/ colonial period

The post-apartheid era and the emergence of democracy in South Africa gave rise to the need for constitutional change. South Africa has undergone many constitutional and legislative changes and some of these changes are at variance with long-held values and notions sanctified by history and the distortions of the institution of traditional leadership introduced by the colonisers and apartheid masters (Government Gazette, 2003: 17). It is in this context that a democratic government of South Africa introduced statutory changes in order to advance the ideals of universal values and fundamental rights without having to obliterate the institution of traditional leadership. The democratisation of institution of traditional leadership was both politically and constitutionally mandated. The post-apartheid epoch has subjected traditional authorities and institutions to a democratic process of transformation (Khunou, 2008:96).

The new South African government has committed itself to the establishment of a democratic, representative and accountable form of governance throughout the country including the traditional authorities' areas. According to Ntsebeza (2005:14), the post-apartheid state has inherited a system of administration that was based on the concentration of all powers in the hands of unaccountable and undemocratic traditional authorities in the rural areas. The need for transformation of the institution of traditional leadership has been articulated in the 1993 and 1996 Constitutions of South Africa as well as the plethora of legislation and government policies (South African Interim Constitution, section 181 of 1993 and section 211 (1) of 1996). These legislative instruments and policies outline guidelines in terms of which the institution of traditional leadership must be governed. These pieces of legislation and policies are discussed hereafter. Traditional leaders, both chiefs and headmen, retained the powers and functions accorded to them under colonialism and apartheid in terms of various pieces of legislation (Southhall and Bank (1996:411).

Policy reforms since 1994 reflect an effort to define the roles of traditional leaders and to harmonize such roles with a constitution that emphasizes individual rights and democratic procedure. In fact, Chapter 12 of South Africa's Constitution formally recognizes the "institution, status and role of traditional leadership, according to customary law."

2.4 ROLES AND FUNCTIONS OF TRADITIONAL LEADERS IN SERVICE DELIVERY

In accordance with government efforts to define the role of traditional leaders, the Act, Section 20 (1) (a-n) specifically acknowledges traditional leaders roles in a number of important areas such as "safety and security, administration of justice, arts and culture, land administration, agriculture, health, welfare, the registration of births, deaths, and customary marriages, economic development, environment, tourism, disaster management, the management of natural resources and the dissemination of information relating to government policies and programmes" (Tshehla, 2005:2). According to the Act, the institution of traditional leadership appears to be a multifaceted one that is concerned with governance issues at a local level.

The Traditional Leadership and Governance Framework Act (Act 41 of 2003) appears to be a concerted effort on the part of government to define the role of traditional leaders by suggesting that traditional leaders should be active participants in not only local government development initiatives but also local government service delivery. Traditional Leadership and Governance Framework Act (Act 41 of 2003), has gone a long way to define the role of traditional leaders in service delivery by proposing partnerships between local government and traditional leaders in order to improve service delivery. The act puts the institution of traditional leadership at the centre of driving development. Traditional councils are expected to facilitate the involvement of traditional communities in the development or amendment of the integrated development plan of a municipality in which area the community resides. According to the act, the other roles and functions of traditional leaders are to promote the ideals of co-operative governance, integrated development planning and sustainable development.

2.4.1 Land allocation

In many traditional communities, there is little or no individual land ownership. The allocation of communal lands to individuals and the rights and duties connected to land allocation are among the traditional functions of traditional authorities. Land and land reform is one of the critical issues in local development, and there have been many initiatives that have tried to reform land use towards individual titling. But individualizing land rights diminishes the power of traditional leaders over land, which is a crucial resource in rural areas where most people depend on subsistence farming. The selling of communal land is one of the main income-generating activities for traditional leaders, which they use both for the common good of the local population, as well as for their personal needs and benefits. Traditional authorities are therefore one of the major obstacles for land reform in developing countries (Ntsebeza, 2005:5).

2.4.2 To regulate and control relationship and social behaviour

Their primary function is to regulate and control relationship and social behaviour within a traditional community. They are in essence people oriented and not service oriented as local government structures. The authority of a traditional leader is derived from tradition and is exercised in consultation with senior advisers without being regulated by legislation. A traditional leader is a leader by birth. Traditional leaders do not exercise their functions alone but a single traditional leader may be assisted by up to ten more subordinate leaders, resulting in a total of some ten thousand traditional leaders. Traditional leaders or authorities are social leaders and systems rather than actual government institutions (Oomen, 2005).

Traditional forms of authority differ from the modern state in that the leadership in modern societies are usually elected or appointed by elected officials, while traditional leadership is usually inherited or appointed. Traditional leaders are not subject to an electoral process, although some are subject to accountability mechanisms. The functions of the leaders are within the traditional domain. Their functions are often related to land allocation, natural resource management and dispute settlement, but their oversight can extend beyond these functions. In many cases traditional leaders also serve as spiritual and religious leaders. The functions of traditional leaders have been constantly adapted to accommodate new circumstances, as the

economic and social organizations of societies have changed particularly over the last century. Traditional leaders in many parts of the world have managed to respond to various external political changes and pressures and maintained their position within society (Council of Traditional Leaders Act (No 10 of 1997)).

There are numerous examples where traditional leaders have adapted new functions. In some cases, they have become involved in the activities attributed to the modern state, such as modern education, basic service delivery, or infrastructure provision. More recently it is evident that traditional leaders have regained relevance, not only because development agencies are looking for possible partners at the local level, but also because many central governments are recognizing their important role in local governance Traditional Leadership and Governance Framework Act (2003).

2.4.3 The role for traditional structures in local development

From a development perspective, local governance should provide basic services and improve social and economic conditions for its citizens. One of the main goals of development is to reduce poverty and improve basic living conditions for the most disadvantaged segments of a society. The inclusion of traditional authorities in local governance should serve and reinforce these goals. The criteria to measure successful inclusion of traditional structures in local governance would be that it has become more effective, inclusive, and responsive towards all groups within society, especially to the most disadvantaged Traditional Leadership and Governance Framework Act (2003).

Traditional authorities, as discussed earlier, may be better able to deliver basic services because they are often more legitimate to govern in the eyes of the people than local state administrations. This would mean that the decisions made by traditional authorities will have a higher likelihood of success, and they may be in a better position to mobilize the financial and human resources needed for common goods or a development project. Nevertheless, traditional authorities are not automatically more suitable for local governance than state authorities if they are not responsive to local needs. There will be a risk of more corruption and clientelistic

governance if mechanisms of monitoring and accountability are not put in place or are not functioning well (Oomen, 2005).

2.4.4 Power to mobilise resources

Another function of traditional leaders is to the provision of basic infrastructure, such as water, roads, sanitation, waste disposal and sewage. Every society has provided basic communal infrastructure and mechanisms of resource mobilisation, usually in the form of labour to build and maintain this infrastructure. Theoretically, traditional authorities can manage any form of infrastructure. The advantage for traditional authorities is that they often have the power to mobilize local resources to maintain public goods, whereas states are expected to mobilise resources from outside sources. But with a rise in the complexity and technicality of building infrastructure, there is a need for more specialised knowledge, as well as investments in financial systems and human capital (Bekker, 1996:10).

The involvement of the traditional authorities in local functions depends also on the need for co-ordination and policy cohesion. All national governments want to co-ordinate certain policies nation-wide, which usually does not leave much space for local decision making. As mentioned before, natural resource management is often not possible to coordinate within small communities. But at same time, the implementation of national policies is often not possible without the involvement of traditional authorities. On some new policies, only traditional authorities have the possibility to persuade the local population about its benefits. It remains then that even for complex new policies, there is interdependence between the national governments and the local authorities (Oomen, 2005).

