UNIVERSITY OF KWAZULU – NATAL

ROLE OF TRADITIONAL LEADERSHIP IN SERVICE DELIVERY: A CASE STUDY OF ETHEKWINI MUNICIPALITY

Sibusiso Shembe

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By

Sibusiso Shembe

208524650

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DECLARATION

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DEDICATIONS

I would like to dedicate this research project to my late father Zenzele Shembe. May his soul rest in peace.

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I would like to thank God the Almighty for giving me the courage and perseverance to carry out the study.

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Last but not least i wish to thank my friends Nkululeko Ngcamu, Nokukhanya Makhathini and Sakhile Zondi for constantly for believing in me.

ABSTRACT

The study analysed the role of Traditional leaders in service delivery within eThekwini Municipality. The study makes an in-depth analysis of both the pre -democratic and post democratic local government dispensation and the role of the Traditional Leadership in the process.

The study also covered the historic role of Traditional Leaders dating back from the pre colonial, colonial and apartheid era. The researcher also reviewed the international experience on the role of traditional leaders in service delivery focusing on African countries. The study also covered the role of traditional leaders in Kwa Zulu- Natal under apartheid and the post democratic era.

The researcher chose three wards which are almost ninety percent rural which is Ward 01,02 and 03.The researcher focused on the municipal budgets for three years which is 2006/2007 , 2007/2008 and 2008/2009 financial years. The researcher analysed budgets allocated to the three wards during the above three years, the Integrated Development Plans and Annual reviews for the above three years. This study makes in-depth analyses of the projects budgeted for and implemented in the three financial years and the role of traditional leaders in the adoption of those budgets and their implementation.

The study was conducted through both qualitative and quantitative research methodology. As mentioned above budgets, IDPs' and Annual Reports of the municipality were analysed. Interviews were conducted with ward councillors, traditional leaders, senior municipality staff and senior officials from the Kwa Zulu -Natal Department of Cooperative Governance. Community members from the three wards were also interviewed through a separate questionnaire. Each and every question given by each respondent was analysed either through qualitative or quantitative analysis.

The findings of the research revealed that eThekwini Municipality inherited rural areas which were highly under-developed. There were no basic services such as water, sanitation and electricity. The municipality has invested large amount of resources in provision of such basic services.The fact, however, is that the rural areas are still lagging behind in service delivery when compared to urban parts of the municipality. Basic service delivery in urban areas is about ninety five percent whereas in rural areas, it is about seventy five percent.

The most important findings of the study is the fact that Traditional Leaders are not playing any significant role in service delivery within the municipality. They do not sit on the highest decision making body of the municipality, the Municipal Council despite the Act (Local Government Municipal Structures Act No.117 of 1998) stating that they should be represented. The Traditional Leaders do not contribute on the IDP, Budget formulation and projects planning. The traditional Leaders are only consulted when the project is to be implemented in their areas.

The Traditional Leader's role is purely ceremonial and restricted to sod turning and public mobilization. The researcher hopes that the result of the study will contribute to the municipality rethinking the role of Traditional Leadership and implementing the Local Government Municipal Structures Act, No. 117of 1998

The following are the Recommendations:

The implementation of the Local Government Municipal Structures act 177 of 1998 which calls for the representation of the Traditional Leadership in municipalities. Also the Amendment of the Constitution of the Republic of South Africa, related Municipal and Traditional Leadership legislation in

order to provide clarity on the roles of traditional leaders within the municipality is recommended.

The researcher further recommends greater involvement of Traditional Leadership in Integrated Development Planning, Budgetary processes, projects planning, projects implementation and annual review processes. Office of Amakhosi to report directly to the Deputy City Manager Governance for speedy implementation of decisions taken by the office. Regular capacity building workshops and study bursaries for both councillors and the Traditional Leadership.

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CHAPTER ONE

INTRODUCTION

1.1 SHORT DESCRIPTIVE TITLE

The Amakhosi remain one of the most important leaders in South Africa particularly in the rural areas. They are the custodians of African traditional culture and heritage. Rural communities still greatly respect them as leaders of their communities. Before the dawn of democracy, traditional leaders provided uncontested authority and leadership within their areas of jurisdiction (Hornsby, 2002, 28-29).Their authority and role has been greatly undermined by legislation and laws passed in the new dispensation. The researcher will study the role played by traditional leadership in service delivery within eThekwini Municipality. The researcher will also study the provisions of the Constitution of the Republic of South Africa (1996), the White Paper on Local Government (1998) and a number of Municipal Legislations on the role of traditional leaders within the municipalities. A comparative study of the evolvement of the role of the Amakhosi from the Pre Colonial Era and how it impacted on the role of current traditional leadership will also be covered.

1.2 BACKGROUND TO THE RESEARCH PROBLEM

1.2.1 INTRODUCTION

The role of traditional leaders has greatly diminished after the dawn of democracy. Amakhosi despite their different political backgrounds are in agreement about the fact that in the new political dispensation their leadership has to exist along the more popular Western form of democracy (Keulder, 1998, 3-5).The fact that previously within the Kwa Zulu -Natal Province, most of them were seen to be aligned with the Inkatha Freedom Party and thus a perception of collaborating with the former apartheid rulers was created. The nature of traditional leadership remains highly unpopular with the young people who tend to be anti hereditary leadership and tradition. There is a perception among younger people that tradition is for the old people, and that do not assist the plight of the Amakhosi.

The fact that the system of Ubukhosi or Traditional Leadership exist in the Republic appears to be a contradiction. The different legislation from the Constitution of the country up to the different municipal legislation and traditional leadership Acts are vague on the role of the Amakhosi in service delivery. The Traditional Leadership organisations like the Congress of Traditional Leaders of South Africa and other formations need to be more vocal on issues of Amakhosi.

1.3 DEFINITION OF TERMS

1.3.1 AMAKHOSI /CHIEFS/ SENIOR TRADITIONAL LEADERS

Amakhosi or Chiefs are leaders of a particular Tribe within a particular Kingdom. They owed allegiance to a particular Paramount Chief or King. For example within the Zulu Kingdom, there is the King of all the Zulu which is His Majesty King Zwelithini. Then the Zulu Kingdom is made up of different tribes i.e. the Qwabes in Maphumulo under Inkosi Makhosini Qwabe, the Qadi tribe under Inkosi Ngcobo, the Buthelezi tribe in Mahlabathini under Inkosi M. G. Buthelezi and many others. Although they owe allegiance to the King they have autonomy in terms of day to day ruling of their tribal communities. Amakhosi are usually hereditary leaders and rule for life and it is only in a few areas where they are voted, for example, Groutville in Amakholwa Tribal Community.

1.3.2 IZINDUNA / HEADMAN

Each Tribal Area is further subdivided into smaller areas and each area will fall under the jurisdiction of an Induna. He is usually the eyes and ears of the Inkosi or chief in that particular area. Induna's are appointed by the Inkosi and not voted for by the public.

1.3.3 WARD COUNCILLOR

Chapter Seven of the Constitution provides a general guideline on the formation of municipal councils and election and appointment of its members the councillors. The constitution states that "every citizen who is qualified to vote for a Municipal Council is eligible to be a member

of that Council with some exceptions." (Republic of South Africa) Chapter Three of the Local Government: Municipal Structures Act 117 of 1998 again affirms the above in terms of municipal councils and qualifications for councillors. Ward Councillors are councillors elected in a constituency electoral system in a particular ward. They represent the community of that ward in the municipal council.

