

UNIVERSITY OF KWAZULU-NATAL

**THE ROLE OF DEMOCRATICALLY ELECTED
COUNCILLORS AND TRADITIONAL LEADERS IN
SERVICE DELIVERY: THE CASE OF UBUHLEBEZWE
MUNICIPALITY**

NKOSIYEZWE CYPRIAN VEZI

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I declare that The Role of Democratically Elected Councillors and Traditional Leaders in Service Delivery: The Case of Ubhlebezwe Municipality is my own work and that all the sources that I have either used or quoted have been indicated and acknowledged through complete references.

NKOSIYEZWE CYPRIAN VEZI

Date: December 2016

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ABSTRACT

The dawn of a free society and first democratic election that were non-racial elections in the mid-nineties resulted in the birth of a new epoch of leadership at the local level of government. The Constitution of South Africa, Act 108 1996, stipulates that municipalities should be established throughout the country, including the rural areas. As a result, Councillors were elected in the areas of jurisdiction previously governed by Traditional Leaders. The development of municipalities in rural areas resulted in two kinds of leadership: democratically elected Municipal Councillors and Traditional Leaders, which has caused tension between these two forms of leadership. The tensions experienced between traditional and government leaders are mainly fuelled by the overlap of the roles and responsibilities of democratically elected Councillors and Traditional Leaders. In addition, there is no set structure for the governing of relations between Traditional Leaders and democratically elected Councillors.

This study explored the relationship between Traditional Leaders and democratically elected Councillors and their role in the provision of service delivery at Ubuhlebezwe Municipality. In addition, the study set out to explore the ways in which the relationship between Traditional Leaders and ward Councillors could be managed so as to harmonise the relationship between them in order to improve service delivery in Ubuhlebezwe Municipality.

A case study design was used in this research and a qualitative methodology underpinned the study. Purposive sampling technique which is part of non-probability sampling method was employed to select Traditional Leaders and members of the ward committees of Ubuhlebezwe Municipality. Focus - group discussions and in-depth interviews were used to gather data from the twelve participants in the study. Thematic analysis was used to analyse data.

The study found that the management of the relationship between Traditional Leaders and Councillors in respect of service delivery is poor. Traditional Leaders felt that the democratic dispensation has given a great deal of power to Councillors in decision-making and implementation of most service delivery programmes. There is no discussion or consultation between Traditional Leaders and ward Councillors, and also no agreement regarding the implementation and evaluation of service delivery strategies.. The study found that there is poor recognition of Traditional Leaders by ward Councillors, thus Traditional Leaders are not

actively participating in service delivery. Consequently, there is an urgent need for interventions to be put in place to delineate the roles and responsibilities of ward Councillors and Traditional Leaders in the provision of service delivery and also to promote greater consultation between the two, not only in Ubuhlebezwe Municipality but also in South Africa more broadly.

TABLE OF CONTENTS

CHAPTER ONE	1
INTRODUCTION AND BACKGROUND TO THE STUDY	1
1.1 INTRODUCTION.....	1
1.2 BACKGROUND.....	1
1.3 STATEMENT OF THE PROBLEM	2
1.4 THE PURPOSE OF THE STUDY	3
1.5 THE SIGNIFICANCE OF THE STUDY	4
1.6 AIM OF THE STUDY	4
1.7 RESEARCH OBJECTIVES	4
1.8 RESEARCH QUESTIONS.....	5
1.9 THEORY UNDERPINNING THE STUDY	5
1.10 RESEARCH DESIGN	6
1.11 METHODOLOGY.....	6
1.12 DEFINITION OF CONCEPTS.....	6
1.13 LIMITATIONS OF STUDY.....	7
1.14 CHAPTER OUTLINE	7
1.15 SUMMARY	8
CHAPTER TWO.....	9
THE SIGNIFICANCE OF TRADITIONAL LEADERSHIP IN RURAL COMMUNITIES	
2.1 INTRODUCTION.....	9
2.2 THE ORIGIN AND EVOLUTION OF THE INSTITUTION OF TRADITIONAL LEADERSHIP	9
2.3.1 Roles and responsibilities of Traditional Leaders in a democratic era	12
2.3.2 The role of Traditional Leaders in the spheres of government.....	13
2.3.3 The Role of South African Traditional Leaders in Governance	14
2.3.4 Intergovernmental relations in South Africa in the provincial and local government spheres and their roles in service delivery	15
2.3.5 The roles and functions of the local sphere of government	17
2.3.6 Intergovernmental forums.....	17
2.4 THE BACKGROUND OF WARD COUNCILLORS	18
2.4.1 Ward Councillors and service delivery.....	18

2.4.2	Local government and the Constitution of the Republic of South Africa, 1996	22
2.4.3	Traditional Leaders vis-à-vis Ward Councillors in Service Delivery.....	24
2.8	SUMMARY	29
CHAPTER THREE.....		31
	RESEARCH METHODOLOGY.....	31
3.1	INTRODUCTION.....	31
3.2	RESEARCH DESIGN	31
3.3	RESEARCH PARADIGM.....	31
3.4	RESEARCH METHODOLOGY	32
3.5	STUDY SITE	33
3.6	STUDY POPULATION	33
3.6.1	Target population.....	33
3.7	SAMPLING METHODS	34
3.7.1	Sample and sample size	34
3.8	DATA COLLECTION INSTRUMENTS.....	34
3.8.2	Focus Group Discussions.....	35
3.9	DATA ANALYSIS	35
3.10	VALIDITY AND RELIABILITY	36
3.11	ETHICAL CONSIDERATIONS	36
3.12	SUMMARY	37
CHAPTER FOUR		
4.1	INTRODUCTION	
4.2	RECAP OF THE RESEARCH PROCESS.....	38
4.3	PRESENTATION OF THEMES EMERGING FROM IN-DEPTH INTERVIEWS.....	40
4.3.1	The role of Traditional Leaders in service delivery.....	40
4.3.2	The role of Councillors in service delivery.....	43
4.4	DATA ANALYSIS AND DISCUSSION.....	44
4.4.1	The role of Traditional Leaders in service delivery.....	44
4.4.2	The roles of democratically elected Councillors	47
4.5	SUMMARY	49

CHAPTER FIVE

RECOMMENDATIONS AND CONCLUDING REMARKS

5.1	INTRODUCTION.....	51
5.2	SUMMARY OF THE FINDINGS.....	51
5.3	RECOMMENDATIONS	54
5.4	CONCLUSION	57
	REFERENCES	59

ANNEXURES

A.	Annexure A: Ethical Clearance Letter.....	64
B.	Annexure B: Gate Keeper's Letter	65
C.	Annexure C: Language Editors Letters	66
D.	Annexure D: Letter of Informed Consent for Traditional Leaders.....	67
E.	Annexure E: Consent Form for Traditional Leaders.....	69
F.	Annexure F: Letter of Informed Consent for Democratically Elected Councillors.....	70
G.	Annexure G: Consent Form for Democratically Elected Councillors.....	72
H.	Annexure H: Focus Group Interview Questions for Democratically Elected Councillors.....	73
I.	Annexure I: In-depth Interview Questions with Democratically Elected Councillors.....	74
J.	Annexure J: Declaration of Confidentiality Letter.....	76

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 INTRODUCTION

In this chapter, the research problem to be investigated is explained. The chapter begins with an overview of the challenges faced in the relationship between Traditional Leaders and ward Councillors, as well as the constitutional challenges faced in the delineation of the roles of the two forms of leadership in delivering services to communities at Ubuhlebezwe Municipality. Thereafter, the research problem statement and significance of the study are explained. Following from this section, the research aims, questions and objectives which address the research problem are outlined. The limitations of the study and the key concepts for this study are presented. The chapter concludes by presenting a brief outline of the succeeding chapters.

1.2 BACKGROUND

The dawn of a free society and first democratic election that were non-racial elections in South Africa in the mid-nineties resulted in the birth of a new epoch of leadership at the local level of government in South Africa. The South African Constitution, Act 108 of 1996, stipulated that municipalities were to be established in the whole country including rural areas (Tshehla, 2005:12). As a result, Councillors were elected in the areas of jurisdiction where previously only Traditional Leaders had held authority.

The establishing of municipalities in remote and rural areas led to the emergence of two types of leadership: democratically elected Municipal Councillors and Traditional Leaders (Cele, 2013:12). However no government document, not even the South African Constitution, Act 108 of 1996, defines the roles and responsibilities of Traditional Leaders in their communities. It is important to mention that section 156 of the South African Constitution, 1996, defines the powers and functions of democratically elected Councillors which tend to overlap with those of Traditional Leaders. In large part, the main duties and roles stipulated in the South African Constitution, Act 108 1996, are those of democratically elected Councillors in service delivery.

Sections 152 and 153 of the Constitution, Act 108 of 1996, stipulate various roles of Councillors in local government. For example, section 153 stipulates that Councillors should ensure service delivery to communities, should budget and plan for the basic needs of the community and should manage the municipality's administration. Chapter 12 of the South African Constitution, Act 108 of 1996, recognises Traditional Leaders by stipulating their advisory role both at provincial and national levels of government. However, the South African Constitution 1996 does not outline the precise relationship between democratically elected and Traditional Leaders and their shared roles in service delivery at the local level of government, nor does it outline the specific roles of Traditional Leaders in their advisory role at provincial and national level. Consequently a degree of uncertainty as to the particular duties of Traditional Leaders and how they are supposed to relate with ward Councillors in various tasks that must be performed in municipalities and local communities.

This study explored the relationship between democratically elected and Traditional Leaders at Ubuhlebezwe Municipality and focused in particular on their roles in service delivery in the local sphere of government.

1.3 STATEMENT OF THE PROBLEM

According to customary South African law, both democratically elected Councillors and Traditional Leaders are recognised leaders and subject to the South African Constitution, Act 108 of 1996, (Sections 211 and 212). The importance of the recognition of the two types of leadership by the Constitution of the Republic of South Africa, Act 108 of 1996, and their roles and responsibilities in governing communities in South Africa, is invaluable because it indicates that government is ready to protect and encourage democratically elected Traditional Leaders and different stakeholders in the development of South Africa through local government (Tshehla, 2005:2). In 2003, the South African government passed the Traditional Leadership and Governance Framework Act (Act 43 of 2003). This was another gesture indicating government's readiness to protect and engage democratically elected Councillors and Traditional Leaders in developing South Africa. There are gaps in the understanding of the roles and responsibilities of democratically elected and Traditional Leaders, as well as the relationship between the two, as far as the running of local government is concerned (Tshehla, 2005:3). In some instances, concerns have been raised that government has disregarded commitments and agreements entered into with Traditional

Leaders. For example, Traditional Leaders argued that there was insufficient consultation with and discussions between traditional and government leaders in the drawing up of the KwaZulu-Natal Traditional Leadership and Governance Framework Act, 2005 (Act 4 of 2005). Councillors argued that Traditional Leaders hinder and impede service delivery (Tshehla, 2005:3). The tensions experienced between traditional and government leaders are mainly fueled by the overlap of the roles and responsibilities of democratically elected Councillors and Traditional Leaders. In addition, there is no set structure for the governing of relations between Traditional Leaders and democratically elected Councillors (Tshehla, 2005).

The research problem explored in this study centres around the difficulties with the relationship between Traditional Leaders and democratically elected Councillors and their role in the provision of goods and services at Ubuhlebezwe Municipality. This may allow for a better understanding of how the relationship between Traditional Leaders and local government may be improved, which would allow for improved service delivery, not only within Ubuhlebezwe Municipality, but in South Africa more broadly.

1.4 THE PURPOSE OF THE STUDY

The purpose of this study was to investigate the relationship between Traditional Leaders and democratically elected Councillors, specifically in terms of their role in the provision of service delivery at Ubuhlebezwe Municipality. This study endeavoured to provide valuable and useful information on the relationship between, as well as the roles and responsibilities of democratically elected Councillors and Traditional Leaders in service delivery. The findings of the study may be used in identifying leadership and service delivery gaps at Ubuhlebezwe Municipality and may offer direction in terms of corrective actions that need to be undertaken. The study may also provide valuable insight into the relationship between democratically elected Councillors and Traditional Leaders and their roles in service delivery, which Ubuhlebezwe Municipality might use for strategy formulation and for the improvement of service delivery.

1.5 THE SIGNIFICANCE OF THE STUDY

This study was significant as it will explore the relationship between Traditional Leaders and Councillors in the context of service delivery. The knowledge generated by the study may assist municipalities in enhancing relations between Traditional Leaders and Councillors to improve effectiveness and efficiency of service delivery. The intention of the study is to propose recommendations regarding complementary leadership in local service delivery. As such, findings from the study are expected to contribute to the theory and practice of public governance in respect of the roles and relationships of government leaders and managers and Traditional Leaders.

1.6 AIM OF THE STUDY

The aim of this study was to investigate the relationship between Traditional Leaders and ward Councillors in service delivery at Ubuhlebezwe Municipality and the influence of this relationship on service delivery.

1.7 RESEARCH OBJECTIVES

1. To determine the relationship between democratically elected Councillors in the context of service delivery at Ubuhlebezwe Municipality.
2. To understand the roles of democratically elected Councillors and Traditional Leaders in the consultation strategies employed in service delivery at Ubuhlebezwe Municipality.
3. To determine the roles of democratically elected Councillors and Traditional Leaders in discussion strategies employed in service delivery at Ubuhlebezwe Municipality.
4. To ascertain the roles of democratically elected Councillors and Traditional Leaders in the implementation of service quality at Ubuhlebezwe Municipality.
5. To determine the roles of democratically elected Councillors and Traditional Leaders in the monitoring of service delivery at Ubuhlebezwe Municipality.