Whether or not the traditional authorities are able to fulfil various functions of modern governments depends on the degree of complexity and new skills needed for this task. By degree of complexity, one is not referring to the social complexity of local communities, but rather to the complexity of the modern functions as compared to the traditional. Certain services, for example the provision of electricity, require technical skills or knowledge that traditional communities and authorities in general do not have. Capacity in these areas either has to be built, or outside experts need to be hired to execute these functions. This does not mean that traditional

authorities are unable to control new functions in a comprehensive way. Capacity has to be built for the new functions, irrespective of whether local governments within the governmental system or any other persons are involved in the execution of these functions. Including Traditional authorities in the new functions will more likely integrate traditional knowledge and practices in the provision of infrastructure and services (Bekker, 1996).

Through, the involvement of traditional authorities in policy making and implementation, it is quite probable that the continuity and sustainability of local policies is greater than if traditional authorities are left out of the decision making process (Oomen, 2005). Traditional authority has for long period of time regulated the lives of the people at the local level. Since the traditional societies in many cases were located in rural areas with family-based subsistence economies, traditional leaders were engaged in practical problems related to agriculture and the management of natural resources (Oomen, 2005). Most commonly they decided on the use of land, which was in many cases communally owned. Traditional authorities also regulated social activities, and often served the function of a judiciary to solve conflicts while also serving as a spiritual/religious leader.

2.4.5 Traditional leaders have advisory functions

Traditional authorities have a role in formal decision-making, through formed a special body or procedure to guarantee an advisory function or to consult with the traditional authority prior to a decision. This can be a joint committee of local government and traditional leaders that focus on specific policies such as environment, health, social practices, gender, fund raising for education, health and other development projects. Local governments could establish new participatory bodies of citizens that focus on traditional leaders, or expand existing ones to include traditional leaders. The disadvantage of this model is that traditional structures have no formal role in decision-making and therefore their participation is limited. This can lead to frustration and conflict if local governments ignore their advice. But in reality, many local governments are unlikely to decide upon an issue against the will of traditional authorities because they know they will need their support (Khan and Lootvoet, 2001:5).

2.4.6 Traditional leaders are stakeholders at local level

Traditional leaders could be involved informally in individual development programs, policies and projects organized by local government, communities, and non-governmental organizations. In the participatory planning phase, traditional leaders could then become one of the many other stakeholders at the local level. They could also organize development projects. Following the Community Driven Development (CDD) approach, control over development is often given to local community groups, where traditional leaders would be one among many other actors, such as elected or non-elected officials, local governments, agency representatives, Community-Based Organizations and NGOs. One of the core elements of CDD is to strengthen local groups and facilitate information both from the national and local level, and among different groups within a community. The goal is not so much formal inclusion as the strengthening of links between community groups and governments to create a favourable environment for policy and institutional reform, including decentralisation (Bekker, 1996).

2.4.7 Representation

Traditional leaders play an important role in representation on both a national and local level and through formal and informal processes. Taking the advantage of their authority over land and knowledge of related issues including its distribution, history, and capacity for development put traditional leaders in a unique position to inform, influence, and actively participate in decision-making processes. Traditional leadership representative structures, known as houses of traditional leaders, serve as a parallel representative structure through which traditional leaders can provide policy recommendations and review legislation. Through these new institutions, traditional leaders have the potential to challenge national-level politics and governance policies in their areas of influence. Moreover, to the extent that traditional leaders speak for their communities, such structures provide an opportunity to represent otherwise under-represented rural communities (Khan and Lootvoet, 2001:5).

2.4.8 Cultural Role

Traditional leaders provide a mechanism, through which conflicts about local issues can be resolved. The primary role of traditional leaders is a concern for the problems and issues faced

by the communities. Theron and Schwella (2000:113) support 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 realized. 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 *et al* 2007:88).

Gildenhuis *et al* (1991:125) 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 meeting on matters relating to needs and interest of their 13 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 will have representation on local councils to advise 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 contributes 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 et al, 1995:37).

2.4.9 Other functions of traditional authorities in local government

- Structuring the social and religious life of the community and maintaining the social order is one of the original tasks of traditional authorities,
- Conflict settlement- This is one of the main tasks of traditional leaders. The traditional forms of conflict resolution will have its limitations if the conflict is between the modern and traditional values,
- Local development and planning. Development and planning are relatively new tasks for the local government. Depending on the complexity of a society and the number of other organized groups such as interest organisations, community-based organizations etc. it will be important to include as many community organizations as possible. Traditional authorities may only be one among many other stake-holders in the decision-making and implementation process, and
- Natural resource management (such as water and the use of land) is one of the long-standing functions of traditional authorities. More recently there is a demand for co-ordination in natural resource management between different communities. The rise in complexity of co-ordination and management requires that complex forms of decision-making and management be introduced. Traditional forms of decision-making need to be introduced if traditional authorities are to still play a role in those functions. It is now often the case that one community can no longer exclusively deal with environmental problems, because the causes of these problems are not confined within that community.

2.5 WAYS TO IMPROVE TRADITIONAL LEADER'S ROLE IN SERVICE DELIVERY

2.5.1 Capacity building for Traditional Leaders

According to Konrad Adenauer 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 did not know 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 concur 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 (Traditional Leaders' and Governance framework act. 2003).

2.5.2 Shared governance and partnerships

Shared governance is another strategy of pulling together the scarce human, material and economic resources to cause development to take place. Traditional leaders are part of a conglomerate of stakeholders with a keen interest in the general welfare of society. Traditional leaders are the key actors because they are responsible for creating an enabling environment which levels the playing field for all other actors to participate meaningfully in community development. In rural areas many citizens participate in the proceedings of the council through

traditional authorities (Department of Constitutional Development, 1999:50). Thus, a good and constructive relationship or partnership between the municipality and traditional authorities will help to ensure that people needs effectively. Indeed shared governance between local government through municipalities and traditional institutions through traditional leaders, holds potential for a feasible partnership for development of rural communities. According to Lutabingwa et al (2003:101) shared governance is critical if local government and traditional leaders have a going to deliver quality services to the rural communities where traditional leaders have a strong presence. Mzimela (2003:1) there are more than 400 traditional communities in South Africa which are governed by traditional leaders. With the size residing in the rural areas there are no way that government can ignore, banish or marginalise their leadership. Thus, governance has to be achieved through one way or the other in order to bring a better life for all.

2.5.3 Co-operative governance at local level

Traditional leadership is an institution at local level that deals with matter affecting local communities. The constitution in section 212(1) provides that national legislation should be put in place for the traditional leadership as an institution located at local level. In the same vain the White Paper on Local Government (1998:97) also proposes a cooperative model for rural governance where traditional leaders have representation and a role to play while the Framework Act has opened a window of opportunity for traditional councils and municipalities to work together in the spirit of cooperative governance. The proposed strategy must work to ensure cooperation, communication, consultation between local government and traditional leaders and institutions and most importantly compliance with the constitution.

2.5.4 Cooperative governance

In order to achieve effective service delivery there is need for good governance in the spirit of cooperation, sharing and reliable partnerships. Organisations and institutions of the social system are obliged to adhere to the principles of good governance such as participation, accountability, transparency, effective management, fiscal discipline and efficient and responsive to public needs, if they wish to the intended goals. In the same vain so does the institution of traditional leadership which carries the responsibility of taking care of the needs of its constituents. Chapter

3 of the constitution provides the basis for all organisation of society, both governmental and non-governmental, to cooperate in their endeavours towards development and delivery of services. Section 40(1) draws the bounds within which cooperative government is ensconced. It states clearly that in the republic, government is constituted as national, provincial and local spheres of government which are distinctive, interdependent and interrelated. Thus, a reference to the three spheres of government immediately brings to the fore the need for cooperation between and among these spheres. The preamble of the Traditional Leadership and Governance Framework Amendment Act of 2009 (Act 23 of 2009) adds a voice on the subject by emphasizing that the institution of traditional leaders must adhere to the principles of cooperative governance in its interaction with all spheres of government and organs of state.