1.3.4 TRADITIONAL COUNCILS

They are established in terms of the traditional Leadership and Governance Framework Act 41 of 2003. The Act stipulates that the council should be chaired by an Inkosi who is an Ex Officio member and the chair. A third of the members should be women; some members will be appointed by the Inkosi but forty percent of the council members should be elected democratically for a term of five years. The Act further highlights the functions of Traditional Councils and the following are some of them:

- Administering the affairs of the Traditional Community;
- Assisting, supporting and guiding traditional Leaders in performing their functions;
- Supporting Municipalities in the identification of community needs; and
- Facilitating involvement of traditional communities in development and amendment of Integrated Development Plans (Republic of South Africa).

1.3.5 WARD COMMITTEES

Ward Committees were established in terms of the Local Government: Municipal Structures act 117 of 1998. The Act stipulates that only Metropolitan Councils and local municipalities of certain types may establish ward committees. Ward committees are chaired by Ward Councillors and comprise members who are not more than ten from different sectors of the ward of which women should be adequately represented. According to the Act the Ward Committee must perform the following functions:

- Make recommendations on any matter affecting the ward to the Councillor or through the councillor to the Municipality; and
- Perform duties delegated to them by the Municipality (Republic of South Africa).

1.4 LEGISLATIVE FRAMEWORK IMPACTING ON THE ROLE OF TRADITIONAL LEADERSHIP IN SOUTH AFRICA.

1.4.1CONSTITUTION OF THE REPUBLIC OF SOUTH AFRICA (ACT 108 OF 1996)

Chapter 12 of the Constitution of the Republic of South Africa (Act 108 of 1996) recognised the existence, institution, status and role of traditional leadership according to customary law. Section 212 (1) stipulates that, "National legislation may provide for a role for traditional leadership as an institution at local level on matters affecting local communities" (Act no.108 of 1996, 126). It further states in subsection (2) (a) and (b) that:

a) National or provincial legislation may provide for the establishment of the Houses of Traditional Leaders; and

b) National legislation may establish the Council of Traditional Leaders.

Vigorous debates have started owing to these provisions between traditional leadership and government since there is a general feeling that the Constitution is not clear on the specific roles, powers and functions of traditional leaders as they are part of governance in South Africa. In terms of the other three spheres of government, the Constitution spelled out all their respective roles, powers and functions but there is ambiguity on traditional leadership.

1.4.2 DRAFT WHITE PAPER ON TRADITIONAL LEADERSHIP AND GOVERNANCE (2002)

The product of extensive consultation and lengthy research, the White Paper on Traditional Leadership and Governance sets out a broad policy framework on the place and role of the institution of traditional leadership in the new democratic system of governance.

The foreword of the White Paper (2002, 3) states that "the institution of traditional leadership occupied an important place in African life and historically, in the body politic of South Africa. It embodied the preservation of culture, traditions, customs and values of the African people while also representing the early forms of societal organisation and governance." However, when South Africa adopted the Interim Constitution and, subsequently, the new

Constitution, the people declared the Republic of South Africa to be a sovereign, democratic State founded on a number of basic values, including the supremacy of the Constitution.

It also recognises that the institution of traditional leadership has survived the successive colonial and the brutal apartheid regimes and that they were responsible for community development especially in rural areas as there were no local government structures (White Paper 2003). Furthermore, it recognises the need to transform the institution from an undemocratic, unrepresentative and unaccountable system of government in accordance with the democratic principles of the Constitution.

1.4.3 TRADITIONAL LEADERSHIP AND GOVERNANCE FRAMEWORK ACT, (Act 41 of 2003).

The Traditional Leadership and Governance Framework Act, Act 41 of 2003 makes provision for:
- Recognition of traditional communities;
- Establishment and recognition of traditional councils;
- Functions of traditional councils; and
- Partnerships between municipalities and traditional councils.

Chapter 5 of the Traditional Leadership and Governance Framework Act, Act 41 of 2003, makes provision for the roles and functions of Traditional Leadership. Section 19 of the Act provides for the traditional leaders to perform the functions provided for in terms of customary law and customs of the traditional community concerned. Section 20 (1) provides for the guiding principles for the allocation of roles and functions of the traditional councils, but its roles and functions in as far as rural development and services delivery in general are not clearly defined.

The National Traditional Leadership and Governance Framework Act, 2003, also recognise the establishment of Traditional Councils in a traditional community. Today's legislatures

(National & Provincial) and Local Government Councils in South Africa are composed entirely of elected political representatives, who are Members of Parliament, Members of Provincial Legislatures and Councillors respectively.

The legal groundwork has been laid to give traditional leaders a formal role in government, although to some a move in this direction would appear to be a return to the country's pre-democratic days. Not many seemed confident that traditional leaders will ever have a niche of their own in the modern democratic government system. The main role of the traditional councils, however, seems to be to provide a forum for the discussion of issues not directly related to governmental authority.

1.4.4 KWAZULU- NATAL TRADITIONAL LEADERSHIP GOVERNANCE ACT, (Act 5 of 2005)

The Kwa Zulu Natal Traditional Leadership Governance Act provides for the recognition of traditional communities and it regulates a number of issues regarding the roles and responsibilities of traditional councils.

Houses of traditional leaders have been established at National and Provincial levels in some provinces to carry out an advisory role in government, including KwaZulu-Natal. This arrangement has apparently been found unsatisfactory in some sections of the society especially opposition political parties, for it does not clearly define the role of traditional leaders in the democratic system of government.

The Act also defines the roles of traditional councils in service delivery as follows:
- To work together with municipalities in the identification of community needs;
- To facilitate the involvement of the traditional communities in the development or amendment of the integrated development plan of the municipality ; and

- To recommend, after consultations with the relevant Local Houses and Provincial House of Traditional Leaders, appropriate interventions to government that will contribute to development and service delivery.

The above three functions of Traditional Councils whilst recognising the existence of Traditional Leadership and their communities by defining the role of Traditional Councils, however, relegates the role of a Traditional Council to that of assisting, facilitating recommending to or on behalf of the Municipal Council . This implies that the traditional leaders do not have executive powers to take decisions on crucial developmental issues.

1.5 PRELIMINARY LITERATURE STUDY

1.5.1 RURAL POVERTY

South African society has the widest income inequalities which mean that very few people who are mostly white and male, around ten percent, take half of the Gross National income and the poorest twenty percent take only three percent of the GDP (UNDP, 2002). According to the above report half of the population of Kwa Zulu- Natal is living below the poverty line, and about two thirds of the poor lives in rural areas. Whilst there have been a number of programmes aimed at alleviating rural poverty it is clear that more needs to be done to narrow the income gap between the poor mostly rural folk and the rich, mostly urban citizens.

The Reconstruction and Development Programme was the first Democratic government programme aimed at providing basic services like electricity, water and land reform. The Integrated Sustainable Rural Development Strategy was introduced by President Mbeki in 2000.Finally the current Comprehensive Rural Development Strategy was unveiled by the Zuma administration in August 2009.It is, however, clear despite the above programmes that so much still need to be done in order to change the situation in rural areas. Whilst it is clear that service delivery has improved since 1994 as more people now have access to clean water, electricity and housing, it is a fact that rural areas lag behind the urban areas when it comes to development and service delivery. "The provision of services in rural areas remains

expensive per household in comparison to urban areas because in townships, suburbs and in city centres more households are found per square kilometre than in rural areas" (Bird et al. 2002,124-127).