6. To ascertain the roles of democratically elected Councillors and Traditional Leaders in the performance management strategies used in service delivery at Ubuhlebezwe Municipality.

1.8 RESEARCH QUESTIONS

1. What is the existing relationship between democratically elected Councillors and Traditional Leaders in the service delivery at Ubuhlebezwe Municipality?
2. What are the roles of democratically elected Councillors and Traditional Leaders in the consultation strategies employed in service delivery at Ubuhlebezwe Municipality?
3. What are the roles of democratically elected Councillors and Traditional Leaders in the discussion strategies used in service delivery at Ubuhlebezwe Municipality?
4. How are democratically elected Councillors and Traditional Leaders participating in the implementation of service delivery standards at Ubuhlebezwe Municipality?
5. How are democratically elected Councillors and Traditional Leaders engaged in the monitoring of service delivery at Ubuhlebezwe Municipality?
6. What are the roles of democratically elected Councillors and Traditional Leaders in the creation of and putting into practice the strategies for performance management used in service delivery at Ubuhlebezwe Municipality?

1.9 THEORY UNDERPINNING THE STUDY

The service delivery model will be employed that consists of six constructs: consultation, service delivery discussions, implementation, monitoring, performance management, and evaluation. The six constructs will be used to investigate the relationship between Traditional Leaders and democratically elected Councillors in service delivery at Ubuhlebezwe Municipality.

1.10 RESEARCH DESIGN

A research design is a detailed plan of how the study will be conducted and includes methods, sampling strategies, data collection instruments, data analysis techniques and other research tools to be used to achieve the research objectives. This study employed a case study design to explore the relationship between democratically elected Councillors and Traditional Leaders and their roles in service delivery at Ubuhlebezwe Municipality. Mainly, a case study was chosen because it allows an in-depth investigation into a phenomenon under study (Creswell, 2014:11).

1.11 METHODOLOGY

This study adopted the qualitative research methodology. It is a form of investigation on social matters especially people's experiences and perceptions (Creswell, 2009:32). Qualitative research methodology is descriptive and explorative because it describes and delves into the unknown daily life of respondents. Qualitative research methodology also focuses on the process rather than the outcomes (Patten, 2005:9).

1.12 DEFINITION OF CONCEPTS

Community: a group of people living in a particular local area with a number of people who have something in common with one another that connects them in the same way and that distinguishes them from others (Carpenter, Pingali, Bennett & Zurek, 2005)

Community development: assisting people in a given geographical area who share certain values and experiences such as economic, social, environmental and cultural, to come together to take collective action and come up with solutions to common problems (Capoor & Ambrosi, 2006).

Development: a process that involves growth, maturation and strengthening. It is a process of improvement or change for the better (Cash & Moser, 2000).

Research: an investigation and a search for information, knowledge and understanding of social and natural phenomenon (Creswell, 2014).

Service delivery: a manner in which customers' needs are met. Service delivery supplies users with services needed (Chomitz, 2007).

Traditional Leaders: leaders with authority of an organisation largely tied to tradition or custom.

Ward councillor: a chairperson of a ward committee responsible for handling queries and complaints in the ward, as well as giving advice and resolving disputes.

Public participation: the involvement of the community in development programmes.

1.13 LIMITATIONS OF THE STUDY

The limitations of this study were primarily concerned with the anticipated difficulties in securing appointments with the Traditional Leaders and ward Councillors so as to conduct interviews. The researcher therefore ensured that appointments with Traditional Leaders and ward Councillors were arranged and secured prior to data collection to guarantee their availability.

1.14 CHAPTER OUTLINE

Chapter One: Introduction and Background to the Study

This Chapter explained the introduction and background to the study and the research objectives and questions. The main concepts as well as the limitations of the study are presented.

Chapter Two: The Significance of the Institution of Traditional Leadership for Rural Communities

This Chapter provides a review of the literature related to the relationship between Traditional Leaders and ward Councillors. Firstly, the origin of the organisation of Traditional Leadership will be considered. Then, the roles and responsibilities as outlined by various legislations in South Africa, of both Traditional Leaders and democratically elected Councillors will be discussed. The nature of the relationship between the two forms of leadership, if any, will also be considered in the particular context of service delivery in South Africa.

Chapter Three: Research Methodology

This chapter presents the research design, methodology, sampling techniques used to select participants, and data collection instruments. Data gathered in this study was analysed using thematic analysis. The issues of reliability and validity and how these were guaranteed by the researcher was explained. The chapter concludes with a consideration of the ethical issues in the study and how these were handled by the researcher.

Chapter Four: Data Presentation and Analysis

This chapter will present the data collected in this study analysed using a technique called thematic analysis. The first section will consist of the data presentation according to the themes that emerged and the second section presents the analysis of this data in relation to the literature considered in the study.

Chapter Five: Recommendations and Concluding Remarks

The chapter will provide the overall summary of the findings of the study. Thereafter, the recommendations that can be suggested to municipalities and to government based on these findings as set out. Finally the overall conclusions of the study will be outlined.

1.15 SUMMARY

This chapter presented a brief background of the relational and constitutional challenges faced by Traditional Leaders and Councillors with regard to their roles in service delivery at Ubuhlebezwe Municipality. The chapter provided the statement of the problem, the significance of the study, its aims, purpose, contribution, research questions, research objectives that guided the study. The concepts which underpinned the study were defined and the limitations outlined. The next chapter presents a review of the literature relevant to providing a background for the need for this study.

CHAPTER TWO

THE SIGNIFICANCE OF TRADITIONAL LEADERSHIP IN RURAL COMMUNITIES

2.1 INTRODUCTION

This study explored the relationship between Traditional Leaders and democratically elected Councillors and their role in the provision of goods and services at Ubuhlebezwe Municipality. Their roles and responsibilities in service delivery were assessed in order to generate knowledge that can be used to harmonise their functions in service delivery. The study investigated the roles played by Traditional Leaders in service delivery and how these roles affect service delivery. This chapter, specifically, explored the origin and development of the institution of Traditional Leadership prior to the establishment of the new democratic dispensation in South Africa, with particular reference to the roles and responsibilities of Traditional Leaders and then considered the appropriateness of the existing legal frameworks pertaining to such functions.

2.2 THE ORIGIN AND EVOLUTION OF THE INSTITUTION OF TRADITIONAL LEADERSHIP

The institution of Traditional Leadership comprises a key aspect of the governance system in Africa. Traditional Leadership is mainly built on the traditions of royalty and hereditary right to govern. In other words, Traditional Leadership is a form of government where leaders are picked to lead people not by the community but by the virtue of being daughters and sons of the king (Venter, 2001:23). In section 211(1) of the Constitution of the Republic of South Africa, 1996, the South African government recognises the institution of Traditional Leadership.

Gildenhuis and Knipe (2000:271) state that the organisation of Traditional Leadership has a biblical basis as shown in particular in Exodus (1:4-6), where the Scriptures talk about a king of Egypt. This biblical scripture, therefore, clearly shows that the institution of Traditional Leadership has existed for a long time. In some environments Traditional Leaders are considered to be representatives of God or a god. Biblically, the authority Traditional Leaders exert is believed to have been given to them by God. In this context, it is held that communities can only obtain or do something via Traditional Leaders (Carte, 2008:3).

Gildenhuis and Knipe (2000:272) found that Traditional Leaders were viewed as deific and therefore could perform certain rituals that average people could not. Good examples of such rituals were asking God to heal the sick, and asking God for rain.

Traditional Leaders have substantial authority in their areas of jurisdiction. Gildenhuis and Knipe's (2000:26) study found that it is through Traditional Leaders that the unity of the tribe can be sustained. In most tribes, as found in their study, Traditional Leaders have all legislative and judicial powers to rule. They also have powers as the preservers of the well-being of their subjects, as the distributors of gifts, as war leaders and, in some instances, are priests to their people (Cheetham, 2002:23).

The institution of Traditional Leadership also has municipal qualities. Traditional Leaders have powers related to those that municipal governments have. In the apartheid era in the rural areas where the majority of black people lived, legislative, judicial and executive powers were in the hands of Traditional Leaders. Logan (2008:12) says that people in these communities were free to take part in meetings called by Traditional Leaders at their kraals. For this reason, some researchers argue that the system of Traditional Leadership and consultation with their communities could be regarded as democratic (Carte, 2008:21 & Patrick, 2005:10).

According to de Waal (1997:47), under apartheid Traditional Leaders functioned like municipal governments. For example, Traditional Leaders were recognised as Chief Executive Officers in their councils. Traditional Leaders ruled their territories with executive, legislative and judicial power. This system of government was democratic because the community had the freedom to participate in all meetings that were held in the traditional leader's kraal (Mafunisa, 2004:34). Africa had native treasuries whereby indigenous leaders or Traditional Leaders collected taxes from their subjects which would be in the form of animals. Various studies show that Traditional Leaders used to perform a number of functions even before the current democratic dispensation came into being. Such functions included being informed about the affairs of the people under their leadership (Gildenhuis & Knipe, 2000:274), knowing the problems of the local communities (Venter, 2001:19), arbitrating on these problems (Fraser-Moleketi, 2008:9), controlling and allocating tribal and communal land (Ntsebeza, 2001:3), acting as commanders-in-chief of the tribal armies (Venter, 2001:11) and representing the tribe in relation to other tribes (Harries, 2005:9). It is

reasonable, then, to argue that Traditional Leaders were supposed to ensure that local communities were provided with quality services.

The literature reviewed shows that Traditional Leadership is an important institution that cannot be ignored in any consideration of the nature of local governance in South Africa (Cheetham, 2002:11; Venter, 2001:9). In and of itself, the institution of Traditional Leadership should be recognised and given a role to play in shaping people's lives for the purposes of development (Carte, 2008:3). As a way of recognising Traditional Leadership, the South African government needs to specify by way of law the roles and responsibilities of Traditional Leaders in the current system of municipal government. In fact, this is what Traditional Leaders have been requesting since the new democratic dispensation came into existence.

2.3 A PERSPECTIVE ON THE LEGAL FRAMEWORK

Section 212 of the Constitution of the Republic of South Africa, 1996, addresses the role of Traditional Leaders on matters affecting local communities. The Constitution states that issues concerning the customs of the different tribes in South Africa can best be addressed by Traditional Leaders acting in cooperation with municipal governments. In addition, the Constitution states that Traditional Leaders' activities must be guided by provincial and national legislation.

Both at national and provincial level, legislation provide:

“For the establishment of Houses of Traditional Leaders. At national level there is the National House of Traditional Leaders, and at provincial level there are houses of Traditional Leadership in four provinces: KwaZulu-Natal, Limpopo, Eastern Cape and North West Province (The Orientation Manual for Members of Traditional Councils, 2010:14).”

The provinces mentioned above have legislation in place which stipulates the recognition of Traditional Leaders by the new democratic government, and outlines the benefits and roles of Traditional Leaders. These provinces have Orientation Manuals for Members of Traditional Councils. The manuals were drafted in response to Chapter 12, sections 211 and 212 of the Constitution, the 2003 White Paper on Traditional Leadership and Governance, the 2009 Traditional Leadership and Governance Framework Amendment Act, the 2003 Traditional

Leadership and Governance Framework Act, the 2004 Traditional Leadership and Governance Act and Regulations for Establishment of Traditional Councils.

The Orientation Manual for Members of Traditional Councils in the Provinces represents efforts by the provincial governments to provide for Traditional Leaders and members of the Traditional Councils reconstituted in accordance with the provisions of both national and provincial legislation (Fraser-Moleketi, 2008:11). The national and provincial legislation has an impact on the strategic role of Traditional Leaders at local level in transforming the lives of the peoples within traditional communities for the better. The manual reads in part:

...Traditional Leaders and Traditional Council is made with a view to avoid confusion that may lead to other structures being viewed as dysfunctional (The Orientation Manual for Members of Traditional Councils, 2010:12).

As a constitutional state South Africa's Constitution is the ultimate law of the country. The preamble to the Constitution of 1996 states that the injustices of the past must be recognised and that the government, and indeed all South Africans, are tasked with enhancing people's lives and liberating individual potential. Chapter 1 of the Constitution, in particular section 2, says that the obligation of the South African government is to improve the lives of all citizens, regardless of race, through the provision of effective service delivery.

The legal framework states that Traditional Leaders have to promote democracy and contribute to the entrenchment of a democratic culture. This is believed to be one of the ways in which Traditional Leaders in a democratic country can enhance their authority and standing among the people (The White Paper on Traditional Leadership and Governance, 2003:25).

2.3.1 Roles and responsibilities of Traditional Leaders in a democratic era

In the post-apartheid democratic dispensation the role of Traditional Leaders is viewed as an anomaly (Venter, 2001:9). However, Chapter 12 of the Constitution of South Africa of 1996 acknowledges roles and responsibilities of Traditional Leaders as stated by the customary law. Chapter 12 of the Constitution stipulates that the broad transformation of society that should include Traditional Leadership. This transformation was envisaged as being important precisely because the institution of Traditional Leadership has a fundamental role to carry out, especially in rural communities.