2.6 CHALLENGES FACING TRADITIONAL LEADERS IN SERVICE DELIVERY

The advent of democracy in South Africa in 1994 brought about many challenges for the post-apartheid government with regards to the role of traditional leaders. The newly elected democratic government had to contend with the imperative for the establishment of an integrated democratic system of government in which the institution of traditional leadership is historically an integral part. South Africa is not unique in this, as several other African countries have also recognised the significant role of traditional leaders after liberation from colonialism. Although the institution had continued to exist under apartheid, the thrust for recognition of the need to formalise the role and legitimacy of traditional leaders in the democratic system of government is the acknowledgement that the institution had been significantly undermined and manipulated by the previous colonial and apartheid administration.

2.6.1 Lack of proper legislation to support traditional leaders

Although, the role of traditional leaders has become clearer through recent legislation, especially the National Traditional Leadership and Governance Framework Act (Act 41 of 2003), the legislation lacks the final word on the participation of traditional leaders in local government. In fact traditional leaders were kept at the mercy of national, provincial and local government. At the heart of this conflict lies the fact that the provisions for traditional leaders overlap with those of elected local government officials (Sithole and Mbele, 2008:44). Giving traditional leaders a

role with regard to functions already allocated to elected local government officials such as ward councillors (Rugege, 2003:178). This leads to the confusion as to what the role of traditional leaders must be especially in the governance of rural areas.

After the advent of democracy in 1994 the state recognised the importance of this institution in Section 12 of the Constitution (Act 108 of 1996) (Republic of South Africa 1996). To this end, the 1996 Constitution of the Republic of South Africa set the tone for the recognition of traditional leaders in a democratic dispensation. The Constitution, particularly section 211 (1), provides for the recognition of the “status and role of traditional leadership, according to customary law, subject to the Constitution”; while section 212 (2) also outlines the role of traditional leaders as consisting in dealing with “matters relating to traditional leadership, the role of traditional leadership, the role of traditional leaders, customary law and the customs of communities observing a system of customary law”. But while the Constitution recognises the importance of traditional leaders, it falls short of outlining their exact role and functions at a local level. Instead the Constitution states, ‘national legislation may provide for a role for traditional leadership as an institution at local level on matters affecting local communities’ (Section 212(1)). The full interpretation of this Constitutional provision is problematic in that it suggests that it is the prerogative of central government to interpret the exact roles and responsibilities of traditional leaders.

The subsequent formulation of the White Paper on Local Government (Ministry for Provincial Affairs and Constitutional Development 1998) did not renew its approach to the roles and responsibilities of traditional leadership. In fact the White Paper simply highlights what the roles and responsibilities had been in the old dispensation. Nonetheless, the image of a traditional leader as portrayed in the White Paper is overwhelmingly one of a benign facilitator of local disputes, adjudicator of traditions and customs, and state informant/consultant on matters of development. Actual robust engagement by traditional leaders with the state is not envisaged.

The actual work of traditional authorities, certainly in the latter half of the twentieth century, has been varied and does not conform to this image. It is clear from the key legal documents dealing with the institution of traditional leadership namely the constitution and the white paper on local government, stipulate that the roles and responsibilities of traditional leaders in the new political

dispensation are of no particular importance. The roles identified in the White Paper on Local Government are very similar to those of the apartheid regime. Interestingly the white paper acknowledges the important role played by traditional leaders in local government during the previous dispensation, but when it comes to defining their exact role in the new political order it remains silent (White Paper on Local Government, 1998).

2.6.2 Competing service delivery roles

Competing interest in service delivery has been a source of constant political conflict between the state and traditional leaders, which gained increased momentum just before the second local government elections in December 2000. The most controversial issue that escalated into conflict was the proposed amendment to the Municipal Structures Act (1998) (Daily News, November 28, 2000), which aimed to restrict the role and functions of traditional leaders in local government to that of customary law and community matters. The amendment sparked strong opposition from traditional leaders who felt that their functions were being defined no different to that in the apartheid-era (The Mercury November 16, 2000). The Municipal Structures Act (1998) made no provision for traditional leaders participate in municipal councils resulting from the demarcation of boundaries that included areas formerly under traditional authority. The Act gave traditional leaders 20% representation on municipal councils reducing them to a minority (The Mercury 22/11/2000). Traditional leaders perceived that the installation of municipal authorities superseded their roles and instead of people seeing them as agents of development.

2.6.3 Challenges of cooperative governance between traditional leadership

During the existence of the Venda homeland there were no municipality structures, as local administration was the responsibility of the Department of Local Government, which was an extension of urban departments of South Africa. For example, in the Venda homeland, traditional leadership, who also doubled as ministers, used the powers that were vested in them to dictate how rural land administration and allocation was to be performed. The Venda homeland administration restored the powers and functions of traditional leadership, which included the building of schools, and clinics, and also land allocation for residential purposes and cultivation (Republic of Venda District Councils Act, 1986). The establishment of transitional local councils

in South Africa, and later local municipalities, the former Venda homeland included, created suspicion among traditional leaders that land administration in the rural areas was being taken away from them by the new structures. It is for this reason that the relationship between traditional leadership and the Thulamela local municipality started on a platform of suspicion and mistrust.

The Constitution of the Republic of South Africa, 1996, spells out the issues of co-operative governance and stipulates the need to cooperate in “mutual trust and good faith by fostering friendly relations, assisting and supporting one another and informing one another of, and consulting one another on, matters of common interest” (Constitution of the Republic of South Africa, 1996: Chapter 3, 41(h)). According to law, national government and all provincial governments “must promote partnerships between municipalities and traditional councils through legislative or other measures”. The envisaged partnership must be based on the “principle of mutual respect and recognition of the status and roles of the respective parties guided by the principle of cooperative governance” (Government Gazette, 2003: 25855, Act 41, 5.1 and 5.2). The Constitution seems non-committal when it comes to the nature of the role that traditional leadership must play, as is spelt out in Chapter 12 of the Constitution. In this instance it simply says that “national legislation may provide for a role for traditional leadership as an institution at local level on matters affecting local communities” (Constitution of the Republic of South Africa, 1996: Chapter 12, 212 (i)). According to Tshamano and Mahosi (2011) the fact that traditional leaders are in hereditary positions, while local councillors are elected, creates the situation of the elected party undermining the hereditary authority and regarding them as having no mandate from the people.

The democratic government enacted the Municipality Structures Act 117 of 1998 and the Municipality Demarcation Act of 1998 which were promulgated to bring about economic development and equity in land use, as well as to normalize service delivery (Constitution of the Republic of South Africa, 1996). As a result, local governance had to be brought in line with basic community service delivery by coming up with the Integrated Development Plan (IDP). The IDP is aimed at integrating the less developed areas with the relatively developed ones, or the rural and urban/peri-urban areas. It is here that, in the case of the Thulamela Local

Municipality, the paper identified conflict areas between traditional leaders and municipal authorities which, as a result, pose a challenge to service delivery and the successful implementation of the IDP.

2.7 CONCLUSION

The chapter discusses the role of traditional leaders in South Africa as traced from the pre-colonial to the present new political dispensation that emerged after 1994. A number of legislations were put in place both during the colonial and the democracy period in order to control the affairs of the traditional leaders. The apartheid period realised a number of laws that pro-white in orientation for the Black Authorities Act and the Native Administration Act. The post 1994 period was promulgated by the enactment of the interim constitution in 1993 that was later replaced by the Constitution in 1996 that highlighted a number of principles that the government intended to improve in order to improve the affairs of the black population that had been marginalised since the colonial era. However, the laws that came did not fully capture the desires of traditional leaders as important stakeholders in development.