Municipalities found in rural areas have a low rate base to sustain themselves and depend mostly on the National and Provincial Government grants as income. Meanwhile Metropolitan municipalities like eThekwini collect billions of rand from rates. The manner in which revenue is divided is not in favour of rural municipalities. The Municipal Infrastructure Grants and other grants are higher in urban municipalities. Skilled workers in science and finance are mostly reluctant to work in rural areas which lead to two problems. Firstly, rural municipalities experience problems of filling crucial vacancies which result in their failing to implement service delivery projects or mismanagement by the poorly trained staff. Secondly, it leads to these municipalities employing workers at higher costs or employing consultants at exorbitant costs.

The study will focus on eThekwini Municipality which is one of the eight metropolitan municipalities in the province. EThekwini is unique in the sense that it includes a large number of tribal communities with sixteen traditional leaders covering about thirty two wards. The eThekwini municipality in the last three years has spent a large amount of its capital budget on projects in the city centre at the expense of rural areas within the municipality. This was justified by the City being a host for the 2010 FIFA World Cup. Billions were spent on the Moses Mabhida Stadium, renovations and upgrading of Princess Magogo Stadium and Sugar Ray Xulu Stadium. The municipality also upgraded a number of roads in the city centre and created a public transport dedicated lane and bicycle lane in some of the roads. Whilst it is a fact that tribal areas in eThekwini Municipality are far better than the neighbouring municipality in terms of service delivery, they are far behind when they are compared to urban areas within the municipality.

1.5.2 COLLABORATION OF AMAKHOSI WITH COLONISERS AND APARTHEID LEADERS

This era was characterized by conflicts between the Boers, English and the Zulu Nation in what was called Natal. In 1887 the British had defeated the Zulu King. This era was characterized by the White people taking vast lands. Butler states that black people were restricted to the reserves which marked the start of their marginalisation politically and economically (Butler, 2002, 12-13). This era coincided with the discovery of diamond and gold which resulted in a huge demand for manual and cheap labour. At the time traditional leaders were losing their power and influence as they were now answerable to colonial masters sometimes in the form of Magistrates (Palmary, 2004, 16-17).With the movement of productive males to cities to find work oppressive laws which were aimed at minimising and preventing urbanization were passed. Traditional Leaders were obliged to enforce most of these unpopular laws thus damaging their legitimacy and isolating themselves from their communities (Palmary, 2004, 16-18). During this era, the colonial powers sometimes replaced and appointed their stooges as traditional leaders which led to the institution generally losing respect and credibility in the eyes of the traditional communities (Keulder, 1998, 32-34).

1.5.3 APARTHEID ERA

After the National Party came into power in 1948 it introduced what it called "separate development". The 1959 Promotion of Bantu Self- Governing Act relied heavily on co operation from traditional leaders. The creation of Independent and Self Governing States were based on support and leadership of traditional leaders. Most of these territories were led by traditional leaders; the Matanzimas in the Transkei Bantustan and Inkosi M. G. Buthelezi in Kwa Zulu are some examples. At this time, the traditional leaders were given more powers especially at the local government level and their stipends were increased (Butler 2002:13-16).In Kwa Zulu- Natal, the era saw the emergence of Inkatha which was led largely by traditional leaders and was in conflict with the African National Congress.

1.5.4 TENSIONS BETWEEN LOCAL GOVERNMENT AND TRADITIONAL LEADERSHIP

Prior to the establishment of wall to wall municipalities, tribal areas were under the absolute control of traditional leaders. Their power although sometimes symbolic was uncontested as they were the only leadership available in these areas. After the establishment of municipalities the Inkosi suddenly had to compete with a councillor for respect (Hornby 1999, 32-33). The Inkosi because of the current legislation could not individually participate in the highest decision making body of the Municipality that is Council. Whilst the municipal law calls for the allocation of twenty percent of the council seats to traditional councils, in reality there is no active participation of the Amakhosi in the affairs of the Municipality (Act 117of 1998). They play no significant role when the Integrated Development Plans of the municipality are developed; they do not contribute to budget development or do not have a seat in the Executive Committee of the municipality, council committees or the council. Their role is relegated to that of assisting in community mobilisation and making recommendations to the Municipality. The Pinetown based Amakhosi Support office is poorly staffed with its head Mr. Victor Mkhize at the lower end of middle management and does not yield much power and influence. The office provides support to Amakhosi. Recently former Mayor Sipho Ngwenya was appointed as an advisor to the Mayor on traditional leadership issues. The above is a positive step towards improving the role of the Amakhosi within the municipality.

1.5.5 WARD versus DEVELOPMENT COMMITTEES

The Local Government Municipal Structures Act No 117 of 1998 provides for the establishment of ward committees for metropolitan municipalities and certain types of local municipalities. The Act also states that the councillor should be the chair of the committee. Ward committees are meant to represent different constituencies within the community i.e. business people, clergy, health sector, education and others. Whilst they do not take decisions they have a huge influence as they are meant to make recommendations to the ward councillor and the municipality through the councillor. Ward committees are also responsible for "facilitating community participation" (Butler, 2002, 43-44).

Development committees were established in traditional areas to assist with coordination of developmental issues. The development committees were established before Ward committees in rural areas. They are controlled by Traditional Leaders and are seen as their extension. Their contribution to the development of their communities varies from area to area depending on the passion of the Inkosi on developmental issues. There is no legislation which led to the formation of development committees (Hornsby 2002, 03-07).

Relationships between the two committees has been characterized by tensions as both are supposed to deal with development. Development committees have to report to traditional leadership and ward committees have to work closely with municipal councillors and if their principals belong to different political parties, as is often the case, then tensions become bigger.

In 2007, ward committees were elected in all eThekwini Municipality wards and in most cases members of the African National Congress Branch Executive Committees were elected. These ward committees were not representing different sectors of the community but were the extensions of the ruling party. These committees were not trained until 2010 and the training they received was not adequate. Some members of the committees died and some resigned or moved away from those particular wards and they were not replaced. Some councillors simply sidelined them by not calling meetings. They were not consulted on developmental issues.

1.5.6 ROLE OF AMAKHOSI IN ETHEKWINI MUNICIPALITY

It is clear that within eThekwini Municipality, the Amakhosi are playing ceremonial roles when it comes to service delivery. Their role has been relegated to officiating in sod turning ceremonies without playing a role in the actual planning and provision of services. The Local Government Municipal Structures Act provides for twenty percent representation of Amakhosi in a municipal council and unfortunately that has not been implemented.

There is an office which provides support to the 18 Amakhosi within the Municipality. This office is however poorly resourced with its head Victor Mkhize occupying a junior position

within the municipal administration hierarchy. He reports to the Senior Manager who reports to the Deputy Head Regional Centres who reports to the Head Regional Centres who also reports to the Deputy City Manager for governance.

Amakhosi are not represented in any major committees of the municipality from the council committees, to the Executive Committee and finally to the full council. According to Cllr. Zandile Gumede who was a Chairperson of the Masakhane Committee from 2006 to 2011, the committee was at the time responsible for the political oversight among other departments in the regional Centres where the office of Amakhosi is located. She could not recall dealing with a report on traditional leadership related matters (Masakhane Annual report 2011/2012, 35).

The office of the Mayor has a special advisor on traditional leadership. The advisor has not contributed very much in terms of improving the contribution of the Amakhosi in service delivery issues. It should also be noted that the eThekwini Municipality has an Executive Committee system which renders the Mayor not as powerful as the Executive Mayor (Hornsby 2002, 12-14).

Most projects implemented through the rural Area Based Management (ABM) are mostly funded by either the National Government directly and institutions such as the Development Bank of Southern Africa and the European Union. The municipality invests a very small percentage of the council funds in rural projects.