The White Paper on Traditional Leadership and Governance (2003:34) states that South Africa's transformation from apartheid era made it necessary that all processes and structure of governance be revisited to conform to the new democratic dispensation. The aspiration of the South African government is to ensure that Traditional Leadership has a part to play in the different aspects of national building (Logan, 2008:9).

Several studies show that many people, especially in rural areas where people accept the authority of traditional leaders as custodians of the traditional justice and governance (Patrick, 2005:31). Although Chapter 12 of the South African Constitution deals with the topic of Traditional Leaders, the Chapter is ambiguous. For example, Chapter 12 does not explicitly and clearly define or outline the roles and responsibilities of Traditional Leaders in the context of service delivery. Studies show that since 2000 Traditional Leaders have been demanding the continuation of their positions as the local governmental authority in their traditional areas of jurisdiction (Mafunisa, 2004:45).

The National Traditional Affairs Bill (15(3)) indicates that a provision was suggested to make the Minister rather than the President responsible for creating guidelines relating to the roles and functions of Traditional Leaders. In the same vein, the Steyn Commission (1998:15) provided for the role of Traditional Leaders:

Traditional Leaders shall seek to promote the interests of the tribe or community and shall support and actively encourage and initiate measures for the material, moral and social well-being of their people.

Furthermore, the Eastern Cape Province Manual for Orientation of Members of Traditional Councils (2010/11) in section 4.1 describes the functions of Traditional Leaders by stating that they must promote democracy, unity at all government levels and uphold legislation at different spheres of government. Traditional Leaders should also participate in Municipal Councils if authorised to do so in terms of section 81 of the Local Government (Municipal Structures) Act, 1998 (Act 117 of 1998).

2.3.2 The role of Traditional Leaders in the spheres of government

Chapter 3, section 41 of the South African Constitution, 1996, stipulates that the government is made up of three spheres: the local, provincial and national spheres. These levels of government are distinctive, interdependent, and interrelated.

In the South African system of government, the local sphere of government consists of municipalities and is the vital sphere for service delivery and development. This is because municipalities are closer to the people than the provinces or the national authority (Mhlanga, 2012:21). Before 1994, Traditional Leaders were the custodians of service delivery in areas not demarcated as municipalities, which means in almost all rural areas, and were part of the community, with the result that they understood the needs of their communities (Cheetham, 2002:12). In addition, because Traditional Leaders were part of the community benefiting from development they delivered, the quality of their own lives was improved as well (Venter, 2001:10).

Section 41(1)(b) of the South African Constitution stipulates that "...Traditional Leaders should secure the well-being of the people of the Republic of South Africa". This is in agreement with the statement in the preamble that "the Republic of South Africa has the mandate to improve the quality of life of all citizens and free the potential of each person". Section 151 of Chapter 7 of the Constitution explains the status of municipalities. According to Section 151, the Municipal Council has legislative and executive power in the area they govern.

Section 152 (1)(a) explains that government should provide an accountable and democratic government to the people. In other words, local governments have a mandate to promote an environment where people's participation in development is appreciated. For instance, Traditional Leaders should join hands with local people and stakeholders (Logan, 2008:9).

Sections 152(1)(c) to 152(1)(e) of the South African Constitution stipulates the promotion of development in all its facets to be done in consultation with local people. Development issues in rural areas in the apartheid era were addressed by traditional leadership is an indication that it is possible to for traditional leaders to take an active role in national development. This is in agreement with section 181(1)(c) that states that there is need to promote and protect rights of different communities in South Africa including cultural, religious and linguistic communities.

2.3.3 The Role of South African Traditional Leaders in Governance

The function of traditional leaders in development cannot be separated from their role in government. The role of Traditional Leaders in national development has been addressed through a variety of measures.

Submissions made to the Nhlapo Commission revealed that various policies and legislation articulate the roles and responsibilities of Traditional Leaders in development and service delivery. This includes the Traditional Leadership and Governance Framework Act (Act 41 of 2003), as amended, and the White Paper on Traditional Leadership and Governance, in Chapters 4.7 and 4.8.

For example, the White Paper on Traditional Leadership and Governance (2003:32) says this about Traditional Leadership and governance:

- Traditional Leaders can promote service delivery;
- Can have an impact of government's legislation and policy especially that it has a bearing on traditional leadership and communities;
- Can promote socio-economic development;
- Can promote maintenance of moral quality and development of society; and
- Can contribute to nation building.

Moreover, the Traditional Leadership and Governance Framework Act (Act 41 of 2003) stipulates the following duties of Traditional Leaders in relation to development:

- bring traditional leaders on board with regards to development;
- Make traditional leaders take part in legislation and policy development;
- Encouraging sustainable development and integrated development planning; and
- Working with municipalities to identify and address community needs.

The legislation referred to above has the purpose of engaging Traditional Leaders in service delivery. However they cannot do this in isolation as they need to work with all other community structures, including municipalities and ward Councillors.

2.3.4 Intergovernmental relations in South Africa in the provincial and local government spheres and their roles in service delivery

Before the 1994 election the ANC, in particular called for a unitary state. The government at that time suggested a state that would produce an unstable government but with strong regional interests. The compromise that emerged is consolidated in the 1996 Constitution Act (Act 108 of 1996), the purpose of which was as follows:

“To establish a decentralised state with a strong central government; establish nine provinces with elected legislatures and executives having jurisdiction over a

number of functional areas; establish local government with relative autonomy on local service delivery matters; establish government (provincial and local) to carry out their roles and responsibilities as indicated by national government; to ensure that fiscal matters of the role of the national government become paramount.”

The interim Constitution was the result of negotiations between representatives of the former governing structures at the provincial, local and central levels of government (Mhlanga, 2012:19). However, this transformation process was opposed by the liberation movements and groups opposing the former apartheid government (Patrick, 2005:4).

The current Constitution differs from the constitutions adopted in 1909, 1961 and 1983. For example, the latest Constitution has a Bill of Rights, which may be found in Chapter 2. Of specific importance in the context of this explanation are the provisions regarding co-operative government, the allocation of functions and powers to the different spheres of government and the introduction of a Constitutional Court to guarantee the supremacy of the Constitution.

The 1996 Constitution resulted in the development of arrangements to ensure that each sphere of government operated effectively and efficiently without encroachment by another sphere of government (Mhlanga, 2012:15). Thus, three spheres of government were established: national, provincial and local spheres. These three spheres were created in terms of Chapter 3 of the Constitution of 1996. The three government spheres are interdependent, interrelated and distinctive:

- The three spheres of government are interdependent, meaning that they should cooperate to speed up service delivery by taking into account the basic socio-economic challenges facing local communities.
- The three spheres are distinctive, meaning that the Constitution has given certain functions and powers to each sphere of government to make final decisions on certain matters. Section 41(1)(f) of the Constitution states that individual spheres and systems should not assume power they do not have but work according to the guidelines of the supreme law, the Constitution.

- Interrelated means that the three levels of government operations have responsibility of supervising each other. For instance, municipalities are supervised by provincial government while provincial governments are supervised by national government.

All three spheres are expected to be committed to securing the wellbeing of all the people of South Africa and as such are expected to have a coherent and effective national government, as provided for in Chapter 10 of the Constitution.

This study was conducted at local government level, therefore the following section deals with the role of the local government sphere in the public service.

2.3.5 The roles and functions of the local sphere of government

The roles of local government include:

- Ensuring, through the Integrated Development Plan, that residents on ongoing basis have access to houses; and
- Interacting with the provincial sphere for support, as well as reporting on progress (Carte, 2008:9).

The functions of local government are:

- To compile a housing Chapter in the Integrated Development Plan;
- To identify a housing champion in consultation with the province; and
- To provide Integrated Development Plan priorities for the provincial plan of service delivery (Carte, 2008:9).

2.3.6 Intergovernmental forums

A number of intergovernmental forums have been established at National and Provincial levels, most of which are non-statutory forums (Carte, 2008:9). Forums have been put in place to ensure that stakeholders work closely together and activities are integrated (Mhlanga, 2012:19). Forums need effective communication put between them. Active communication is critical to the efficient operation of intergovernmental forums and the efficient execution of government programmes. Intergovernmental forums help to spread information to all salient stakeholders so that they all on track and able to deliver services to people.

2.4 THE BACKGROUND OF WARD COUNCILLORS

In 1993 discussions took place at the World Trade Centre at Kempton Park in South Africa, where strategies and mechanisms were discussed of how to drastically create a positive change in the lives of disadvantaged communities in the country. It became clear that there must be a centralisation of powers for speedy service delivery and for development to be achieved (Venter, 2001:9). In the White Paper on Service Delivery the principles of *Batho Pele* are emphasised. It was at this conference that the need for the South African government to be divided into three spheres, the national, provincial and local, became evident. In section 40(1) of Chapter 3 of the Constitution it is declared that these three spheres are not only interrelated, but are also distinctive and interdependent. In Section 40 (1) from subsections (a) to (h) presents the co-operative government and intergovernmental relations principles to benefit government at different levels.

In addition to allocating powers and functions of the three levels of government the Constitution, in section 156 of Chapter 7, also allows for the sharing of the same. This means that a function that belongs to either national or provincial government can be assigned to municipalities. In Chapter 7 section 155 (a) municipalities are categorised into different types, depending on their capacities. In section 156 of the same Act, the powers and functions of municipalities are listed. Most importantly, the functions amount to little other than service delivery.

Municipalities have structures called Municipal Councils which are created in terms of section 157 of the Constitution. A Municipal Council consists primarily of the ward Councillors of different wards, representing their areas. Ward Councillors are instruments that government uses to reach the grassroots and bring development and service delivery to people.

2.4.1 Ward Councillors and service delivery

A ward councillor is an individual who has been selected by the members of the community in order to represent that ward in the Municipal Council (Mhlanga, 2012:17), with the purpose “of bringing development, service delivery and development to the community and encouraging the community to participate in development programmes”. In doing their

duties, the ward Councillors have to adhere to *Batho Pele* Principles and to the provisions outlined in the White Paper on Reconstruction and Development Programmes.

Ward Councillors are to conduct themselves in a manner conducive to the promotion of sound intergovernmental relations, and in such a way that all levels of government and stakeholders can work together for the development of South Africa (Gildenhuys & Knipe, 2000:12). Coherent government exists when the three spheres of government work together in a coherent and seamless manner rather than in a disjointed manner. Ward Councillors are charged with the duty of carrying out their part of the said mandate for the people of South Africa especially with regard to the lowest level of their communities. In doing so, the ward Councillors need to work hand in hand with other stakeholders such as District Mayors (South African Republic, 2003). The roles of the Municipal Council to which the ward Councillors belong include, to:

- Discuss issues concerning service delivery;
- Coordinate the district's planning and Integrated Development Plan; and
- Act as a platform where disputes in the municipality are addressed.

In principle, the stakeholders engaging in this 'multilogue' leads to governmental decisions being taken which include the South African Local Government Association, ward committees, community development workers, Traditional Leaders, ward Councillors and other state and non-state actors, all of whom should be involved in collaborative planning and projects meant to empower people (Fraser-Moleketi, 2008:9).

When ward Councillors' performance impacts on service delivery negatively the South African Local Government Association, which is a representative organisation of all local government in South Africa, formulates policies and intervenes in matters through the concerned municipality (Mafunisa, 2004:2). The ward committee, according to Mhlanga (2004:3) serve:

“As formal communication channels between the community and the Municipal Council, support Councillors by representing the community and building relationships with communities. Ward Committees also assist in providing inputs concerning respective Integrated Development Plans and highlighting priorities for development” (Mhlanga, 2012:15).

Ward Councillors work hand in hand with:

“Community development workers because community development workers are tasked with helping to bridge the gap between service provision by government and access to these services by communities. The duties of Community Development Workers are similar to those of the ward Councillors” (Mhlanga, 2012:17).

Their duties include (Mhlanga, 2012:17):

- “Assisting communities in explaining their needs to municipalities”;
- Developing and supporting existing community structures;
- Facilitating the participation of the public in development projects;
- Identifying service hindrance in rural areas; and
- Working with different government layers in an effort to address the needs of the communities”.

The Municipal Systems Act 2005 (Act 32 of 2005) stipulates the Municipal Council’s duties and rights:

“To encourage the participation of the local community, to promote development in the municipality, to promote a safe and healthy environment in the municipality and to exercise their powers and use their resources in the best interests of the local community.”

In this Act it is explained that the municipal institution is an organ of the state, which has to adhere to the principles of a government that works together and has intergovernmental activities. This can help to preserve indivisibility of the state, peace and national unity. Municipal Councils are formed by ward Councillors and are the structure within the municipality which has the responsibility to bring to the attention of the Municipal Council the interests and needs of the community. Therefore ward Councillors have to fulfil the principles of the Reconstruction and Development Programme outlined by government in the White Paper of 1998:12, which are the following:

“All levels of government must pay attention to affordability given government’s commitment to fiscal discipline and to achievable goals; this programme must become a people-driven process; ensure that people are involved; the government should be transparent and inclusive; government

should promote peace and unity for all people; and protect and respect different people of different backgrounds.”

It is in the same spirit and in accordance with the same principles that ward Councillors have to carry out their duties and functions when dealing with community. In the Municipal Structures Act 1998 (Act 117 of 1998), the Municipal Finance Management Act 2003 (Act 56 of 2003), and the Municipal Systems Act 2000 (Act 32 of 2000), ward Councillors are given the responsibility of service delivery and also that of managing the available resources in an accountable and transparent manner. In doing so they should allow the public to participate.