3.3 RESEARCH METHODOLOGY

For this study, the researcher intends to follow a mixed method approach in which both quantitative and qualitative approaches will be used. According to Gray (2009:204) research methodology refers to approaches to systematic inquiry developed within a particular paradigm with associated epistemological assumptions. Marais and Pauw (1998:29) also defined methodology as the study of scientific methods. Quantitative and qualitative research researchers can use similar elements in their work, however they go about putting these elements together in order to make distinctive differences in both the process and the final product.

3.3.1 Quantitative Method

De Vos (1998:15) states that quantitative approach is that approach of research in social sciences which is more highly formalized as well as more explicitly controlled with a range that is exactly defined and which involves of more study subjects and broader understanding. Fouche and

CHAPTER 3 RESEARCH METHODOLOGY AND DESIGN

3.1 INTRODUCTION

This chapter presented the research methodology and design of the study. It will also present the study area, population, sampling, sample size, data collection and data analysis as well as ethical considerations.

3.2 RESEARCH DESIGN

Research design is a plan of how a research project will be conducted (Du Ploy, 2001:81). Terre Blanche, Durreim and Painter (2006) define research design as a strategic framework for action that serves as a bridge between research questions and the execution or implementation of the research. For the purpose of this study the researcher will use the field study. The researcher used field study because it enables the researcher to examine the role of traditional leaders in service delivery with reference to Makhado Local Municipality.

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3.3.1 Quantitative Method

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Delpont (2002:79) define a quantitative study as an inquiry into a social or human problem based on testing a theory composed of variables measured with numbers and analyzed with statistical procedures in order to determine whether the predictive generalizations of the theory hold true. The quantitative approach is going to be used because it provides a broad overview of a representative sample of a large population and it based on questions that are directed at describing the population characteristics, defining and establishing any connections between the variables.

3.3.2 Qualitative Method

Qualitative methods use qualitative and naturalistic approaches to inductively or holistically explore human experiences in context specific settings (Patton, 1990:34). The qualitative approach portrays a world where reality is socially constructed, complex, and ever changing (Glesne and Peshkin, 1992:20). Creswell (1994:23) describes the qualitative approach as one that focuses on process rather than product or outcomes. The qualitative methodology has been selected because objective of this method of inquiry is to understand the meaning of experience. Qualitative research by its nature makes selected lived experiences visible and values the meaning that people make of their experiences and enables them to describe their experiences in their own words.

3.4 STUDY AREA

The study is going to be carried in Makhado Local Municipality. The study will involve Chiefs, headmen and counselors within the Municipality. Makhado is one of the local Municipalities that falls under Vhembe District Municipality and it is found in Limpopo Province. It is one of the four local municipalities within Vhembe District. Makhado Local Municipality is composed of five geographical regions, namely, Dzanani, Vuwani, Vleifontein, Watervaal, and Louis Trichardt

3.5 POPULATION

The population is the entire set of individual or objects having common characteristics as defined by the sampling criteria established for the study (Burns and Grove, 1998: 206). Bless, Higson and Kagee (2006:98) also defined a population as the entire set of people or objects which are the focus of the research and about which the researcher wants to determine some characteristics. In this study, the population is made up of chiefs, headmen, and counselors in Makhado Municipality. This gives a total population of 212.

3.6 SAMPLING

Terre Blanche et al, (2006:49) defined sampling as the selection of participants from a population and involves decision about which people, setting, events, behaviour and or social processes are to be observed. Sampling is the process whereby a small population or subgroup of a population of interest is selected for a scientific study (Baumgartner and Hensley, 2006:176). The sample group of this study consists of chiefs, headmen, and counselors. The researcher selected the respondents based on the criteria that they have relevant information required by the study.

3.6.1 Sampling Method

In this study purposive sampling will be used as a subtype of non-probability sampling. Non-probability sampling is defined by Bless et al (2006:100) as cases where the probability of including each element of the population is unknown. It is also defined by Strydom (2005:201) as a sampling method in which the odds of selecting particular individuals are not known. Purposive sampling is defined by Neuman (2006:222) as a no-random sample in which the researcher uses a wide range of methods to locate all possible cases of a high specific and difficult to reach population. The researcher chose this sample group having the knowledge that these people have the relevant information which means that the researcher has judged them.

3.6.2 Sample size

The sample size is a subset of the population selected to participate in a research study. It defines the selected groups of elements that individuals, groups and organisations. According to Kobus (2007:345) sample size is a unit that represents the total population. The total sample size of respondents of this study is 60, which will consist of 10 chiefs, 20 headmen, and 30 councilors. It is a group of elements drawn from the population that is considered to be representative of the population.

Table 3.1 Sampling Size

Respondents	Population	Sampled population
Chiefs	21	10
Headmen	115	20
Counselors	76	30
Total	212	60

3.7 DATA COLLECTION

According to Grinnel (1993:44) data collection method is the procedure of specifying techniques to be employed, measuring instruments to be utilised, activities to be conducted to implement a research study. Terr Blanche (2006:555) further states that data collection method is the collection of information often in the form of numerical measuring of group of people. It is also the kind of law material in research such as collection of text or images.

3.7.1 Data collection instruments

A data collection instrument refers to the materials developed by the researcher for data collection and analysis (Somekh and Lewin, 2008:346). According to Gray (2009:577) a data collection instrument is a tool such as a questionnaire, survey or observation schedule used to gather data as part of research. In this study two instruments of data collection will be used namely, a questionnaire and an interview guide. The tools for data collection for this particular study are an interview guide and a questionnaire containing fixed responses and open-ended

questions. The researcher will obtain a letter of permission from the department of Public Administration.

- **Structured questionnaire**

A questionnaire is a set of questions dealing with the same topic or related group of topics, given to a selected group of individuals, for the purpose of gathering data on a problem under consideration (Van Rensburg, Landman & Bodenstein, 1994:504). Van den Aardweg & Van den Aardweg (1990:90) states that the questionnaire is a prepared question form submitted to certain persons called respondents, with a view to obtaining information.

For the purpose of this study, an open-ended questionnaire will be used. The researcher will go to the respondents and give them the questionnaire and on the third day the researcher will go and collect them and the data collected will then be analysed. The questionnaire will be hand delivered to the respondents and they will be given three days to complete in which the researcher will come back and collect.

- **Interviewer Guide**

There are three main types of unstructured interviews; that is, open-ended interviews, unstructured interviews with a guide or schedule and in-depth interviews (De Vos, 1998; Marshall & Rossman, 1995). For the purpose of this study, unstructured interviews with an interview guide will be used. An interview schedule is another instrument that will be used to collect data. This is because an interview guide provides guidelines for the interviews and contains questions and themes that are important to the study.

For the purpose of this study, an open-ended interview was used as a second research instrument to collect data. The researcher will go and interview each respondent on a particular date to be decided upon by the researcher and the respondents. This will involve the researcher asking open-ended questions. The interviews will be carried out through focus group interviewing in which the respondents will put in to groups.

3.8 DATA ANALYSIS

Data analysis refers to the process of placing observations in numerical forms and manipulating them according to their thematic properties to derive meaning from them (Monette et al, 2008:486). It is also defined by Baumgartner and Hensley (2009:138) as a method of manipulating and analysing the collected data to reveal relevant information. For this study, the two methods of data analysis of data will be used, namely descriptive statistics and thematic analysis.

• Descriptive statistics

Descriptive statistics will be done through a computer software programme, known as the Statistical Package for Social Sciences (SPSS). Descriptive statistics deals with the description of data obtained for a group of individuals. Data may be described or summarized by tabulating or graphically depicting them. The purpose of descriptive statistics is to reduce large amounts of data physically to facilitate the drawing up of conclusions about them (Huysamen, 1993: 4). Frequency tables, histograms and polygons are useful in forming impressions about the distribution of data. According to Van den Aardweg & Van den Aardweg (1990: 65) the frequency distribution is a method to organize data obtained from questionnaires in order to simplify statistical analysis. Frequency tables and pie charts will be used to explain the percentages and frequencies of the findings.