The only contribution of Amakhosi to rural development will be through using their political influence by lobbying the municipality, provincial and national government or using other agencies.

1.6 KEY RESEARCH QUESTIONS AND OBJECTIVES

This study is driven by the following objective:

- Analysis of the historic evolution of traditional leadership in Africa;
- Evaluating the current role of traditional leaders in service delivery within eThekwini Municipality ;
- Comparing the roles of traditional leaders and municipal councillors in service delivery;
- Identifying the political and legislative challenges which confronts traditional leaders and local municipalities in service delivery; and
- Proposing possible solutions to improving relations between eThekwini Municipality and Traditional Leadership with the view to increasing the level of co-operation between the two institutions and improving the role of Amakhosi on service delivery matters.

In pursuit of the above objectives the study will attempt to answer the following questions:

- What is the historical role of Amakhosi in service delivery in their communities starting from the pre colonial era, through colonialism and under apartheid? ;
- What is the current legislative role of the Amakhosi in service delivery, the governing parties' view and the gaps between their legislative and their actual role in service delivery? ;
- How to improve the implementation of the current legislation to facilitate the enhanced contribution of the Amakhosi in service delivery? ; and
- How can the current office of the Amakhosi in eThekwini be improved with the view to enhancing the contribution of the Amakhosi in service delivery?

1.7 THEORIES GUIDING THE RESEARCH PROJECT

1.7.1 INTRODUCTION

This research is guided largely by New Public Management Theory. The current policies of the present day government are largely leaning towards the above theory. New Public Management Theory is only new when compared to the Traditional model of public administration. The theory seeks to change the public servant from being an administrator who simple takes instructions from his or her master the politician to the manager who must take full responsibility for service delivery. (Hughes 2003, 4-10). According to Hughes the modern bureaucrat has a more dynamic and professional relationship with the politicians.

In the South African context, the laws of the country do not only provide for separation of powers between the Legislature, the Executive and the Judiciary. It also makes a clear separation between the politicians and civil servants in terms of their roles.

1.7.2 LEGISLATIVE FRAMEWORK AND NEW PUBLIC MANAGEMENT

One of the principles of New Public Management is that public servants are not merely implementers of the politicians instructions and this is enshrined in the South African Constitution which, in Chapter Ten, deals with Public Administration and calls for the establishment of the Public Service Commission spelling out its function and duties(Constitution of RSA,1996).

According to Hughes, "in New Public Management senior management personnel may be political appointees and not politically neutral" (Hughes, 2003, 44-45). Chapter Seven of the Local Government Municipal Systems Act states that the top management, which is the Municipal Manager and the Managers reporting to him or her, require that their appointment must be ratified by the municipal council and their employment should be on specific contract basis usually for five years. The Act also stipulates that their employment must be

subject to a performance agreement. The above emphasises once again a change of focus from the process to the results.

EThekwini Municipality has prioritised improved customer services and this is reflected in some of the municipal policies, for example, its Customer Care Policy and its customer service centres. The above shows that eThekwini Municipality has adopted policies which are in line with the New Public Management Principles (Olowu 2002, 09-11).

Another principle of New Public Management is that of minimising cost through cost cutting measures by among other things providing more with less. The constitution of the country states that one of the principles of the public service is to ensure "efficient, economic and effective use of resources". (Constitution of RSA, 1996, 108-109)

One of the New Public Management principles is that of community participation which emphasise the importance of participation of communities in determining their needs, identifying services needed and participating in their delivery. The research findings clearly indicates the importance of ensuring participation and consultation of Traditional Leadership in service delivery matters and their critical role in ensuring and encouraging community participation o`n service delivery issues. The theory recognises the need for direct contact between the officials and community/customers (Hughes, 2003, 34-70). Chapter Four of the Local Government Municipal Structures Act prescribes the development of the culture of community participation, development of processes and procedures to effect community participation, communication of information to communities and their admission to council meetings. (Act 32 of 2000) Chapter Five of the same act deals with Integrated Development Plans which also calls for intensive consultation during its development.

New Public Management advocates the outsourcing of government services through allowing private businesses to perform functions traditionally performed by government. This is done through privatisation of state assets, outsourcing and through a tendering system. The New Public Management proponents are of the view that government is not suitable for provision

of goods and services but that is the task of the private sector. (Hughes 2003: 45-46). One of the shortcomings of NPM especially in Africa is the absence of democracy but that shortcoming do not apply in a South Africa context because it has held regular local government and national and provincial elections.

1.8 RESEARCH METHODOLOGY

The aim of this research is to understand the role of Traditional Leaders within eThekwini Municipality. The approach is to define, analyse and describe the role of traditional Leaders within eThekwini Municipality. The researcher studied the role of Amakhosi in three traditional communities representing about thirty percent of the tribal communities within eThekwini Municipality. The research mainly used qualitative research methods as it is most suitable for researching social sciences which is a science dealing with human behaviour (Bayat 2007:66-67).The questionnaire used by the researcher ensured that he was not only passively studying the behaviour of the respondent but was interacting with him or her. This ensured that he captured the subjective views and emotions of the respondent. The Researcher was involved in "inductive exploration made possible by qualitative research" (Terre Blanche, at al, 2006, 272-274).

The research was focusing mainly on tribal areas within eThekwini Municipality. Quantitative research methods were used. Sampling was used on a very small scale mainly to analyse previous, current and future capital budgets to the tribal communities. The researcher by identifying three wards representing thirty two other tribal areas is a practical example of sampling because the data collected from these communities also represent other rural communities (Terre Blanche, at al, 2006, 132-133).

1.9 DATA COLLECTION

Main data collection methods were structured interviews with identified respondents. Data was also collected through focus group discussions with members of ward committees and development committees. Some information has been collected through municipal reports, council circulars and previous municipal budgets. The researcher interviewed about fifty people for this study and the breakdown is as follows:

- Deputy City Manager for Governance Mr. Sipho Cele;
- Senior Manager : Department of Co-operative Government and Traditional Affairs(Kwa Zulu - Natal Provincial Government) Mr. Ntokozo Chonco :
- Mr. Victor Mkhize: Office of Amakhosi eThekwini Municipality;
- Mayor of eThekwini Municipality, Cllr. James Nxumalo;
- Deputy Chairperson of Governance subcommittee Cllr. Bongani Dlamini;
- Ward Councillors from the three selected tribal communities;
- Amakhosi from the three selected tribal communities;
- Ward committee secretaries from the three selected communities;
- Secretaries of development forums from the three selected communities; and
- One community member from each of the three selected communities.

The researcher processed data manually and with the assistance of a computer programme, the Statistical Package for the Social Sciences (SPSS) which is one of the best known computer processing programmes (Fox and Bayat, 2007: 28-29).

The researcher was concerned with the type of data collected from respondents. He understood that the objectives of the study, conclusions and recommendations which will be made will largely be influenced by the responses of the respondents. The researcher has carefully chosen the people to be interviewed in order to ensure collection of authentic and trustworthy data.

1.10. STRUCTURE OF THE DISSERTATION

Chapter One

Introduction: The study was introduced and the problem statement defined. The background to the research area and objectives of the study was provided. The research approach to the study was also explained.

Chapter Two

Legislative framework: The chapter studied constitutional and legislative provisions for the Traditional Leadership and municipalities in South Africa. The chapter also studied some of the recent policy papers complementing Traditional Leadership legislation.

Chapter Three

Role of Traditional Leadership in Service Delivery: The chapter focused on the African experience of the role of the Traditional Leaders in service delivery and their role in eThekwini Municipality.