Swanepoel and de Beer (2008:2) claim that South African local government has been in a quandary for many years. In the apartheid era local government was never designed to unite people of different races; instead it was used as a tool to separate them. For instance, the stringent measures imposed by the Group Areas Act of 1961 were used to enforce racial segregation and the compulsory removal of black people.

The apartheid government left a legacy in South Africa’s human settlement and municipal institutions that is not easy to rectify within a short space of time. South Africa is more than twenty years into democracy; therefore the local authorities have to play a crucial role in the economic development of South Africa as they are engines of development to improve the quality of the lives of the poor and the disadvantaged. It is for this reason that there was a necessity for the promotion of local economic development which supports the broad national macro-economic and provincial development strategies.

It is in this spirit that Chapter 3 of the Constitution in Section 40 established three spheres of government, national, provincial and local, which must observe the principles of co-operative government and intergovernmental relations:

“All spheres of government and all organs of the state within each sphere must preserve the peace, national unity and the indivisibility of the Republic. Thus, spheres of government and all organs of the state must secure the well-being of the people of the Republic, and must provide effective, transparent, accountable and coherent government for the Republic as a whole.”

This means that the local sphere should have broad roles, not narrow, restricted roles as they are needed to become tools that will bring development. They have a legal duty and obligation to make an effort to lift the standards of living (White Paper on Local Government, 1998). It is, therefore, the duty of the local authority to ensure that it monitors all service delivery activities taking place at the municipal level.

According to Ngubane (2013), 73% of the Ubhlebezwe population are under Traditional Leadership and only 25% have access to basic service delivery like water, electricity and decent housing. The only method to achieve development is to work together with the local citizens and other partners in the development process. The community should be engaged in participatory planning and other capacity building projects.

The principles of democracy and the extension of government has resulted in the shift of the development role and structure of traditional leadership. As a result, development, service delivery and funding are activities to be carried out by municipalities in collaboration with provincial and national government (The White Paper on Traditional Leadership and Governance, 2003:42).

2.4.2 Local government and the Constitution of the Republic of South Africa, 1996

Chapter 7, section 152 of the Constitution sets out the objectives of local government as follows:

“To encourage the involvement of communities; to provide services to communities; to promote a good living environment; to promote social and economic development; and to provide democratic and accountable government.”

In order to achieve these objectives local government needs to be organised have effective mutual talks between Traditional Leaders and ward Councillors.

Sections 153(a) and (b) of the Constitution summarise the developmental duties of municipalities as follows. A municipality must:

- manage its administrative, budgeting and planning activities to address needs and development; and
- Participate in development programmes at different levels of government.

In addition, there is need to hold consultative meetings with recognised organisations, and promote municipal governance system.

Atkinson and Reitzes (2008:107) state that Traditional Leaders have considerable support from local communities and have constitutional protection that cannot be ignored. Therefore, ignoring traditional leaders would have a negative impact on municipal operations and people themselves. For this reason, this study will explore the relationship between Traditional Leaders and Councillors and their roles in service delivery at Ubuhlebezwe Municipality.

Clarke and Stewart (2009:44-45) says that councillors should monitor local development projects, resource allocation, define local government priorities, and identify policy to shape and guide development, and councillors are expected to act as community leaders.

Van der Waldt et al. (2007:5), suggest that municipal councils should ensure that communities receive service delivery they deserve, ensure safety in the communities, and make health services available to the community. Councillors are also expected to use resources finally as intended and ensure that democracy informs leadership at local level. Councils are to be accountable to the public, encourage communication participation, be sensitive to public needs, feel responsibility of the communities they serve, promote collaboration between councillors and traditional leaders. In this regards, the White paper suggests that there is a need for councils and traditional leaders to work together in addressing the needs and interests of the communities.

- Ensure that *Batho Pele* principles are observed.

Van der Waldt et al. (2007:5) observe:

“Councillors must be sensitive to public problems and needs, feel responsible for satisfying these needs and solving problems, and realise their accountability to the public. Local government should work closely with Traditional Leaders in the form of participation and involvement in service delivery to the communities within their domain. The White Paper on Local Government (1998:15) suggested proposals on the possible co-operative relationship between local government and Traditional Leaderships advocates for the participation of Traditional Leaders in

council meetings on matters relating to the needs and interests of their communities.”

However, what is proposed in the White Paper is unfortunately not what is actually taking place on the ground. Van der Waldt et al (2007:38) said that:

“Councillors should ensure that the ways in which services are delivered match the preferences of the community in respect of how these services should be delivered. Councillors should represent the interest of the community in the council and should encourage the public to participate in national development.”

Venter (2001:2) argues that Traditional Leaders should be given freedom to exercise leadership in the development of communities while society should be mobilised to support service delivery at local level.

Government should encourage all sectors and stakeholders to participate in service delivery. In rural areas the institution of Traditional Leadership plays an important role in supporting government to improve the quality of life of the people (Cheetham, 2002:23).

2.4.3 Traditional Leaders *vis-à-vis* Ward Councillors in Service Delivery

Traditional Leaders and ward Councillors are the community-based tools employed in speeding up service delivery. As previously stated, the role which Traditional Leaders play with respect to development cannot be separated from their role in governance. This has been clarified and addressed through a variety of measures, including those taken by the leadership of the South African government. Thus, the challenge is to properly implement the national pronouncements, policies and legislation.

As discussed previously in this Chapter, the White Paper on Traditional Leadership and Governance, in Chapters 4.7 and 4.8, outlines government’s vision regarding the role which the various Houses of Traditional Leaders ought to play with regard to development. Amongst other things, they are required to initiate development programmes.

Section 29(1) of the Municipal Systems Act 2000 (Act 32 of 2000) states:

The local community [is] to be consulted on its development needs and priorities; the local community [is] to participate in the drafting of the

integrated development plan; and organs of state, including traditional authorities, and other role players [are] to be identified and consulted on the drafting of the integrated development plan.

Section 81(3) of the Municipal Structures Act 1998 (Act 117 of 1998) states further:

“Before a Municipal Council takes a decision on any matter directly affecting the area of a traditional authority, the council must give the leader of the authority the opportunity to express a view on that matter.”

In 2005 when former President of South Africa, Thabo Mbeki, addressed the National House of Traditional Leaders, he said the following:

“The Houses are also required to participate in local initiatives that are aimed at monitoring, reviewing or evaluating government programmes in rural communities. I trust that we will continue to use existing frameworks and processes to collaborate so as to accelerate the process of development of our rural communities (Mbeki, 2005:4).”

Section 5 of the Municipality Systems Act 2000 (Act 32 of 2000), stipulates that:

“The national government and all provincial governments must promote partnerships between municipalities and traditional councils through legislative or other measures. Any partnership between a municipality and a traditional council must be based on principles of good governance, respect and mutuality. Traditional councils should participate in service delivery.”

The White Paper on Local Government (1998:78) states:

“That there is no reason why African customs and traditions should be seen to be in conflict with the demands of modern governance. What is required is an innovative institutional arrangement which combines the natural capacities of both traditional and elected local government to advance the development of rural areas and communities. The co-operative model proposed here provides a constructive role for Traditional Leadership at local level in the governance and development of rural communities”.

The Constitution of the Republic of South Africa, 1996, in section 212(1) states that:

“National legislation may provide for a role for Traditional Leadership as an institution at local level on matters affecting local communities.”

Several studies have revealed that Traditional Leaders and ward Councillors are developmental arms of government designed to address the developmental needs of the different communities in South Africa. Therefore, Traditional Leaders and ward Councillors have to work together for the sake of service delivery. The developmental responsibility of Traditional Leaders and ward Councillors is defined in section 1 of the Municipal Systems Act 2000 (Act 32 of 2000):

“Development means sustainable development, and includes the integrated social, economic, environmental, spatial, infrastructural, institutional, organisational and human resources upliftment of a community aimed at improving the quality of life of its members with specific reference to the poor and other disadvantaged sections of the community; and ensuring that development serves present and future generations”.

In spite of acknowledging the part to be played by traditional leaders in the democratic dispensation as stipulated in Chapter 12 sections 211-212 of the Constitution, the same Constitution nevertheless does not identify the Traditional Leaders’ specific roles and responsibilities. This lack of clear elaboration of the parts councillors and traditional leaders need to play in the process of service delivery (Fraser-Moleketi, 2008:11) can have some drawbacks. This is because Councillors are regarded as the ones taking the lead in development. Also, financial resources are in the hands of the local government, a fact that leaves Traditional Leaders unable to undertake initiatives requiring finance.

The Constitution of South Africa, 1996, and the Municipal Systems Act of 2000 do not clearly articulate the function traditional leaders supposed to play in the new democratic South Africa. On the other hand, the roles of ward Councillors are clearly defined. It must be acknowledged that the municipal structures talk about participation of traditional authorities in municipal councils.

Furthermore, section 81(3) of the Municipal Structures Act 1998 (Act 117 of 1998), says that before a Municipal Council takes decisions on issues, especially those directly affecting an

area of traditional authority, councils must give the Traditional Leaders of those authorities the opportunity to voice their views on the issues. The Traditional Leadership and Governance Framework Act 2003 (Act 41 of 2003), has provided for a cooperative environment between Traditional Leaders and municipalities to work together by elaborating somewhat on the functions of Traditional Leaders. However, the Act simply says that Traditional Leaders should play a supportive role to the municipalities but does not explicitly outline what this 'supportive role' entails.

Van der Waldt *et al.* (2007:16) elaborate on the causes of conflict between elected ward Councillors and Traditional Leaders. These authors explain that Traditional Leaders believe that the new local council has taken away their powers and functions. They are also angered that boundaries set by government for new councils cut across their initial authority therefore feel challenged by councillors and the new democratic dispensation. Traditional Leaders consider the existence of such an infrastructure without their involvement as undermining their authority and powers.

Van der Waldt *et al.* (2007:16) state further that in many instances Councillors neither consult nor involve Traditional Leaders in the provision of services. Councillors come to Traditional Leaders only when they experience problems and require them to arbitrate with the community. On the other hand, Councillors complain that Traditional Leaders allocate land to people without their involvement, a fact which gives rise to further conflict (Carte, 2008:5).

Van der Waldt *et al.* (2007:16) explain that the conflict between Traditional Leaders and Councillors is caused by the different institutions claiming different kinds of legitimacy with intersecting functions. Ntsebeza (2001:5) found that the conflictual relationship between Traditional Leaders and democratically elected ward Councillors is caused by their competing for recognition within the same communities. For example, ward Councillors claim to be politically elected and state that they are empowered by the legislation in the form of clearly defined roles and responsibilities for development. On the other hand, Traditional Leaders claim to be the custodians of community development.

A study by Kanyane (2007:318) revealed that in some areas Traditional Leaders claim to be stewards of the local tradition. This has caused power struggles that hinder service delivery as

councillors and traditional leaders do not agree on development issues pertaining to communities they are supposed to serve.

The concern of Traditional Leaders is the manner in which Councillors conduct themselves in approaching community development. For example, preference is given to the people who belong to the ruling party, or the party of that particular ward councillor, whereas Traditional Leaders are born leaders of their communities, irrespective of any other organisation to which they may belong. The two are often seen as antagonistic forces with great levels of distrusts (Kanyane, 2007:319). The main role of traditional leaders should be building blocks for local government to influence development:

“Traditional Leaders who are the residents in a local area shall, before the introduction of any law, be consulted, as local government are required to give effect to some laws. The council will remain responsible for the governmental functions performed in their areas of jurisdiction.”

The roles of the institution of Traditional Leadership include (Mhlanga, 2012:14):

- To promote national development;
- To enhance service delivery;
- To be part of the team that works towards nation building;
- To enhance the well-being of individuals and communities;
- To promote and preserve the diverse culture; and
- To support the maintenance of society’s moral integrity and development of communities and society at large.

In carrying out the above roles, Traditional Leaders as guardians of custom:

“Can advise the government particularly on matters that affect the custom; can exert an influence on the making of government policy and on the formulation of legislation, insofar as it affects the traditional communities and their institution; and must form co-operative relations and partnerships with

government at all levels in development and service delivery (The White Paper on Traditional Leadership and Governance, 2003:32).”

Traditional leaders have a huge representation, therefore they should be consulted on the needs and aspirations of the local government. The White paper has tried to encourage municipalities and traditional leadership institution to work together but the effort failed to realise the intended goals. Power to make decision is still in the hands of municipalities. Therefore there is need to transform the traditional leadership institution and aligned it to the Bill of rights and the Constitution (Van der Waldt et al., 2007:16). Traditional authorities are still influential in local development especially in rural communities. Van de Walt et al. (2007:88) aver that Traditional Leaders do not provide service delivery in municipalities but should be recognised as the tribal authority especially over land, economic, and political development. Besides, traditional leaders should be consulted and viewed as active stakeholders in local and national development.