• Thematic analysis

The findings of the study that will be collected through field notes will be selected and simplified and formulated in the form of themes. The themes will be transcribed to give meaning of the findings of the study. Thematic analysis is a method for identifying, analysing and reporting patterns and themes within the data. It minimally organizes and describes data in detail (Botatis, 1998, cited in Braun & Clark, 2006). Thematic analysis seeks to unearth the themes salient in a text at different levels and thematic networks aim to facilitate the structuring and depiction of these themes. Each stage of thematic data analysis involves data reduction as the large amounts of collected data are reduced to manageable parts.

3.8 ETHICAL CONSIDERATIONS

Ethics in research is the system of moral belief about what is right and wrong and also as a system of moral belief of about what a researcher can and cannot do to research participants (Reaves, 1992:35). Ethical consideration are guidelines or regulations developed by professionals that outlines the specific codes of conduct or set of principles that should be adhered to when one is carrying out research (Forshaw, 2004:44). Therefore, in this study the researcher is guided by the following ethics:

3.8.1 Informed consent

Informed consent refers to a norm in which participants base their voluntary participation in research project on a full understanding of the possible risks involved. The researcher will ensure that participants in the study have all the information necessary to take an informed decision whether they choose to participate in the study or not (Babbie, 2010:48). In other words informed consent is an ethical principle that states that participants should be told enough about the nature of research in order for them to make informed decisions about whether to participate in it or not to (Bless et al, 2006:183). The researcher also informs the respondents about the study so that they could feel free when participating in the study as well as letting them know what the study is all about. This enables the respondents to have a clear picture of the study.

3.8.2 Voluntary participation

According to Babbie et al, (2001:520) voluntary participation refers as a norm that applies to social research which says that no one should be forced to participate in research. Neuman, (2001:135) states that the researcher must not coerce anyone into participating but participation must be based on voluntary basis. The researcher has chosen voluntary participation because forcing respondents to participate in the study is something unethical.

3.8.3 Confidentiality and anonymity

The participants will also be informed assured about confidentiality and anonymity in their participation. In other words the data of research participants will be kept confidential and will not be discussed with any other person except for academic purposes. This means that all the

information collected for this research will be treated as confidential as possible. This will be done in order to avoid link between responses and the research participants who supplied the information. In analyzing the information codes and themes will be used in order to avoid using participant's names.

3.8.4 No harm to participants

The no harm to participants' principle suggests that the researcher should avoid harming respondents in any way: emotionally physically or psychologically (Goddard and Melville, 2001:49). In this study the subjects will not be harmed in any way, either physically or psychologically. The welfare of the respondents will take precedence throughout the study.

3.8.5 Compliance with the university of Venda research policy

It is essential that the researcher has to seek approval for undertaking the research study after the work has been scrutinized by the relevant authorities at the university in order to comply with the specific guidelines set out by the university research policy. This includes taking the responsibility to evaluate the ethical acceptability of the research to establish a clear and fair agreement with the research participants prior to participation. The freedom of the individuals to participate or not should be respected by the researcher. If there is any potential harm that can be caused to participants whether physical or psychological, the researcher should be sure to remove these possible consequences.

3.9 CONCLUSION

The chapter dwelt on the process the researcher took to collect data. This chapter concentrated on how data was collected and analysed so as to reach the generalizations reached in chapter five. The researcher employed survey design by particularly sampling from the larger populations of participants chosen. The next chapter deals with the presentation of the research results.

CHAPTER 4 DATA PRESENTATION, ANALYSIS AND INTERPRETATION

4.1 INTRODUCTION

This Chapter presents data presentation, analysis and interpretation. The responses to the questionnaires items are presented in tabular form, frequencies and percentages and the responses to the interview items are presented in a narrative form and are followed by a brief synthesis of the findings for the item.

4.2 ANALYSIS OF DATA COLLECTED THROUGH QUESTIONNAIRE

In this section, the researcher presents the data collected through questionnaire. This section consists of two sections which are; section A: biographical details of the respondents and section B: role of traditional leaders in service delivery.

4.2.1 Section A: Biographical Details of Respondents

The researcher in this section presents the biographical information of the respondents in this study. The information is presented in tabular form and followed by a synthesis of the findings.

Table 4.1 Gender of Respondents

Response	Frequencies	Percentage
Male	28	62,2%
Female	17	37,8%
TOTAL	45	100%

Table 4.1 presents the biographical information of the respondents in terms of gender and a total of 45 respondents took part in this study. Out of the 45 respondents, 28 (62,2%) were males whereas 17 (37,8%) were females. For this study, all the targeted 45 respondents managed to return the questionnaires, and all the questionnaires were analysed. It can be concluded that there were more male respondents than female.

Table 4.2 Age of Respondents

Response	Frequencies	Percentage
Less than 30 Years	01	2,2%
31 – 40 years	10	22,2%
41 – 50 years	24	53,3%
51 – 60 years	09	20,0%
61 years and older	01	2,2%
TOTAL	45	100%

Most of the respondents who took part in this study were aged between 41 and 50 years at 24 (53,3%). Ten (22,2%) of the respondents were aged between 31 and 40, and 09 (20,0%) were between 51 – 60 years. Few respondent at 01 (2,2%) were youth aged less than 30 years and there was only one (2,2%) respondent from 61 years and older who took part in the study. From the statistics above a conclusion can be drawn that there has been a relatively better representation of the population in terms of age distribution of respondents.

Table 4.3 Position of respondents

Response	Frequencies	Percentage
Chief	05	11,1%
Headmen	15	33,3%
Councillor	19	42,2%
Municipal Manager and Director	06	13,3%
TOTAL	45	100%

Majority of the population at 19 (42,2%) who took part in this study were Councillors, while 15 at (33,3%) of the Headmen took part in this study. 06 (13,3%) Municipal Managers And Directors also responded to the questionnaires, while only five (11,1%)

Chiefs successfully completed the questionnaire. It can be concluded that majority of the respondents who took part in the study were councillors.

4.2.2 Section B: Role of Traditional Leaders in Service Delivery

This section, the researcher discusses data which will be presented in a graphical statistics which is further divided into three themes which arose from the survey questionnaire respondents. The three themes are the major roles of traditional leaders in service delivery, the challenges faced by traditional leaders in the provision of service delivery and the strategies that can be used to overcome the challenges faced by traditional leaders in the provision of service delivery.

4.2.2.1 The major roles of traditional leaders in service delivery

This sub-section presents data regarding the major roles of traditional leaders in service delivery. The data is presented in the form of tables followed by brief interpretation.

Table 4.4 Traditional leaders are true representatives of the local people

Response	Frequencies	Percentage
Strongly agree	16	35,6%
Agree	26	57,8%
Not sure	01	2,2%
Disagree	02	4,4%
Strongly disagree	0	0,0%
TOTAL	45	100%

Twenty-six (57,8%) of the respondents agreed with the idea that traditional leaders are true representatives of the local people, 16 (35,6%) respondents strongly agreed. On the other hand, 02 (4,4%) disagreed and there was no one who strongly agreed with the ideas. One (2,2%) respondents were not sure whether the traditional leaders are true

representatives of the local people or not. The statistics shows that the traditional leaders are true representatives of the local people.

Table 4.5 Social cohesion in the communities is promoted

Response	Frequencies	Percentage
Strongly agree	20	44,4%
Agree	17	37,8%
Not Sure	06	13,3%
Disagree	01	2,2%
Strongly disagree	01	2,2%
TOTAL	45	100%

Six (13,3%) respondents were not sure whether social cohesion in the communities is promoted by traditional leaders or not. Majority of the respondents at 20 (44,4%) strongly agreed, seventeen respondents (37,8%) just agreed that social cohesion in the communities is promoted by traditional leaders. On the other hand, few respondents at 01 (2,2%) disagreed that social cohesion in the communities is promoted by traditional leaders whereas 01 (2,2%) strongly disagreed. The figures indicate that social cohesion in the communities is promoted by traditional leaders.