Chapter Four

Research methodology: The researcher presented data collection methods used, how data was analysed, and presentation of results.

Chapter Five

Data Analysis: The researcher analysed data collected using both qualitative and quantitative analyses methods.

Chapter Six

General Conclusions and Recommendations: The researcher presented the conclusions and recommendations of the research.

CHAPTER TWO
LEGISLATIVE FRAMEWORK IMPACTING ON THE ROLE OF TRADITIONAL LEADERSHIP IN SOUTH AFRICA

2.1 INTRODUCTION

This chapter looked at the legislation impacting on the role of traditional leaders in service delivery. The chapter studied the pre democratic traditional leadership laws and their impact on the new post democratic legislation. The chapter also mainly focused on the legislative mandates given to traditional leaders, and how such mandates affect their relationship with modern democratically elected leaders especially the councillors.

2.2 COLONIAL AND APARTHEID LEGISLATION

A plethora of laws were passed during the colonial oppression by the British Union of South Africa and Apartheid governments. Most of these laws were aimed at disfranchising and reducing the human dignity of the African majority. The researcher for the purpose of this study mainly focused on legislation pertaining to land as it had the most profound effect on the institution of traditional leadership, as it is mentioned in this research that the South African economy was largely agrarian, apart from mining. The agricultural activities of farming and even the mining activities depended largely on availability of land. The traditional leadership had since time immemorial held land in trust of the community, allocating, defending, waging wars with other tribes and presiding on land disputes. This Acts severely affected the powers and the role of traditional institutions.

2.2.1 LAND ACT OF 1913

The Act was one of the very first legislation passed after the formation of the Union of South Africa in 1910.The aim of the Land Bill was to provide "guidelines and to make provisions

regarding the purchase and leasing of land by Natives and other persons" (Marquard in Daniels, 1989, 9-10). The Land Act limited the ownership of land to reserve areas which were later called Bantustans. The Act resulted in African traditional communities losing millions of hectares of land which were not in the reserves. The Act made it illegal to sell land to African farmers outside the reserves and also ended sharecropping by blacks on white farms, thus reducing Africans who remained on white farms after the enactment of the Act to labour tenants (Marquard, 1989, 9). The Land Act resulted in the African majority occupying less than thirteen percent of the land and White people occupying almost eighty seven percent of the land. Later during the apartheid era, 3.5 million people were removed from their land because of the Land Act (Walker, 2005, 807).The African majority had to share the nine million hectares of land in the four provinces of Natal, Cape Province, Transvaal and Orange Free State. The land could not sustain the millions of Africans. It is observed that by 1980 agricultural production in the homelands was about 3.6 percent of white agriculture (Marquard, 1989, 9).The above was a resultant decline of black peasant agricultural activities as a direct result of the Land Act.

The most profound effect of the law was the movement of young people to seek work in major cities because land allocated to Africans was no longer enough to sustain them economically. The above further diminished the role and status of traditional leaders in the eyes of the communities (Walker, 2005, 808).

2.2.2 NATIVE ADMINISTRATION ACT OF 1927

The above Act is credited with finally imposing the indirect rule of Africans through traditional leadership. The Act imposed the Governor General as the *Supreme Chief* with the following rights:

- ➢ Appoint Chiefs and Izinduna;
- ➢ Regulate their roles and responsibilities;
- ➢ Regulate land ownership in the reserves through the Department of Native Affairs;
- ➢ Intervene in local affairs;
- ➢ Declare new tribal boundaries and reserves; and

> ➤ Force Tribes to move between different areas.   (Butler, 2002,14)

Christian Keulder commented that the Act was similar to the laws passed in most African countries by colonisers. The Act resulted in legitimate leaders being overthrown or sidelined and in their place illegitimate leaders who were accountable to the colonial rulers were appointed (Keulder in Butler, 2002, 54).   The Act besides reducing the legitimacy of traditional leaders in the eyes of society also restricted their rule to the homelands. The Act also reduced traditional leaders to civil servants who had to deal with traditional civil issues (Ntsebeza, 1999, 23).

2.2.3 NATIVE LAND ACT OF 1936

The 1936 Native Land Act introduced the "permission to occupy" system commonly known as PTOs. PTO was a system which provides a person with a right to occupy a piece of land and use it as he sees it fit; but without him or her taking ownership of that piece of land. The system guaranteed permanent occupation but left the holder vulnerable as he could be removed from the land by government without any consultations (Ntsebeza, 1999, 4). A number of people were later removed from the land they were occupying to make way for irrigation schemes and other development projects. Their houses were demolished and they were not compensated.

2.2.4 BANTU HOMELAND CITIZENSHIP ACT NO 26 OF 1970

The Bantu Homeland Citizenship Act of 1970 in section 2 subsection (1) states that "there shall be citizenship of every territorial authority area". In subsection (2) states that "every Bantu person in the Republic shall, if he is not a citizen of any self –governing Bantu territory in the Republic and is not a prohibited immigrant in the republic ,be a citizen of one or other territorial authority area" (Act No. 26 of 1970,3).   The above section two of the Act ensured that every African person living in the Republic became a citizen of a Bantustan in the form of a self governing state or a territorial authority. The Act also ensured that the Apartheid government will control the issuing of citizenship of Africans to the territorial authority and self governing states. This was done through the section of the Act which excluded a person

who was defined as a *prohibited immigrant*. This meant that the Apartheid Government will by simple declaring an African as a prohibited immigrant; disallow such a person the right to be a citizen of any territorial authority area. The above had a huge impact on the role and legitimacy of the traditional leadership for a number of reasons:

➢ The government of the day was hugely unpopular to the majority of Africans;
➢ The Rivonia trial and the banning of the liberation movements in the 1960s.
➢ Most of the traditional communities who were led by traditional leadership resided in the self governing states and territorial authority areas;
➢ Self governing and territorial authority areas were because of the above led by traditional leaders at all levels; and
➢ The apartheid government ensured that loyal traditional leaders were leaders of the territorial authority areas and self governing states (Act No. 26 of 1970, 6).

All of the above conspired to ensure that traditional leaders were seen as collaborators and extension of the apartheid government. Subsection 2(3) of the Act states that every person who is a citizen of a territorial authority area and self governing state will exercise franchise rights in that area and enjoy all other rights, privileges and benefits and be subjected to all the duties, obligations and responsibilities of citizenship of that territorial authority (Act No. 26 of 1970, 3). The apartheid government by granting voting rights to Africans in territorial authority areas actually denied the right of Africans to vote in the rest of the Republic. The apartheid government used the rights given to Africans to vote in territorial authority areas as its propaganda campaign to support apartheid policies of separate economic development and political self determination. The traditional leadership because of its collaboration and leadership in the territorial authority areas were further alienated from the majority of African citizens.

2.2.5 KWA ZULU- NATAL AMAKHOSI AND IZIPHAKANYISWA ACT NO.9 OF 1990

The Kwa Zulu- Natal Amakhosi and Iziphakanyiswa Act No. 9 of 1990 was one of the last acts passed by the apartheid government; it was meant to " consolidate and amend the laws relating to Amakhosi and iziphakanyiswa to provide for the recognition ,appointment and

condition of service, discipline, retirement, dismissal and deposition of the Amakhosi and iziphakanyiswa" (Act No.9,1990,1). The Act ensured that traditional leadership and its institution were firmly placed under the political control of the Executive arm of the government through the Minister and the Cabinet. The Act in chapter three provided the minister the right after "consultation with the cabinet to acknowledge recognise, appoint or depose any person as an Inkosi of any tribe or an Iziphakanyiswa for a certain community" (Act No.9, 1990, 7). The minister's powers were far reaching as he or she could recognise or not recognise any Inkosi or Isiphakanyiswa or even depose any Inkosi or Isiphakanyiswa.