2.8 SUMMARY

The studies reviewed in this Chapter revealed that there is insufficient consultation and participation between Traditional Leaders and ward Councillors, although legislation encourages consultation and working together for the benefit of the poor and the disadvantaged. There are also no clear roles for Traditional Leaders to play, except to observe and advise. Traditional Leaders want to be officially viewed as the first base of local government, and believe that chiefs should be the executive leaders in local government. Most importantly, Traditional Leaders best understand the needs of their communities, as they have lived in their communities and have been involved in development prior to the present era. It is important that the ward Councillors, in conducting their projects, should do so in prior consultation and with the participation of the Traditional Leaders. In fact, they should plan together and strategise the way forward, thus creating an environment of co-operation and working together in the best interests of their communities. Traditional Leaders should be part of the team that is leading South Africa to national development for all people. A clear policy setting out clear roles and duties for Traditional Leaders should be created in order to close the existing gap and to avoid the present conflict. In line with the tenets of the Traditional Leadership and Governance Framework Act 2003 (Act 41 of 2003), it is reasonable to argue that Traditional Leaders have a role to play in the current municipal

government system. With the Traditional Leaders at enmity with the elected leaders, it would be difficult for some communities to access expected service delivery, because Traditional Leaders deal directly with communities, in particular with rural people.

It will not be easy for the South African government and Traditional Leaders to agree on how the latter should operate under the new local government system. However Traditional Leaders are very important in rural communities to play a vital complementary role to improve lives of the local people. Traditional Leaders can therefore play a positive role in the provision of services. The differences between the elected government, local government in particular, and Traditional Leaders are depriving community members of the services that they should be receiving from their respective municipalities. This study was therefore conducted in order to explore the relationship between Traditional Leaders and democratically elected Councillors and their role in the provision of services at Ubuhlebezwe Municipality in an attempt to suggest ways in which the two parties could work in collaboration with each other to ensure more effective delivery of efficient and effective services to the community.

The next chapter will explain the research methodology and will provide a basis for the findings and recommendations.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 INTRODUCTION

This study explored the relationship between Traditional Leaders and democratically elected Councillors and their role in the provision of goods and services at Ubuhlebezwe Municipality. This chapter presents the qualitative research methodology, that is, the research design that was adopted for the study, the setting where the study was conducted, target population, sampling process, data collection instruments and the data analysis techniques. The chapter also addresses issues of reliability and validity by describing the measures put in place to ensure that the research instruments functioned consistently. The chapter concludes by considering the ethical issues which were taken into account in conducting the study.

3.2 RESEARCH DESIGN

A research design is the overall plan of a study (Creswell, 2014:34). It is a blueprint also known as the overall strategy for conducting a study and controls factors that may influence the validity of the findings. A case study design was used in this research. Authors such as Creswell (2009:12) and Patten (2005:6) consider case studies as a research technique that allows a researcher to conduct research on contemporary issues especially issues that are not clearly known. The design allows the application of several research methods. The primary objective of this study was to ascertain the relationship between Traditional Leaders and democratically elected Councillors and their role in service delivery at Ubuhlebezwe Municipality. This design is suitable because a case study is effective in generating new insight and knowledge about relationships between parties such as Traditional Leaders and Councillors at the municipality.

3.3 RESEARCH PARADIGM

Interpretivism holds that reality is relative and multiple (Angen, 2000). Guba and Lincoln (1994) explain that the interpretivist paradigm considers there to be multiple realities, that is,

each individual perceives and understands events and other people based on their own subjective interpretations. Interpretivists maintain that the aim of the researcher should be to understand participants' systems for creating meanings, making it even more problematical to interpret data collected in a study in terms of permanent realities (Berard, 2005). According to the interpretivist paradigm, knowledge acquired is socially created and perceived (Gadamer, 2006) rather than objectively determined (Charmaz, 2006).

Interpretivism is the philosophical view used in guiding this study. Drawing on the interpretivist view, the researcher attempted to understand and interpret the role of Traditional Leaders in service delivery. Informed by interpretivism, this researcher employed qualitative research methods to ensure that there was a satisfactory dialogue between the researcher and participants in order to collaboratively construct a meaningful understanding of the participants' reality regarding the relationship between democratically elected Councillors and Traditional Leaders and their roles in service delivery at Ubuhlebezwe Municipality.

3.4 RESEARCH METHODOLOGY

The research methodology that was adopted for this study was the qualitative approach. Leedy and Ormrod (2005) argue that a qualitative research approach should be used when an investigator is trying to interpret a particular phenomenon. Bogdan and Biklen (2007) further suggest that qualitative research is not objective and the researcher who selects this approach needs to be comfortable with ambiguity and a subjective opinion of the world as well as close conversations with the respondents. Qualitative research methods are recommended if the purpose of the research includes capturing people's feelings, opinions, practices, experiences, and the type of atmosphere and context in which they live and act.

The qualitative approach was deemed suitable since this study explores the relationship between Traditional Leaders and Councillors in service delivery at Ubuhlebezwe Municipality from the perspectives of the Traditional Leaders and council members involved with the aforementioned municipality. Qualitative research is also regarded as field research because it involves the process of data being collected in the field, where the researcher is able to practically observe a phenomenon under study that includes capturing behaviour and events in people's natural environment (Denzin & Lincoln, 2011:20). In the qualitative

paradigm, researchers may physically go into the field or community and observe the phenomenon under study. The technique allows researchers to generate subtle nuances and behaviours of the population under study and works as an assessing process that is in-depth in nature (Creswell, 2009:7).

3.5 STUDY SITE

The study was conducted at Ubuhlebezwe Municipality, which is located within the Harry Gwala District Municipality. The town of Ixopo forms the main development hub of Ubuhlebezwe Municipality and is 85 km southeast of the capital city of KwaZulu-Natal, Pietermaritzburg. Ixopo plays a huge role as a possible site for economic development activities. It is a major education and health centre and assists in the dissemination of new and ideas and technology to the rural areas. It is also the main base where numerous service delivery operations take place (Statistics South Africa, 2011).

3.6 STUDY POPULATION

According to Fink (2005), a study population is a group of units or subjects from which a researcher draws conclusions. The population under investigation in this study are the elected and Traditional Leaders in Ubuhlebezwe Municipality, which is made up of 12 wards. Each ward is represented by a ward councillor and one community representative in the District Forum and the latter is elected from the ward committee. In addition, elected ward Councillors are automatically members and chairpersons of the ward committees as well as members of the Municipal Council. There is also a Municipal Mayor and Speaker for oversight and implementation, as they are accountable to their constituencies and also to the provincial Government. Ubuhlebezwe Municipality also has strategic officers, who are senior managers responsible for ensuring that plans, strategies and resources are in place and implemented, and a number of Traditional Leaders.

3.6.1 Target population

Patten (2005:7) defines a target population as a population within a larger population that a researcher is interested in. The population under study, senior managers, Traditional Leaders, ward Councillors and ward representatives who are community members of the districts in

the municipality and recipients of services, made up the target population from which the sample was drawn.

3.7 SAMPLING METHODS

Non-probability sampling methods were used in the study. A non-probability sampling methods refers to units or subjects which do not have an equal chance to participate in the study but are selected based on the principle of the judgement of the researcher (Jaccard & Becker, 2010). A non-probability sampling technique commonly known as purposive sampling was used to select the participants. In purposive sampling, subjects or units are selected by a researcher to be in the sample with a specific purpose in mind (Yin, 2009). In this technique, the researcher holds that some subjects are more appropriate for inclusion in the study than other individuals. For this reason, particular subjects were purposively selected as participants.

3.7.1 Sample and sample size

A sample is a small portion drawn from the larger population to participate in the study, while a sample size is the total number of subjects or units in the sample (Maxwell, 2012:7). The sample was made up of 2 senior managers, 3 Traditional Leaders, 3 ward Councillors and 4 ward representatives from Ubuhlebezwe Municipality. The participants were selected using a purposive sampling technique. A sample of 12 participants was drawn from the population for the study.

3.8 DATA COLLECTION INSTRUMENTS

In-depth interviews and focus group discussions were used to collect data from the participants selected for the study.

3.8.1 In-depth Interviews

Data was collected using in-depth interviews (see Appendix D for interview schedule). In-depth interviews are regarded as confidential and safe conversational processes between an interviewer and a participant and allows for the generation of profound data (Maxwell, 2012:9). The in-depth interviews conducted in this study were rather like conversations in which the researcher guided the choice of topics to talk about based on the objectives guiding

the study. Twelve in-depth interviews were conducted with senior managers, Traditional Leaders, ward Councillors and ward representatives from the Ubuhlebezwe Municipality receiving municipal services.

The interviews were conducted at the Jolivet Education Centre in Ward 7 of Ubuhlebezwe Municipality. The interviews were recorded by the researcher using a tape recorder and notes were taken during the interviews. A gatekeeper's letter, see Appendix B as attached, was obtained from Ubuhlebezwe Municipality before the interviews took place and letters of consent to be part of the study (Appendix C and D) were obtained from participants.

3.8.2 Focus Group Discussions

Three focus group discussions were also conducted to collect the data needed in this study. A focus group discussion is a good research tool of generating data from people with backgrounds who are made to discuss topical themes (Johnson & Christensen, 2012). This assists the researcher to learn more about various people's opinions on a designated topic. Each focus group comprised 4 participants drawn from the same sample used in the in-depth interviews.

The interviews were conducted at the Jolivet Education Centre in Ward 7 of Ubuhlebezwe Municipality. Data was collected by the researcher using a tape-recorder and notes were also taken during the interviews. A gatekeeper's letter was obtained from Ubuhlebezwe Municipality and letters of consent were obtained from participants.

3.8.3 Document Collection

Secondary data was collected from various relevant documents to initially inform the study. The data collected included literature on policies, local government publications, minutes of meetings, audit reports on income and expenditure patterns. Additional data required for the study was also collected from government reports, institutional memoranda, government pronouncements and proceedings.

3.9 DATA ANALYSIS

Data analysis is a quest for valid meaning or understanding derived from the data in relation to the research objectives. The data collected in this study was analysed using thematic

analysis. Thematic analysis is a process of uncovering the common patterns that are woven through an entire data set (Rubin, 2008). The larger set of data collected was subdivided into subsets of data, based on the patterns or themes that emerged in the interviews and focus groups. The resultant themes were examined and compared to their like in the literature. The analysis was used to generate findings and to arrive at conclusions that will be outlined at the end of this study.

3.10 VALIDITY AND RELIABILITY

Validity refers to the extent to which a test measures what it claims to measure (Creswell, 2007:10) and is also concerned with the accuracy of the conclusions drawn from the study (Sprague, 2005). Reliability on the other hand, is the degree to which the techniques used in data collection and analysis procedures will yield findings that are reliable (Patten, 2005:7). To ensure validity and reliability in this study, the researcher initially carried out a pilot study using 3 in-depth interviews before the actual study was undertaken. Random sampling was used to select the participants, a tape recorder was used to record the interviews and notes were taken by the researcher.

3.11 ETHICAL CONSIDERATIONS

Ethical clearance, attached as Appendix C from the University of KwaZulu-Natal Research Ethics Committee was obtained to carry out the study and thereafter permission to conduct the study in the form of a gatekeepers' letter was obtained from Ubuhlebezwe Municipality, the area in which the study was conducted. The researcher also ensured that the participants were adequately informed about the nature and purpose of the study and that they willingly agreed to participate in the study (see Appendix A for letter of informed consent). Participants were assured of their privacy, confidentiality and anonymity being protected in the dissemination of the research findings as the researcher would not reveal their identities to any other person and pseudonyms would be used in the write up of the research.

3.12 SUMMARY

This Chapter described the case study research design, qualitative research methodology and interpretivist research paradigm used in the study. A qualitative, interpretivist research design was used to allow the researcher to gain an in-depth understanding of the relationship between Traditional Leaders and Councillors in service delivery at Ubuhlebezwe Municipality. Non-probability sampling was used in this study as the sampling method, in particular purposive sampling. A total of 12 participants were selected for the study. The Chapter also described the data collection instruments, namely semi-structured in-depth interviews and focus group discussions, which were used to gather data from the participants. The data were analysed using the qualitative thematic analysis method. Issues of reliability and validity were addressed, as well as the ethical issues that were upheld during the course of the study. The following chapter presents the findings of the study.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 INTRODUCTION

This chapter presents and analyses the data collected during the in-depth interviews and focus group discussion with participants from Ubuhlebezwe Municipality. The chapter is divided into two sections: section one presents data pertaining to the main themes underpinning the study; and section two consists of the detailed analysis of the data in light of the themes that emerged and the literature reviewed. In particular, section two deals with the findings concerning the relationship between democratically elected and Traditional Leaders and their roles in service delivery in the local sphere of government in Ubuhlebezwe Municipality. The chapter concludes with a recap of the main findings and analysis.

4.2 RECAP OF THE RESEARCH PROCESS

Interviews were conducted with all stakeholders selected for the study. As mentioned above, the purpose of the study was to explore the relationship between democratically elected and Traditional Leaders and their respective roles in service delivery. Qualitative methods were used to explore the relationship between democratically elected and Traditional Leaders and their roles in service delivery. The purposive sampling technique was used to select participants while thematic analysis was used in the analysis of the data. Thematic analysis focuses on identifying patterned meanings across datasets. The following thematic processes were followed in this study, as informed by Braun and Clarke's (2006) framework for conducting thematic analysis:

- **Familiarisation with the data:** in this process the researcher read and re-read the data collected regarding the relationship between democratically elected and Traditional Leaders and their roles in service delivery. This allowed the researcher to become immersed in the data and intimately familiar with its content.