Table 4.6 Community members are consulted for developmental process

Response	Frequencies	Percentage
Strongly agree	15	33,3%
Agree	27	60,0%
Not Sure	01	2,2%
Disagree	02	4,4%
Strongly disagree	0	0,0%
TOTAL	45	100%

Majority of the respondents at 27 (60,0%) agreed that the community members are consulted by traditional leaders for any developmental process going on in the community, on the other hand, most respondents at 15 (33,3%) strongly agreed with the idea. Whereas two (4,4%) respondent disagreed that community members are consulted by traditional leaders for any developmental process going on in the community, whereas there was no one who strongly disagreed. one (2,2%) were not sure whether community members are consulted by traditional leaders for any developmental process going on in the community or not. Such a statistics indicate that there is effective consultation by traditional leaders to community members for any developmental process going on in the community.

Table 4.7 Community members are free to consult traditional leaders

Response	Frequencies	Percentage
Strongly agree	16	35,6%
Agree	27	60,0%
Not Sure	01	2,2%
Disagree	01	2,2%
Strongly disagree	0	0,0%
TOTAL	45	100%

One (2,2%) respondent was not sure whether community members are free to consult traditional leaders on any community development activity. There was no respondent who strongly agreed with the idea, whereas the majority at 27 (60,0%) agreed with the idea that community members are free to consult traditional leaders on any community development activity. On the other hand, 16 (35,6%) merely strongly agreed while 01 (2,2%) disagreed that community members are free to consult traditional leaders on any community development activity. The largest number of the respondents revealed that community members are free to consult traditional leaders on any community development activity.

Table 4.8 Local municipalities are advised by traditional leaders

Response	Frequencies	Percentage
Strongly agree	15	33,3%
Agree	24	53,3%
Not Sure	04	8,9%
Disagree	02	4,5%
Strongly disagree	0	0,0%
TOTAL	45	100%

More respondents at 24 (53,3%) agreed with the idea that local municipalities are advised by traditional leaders on matters of development in their area of jurisdiction, and there was no one who strongly disagreed. On the other hand, 15 (33,3%) strongly agreed that local municipalities are advised by traditional leaders on matters of development in their area of jurisdiction, whereas 02 (4,4%) disagreed and 04 (8,9%) were not sure. A conclusion can be drawn from the above statistics that local municipalities are advised by traditional leaders on matters of development in their area of jurisdiction.

4.2.2.2 The challenges faced by traditional leaders in the provision of service delivery

This portion presents the challenges faced by traditional leaders in the provision of service delivery. It also provides an understanding of the challenges faced by traditional leaders in the provision of service delivery. The information in this section are presented in tabular forms and followed by a discussion of the findings.

Table 4.9 Traditional leaders have enough resources

Response	Frequencies	Percentage
Strongly agree	02	4,4%
Agree	11	24,4%
Not Sure	02	4,4%
Disagree	23	51,1%
Strongly disagree	07	15,6%
TOTAL	45	100%

The majority of respondents at 23 (51,1%) disagreed that traditional leaders have enough resources necessary to capacitate community members to effectively participate in community development, 02 (4,4%) strongly agreed. On the other hand, 07 (15,6%) strongly disagreed and just 11 (24,4%) agreed with the idea that traditional leaders have enough resources necessary to capacitate community members to effectively participate in community development. Only 02 (4,4%) revealed that they were not sure whether traditional leaders have enough resources necessary to capacitate community members to effectively participate in community development or not. Just above, the statistics were in favour that traditional leaders do not have enough resources necessary to capacitate community members to effectively participate in community development. Thirty at (6,7%) respondents for example, responded that traditional leaders do not have enough resources necessary to capacitate community members to effectively participate in community development.

Table 4.10 Traditional leaders have competing roles with councillors

Response	Frequencies	Percentage
Strongly agree	03	6,7%
Agree	09	20,0%
Not Sure	07	13,6%
Disagree	15	33,3%
Strongly disagree	11	24,4%
TOTAL	45	100%

The table above indicates that majority of the respondents at 15 (33,3%) of the respondents disagreed, while 03 (6,7%) strongly agreed with the idea that traditional leaders have competing roles with councillors. Only 09 (20,0%) agreed and a mere 11 (24,4%) strongly disagreed respectively that that traditional leaders have competing roles with councillors, and 07 (13,6%) were not sure in that regard. The figures above revealed that traditional leaders do not have competing roles with councillors.

Table 4.11 Traditional leaders have legislative power to make decisions

Response	Frequencies	Percentage
Strongly agree	06	13,3%
Agree	12	26,7%
Not Sure	03	6,7%
Disagree	19	42,2%
Strongly disagree	05	11,1%
TOTAL	45	100%

Table 4.11 indicates that three at (6,7%) of the respondents were not sure whether the traditional leaders have the legislative power to make decisions on their own or not. Majority of the respondents at 19 (42,2%) disagreed that traditional leaders have the

legislative power to make decisions on their own. Five (11,1%) respondents strongly disagreed that traditional leaders have the legislative power to make decisions on their own. On the other hand, 12 (26,7%) agreed that traditional leaders have the legislative power to make decisions on their own. Only 06 (13,3%) strongly agreed with the idea. The figures above revealed that traditional leaders do not have the legislative power to make decisions on their own.

Table 4.12 Traditional leaders have necessary support to do their work

Response	Frequencies	Percentage
Strongly agree	02	4,4%
Agree	15	33,3%
Not Sure	03	6,7%
Disagree	18	40,0%
Strongly disagree	07	13,6%
TOTAL	45	100%

Majority of the respondents at 02 (4,4%) agreed that traditional leaders have the necessary support to do their work and only 15 (33,13%) agreed to the statement. A total of 25 (55,6%) alluded that traditional leaders do not have the necessary support to do their work. 03 (6,7%) revealed that they were not sure whether traditional leaders have the necessary support to do their work or not. The majority of the respondents revealed traditional leaders do not have the necessary support to do their work.

Table 4.13 Traditional leaders have voting rights in council matters

Response	Frequencies	Percentage
Strongly agree	05	11,1%
Agree	14	31,1%
Not Sure	05	11,1%
Disagree	17	37,8%
Strongly disagree	04	8,9%
TOTAL	45	100%

Only a total of 19 (42,2%) of the respondents agreed that traditional leaders do have voting rights in the council matters, 21 (46,7%) disagreed and 03 (6,8%) were not sure whether that traditional leaders do have voting rights in the council matters or not. From the above statistics, a conclusion can be drawn that that traditional leaders do not have voting rights in the council matters.

4.2.2.3 The strategies that can be used to overcome the challenges faced by traditional leaders in the provision of service delivery

This section provide a discussion the strategies that can be used to overcome the challenges faced by traditional leaders in the provision of service delivery, and the information in this section are presented in tabular forms and followed by discussions.

Agree		
Not Sure		
Disagree		
Strongly disagree		
TOTAL		

Table 4.14 Community leaders have legislative power to make decisions

Response	Frequencies	Percentage
Strongly agree	07	15,6%
Agree	09	20,0%
Not Sure	03	6,7%
Disagree	10	22,2%
Strongly disagree	16	35,6%
TOTAL	45	100%

Table 4.15 indicates that 09 (20,0%) agreed with the idea that community leaders have legislative power to make decisions, 07 (15,6%) strongly agreed with the statement. On the other hand, 10 (22,2%) disagreed and just 16 (35,6%) strongly disagreed with the idea that community leaders have legislative power to make decisions. Only 03 (6,7%) revealed that they were not sure whether community leaders have legislative power to make decisions or not. Such statistics revealed that community leaders do not have legislative power to make decisions.