The Act also gave powers to the Minister to declare Izinduna as councillors and appoint councillors when the Inkosi failed to do so. The Act also gave the Minister in chapter one the right to "redefine, constitute a new tribe, divide an existing tribe or community or recognise any existing tribe or community" (Act No.9, 1990, 7). This part of the act firmly placed the very existence and recognition of the tribal community to the Executive arm of government and it ensured that traditional leadership was subservient to party politics, owing to the fact that every minister and cabinet representative referred to by the act will be formed by the majority political party.

In chapter two, the Act provides the minister with the right after consultation with the cabinet to "establish a tribal authority in respect of a tribe and a regional authority in respect of two or more areas for which tribal or community authority have been established" (Act No.9, 1990, 3). The Act provided powers, functions and duties of the regional authorities, tribal authorities and Amakhosi and Iziphakanyiswa. The Act also provided guidelines for the remuneration of traditional leadership and funding of tribal authorities and regional authorities by the Treasury.

2.3 NEW DEMOCRATIC LEGISLATION

In the post democratic South Africa a number of legislation has been passed some which is aimed at correcting the wrongs committed by the colonial/apartheid legislation.

2.3.1 INTERIM CONSTITUTION 0F THE REPUBLIC OF SOUTH AFRICA ACT NO 200 OF 1993

The Interim Constitution of 1993 Chapter 11 recognised Traditional Authorities and also indigenous laws practised by such communities. Section 181 subsection 1 subjected indigenous laws to the laws of the country. Section 182 briefly defined the role of Traditional Leaders within the Municipality as limited to being an ex officio member of that municipality. Although the Traditional Leader had a right to be elected in any position within the Municipality, the Act was very vague in articulating his or her role within the Municipality. Section 183 and 184 further defined the role of traditional Leadership at a Provincial and National level. The Interim Constitution was the first document during the transition period which provided for the recognition of Traditional Leadership although it was on a limited basis (Nthai: 2005, 5).

2.3.2 KWA ZULU- NATAL INGONYAMA TRUST ACT. NO. 3 OF 1994

Kwa Zulu Natal Ingonyama Trust Act No. 3 of 1994 was assented to on 25 April 1994. It was just two days before the first democratic elections on the 27th of April 1994. It is important to note that the Act was one of the last passed by the former State President just before the historic elections. The Act was aimed at ensuring that "land occupied or owned by tribes in the affected area would vest in them when the new constitution came into effect" (Hanekom, 1994, 94). The Act transferred almost 3million hectares of tribal land to the Ingonyama Trust.

Section (1) of the Act called for the formation of a corporate body called Ingonyama Trust, which will be a legal entity with a right to sue or be sued. The Ingonyama (King of the Zulus) shall be the trustee of the Trust. As it has been mentioned above the sole purpose of the Trust was to administrate tribal land in Kwa Zulu- Natal which would have been transferred to the Trust. Section (2) of the Act says that the trust "be administered land for the benefit, material welfare and social wellbeing of the members of the tribe and communities" (Act No 3, 1994, 2).

The passing of the Act was a major victory for the traditional leadership in Kwa Zulu- Natal and the Inkatha Freedom party for the following reasons:

➢ The Act ensured that all tribal lands remained under a Trust whose board consisted of the Ingonyama or his nominee as the chairperson;

➢ Ingonyama and the chairperson of the House of Traditional Leaders of Kwa Zulu had to also be consulted before the minister appoints the four members of the Board; and

➢ The minister had to consult both the Ingonyama Trust and the Chairperson of the House of Traditional Leaders before appointing the other four members of the trust who represented regional interest (Act No 3, 1994, 2).

Whilst the above ensured that there was a huge influence by the traditional leadership in the formation of the Trust through the role of the Ingonyama and the House of Traditional Leadership of Kwa Zulu- Natal through its Chairperson the political influence of the Trust could not be ignored because of the following:

➢ The Minister for Land Affairs of the National Government or another Minister designated by the President will appoint the eight members of the Trust Board;

➢ The Minister had to also consult the Premier of the Province as a political appointee or deployee before appointing the eight members of the trust board; and

➢ The minister may make regulations on the removal of board members, powers of the chairperson and vice-chairperson and meeting procedures (Act No 3, 1994, 3).

Another victory of the Act and Traditional Leadership was the findings made by the Technical Committee which had been appointed on the 23ʳᵈ of May 1994 to investigate, report and make recommendations on the background, reasons for and the implications of the Act (Hanekom,1994,15/06/94). The technical committee made the following findings:

➢ *"The goals of the trust were to ensure that land occupied and owned by tribes would vest in them when the new Constitution came into effect;*

➢ *The intention of the Act was to preserve tribal interest in the land, within the present framework of traditional authority; and*

➢ *There was no intention of the trust taking over government powers"*. (Hanekom, 1994, 15/06/94).

2.3.3 CONSTITUTION OF THE REPUBLIC OF SOUTH AFRICA (ACT 108 OF 1996)

Chapter 12, of the Constitution of the Republic of South Africa (Act 108 of 1996) recognised the existence, institution, status and role of traditional leadership according to customary law. Section 212 (1) stipulates that," National legislation may provide for a role for traditional leadership as an institution at local level on matters affecting local communities." It further states in subsection (2) (a) and (b) that,

- National or provincial legislation may provide for the establishment of houses of traditional leaders; and
- National legislation may establish a Council of Traditional Leaders.

Vigorous debates have started owing to the above provisions between traditional leadership and government since there is a general feeling that the Constitution is not clear on specific role, powers and functions of traditional leaders as they are part of governance in South Africa. Williams points out that whilst the final constitution recognised the institution of traditional leadership it "raised other difficult questions that were left unanswered such as how would customary law be defined by whom"(Williams,2009,4). Williams further points out that the Constitution of 1996 did not repeal previous colonial and apartheid era legislation like the Bantustan Authorities Act which meant that apartheid institutions the tribal and regional authorities continued until the passage of Traditional Leadership Governance and Framework Act (Williams, 2009, 04).

2.3.4 The White Paper on Local Government (1998)

The White Paper on Local Government of 1998 section 4 is dedicated to clarify the role of traditional leadership at a local government level. Subsection 4.1 starts by defining the current duties of traditional leaders as follows:
- ➢ Acting as head of the traditional authority;
- ➢ Presiding over customary law courts and maintaining law and order;
- ➢ Consulting with traditional communities;

- ➢ Advising government on traditional affairs through the Houses and Council of Traditional Leaders;
- ➢ Protecting cultural values;
- ➢ Being symbols of unity in the community; and
- ➢ Being custodians and protectors of the community's customs and general welfare (Republic of South Africa, 2008).

Subsection 4.1 further identifies the developmental roles of traditional leaders in local communities as:

- ➢ Recommending on land allocation and the settling of land disputes;
- ➢ Lobbying government and other agencies for the development of their areas;
- ➢ Ensuring participation of traditional communities in decisions pertaining to development in their areas; and
- ➢ Making recommendations to authorities on trading licences in their areas in accordance with the law (Republic of South Africa, 2008, 03).

The White Paper also highlights the proposals made by the Department of Justice to establish community law courts. It also mentions the advantages of the customary law courts such as the fact that they are cheap, speedy, informal, conciliatory and accessible. The paper further ensures that traditional leaders are specially recognised by such community courts which operate in rural areas (Republic of South Africa, 2008, 06).