- **Coding:** In this phase the researcher generated labels (codes) that helped to answer the main research questions.
- **Searching for themes:** This stage allowed the researcher to examine the codes and to collate data to identify important broader patterns of meaning from the dataset. This stage involved collating data relevant to each main theme, which permitted the researcher to work with the data generated so as to assess the themes and subthemes generated.
- **Reviewing the themes:** In this stage the researcher checked the main themes against the dataset, to ensure that a convincing pattern was emerging in relation to the data collected, and that answers to the research questions under study were being generated. In this phase, themes generated from the data were refined, split, merged, and sometimes discarded, and this helped to develop meaningful themes.
- **Defining and naming the themes:** This phase was used by the researcher to develop a detailed analysis of each theme. The scope and focus of each theme was established to ascertain the findings emanating from each theme. This stage also involved deciding on the meaningful name each theme generated from the data.
- **Writing up:** This final phase involved direct quotations from the data collected. This stage allowed for the contextualisation of the analysis in relation to the existing literature.

Thematic analysis was applied to organise and interpret data collected in the study so as to have an understanding of the relationship between democratically elected Councillors and Traditional Leaders and their roles in service delivery at Ubuhlebezwe Municipality.

4.3 PRESENTATION OF THEMES EMERGING FROM IN-DEPTH INTERVIEWS

4.3.1 The role of Traditional Leaders in service delivery

When participants in the in-depth interviews were asked about their perceptions of the role of Traditional Leaders in service delivery, several responded that their understanding of the role of Traditional Leaders was unclear. Participant 1, with a view shared by other participants, said that:

‘The current system of government was not properly introduced as Traditional Leaders have mixed feeling about this system because it does not spell out their roles and responsibilities in service delivery’ (In-depth interview, 2015).

The majority of the participants said that the role of Traditional Leaders in service delivery was not clearly defined and that Traditional Leaders were therefore afraid that the authority they enjoyed and exercised over their communities would be taken away from them by Councillors. More than half of the participants said that some of the Traditional Leaders were struggling to accept the changes in the local government system because the government had not clarified their roles in service delivery. Therefore, the Traditional Leaders were unsure of their roles in service delivery. Nevertheless, they wanted their communities to develop. In agreement with the above perception, Participant 2 in the in-depth interviews reported a view shared by other participants that:

‘As Traditional Leaders we are not recognised to participate fully in service delivery and we are undermined by several institutions including democratically elected Councillors that do not take us into account when initiating service delivery projects in our areas’ (In-depth interview, 2015).

However, half of the participants in the in-depth interviews reported that the national government had agreed in principle to give Traditional Leaders *ex-officio* membership of their local Municipal Councils. This finding is put well in terms of the view shared by Participant 6 that:

‘Quite well, the South African government and Traditional Leaders have reached an agreement to find a way of making Traditional Leaders play an active role in the government system’ (In-depth interview, 2015).

This opinion was supported by Participant 3, who said that:

‘There is an agreement involving Traditional Leaders in the running of government and service delivery. But the agreement is not yet conclusive. As Traditional Leaders, we need clarity on our real functions in the service delivery programme’ (In-depth interview, 2015).

The majority of participants said that Traditional Leaders have a role to play in service delivery, even though these have not clearly and formally been established by government, but that they are not consulted. This view is represented well in a statement by Participant 5:

“Traditional Leaders have a role to play in service delivery, but the problem I have seen is that Traditional Leaders are not consulted to the full on service delivery” (In-depth interviews, 2015).

The findings also show that though Traditional Leaders do not know their roles in service delivery, they believe that they are closer to communities than Councillors. This standpoint is conveyed in a view shared by Participant 2 that:

‘Traditional Leaders are close to the communities, and for this reason, they know the real needs of their people’ (In-depth interviews, 2015).

In agreement, some participants said that since Traditional Leaders are close to the people, they should be empowered with the necessary skills and knowledge to effectively participate in delivering services to the community.

The majority of the participants said that Traditional Leaders must be given resources to actively participate in service delivery. This view was expressed well in a response given by Participant 4:

‘Traditional Leaders are in a strategic position to effectively contribute to service delivery in their communities. However, they need both financial, human, and the infrastructural support to provide the service delivery required’ (In-depth interview, 2015)

The findings from the interviews suggest that Traditional Leaders are prepared to participate in service delivery. The problem, however, is that their roles and responsibilities in the service delivery programme are not clear. This inhibits the Traditional Leaders from fully participating in service delivery programmes in the municipality.

All the stakeholders interviewed in the in-depth interviews in this study said that Traditional Leaders were prepared to participate in service delivery activities. Most of the Traditional Leaders interviewed agreed that they were willing to work with the Councillors in service delivery, but the majority of ward Councillors indicated that Traditional Leaders' roles should mainly be to do with protecting programmes concerning culture, as provided for by the South African Constitution. Reflecting the views of other others, Participant 6 said that:

'Protecting and promoting programmes concerning culture and tradition as provided for by the South African Constitution. To me, Traditional Leaders should only take part in council meetings so as to influence the decisions taken on service delivery but should not vote' (In-depth interviews, 2015).

However, many Traditional Leaders argued against the move to deny them voting powers. This finding suggests that there are problems that need to be resolved concerning the role of Traditional Leaders in service delivery. However, some Councillors said that government had promised that the powers and functions of Traditional Leaders would not be taken away from Traditional Leaders. Participant 7 put it well reflecting the views of others that:

'The challenge facing our government is how to bring Councillors and Traditional Leaders together so that the traditional leader could also feel reasonably accommodated in service delivery activities' (In-depth interviews, 2015).

The Councillors agreed that government municipal structures should make provision for Traditional Leaders to be part of the Municipal Council.

Traditional Leaders have a limited opportunity to participate in service delivery due to the perception that they are not democratically elected leaders. This implies that they are willing to support municipalities in identifying the needs of the community, but they are not involved in developing or recommending strategies to government that could assist in service delivery. Some Traditional Leaders said that they want to promote service delivery by exercising and performing the roles and responsibilities stipulated by statutory law and customary law that are in accord with the Constitution of South African.

In summary, the findings revealed that government outlines the functions that should be performed by Municipal Councils, but uncertainty prevails with reference to whether

Traditional Leaders and the government will reach an amicable agreement regarding what specific role Traditional Leaders should play so as to be of use in service delivery to their communities. This uncertainty thus impedes the provision of services to communities which hinders service delivery and development that would improve the lives of community members. In other words, the findings indicate that Traditional Leaders are dissatisfied and want a clear separation of powers and functions between their duties and those of ward Councillors.

4.3.2 The role of Councillors in service delivery

Findings show that Councillors are elected by citizens and act as custodians of the resources of the government. This view was reported by many participants, especially by the elected Councillors in in-depth interviews. One councillor, Participant 7, shared a view that encompasses the responses of the majority of the elected Councillors interviewed:

‘South Africa has moved on since 1994. We are a democracy which is a government of the people, by the people, and for the people. Therefore, principles of democracy must be followed. In a democracy, people come into power through elections and as such Councillors, not Traditional Leaders, are legitimately put into power to deliver service to the communities’ (In-depth interviews, 2015).

While the majority of Councillors who participated in the study said that democracy does not undervalue Traditional Leaders, they suggested that the provision of service delivery to people should be the sole responsibility of Councillors, because this has financial implications.

The findings suggest that the Councillors hold that Traditional Leaders should best be expected to deal with issues of culture and tradition. Some Councillors argued that service delivery involved huge budgets and therefore should be managed by elected Councillors. Participant 3, reflecting the views of the majority of the participants, said that:

‘Councillors, not Traditional Leaders, should be in charge of service delivery because they can better be held accountable for their deeds or misdeeds in their deployment of public funds for service delivery’ (In-depth interviews, 2015).

This finding revealed that Councillors base their arguments regarding why they should lead service delivery on the fact that they are democratically elected to serve their communities. This view is shared by the majority of the participants as reflected in the view of Participant 5 who said:

‘The issue of service delivery is our business as Councillors. We are democratically elected to promote and secure service delivery to our communities. We can partner with Traditional Leaders and anyone willing to serve our communities, but we still remain the key players in local government issues’ (In-depth interviews, 2015).

This finding indicates that the Councillors were ready to engage in partnership with the public and private sectors (Traditional Leaders included) in their delivery of services without relinquishing their democratic role as the custodians of government resources.

On the whole, the data presented in this section dealt with the relationship between democratically elected and Traditional Leaders and their role in service delivery in Ubuhlebezwe Municipality. The findings revealed that there is lack of cooperation between the Traditional Leaders and the democratically elected Councillors. This explains why there are challenges with regard to service delivery in Ubuhlebezwe Municipality. The following section provides an analysis and discussion of the data presented above.

4.4 DATA ANALYSIS AND DISCUSSION

As mentioned in the introduction to this Chapter, this section constitutes an analysis of the data collected regarding the relationship between democratically elected and Traditional Leaders and their roles in service delivery.

4.4.1 The role of Traditional Leaders in service delivery

The findings in this study indicate that there is a lack of understanding of the role of Traditional Leaders in the context of service delivery in Ubuhlebezwe Municipality. On the other hand, the role of democratically elected ward Councillors was clearly understood. As elected representatives of communities in their wards Councillors are expected to champion service delivery. This resonates well with Mafunisa (2004), who argues that the institution of

Traditional Leadership is frustrated because its roles and responsibility in service delivery are not clearly defined. In addition, despite calls for improved rural service delivery, and for government to play a greater role, Traditional Leaders are not constitutionally empowered to do so, especially as they are not given adequate physical resources to change the current status quo.

The findings of this study show that many participants believe that the role of Traditional Leaders in service delivery is a historical one established centuries ago. Thus, Traditional Leaders are expected to serve their communities and to ensure that all their needs are addressed. This is in agreement with Houston and Somadoda's (2006) study which found that Traditional Leaders have been around for many centuries and should be allowed to play a very important role in service delivery and society at large. In the same vein, Clark and Stewart (2006) purport that Traditional Leaders are the custodians of the South African heritage, culture and tradition, and that it is therefore wrong to only consider Councillors as the champions of service delivery in municipal wards.

The findings of the study indicate that the community of Ubuhlebezwe Municipality is unclear about the processes to be followed when community projects are to be implemented. This uncertainty is attributed to their lack of understanding of the relationship between Traditional Leaders and democratically elected Councillors. As Ntsebeza (2001) says, poor service delivery is partially caused by the fact that government has not finalised the role and place of Traditional Leadership in a democratic South Africa as far as service delivery is concerned. Logan (2001) adds that there is a need to restore the dignity of Traditional Leaders, which is being eroded by the democratic system, within which there has been a failure to define their role in service delivery.

Councillors were perceived by some of the participants as serving the interests of the government and ignoring the broader interests of the community and Traditional Leaders. This opinion was disputed by some participants who said that in some projects Traditional Leaders were invited to participate, but not in others. The role of Traditional Leaders was questioned, as the participants in the study feel that they are under-utilised. This finding seems to suggest that a more precise definition of the role of Traditional Leaders in service delivery is needed so as to pinpoint what exactly it is that Traditional Leaders are supposed to do in terms of service delivery in communities. Some participants feel that the role of Traditional Leaders has already been legislated, and therefore that there is only a need for

government to implement the legislation. Others participants believe that the Constitution should clearly state the role of Traditional Leaders in community development, as this has a direct bearing on service delivery.

The findings suggest that the role of Traditional Leaders is an important issue that needs to be addressed. The findings show that most of the powers that were historically assigned to Traditional Leaders, including service delivery, were negated by the legislative framework that came into place in 1994, and their dignity has consequently been eroded. This finding does seem to be substantiated because the Constitution of the Republic of South Africa, 1996, does not clearly delineate the role and duties of Traditional Leaders. The Traditional Leadership and Governance Framework Act 2003 (Act 41 of 2003), recognises and regulates the role of Traditional Leaders, but there is still much ambiguity in outlining their specific role, especially in service delivery. This justifies the claim by Van der Waldt *et al.* (2007) that Traditional Leaders are denied the right to run local services in the community. As a result, local government is in disarray. The government, therefore, needs to reopen the subject of the division of responsibility in local governance between Traditional Leaders and democratically elected Councillors.

The findings also revealed that the community wanted government to empower Traditional Leaders with the skills and knowledge they need for them to be able to assist their communities with regards to service delivery. This ties in well with Gildenhuis and Knipe's (2000) statement that there is a need to recognise Traditional Leaders by empowering them with skills and knowledge about service delivery, because they have been custodians of their communities for many years. In short, this finding suggests that there is a need to recognise Traditional Leaders because they have strong and enduring relationships with their communities, and service delivery has been their responsibility for many decades.

The findings suggest that communities should have their own monitoring structures charged with the responsibility to monitor service delivery. Monitoring should be conducted in collaboration with Traditional Leaders, who possess vast knowledge and experience in community development, in order to avoid hiring poor labour and thereby delaying service delivery.

The study also found that Traditional Leaders' level of authority in their communities is significant and will remain so. The Traditional Leaders cannot be ignored in service delivery,

because they are a point of interaction between communities and local governments. This is in agreement with the argument put forth by Van der Waldt et al. (2007) who maintain that any community that would ignore Traditional Leaders would find it difficult to deliver services to the people because Traditional Leaders are a hub of engagement that exists between government and South African communities.