Table 4.15 Community leaders have enough financial resources

Response	Frequencies	Percentage
Strongly agree	01	2,2%
Agree	03	6,7%
Not Sure	06	13,3%
Disagree	25	55,6%
Strongly disagree	10	22,2%
TOTAL	45	100%

A total of 03 (6,7%) of the respondents agreed with the statement that community leaders have enough financial resources to run development initiatives in their areas, while only 01 (2,2%) strongly agreed with the statement. On the other hand, twenty-five respondents constituting (55,6%) disagreed with the statement, meaning that to them, community leaders do not have enough financial resources to run development initiatives in their areas, while 10 (22,2%) strongly disagreed. Six (13,3%) respondents revealed that they were not sure whether community leaders have enough financial resources to run development initiatives in their areas or not. The figures above revealed that the community leaders do not have enough financial resources to run development initiatives in their areas.

Table 4.16 Community leaders have partnership with local municipality

Response	Frequencies	Percentage
Strongly agree	03	6,7%
Agree	14	31,1%
Not Sure	04	8,9%
Disagree	09	20,0%
Strongly disagree	15	33,3%
TOTAL	45	100%

The majority of 15 (33,3%) of the respondents strongly disagreed with the idea that community leaders have a strong partnership with the local municipality, only 14 (31,1%) agreed with the statement. On the other hand, 09 (20,0%) of the respondents disagreed while 03 (6,7%) strongly agreed with the idea. Only 05 (8,9%) indicated that they were not sure whether community leaders have a strong partnership with the local municipality. The majority of respondents revealed that community leaders do not have a strong partnership with the local municipality.

Table 4.17 Community leaders attend capacity building workshops

Response	Frequencies	Percentage
Strongly agree	03	6,7%
Agree	11	24,4%
Not Sure	10	22,2%
Disagree	13	28,9%
Strongly disagree	08	17,8%
TOTAL	45	100%

The majority of the respondents at 13 (28,9%) disagreed with the statement that community leaders attend capacity building workshops, while eleven (24,4%) agreed. eight (17,8%) strongly disagreed with the statement. On the other hand, 03 (6,7%) strongly agreed that community leaders attend capacity building workshops, while just ten at 22,2% were not sure with that regard. From the above statistics, it can be concluded that community leaders attend capacity building workshops.

Table 4.19 Community leaders participate in awareness programmes

Response	Frequencies	Percentage
Strongly agree	02	4,4%
Agree	15	33,3%
Not Sure	06	13,3%
Disagree	11	24,4%
Strongly disagree	11	24,4%
TOTAL	45	100%

With regard to participation on the awareness programmes, majority of 22 (48,8%) respondents showed that the community leaders did not participate effectively in awareness programmes convened by local municipalities, while few of the respondents at

17 (37,8%) agreed with the idea. On the other hand, a total of 06 respondents constituting 13,3% were not sure whether community leaders participate effectively in awareness programmes convened by local municipalities or not. A conclusion can be drawn that community leaders did not participate effectively in awareness programmes convened by local municipalities.

CONCLUSION

4.3 ANALYSIS OF DATA COLLECTED THROUGH INTERVIEW

In this section the researcher presents the information gathered by interview schedule from the respondents who were interviewed in this study. The information is presented in narrative form and followed by a synthesis of the findings.

Question 1: What are the roles of traditional leaders in service delivery?

The respondents on this question revealed that the role of the traditional leaders are to develop the communities by providing services such as schools, shops, roads and safe water. On the other hand, some revealed that traditional leaders are the mouth piece of the people they lead and that they are the once who alert the government about the challenges facing the communities.

Question 2: What are the challenges faced by traditional leaders in the provision of service delivery?

Respondents revealed that the challenges facing traditional leaders are; lack of planning skills, lack of financial management, traditional leaders are undermined by other community structures such as civics and councillors. Other respondents alluded that there is no clear understanding between the role of traditional leaders civic organisations and councillor so traditional leaders see this institutions undermining them.

Question 3: The strategies that can be used to overcome the challenges faced by traditional leaders in the provision of service delivery

In this question, the respondents revealed that the strategies to be used to overcome the challenges facing traditional leaders in the provision of service delivery are; to create workshops and trainings for traditional leaders to assist them on how to develop the

community, there should be a close relationship between traditional leaders and local municipality and traditional leaders should work hand in hand with the councillors and civic organisation and that traditional leaders should be included in drawing the budget for community development.

4.4 CONCLUSION

In this chapter, the data was interpreted, presented and analysed. Two methods of data analysis were used namely, the SPSS which was done on quantitative data and the thematic analysis on qualitative data. The quantitative data was presented using frequency tables. Data collected by the interview guides was analysed using themes derived from the data. The next chapter will outline and discuss the major findings of the study, the conclusion, and recommendations for further research.

CHAPTER 5

FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

The main goal of this study was to examine the role of traditional leaders in service delivery with reference to Makhado Local Municipality. The study employed a mixed approach method in which both qualitative and quantitative research design were utilised. In this regard, a questionnaire and an interview were used as the data collection instruments. The data obtained was collected and analysed using the SPSS and thematic analysis. The main thrust of this chapter therefore is to present the major findings of the study and draw the appropriate conclusions and recommendations of the study.

5.2 MAJOR FINDINGS OF THE STUDY

The study was made up of 50 participants in which 45 completed the questionnaire and the remaining five participants answered the interview guide. The findings were analysed in line with the objectives of the study.

5.2.1 The major Roles of Traditional Leaders in Service Delivery

The findings of the study confirmed that majority agreed that traditional leaders are true representatives of the local people. The study indicated that indeed traditional leaders have a role to play in their areas of jurisdiction. The study also revealed that social cohesion and unity in the communities is largely promoted by traditional leaders. Moreover, the research findings revealed that traditional leaders consult community for any developmental initiative to take place in the community. This entails that there is effective consultation and communication between the traditional leaders and community members within Makhado Local Municipality. Further, the study also discovered that community members are free to consult traditional leaders on any community development initiatives. The findings further revealed that local municipalities are advised by traditional leaders on matters of development in their area of jurisdiction.

5.2.2 The challenges faced by traditional leaders in the provision of service delivery

The research findings indicated that the majority disagreed with the notion that traditional leaders have enough resources necessary to capacitate community members to effectively participate in community development. This entails that traditional leaders are failing to deliver their roles and functions because there are no enough resources. By and large the study revealed that the majority disagreed with the notion that traditional leaders do not have competing roles with councillors. Further, the study findings indicated that the majority of the participants disagreed with the idea that traditional leaders have the legislative power to make decisions on their own. This entails that roles and functions of traditional leaders are not buttressed by legislative power, hence the reason why they face challenges. Furthermore, the study showed that the majority of the respondents do not have the necessary support to do their work. The study also indicated that the majority of the participants confirmed that traditional leaders do not have voting rights in the council.

5.2.3 The strategies that can be used to overcome the challenges faced by traditional leaders in the provision of service delivery

Under this section the majority of the participants were of the opinion that community leaders do not have legislative power to make decisions. The majority participants of the study also revealed that the community leaders do not have enough financial resources to run development initiatives in their areas. In addition, that majority of the participants revealed that community leaders do not have a strong partnership with the local municipality. The study findings further indicated by and large that community leaders attend capacity building workshops run by the municipality. The study furthermore revealed that community leaders do not participate effectively in awareness programmes arranged by the local municipalities.