The White Paper recognised the fact that some of the functions of traditional leadership as set in the paper do overlap with local government functions. The Paper points out that "local government does not, for example, lend itself to judicial functions, nor can it speak on traditional affairs or act as the custodian of customs and culture" (Republic of South Africa, 2008, 14) The Paper most importantly pointed out that some of the duties performed by both traditional authorities and municipalities overlaps which is a potential source of tension which has hampered rural development in certain areas.

In subsection 4.3, a number of proposals came out which had to take into account the important role the traditional leaders have played in developing their communities as pointed out in subsection 4.2. Such proposals had to be in line with the Constitution of the Country Act 108 of 1996 especially chapter 7 which deals with local government and chapter 12 which deals with traditional leadership.

Williams' points out that the ANC led government for the first time outlined its vision on the future role of traditional leaders in the Local Government White Paper (Williams, 2009, 194). According to Williams it is the White Paper which will clearly set out operational boundaries and relations between municipalities and traditional authorities. The Paper also initiated the establishment of local government structures and legislation (Williams, 2009, 195). It is also noted that drafters of the White Paper had hoped for "a minimal or little conflict or overlap between the two institutions because each group was responsible for different duties within the community, and because each of them relied upon different sources of authority to rule" (Williams, 2009, 196).

In conclusion it is clear that the White Paper suggested that traditional leaders were expected to fulfil their traditional functions as mentioned above which were mostly making recommendations. Williams states that "just as with the final constitution, there remained considerable ambiguity as to the precise nature of chieftaincy's authority, especially as it related to democratic institutions (Williams, 2009, p196). Finally traditional leaders complained about their ceremonial and exotic roles which gave them no real authority.

2.3.5 DRAFT WHITE PAPER ON TRADITIONAL LEADERSHIP AND GOVERNANCE (2002)

The product of extensive consultation and lengthy research, the White Paper on Traditional Leadership and Governance sets out a broad policy framework on the place and role of the institution of traditional leadership in the new democratic system of governance.

Writing in the foreword to the White Paper, Provincial and Local Government Minister Sydney Mufumadi says it is government's view that "the institution not only has a place in

our democracy, but that it has the potential to transform, to contribute enormously towards the restoration of the moral fibre of our society, and to play a significant role in the restoration and development of our country, especially in rural areas" (Republic of South Africa, 2002, 3).

The foreword to the (Republic of South Africa, 2002, 3) states that the Institution of traditional leadership occupied an important place in African life and historically, in the body politic of South Africa. It embodied the preservation of culture, traditions, customs and values of the African people while also representing the early forms of societal organisation and governance. However, when South Africa adopted the Interim Constitution and, subsequently, the new Constitution, the people declared the Republic of South Africa to be a sovereign, democratic State founded on a number of basic values, including the supremacy of the Constitution.

It also recognise that the institution of traditional leadership has survived the successive colonial and the brutal apartheid regimes and that they were responsible for community development especially in rural areas as there were no local government structures (Republic of South Africa 2003, 25). Furthermore, it recognises the need to transform the institution from an un-democratic, un-representative and un-accountable system of government in accordance with the democratic principles of the Constitution.

2.3.6 TRADITIONAL LEADERSHIP AND GOVERNANCE FRAMEWORK ACT 41 OF 2003.

The Traditional Leadership and Governance Framework Act, Act 41 of 2003 makes provision for:
- ➢ Recognition of traditional communities;
- ➢ Establishment and recognition of traditional councils;
- ➢ Functions of traditional councils; and
- ➢ Partnerships between municipalities and traditional councils.

Chapter 5 of the Traditional Leadership and Governance Framework Act, Act 41 of 2003 also makes provision for the roles and functions of traditional leadership. Section 19 of the Act provides for the traditional leaders to perform the functions provided for in terms of customary law and customs of the traditional community concerned. Section 20 (1) provides for the guiding principles for the allocation of roles and functions of the traditional councils, but its roles and functions in as far as rural development and services delivery in general are not clearly defined.

The National Traditional Leadership and Governance Framework Act, 2003 also recognises the establishment of Traditional Councils in a traditional community, Today's legislatures (National & Provincial) and Local Government Councils in South Africa are composed entirely of elected political representatives, MPs, MPLs and Councillors respectively.

The legal groundwork has been laid to give traditional leaders a formal role in the government, although to some a move in this direction would appear to be a return to the country's pre-democratic days. Not many seemed confident that traditional leaders will ever have a niche of their own in the modern democratic government system. The main role of the traditional councils, however, seems to be to provide a forum for the discussion of issues not directly related to governmental authority.

2.3.7 KWA ZULU - NATAL TRADITIONAL LEADERSHIP GOVERNANCE ACT, No 5 OF 2005.

The Kwa Zulu- Natal Traditional Leadership Governance Act provides for the recognition of traditional communities and it regulates a number of issues regarding the roles and responsibility of traditional councils.

Houses of traditional leaders have been established at National level and at Provincial levels in some provinces to carry out an advisory role in government, including KwaZulu-Natal. This arrangement has apparently been found unsatisfactory in some sections of the society

especially opposition political parties, for it does not clearly define the role of traditional leaders in the democratic system of government.

Some traditional leaders have been extending their own power base by running for political elective office at National and Provincial level. Most people seem to feel that there is something cheap about traditional leaders running for political office. Traditional leaders should remain aloof, they think. The African Christian Democratic Party (ACDP) "… called for the freedom of the institution from government control that has marred it since colonial times and apartheid. This democratic government must refrain from following the ugly path of past governments of manipulating the institution for party political purposes." The Traditional Leadership and Governance Framework Act, 2003, recognise tribal authorities as traditional councils with important functions linked to local government. These councils have an active and important role in local governance and in enhancing local economic development programmes and services delivery.

2.3.8 LOCAL GOVERNMENT: MUNICIPAL STRUCTURES ACT NO.117 OF 1998

Participation of traditional leaders in municipal affairs is regularised in Act no. 117 of 1998. The Act states that it is "the Member of the Executive Committee (MEC) responsible for local government and traditional affairs must identify the traditional leaders who may participate in the proceedings of a municipal council" (Republic of South Africa 1998, 55). The Act further states that the above identified traditional leaders must be allowed to attend and participate in any meeting of the Municipality. The Act does not clarify the actual participation of traditional leaders in the Municipality whether their participation should be at a broader council level or whether they must or may have representation in the executive committee (Republic of South Africa 1998, 56).

Subsection 2(b) of the same section of the Act limits the number of traditional leaders who may participate in the proceedings of the municipal council to not more than twenty percent of the total councillors in that council. The number is limited to one traditional leader if the councillors are less than ten. Subsection 2(c) gives the (MEC) the right to determine a

rotation system if traditional leaders identified for participation in the council is more than the maximum number prescribed by the Act. The twenty percent maximum number of traditional leaders participating in the municipal council will ensure that on their own they will not have enough numbers to take decisions. Traditional leaders will have to forge alliance with councillors representing political parties if they want to influence the council to take certain resolutions and thus compromising their political neutrality (Republic of South Africa 1998, 55).

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The Act compels the municipal council to consult and allow the leader of the traditional authority to express an opinion before taking a decision which will affect the traditional area (Republic of South Africa 1998: 56). Finally, subsection 4 (a) and 4(b) gives the MEC for local government in the Province the right after consultation with the provincial House of Traditional Leaders to regulate participation and prescribe the role of traditional leaders in the affairs of the municipality.