4.4.2 The roles of democratically elected Councillors

The findings indicate that there is need for government to evaluate the existing structures in relation to traditional leaders. Councillors are more favoured by the legislation than Traditional Leaders. The findings suggest that the relationship between Councillors and Traditional Leaders is however poor. For example, the Traditional Leaders do not know their Councillors, and the Councillors do not attend the meetings of the traditional council, and vice versa.

The findings revealed that the Traditional Leaders and the ward Councillors do not recognise one another. Most of the Councillors stated that Traditional Leaders should focus on serving as cultural leaders. Therefore, it is necessary for the government to review the structures pertaining to Traditional Leaders. This disagreement should be resolved forthwith, and this can be achieved by developing a well-defined role for Traditional Leaders in service delivery.

Thus, the findings suggest that the principles of *Batho Pele* regarding the implementation of projects and proper service delivery are mainly disregarded by Councillors. This disregard for the *Batho Pele* principles is contrary to South African law, and indicates the need for regular consultation among Councillors, Traditional Leaders and communities at large when it comes to project implementation in communities.

The findings of the study suggest that the ward Councillors tend to impose projects on the community without engaging with Traditional Leaders and the beneficiaries of the projects. As a result, the projects are of poor quality and the government is at times obligated to redo them. This finding resonates well with Ntsebeza's (2001) argument that failure to involve Traditional Leaders in community development activities is one underlying factor which contributes to the initiation and implementation of community development projects that do not actually benefit the local people, especially in rural areas. This finding suggests that there is need for a deliberate action or process of formally consulting or discussing issues of

service delivery with Traditional Leaders. There is also a need for the training of Councillors on cooperative governance.

In addition the findings indicate that the Traditional Leaders believe that the Councillors' service delivery activities are concentrated in semi-urban and urban areas at the expense of rural areas. This finding was attributed to the fact that participants revealed that government, in many instances, does not seek Traditional Leaders' views on how best to develop Ubuhlebezwe Municipality.

What the findings seem to suggest is that consultations between Traditional Leaders and Councillors are indeed necessary, since both groups are critical in decision-making that affects the lives of the community. Van der Waldt and Helmbold (2009) argue that Councillors and Traditional Leaders should work together and mobilise communities towards participatory development.

The findings show that there is antagonism between councillors and traditional leaders. This is shown in the lack of planned meetings, consultations, and discussions on the problems of service delivery and communication they are facing. There is thus a poor relationship between democratically elected Councillors and Traditional Leaders. There are no consultation strategies, discussion strategies or cooperative implementation strategies, no monitoring and evaluation strategies, and no performance management strategies in relation to service delivery in Ubuhlebezwe Municipality. Various service delivery strategies have been proposed by Traditional Leaders, but they have not been taken into consideration by the democratically elected Councillors. The role of the professional local government administration has been minimal, as no proper platforms have been established to address the tension between the Traditional Leaders and the ward Councillors. In congruence with this finding, Logan (2001) also found that such meetings are not convened sufficiently well to bring on board both the Councillors and the Traditional Leaders.

More importantly, the findings indicate that even if Traditional Leaders were to attend council meetings, their views would not be considered at all. A study by Mafunisa (2004) indicates that the fact that Traditional Leaders and ward Councillors do not have meetings to discuss projects and other service delivery matters is one of the major hurdles local government is facing as far as service delivery is concerned.

It is essential to note further that the role of ward Councillors is clearly defined and secured by the Constitution of South Africa and other legislation. However, the role of Traditional Leaders are not clearly defined despite the existence of the Traditional Leadership and Governance Framework Act 2003 (Act 41 of 2003) as well the Constitution of South Africa, 1996, both of which are ambiguous in stipulating the role of Traditional Leaders in service delivery.

It can be concluded from the findings that the ward Councillors seem to be stripping the Traditional Leaders of their power and status, and this has contributed to the souring of the relations between the two parties. For example, the findings indicate that the ward Councillors do not attend meetings called by the Traditional Leaders and vice versa.

There is therefore a need for government to develop legislation that will clearly define the roles and duties of Traditional Leaders insofar as service delivery is concerned, as this may assist in the reaffirmation of the role of Traditional Leaders and the valuing of their viewpoints which may persuade them to work together with Councillors.

There is a need for government to develop and implement programmes that will train councillors and traditional leaders on democracy and cooperative government.

4.5 SUMMARY

This chapter presented and analysed data collected using the qualitative methodology, in particular, in-depth interviews. The findings suggest that the poor relationship between Traditional Leaders and ward Councillors with respect to service delivery needs to be addressed urgently as it is hindering service delivery. There is a need for government to set in place monitoring and evaluation committee to deal with the antagonism between Traditional Leaders and ward Councillors so that they can work together for the benefit of their communities. It is only through mutual trust between Councillors and Traditional Leaders that the tension between the two can be minimised. Currently the part played by traditional leaders in the process of service delivery and the future of the local government are not clear, especially as ward Councillors do not recognise Traditional Leaders in spite of the fact that Councillors were subject to their power prior to the advent of South African democracy. The following chapter presents the findings that can be drawn from the findings and suggests

recommendations for closer cooperation among stakeholders to ensure better service delivery to communities.

CHAPTER FIVE

RECOMMENDATIONS AND CONCLUDING REMARKS

5.1 INTRODUCTION

This chapter presents the findings from this study in respect of the relationship between Traditional Leaders and ward Councillors in Ubuhlebezwe Municipality and their roles in service delivery. Thereafter the proposed recommendations for improving the relations between Traditional Leaders and ward Councillors will be explained. The challenge of lack of effective service delivery is a key concern in Ubuhlebezwe Municipality. As a result there is a need for the Traditional Leaders and the Councillors to engage each other since this is a critical step when dealing with service delivery in rural areas as the relationship between the two can either inhibit or enhance the delivery of services to communities. The study revealed that service delivery has been compromised due to the poor relationship between Traditional Leadership and Councillors. This is exacerbated due to the lack of clear articulation of the roles and responsibilities of Traditional Leaders and Councillors in the process of service delivery.

5.2 SUMMARY OF THE FINDINGS

- The Traditional Leaders reported that there was a need to have their house separated from the department responsible for local government in order for them to be able to govern their own affairs (separation of powers). They want their house to also focus on service delivery in rural areas, especially since the majority of the population in Ubuhlebezwe Municipality live in rural areas under Traditional Leadership. This finding is in agreement with Mashau, Mutshaeni and Kone's (2014) study which found that the majority of Traditional Leaders wanted to deal with their own issues separately from local government, and also wanted to go so far as to become an independent unit which will manage their own affairs and strictly deal with service delivery in rural areas. This finding also resonates well with Mhlanga's (2012) finding that shows that the majority of the communities in municipalities in South Africa are governed under

Traditional Leadership, therefore showing that it is logical for Traditional Leaders to appeal for participation in service delivery in rural areas.

- The Traditional Leaders are of the view that there is no proper communication system to facilitate the optimum involvement of Councillors and Traditional Leaders in the process of developing consultation, discussion, implementation, monitoring and performance management strategies in service delivery in Ubuhlebezwe Municipality. This finding can be related to Cele's (2013) study which indicated that the majority of Traditional Leaders reported that there is poor communication between them and Councillors and local government when it comes to matters regarding rural socio-economic developmental programmes.
- The study found that Traditional Leaders feel that they are deliberately ignored by the democratically elected Councillors in service delivery. A previous study by Cele (2013) also highlights that significant roles and responsibilities continue to be given to Councillors in addition to the existing and extensive functions they already have when, on the other hand, there are no clear functions that are defined and given to Traditional Leaders.
- The findings revealed that the lack of effective communication between the Traditional Leaders and democratically elected Councillors has a negative bearing on service delivery in Ubuhlebezwe Municipality. As a result, numerous projects have not been completed while others have not begun although they have been budgeted for and are reflected in the Ubuhlebezwe Municipality Integrated Development Plan to enhance service delivery. This finding is underscored by Mhlanga's (2012) view, who posited that the lack of communication between Traditional Leaders and democratically elected Councillors would continue to have a negative impact on rural socio-economic development and traditional governance. Therefore, there is a need to prioritise communication which is currently implicit in the current process and unable to influence planning and genuine participatory structures within Ubuhlebezwe Municipality.

- The study found that although the Traditional Leadership and Governance Framework Act 2003 (Act 41 of 2003) defines the role of Traditional Leaders in service delivery, as well as advocates for partnerships between Councillors and Traditional Leaders so as to improve service delivery, no pertinent steps have actually been taken in Ubuhlebezwe Municipality to implement the strategy.
- The study indicates that the democratically elected Councillors are not consultative and do not engage the Traditional Leaders properly by having consultations or meetings so that they too can participate in service delivery. Simply put, the findings suggest that the relationship between democratically elected Councillors and Traditional Leaders is questionable. A study by Rugege (2014) attributed lack of consultation between Councillors and Traditional Leaders. Mashau *et al.* (2014: 56) found that leaving elected Councillors alone to manage service delivery is a cause of fraud, which is rife. As such, there is need for government to intervene by putting in place a committee composed of Traditional Leaders, members of the community and elected Councillors to supervise and observe service delivery.
- The Traditional Leaders and the Councillors indicated that the new government operation system is worrying traditional leaders as they feel that their mandate is being undermined by democratically elected Councillors who appear to have more power and status. This study further found that the relationship between Traditional Leaders and democratically elected Councillors is worsened by the high levels of suspicion both Traditional Leaders and elected Councillors have for each other that each is determined to usurp the others' power and status in governing communities and providing service delivery.

5.3 RECOMMENDATIONS

Taking into account the above findings, the following recommendations can be made:

- This study found that the majority of the communities in Ubuhlebezwe Municipality fall under Traditional Leadership. Therefore, there is a great need to involve Traditional Leaders in service delivery as they can impact positively on aspects of the implementation of vital services in communities. It is thus important to spell out the functions of local government and address shortcomings underscored in this study between democratically elected Councillors and the Traditional Leadership system.
- There is an urgent need to encourage Traditional Leaders and democratically elected Councillors to work together in harmony by introducing a horizontal operational relationship between them. Specifically, as part of addressing the areas of conflict so as to realise operational relationship and cooperation, Traditional Leaders and democratically elected Councillors should plan together and work together. Planning and working together in Ubuhlebezwe Municipality should not be seen as something separate from what Traditional Leaders should be tasked with as part of their Traditional Leadership roles but should be viewed as an integral part of their duties that should inform equal commitment among democratically elected Councillors and Traditional Leaders to deliver services to people in Ubuhlebezwe Municipality.
- Owing to suspicion from both sides that Traditional Leaders and democratically elected Councillors are selling land for personal benefits, there is a need to have a land distribution system that buys into the Integrated Development Plans of Ubuhlebezwe Municipality which must involve a broad and transparent process that brings together projects started or led by Traditional Leaders and Councillors.
- There is a need to have structures and meetings that deal with different levels of government and executive committees at different levels.

- The study found that the issue of budgeting is another critical area of conflict between Traditional Leaders and democratically elected Councillors. It is, therefore, important that Traditional Leaders participate in the budgetary and financial resource allocation processes at the local, provincial and national levels through the Houses of Traditional Leaders.
- The study pointed out the fact that democratically elected Councillors occasionally fail to work with Traditional Leaders because they (Traditional Leaders) lack knowledge and skills, for example, in matters that deal with the budget. Therefore, there is a need for capacity development and training to be made available for Traditional Leaders so that they can meaningfully and progressively participate in all these structures.
- Specifically, there is need at Ubuhlebezwe Municipality for Traditional Leaders to participate in local structures, ward committees, school governing bodies, local community policing structures, and other community development forums.
- One area that government needs to pay attention to in order to bring together Traditional Leaders and democratically elected Councillors is to help them forge constructive partnership. As a result, this will promote an environment that will bring about transformation, development, accountability and transparency (Cele, 2013).
- One justification democratically elected Councillors put forth for not involving Traditional Leaders in service delivery in Ubuhlebezwe Municipality is that they are not able to carry out service delivery activities due to lack of skills. There is therefore a need to put in place capacity-building strategies for Traditional Leaders so that they can understand and interpret legislation. This should not only apply to Traditional Leaders but also to democratically elected Councillors, ward committee members and senior managers at Ubuhlebezwe Municipality.
- Empowering of stakeholders with knowledge and skills on national development should be wide ranging to include all salient stakeholders for a better

understanding of what is expected from them by local communities and government. Capacity-building content should inculcate local government legislative frameworks, community development, citizen participation in local government and public ethics. This should be undertaken because inclusive training is able to enhance full participation of all stakeholders required to deliver services to all communities. Training can take place at universities , community centres or Traditional Councils. This recommendation is in agreement with the Local Government Transition Act 1993 (Act 209 of 1993) that states that there is need for disjointed communities to work together in forming local government institutions that are able to cope with the different aspirations and needs of all the people. In addition, the Municipal Structures Act 1998 (Act 117 of 1998) emphasises that Traditional Leaders must understand the functions of municipalities, including electricity delivery, water delivery, the provision of storm water systems, firefighting services, refuse removal, health services, roads, public transport, libraries and other facilities.

- Traditional Leaders should also work with ward committees. This is in line with section 72 of the Municipal Structures Act 1998 (Act 117 of 1998), which states that ward committees should be set up in municipalities to elicit effective participation of communities in development and ensure that councils' decision are illumined, communication between municipal stakeholders is enhanced.
- To enhance service delivery, the current government should put in place strong communication networks between Traditional Leaders and democratically elected Councillors.
- There is also a need to imbue Traditional Leaders with clear statutory roles and responsibilities in service delivery. In addition, there should be a difference between the roles and responsibilities of Councillors and Traditional Leaders.
- Deducing from the findings in this study, there is a need for government to consider the formation of an independent committee that monitors and evaluates the relationship between traditional leaders and counsellors.