5.3 RECOMMENDATIONS OF THE STUDY

The study recommends that traditional leaders in South Africa should be afforded the resources necessary to carry out their roles and functions in the communities they belong. This will allow

them to provide the services that lack in their areas for example schools, shops, roads and water. Traditional leaders should also be granted the platform to alert the government challenges facing the people within their areas of jurisdiction. The position of traditional leaders in society should be buttressed by proper legislation that creates a conducive environment for the traditional leaders to deliver their services to the community members.

The study also recommends that traditional leaders should be trained in order that they become skilled with the financial skills, planning and management. This will ensure that they utilise the resources they have adequately. The municipality should also include traditional leaders in their workshops and training sessions to equip them with the necessary leadership skills vital for ensuring community participation.

5.4 CONCLUSION

The study examined the roles of traditional leaders in service delivery with reference to Makhado Local Municipality. The objectives of the study were to investigate the roles of traditional leaders in service delivery, to describe the challenges faced by traditional leaders in the provision of service delivery and to explore the strategies that can be used to overcome the challenges faced by traditional leaders in the provision of service delivery.

The study utilised a mixed approach methodology in which both quantitative and qualitative methods of research were utilised. Two data collection instruments were utilised namely the questionnaire and the interview guide. The data collection was collected through utilising the objectives of the study and the following findings were obtained.

The study unearthed that traditional leaders have a role to play in their areas. The roles include developing the areas they belong through establishing services such as schools, shops, roads and safe water. The study findings revealed that there are so many challenges facing traditional leaders in their quest to deliver services to the people.

The study also revealed that traditional leaders face a number of challenges which inhibit them from delivering their services to the people. These challenges include lack of planning skills, lack of financial management skills and being unable to read and write.

The study proposed that traditional leaders should be allowed to attend workshops and training sessions in order to assist them on how to develop the community areas. In addition, the study recommended that there should be a close relationship between traditional leaders and local municipality and that the traditional leaders should work hand in hand with councillors and civic organisations in all community development initiatives.

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SCHOOL OF MANAGEMENT SCIENCES
OFFICE OF THE DEAN

23 January 2014

Municipal Manager
Makhado Municipality

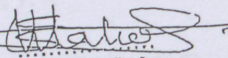
REQUEST FOR PERMISSION TO COLLECT INFORMATION FOR
STUDIES OF MMBADI T.A - STUDENT NO: 8601021.

The above matter refers.

We hereby wish to confirm that Mr. Mmbadi T.A (Student No.: 8601021) is a registered Master of Public Management student at the University of Venda. He is researching on the following topic: "The role of traditional leaders in service delivery with reference to Makhado Local Municipality".

In order for him to complete his studies, we request your municipality to provide him with the information that he might need for his study project. As an institution of higher learning, we believe that the research he is undertaking will yield the results that might also assist your municipality. We for this reason encourage your municipality to provide him with the necessary information that will be collected through questionnaires and interviews from the chiefs, headmen, and councilors. We undertake that whatever information will be provided to him will be solely used for this studies. We also undertake that we will also supply you with the results once the study is completed for your own use.

We hope that you find this to be in order and therefore, anticipate your assistance.

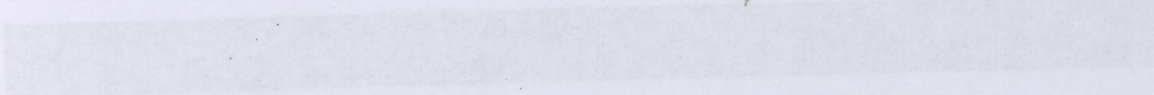


Mr. E Mahole
Lecturer: School of Management Sciences



University of Venda

SCHOOL OF MANAGEMENT SCIENCES
PRIVACY ROAD, PHOENIX PARK, WINDHOLE
LIMPOPO PROVINCE, SOUTH AFRICA
TELEPHONE 015 962 6707 / 015 962 6708 / 015 962 6709
FAX #15 962 4749



The purpose of this study is to investigate the role of traditional leaders in service delivery with reference to Makhado Local Municipality. This is an open-ended study to reflect on your perceptions about the roles of traditional leaders in the development of rural communities with a special reference to service delivery. For each of the following questions, mark an X in the box that applies to you. There is no correct or incorrect answer.

P.O. Box 9
TSHAKHUMA
0951
30 January 2014

Dear Respondent

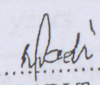
SECTION A: BIOGRAPHICAL DETAILS

I am a registered student at the University of Venda doing Masters in Public Management (MPM). I am currently carrying out a study on the topic: *"The role of traditional leaders in service delivery with reference to Makhado Local Municipality"*. The researcher seeks to investigate the roles and functions of traditional leaders with regard to service delivery in Makhado local municipality. The study is solely conducted for academic purposes and may I assure you that the information you provide will be held with confidence and you will not be identified in any way.

I should be most grateful if you would help me with this part of my research project by completing the inventory. You are encouraged to provide as honest information as possible.

In anticipation, please accept my sincere appreciation for your willingness to assist me.

Yours faithfully,


.....
MMBADI T. A.

8601021

Email: mmbadit@univen.ac.za

Cell: +27 72 190 4218

1. Gender		
2. Age		
3. Education		
4. Position		
5. Club		
6. Headman		
7. Councilors		
8. Municipal Manager and Directors		

**QUESTIONNAIRE- ROLE OF TRADITIONAL LEADERS IN SERVICE DELIVERY
WITH REFERENCE TO MAKHADO LOCAL MUCIPALITY**

The purpose of this study is to investigate the role of traditional leaders in service delivery with reference to Makhado Local Municipality. This is an opportunity for you to reflect on your perceptions about the roles of traditional leaders in the development of communities with a special reference to service delivery. For each of the following statements place an X in the box that applies to you. There is no correct or incorrect answer.

SECTION A: BIOGRAPHICAL DETAILS

1. Gender

Male	
Female	

2. Age

Less than 30 years	
31 – 40 years	
41 – 50 years	
51 – 60 years	
61 years and older	

3. Position in the community

Chiefs	
Headmen	
Councillors	
Municipal Manager and Directors	

SECTION B: ROLE OF TRADITIONAL LEADERS IN SERVICE DELIVERY

Major roles of traditional leaders in service delivery		Place an X in the box that applies to you				
		Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree
4	Traditional leaders are true representatives of the local people					
5	Social cohesion in the communities is promoted by traditional leaders					
6	Community members are consulted by traditional leaders for any developmental process going on in the community					
7	Community members are free to consult the traditional leaders on any community development activity					
8	local municipalities are advised by traditional leaders on matters of development in their area of jurisdiction					

The challenges faced by traditional leaders in the provision of service delivery		Place an X in the box that applies to you				
		Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree
9	Traditional leaders have enough resources necessary to capacitate community members to effectively participate in community development					
10	Traditional leaders do not have competing roles with elected councillors					
11	Traditional leaders have the legislative power to make decisions on their own					
12	Traditional leaders have the necessary support to do their work					

13	Traditional leaders have voting rights in council matters					
Strategies that can be used to overcome the challenges faced by traditional leaders in the provision of service delivery		Place an X in the box that applies to you				
		Strongly Agree	Agree	Not sure	Disagree	Strongly Disagree
14	Community leaders have necessary Legislative power to make decisions					
15	Community leaders have enough financial resources to run development initiatives in their areas					
16	Community leaders have strong partnerships with the local municipality					
17	Community leaders attend capacity building workshops					
18	Community leaders participate effectively in awareness programmes convened by local municipalities					

Thank you very much for your time and contribution

**INTERVIEW SCHEDULE- ROLE OF TRADITIONAL LEADERS IN SERVICE DELIVERY
WITH REFERENCE TO MAKHADO LOCAL MUCIPALITY**

1. What are the roles of traditional leaders in service delivery?

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2. What are the challenges faced by traditional leaders in the provision of service delivery?

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3. What are the strategies that can be used to overcome the challenges faced by traditional leaders in the provision of service delivery?

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