5.4 CONCLUSION

The Traditional Leadership and Governance Act 2004 (Act 4 of 2004) stipulates that there is a need to recognise traditional communities, and a need to recognise traditional leaders and put in place statutory structures in the organisation of traditional leadership, and state what functions they are supposed to play in society.

The findings of this research show that some traditional leaders were not happy about the nature of this partnership, and they perceived the new local government arrangement as having side-lined them and usurped their powers. The South African government should therefore make practical efforts to ensure that Traditional Leadership amicably adapts to the changes promoted by the South African bill of rights and Constitution.

The traditional councils should also actively facilitate the involvement of traditional communities in service delivery plans of their communities in keeping with the Local Government Municipal structures Act of 1998 that clearly states that traditional leaders are supposed to be part of the Municipal Councils. The Constitution states that traditional leaders 'may' participate in service delivery. It is inferred that the word 'may' is used to indicate that their participation is left open to their own discretion. This depicts an ambiguous picture of the situation and points to the underlying reasons why both Traditional Leaders and democratically elected leaders are unsure of the role of Traditional Leaders in governance and decision-making.

Traditional leaders' function in rural communities South Africa are affecting traditional communities. More realistically, Traditional Leaders should be allowed adequate space to express their views on service delivery matters. Therefore, there is a need to revisit the Municipal Systems Act, so that the roles and responsibilities of Traditional Leaders on matters affecting the rural communities over which they preside are clearly and unambiguously stated. In addition, there is need to provide a clear framework for the provision of service delivery.

It is also necessary to note that Chapter 12 of the Constitution of South Africa, sections 211 and 212, recognise Traditional Leadership but that nothing further is stipulated regarding on the roles and responsibilities of such leaders. The Constitution thus limits Traditional Leaders' authority and power and gives more power and authority to Councillors, who are now seen as Traditional Leaders' rivals. There is no single legislation with regard to

Traditional Leaders where they are given full power and authority, including in the municipal acts and systems.

This study has demonstrated that there is a poor relationship between democratically elected Councillors and Traditional Leaders, and this is negatively affecting service delivery in Ubuhlebezwe Municipality. Therefore strategies should be employed to harmonise the relationship between Councillors and Traditional Leaders not only at Ubuhlebezwe but throughout the country. This would enable South Africa to achieve better results in service delivery. There is also a need for government to swiftly enact clear legislation and policies spelling out the work of democratically elected Councillors and Traditional leaders.

The time is imminent for government to enact legislation that will guide Traditional Leaders' participation in service delivery and other municipal processes. If this were to take place, Councillors would work together with Traditional Leaders, as they are both the custodians of their local communities.

Examples of strategies that may be employed to improve the relations between democratically elected Councillors and Traditional Leaders could include the following:

- Training of Traditional Leaders on the democratic form of governance;
- Ensuring that both Councillors and Traditional Leaders understand their respective roles in service delivery and community development;
- Councillors recognising the institution of Traditional Leadership is an important stakeholder when it comes to community participation in the affairs of local government; and
- Strengthening synergistic partnerships between the institution of Traditional Leadership and democratic local government.

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ANNEXTURE A: ETHICAL CLEARANCE LETTER



19 November 2015

Mr Nkosiyezwe Cyprian Vezi (212548084)
School of Management, IT & Governance
Westville Campus

Dear Mr Vezi,

Protocol reference number: HSS/1638/015M

Project title: The role of Democratically Elected Councillors and Traditional Leaders in Service Delivery: The case Ubhulebezwe Municipality

Full Approval – Expedited Application

In response to your application received on 03 November 2015, the Humanities & Social Sciences Research Ethics Committee has considered the abovementioned application and the protocol have been granted **FULL APPROVAL**.

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number.

PLEASE NOTE: Research data should be securely stored in the discipline/department for a period of 5 years.

The ethical clearance certificate is only valid for a period of 3 years from the date of issue. Thereafter Recertification must be applied for on an annual basis.

I take this opportunity of wishing you everything of the best with your study.

Yours faithfully

.....
Dr Shenuka Singh (Chair)

/ms

Cc Supervisor: Dr Kishore Raga and Dr Mogie Subban
Cc Academic Leader Research: Professor Brian McArthur
Cc School Administrator: Ms Angela Pearce

Humanities & Social Sciences Research Ethics Committee

Dr Shenuka Singh (Chair)

Westville Campus, Govan Mbeki Building

Postal Address: Private Bag X54001, Durban 4000

Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: ximbap@ukzn.ac.za / snvmanm@ukzn.ac.za / mohunp@ukzn.ac.za

Website: www.ukzn.ac.za



Founding Campuses: ■ Edgewood ■ Howard College ■ Medical School ■ Pietermaritzburg ■ Westville

ANNEXURE B : GATEKEEPERS LETTER

UBUHLEBEZWE

Telephone: 039 – 834 7700
Fax: 039 – 834 1168
E-mail: mm@ubuhlebezwe.org.za
Website: www.ubuhlebezwe.org.za



PO BOX 132
29 Margaret Street, Ixopo
Kwa-Zulu Natal, 3276
South Africa

MUNICIPALITY

From the Office of the Municipal Manager.

01/06/2015

Ingwe Municipality
Main Street
Creighton
3263

PERMISSION TO CONDUCT RESEARCH IN THE MUNICIPAL AREA:

Dear Mr. NC Vezi ,

We acknowledge receipt of your correspondence dated 26 May 2015, requesting permission to conduct research towards your Masters studies in Public Administration with the University of KwaZulu Natal.

Ubuhlebezwe Municipality hereby grants you the permission to conduct the requested research within the area of Ubuhlebezwe, and agrees to offer assistance where it may be required.

Hoping you will find the above in order.

Yours Sincerely

Mr. GM Sineke
Municipal Manager
Ubuhlebezwe Municipality

5 11 2015 10:00:00 AM

ANNEXURE C: LANGUAGE EDITORS LETTER

ANNEXURE D: LETTER OF INFORMED CONSENT FOR TRADITIONAL LEADERS
UNIVERSITY OF KWAZULU-NATAL
SCHOOL OF MANAGEMENT, INFORMATION TECHNOLOGY AND GOVERNANCE

UNIVERSITY OF KWAZULU-NATAL
SCHOOL OF MANAGEMENT, INFORMATION TECHNOLOGY AND GOVERNANCE

Dear Respondent,

Humanities and Social Science Ethics (HSSREC) Research Office,
Govan Mbeki Building, Westville Campus, Private Bag X54001, DURBAN 4000
Tel: 031 260 3587 Email: ximbap@ukzn.ac.za
Researcher: Nkosiyezwe Vezi
Supervisors: Dr M Subban and Prof K Raga

I, Nkosiyezwe Vezi an MPA (Masters in Public Management) student, at the School of Management, Information, Technology and Governance of the University of KwaZulu-Natal. You are invited to participate in a research project entitled: Analysing The Relationship Between Traditional Leaders and Ward Councillors in Service Delivery at Ubuhlebezwe Municipality. The aim of this study is to assess the relationship between Traditional Leaders and ward Councillors in service delivery at Ubuhlebezwe Municipality and its influence on service delivery.

Through your participation I hope to understand the influence of Elected Councillors and Traditional Leaders' attitudes and beliefs towards service delivery at Ubuhlebezwe Municipality. The results of the survey are intended to contribute to the understanding of leadership attitudes and beliefs towards service delivery at Ubuhlebezwe Municipality.

Your participation in this project is voluntary. You may refuse to participate or withdraw from the project at any time with no negative consequence. There will be no monetary gain from participating in this survey. Confidentiality and anonymity of records identifying you as a participant will be maintained by the School of Management, Information, Technology and Governance of the University of KwaZulu-Natal.

If you have any questions or concerns about participating in this study, you may contact me or my supervisor at the numbers listed above.

The interview should take you about 45 minutes to complete. I hope you will take the time to participate in this study.

Sincerely,

Investigator's Signature: _____ Date : _____

ANNEXURE E: CONSENT FORM FOR TRADITIONAL LEADERS

I..... (Full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT:

DATE:

.....

ANNEXURE F: LETTER OF INFORMED CONSENT FOR DEMOCRATICALLY ELECTED COUNCILLORS

UNIVERSITY OF KWAZULU-NATAL

SCHOOL OF MANAGEMENT, INFORMATION TECHNOLOGY AND GOVERNANCE

UNIVERSITY OF KWAZULU-NATAL

SCHOOL OF MANAGEMENT, INFORMATION TECHNOLOGY AND GOVERNANCE

Dear Respondent,

Humanities and Social Science Ethics (HSSREC) Research Office,

Govan Mbeki Building, Westville Campus, Private Bag X54001, DURBAN 4000

Tel: 031 260 3587 Email: ximbap@ukzn.ac.za

Researcher: Nkosiyezwe Vezi

Supervisors: Dr M Subban and Prof K Raga

I, Nkosiyezwe Vezi, an MPA (Masters in Public Management) student, at the School of Management, Information, Technology and Governance of the University of KwaZulu-Natal. You are invited to participate in a research project entitled: Analysing The Relationship Between Traditional Leaders and Ward Councillors in Service Delivery at Ubuhlebezwe Municipality. The aim of this study is to assess the relationship between Traditional Leaders and ward Councillors in service delivery at Ubuhlebezwe Municipality and its influence on service delivery.

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If you have any questions or concerns about participating in this study, you may contact me or my supervisor at the numbers listed above.

The interview should take you about 45 minutes to complete. I hope you will take the time to participate in this study.

Sincerely,

Investigator's Signature: _____ Date : _____

ANNEXURE G: CONSENT FORM FOR DEMOCRATICALLY ELECTED
COUNCILLORS

I..... (full names of participant) hereby confirm that I understand the contents of this document and the nature of the research project, and I consent to participating in the research project.

I understand that I am at liberty to withdraw from the project at any time, should I so desire.

SIGNATURE OF PARTICIPANT:

DATE:

.....

ANNEXURE H: FOCUS GROUP INTERVIEW QUESTIONS FOR COUNCILLORS AND TRADITIONAL LEADERS

INTRODUCTION

Moderator

I will introduce myself and thank participants for agreeing to come. I will explain group guidelines and tell how long the focus group will last. I will address the issue of confidentiality and lay the ground rules

Interview questions

1. What is the existing relationship between democratically elected Councillors and Traditional Leaders in the service delivery at Ubuhlebezwe municipality?
2. What are the roles of democratically elected Councillors and Traditional Leaders in the consultation strategies employed in service delivery at Ubuhlebezwe municipality?
3. What are the roles of democratically elected Councillors and Traditional Leaders in the discussion strategies used in service delivery at Ubuhlebezwe municipality?
4. How are democratically elected Councillors and Traditional Leaders participating in the implementation of service delivery standards at Ubuhlebezwe municipality?
5. How are democratically elected Councillors and Traditional Leaders engaged in the monitoring of service delivery at Ubuhlebezwe municipality?
6. What are the roles of democratically elected Councillors and Traditional Leaders in the formulation and implementation of the performance management strategies used in service delivery at Ubuhlebezwe municipality?

CLOSING REMARKS

I will offer an opportunity for any short final comments participants would like to make.

Thank you very much for your input today. Are there any last comments that anyone would like to make?

Once again thank you for your time.

End

ANNEXURE I

INTERVIEW SCHEDULE

IN-DEPTH INTERVIEWS WITH COUNCILLORS AND TRADITIONAL LEADERS

INTRODUCTION

Moderator

I will introduce myself and thank participants for agreeing to come. I will explain group guidelines and tell how long the in-depth interviews will last. I will address the issue of confidentiality and lay the ground rules

Interview questions

1. What is the existing relationship between democratically elected Councillors and Traditional Leaders in the service delivery at Ubuhlebezwe municipality?
2. What are the roles of democratically elected Councillors and Traditional Leaders in the consultation strategies employed in service delivery at Ubuhlebezwe municipality?
3. What are the roles of democratically elected Councillors and Traditional Leaders in the discussion strategies used in service delivery at Ubuhlebezwe municipality?
4. How are democratically elected Councillors and Traditional Leaders participating in the implementation of service delivery standards at Ubuhlebezwe municipality?
5. How are democratically elected Councillors and Traditional Leaders engaged in the monitoring of service delivery at Ubuhlebezwe municipality?
6. What are the roles of democratically elected Councillors and Traditional Leaders in the formulation and implementation of the performance management strategies used in service delivery at Ubuhlebezwe municipality?

CLOSING REMARKS

I will offer an opportunity for any short final comments participants would like to make.

Thank you very much for your input today. Are there any last comments that anyone would like to make?

Once again thank you for your time

End

ANNEXURE J: DECLARATION OF CONFIDENTIALITY LETTER

This is to declare that I,, will ensure that the respondents' privacy is protected. I will not use the participants' name in any of the information received from this study or in any of the research reports. Any information received in the study will be recorded with a code number that will be secured. When the study is completed, the key that shows which code number goes with your name will be destroyed. Participants have the right to withdraw from the study at any time without any negative consequences.

I also confirm that respondents have the right to withdraw from the study at any time without any negative consequences