What is worth noting from the above act is the role of the MEC for local government in the province and by extension the role of political organisations in the identification and functioning of traditional leaders in the municipal councils. The MEC who is a member of a political party and represents his or her political party in the executive committee and in the provincial legislature identifies traditional leaders who may participate in the municipal councils. The Act is silent on whether the House of Traditional Leaders can appeal the MEC's decision. It is also the MEC who must determine the system of rotation if more than the maximum number of traditional leaders allowed by the Act is identified.

Finally, it is the MEC who must regulate the participation and prescribe the role of traditional leaders in the municipal councils. The above scenario has implications which are positive and negative. Positive in the sense that the democratically elected government and its MEC's are deployed by a political party. The politically deployed MEC and the executive of the provincial legislature regulate participation of the traditional leaders in local government. Co operative governance within the two spheres of government is taken to a higher level. On the negative side traditional leaders just like in most African countries are under great pressure to

be loyal not to the government of the day but to the governing political party of the day. Secondly the role of the MEC may be interpreted as interference in the local government affairs especially if the Provincial Government and the MEC belongs to a different political party than the political party which governs the municipality.

2.4 THE INTEGRATED AND SUSTAINABLE RURAL DEVELOPMENT STRATEGIES (ISDRS)

The Integrated Sustainable Rural Development Strategy was unveiled on the 17th of November 2000. It was a product of a wide range of consultation with a number of important stakeholders and was aimed at providing opportunities for the poor rural communities. The ISRDS was based on the following two facts: seventy percent of the South African population lives in rural areas and seventy percent of those who live in rural areas are poor. The strategy took into consideration the six year experience of the new democratic government. The strategy was to be initially piloted in selected areas and gradually be expanded into other areas.

The ISRDS funding was to rely on the available funds from the three spheres of government; there will be no additional funding. Funding sources for the ISRDS will be:

- ➢ Budgets from the three spheres of government;
- ➢ Public –private partnership; and
- ➢ Donor community.

The strategy was going to rely on the existing institutional, planning and management mechanisms for implementation. (Republic of South Africa 2000, IV). The unveiling of the ISRDS coincided with major reforms within local government. Among a number of key stakeholders identified as critical for the implementation of the ISRDS were the farmers.

At a national level, the Presidency through the Deputy President is assigned by the Cabinet the responsibility for overall co-ordination and monitoring of the ISRDS. Cabinet Ministers from the Economic, Infrastructure and Social clusters were also drawn in to ensure implementation of objectives of the ISRDS. National line departments had to prioritise identified nodes in the programmes and budgets (Republic of South Africa 2000, 36).

At a provincial government, Premiers had to play a critical role of ensuring that their governments support the local governments. Provincial governments had a role of co-ordinating, integrating and aligning planning outputs. It also had to co-ordinate and aligns development inputs (Republic of South Africa 2000, IV).

The municipalities were identified as a key and crucial agent for implementing the ISRDS. The municipal budgets informed by the municipal Integrated Development Plans had to be aligned with ISDRS. The success of ISRDS was premised on the decentralisation of its implementation to a sphere of government closest to the communities. Participatory democracy through IDP community meetings and municipal budget hearings was to ensure the vital contribution of rural communities which had been "disenfranchised by their urban counterparts" (Republic of South Africa 2000, 3).

The ISRDS identified key stakeholders which were crucial for the co-ordination, implementation and monitoring of its programmes. The role of traditional leadership was conspicuous by its absence in the above role. The traditional leaders were only mentioned in page thirty nine of the ISRDS document as part of about thirty four stakeholders which had to be mobilised around ISRDS. The fact that traditional leaders were to be mobilised clearly shows that their involvement in terms of contributing to the development, implementation and co-ordination of ISRDS was very limited to say the least.

2.5 THE COMPREHENSIVE RURAL DEVELOPMENT PROGRAMME FRAMEWORK (CRDP)

The Comprehensive Rural Development Programme is part of the broader Medium Term Strategic Framework (MTSF). The MTSF is for the period beginning in 2009 up to 2014. The MTSF have ten strategic priorities aimed at improving the conditions of life of all South Africans.

The Comprehensive Rural Development Strategy is a strategic priority number three of the MTSF. The fundamental change brought by the new government was the establishment of the Ministry of Rural Development and Land Reform. The above bears testimony to the importance attached by the new government on rural development.

The CRDF document states that its vision "is to create a vibrant, equitable and sustainable rural communities including: contributing to the redistribution of thirty percent of the country's agricultural land, improving food security of the rural poor, creation of business opportunities, de-congestion and rehabilitation of over-crowded former homeland areas; and expanding opportunities for women, youth, people with disabilities and older people who stay in rural areas" (Republic of South Africa 2009, 3). The above vision statement of the CRDF will be achieved through a three pronged strategy based on:

> ➢ Integrated broad based agrarian transformation ;
> ➢ Expansion of rural development ; and
> ➢ Improved land reform programme. (Republic of South Africa 2009, 3).

The CRDF will be financed from the capital budget of the Department of Rural Development and Land Reform. In the 2009/10 financial year R500 million of the land reform budget was set aside for rural development.

The Comprehensive Rural Development Framework mentioned traditional leadership as one of the critical stakeholders of the programme. The CRDF failed to identify in details the role

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of the traditional leadership in the formulation, implementation and monitoring of the programme.

2.6 NATIONAL DEVELOPMENT PLAN

After the elections of 2009 the new and the fourth national president post 1994 Mr. J.G. Zuma reshuffled the national departments and ministries thus creating new ministries and departments. One of the ministries he created was the Minister in the Presidency responsible for Planning. The minister appointed in this Ministry was none other than Trevor Manuel the former Finance Minister under President Thabo Mbeki.

One of the mandates given to the Minister was to develop a long term national development plan. To assist the minister on the huge task of creating the national plan the State President appointed a National Planning Commission which was to assist and advice the Minister on the National Development Task. The Commission was to be chaired by the Minister. The Commissioner's came from different backgrounds from its Deputy Chairperson Cyril Ramaphosa, a former trade unionist who is a businessman to academics Dr. Irhon Van Rensberg and Prof. William Makgoba. Whilst one could claim that people from diverse backgrounds were appointed as commissioners, notably absent from the list were people from the traditional leadership background.

The National Development Plan was unveiled on the 11th of May 2011. The National Development Plan is a 20 year plan, its visionary year being 2030. In its introduction the more than four hundred page National Development plan it lists some of the opportunities for Africa and South Africa approaching the year 2030. One such opportunity is the potential of the agricultural sector, the NDP notes that over 60 percent of the world's untapped agricultural land is in Africa, and demand for food will grow between 30 and 50 percent over the next twenty years (Republic of South Africa 2011, 78). The NDP also notes that more than 900 million people have a shortage of proteins, carbohydrates and fats in their bodies whilst more than a billion suffer from what is called hidden hunger because vitamins and minerals shortage in their bodies (Republic of South Africa 2011, 78). The above statement emphasises the important future role to be played by the traditional communities in rural areas with their leadership in achieving vision 2030.

The NDP focuses on inclusive and integrated rural economy. Chapter six introduction acknowledges that despite the fact there has been some achievements in rural areas in terms of more people accessing basic services and the share of rural poverty falling from 70 percent in 1993 to 58 in 2008, rural people are still poorer than their urban counterparts (Republic of South Africa 2011, 207).The Commission proposed a differentiated rural development strategy with agriculture as a primary economic activity in rural areas.

The NDP vision 2030 proposes the following:

➢ Agricultural development based on successful land reform;
➢ Quality basic services in particular, education ,transport and public transport; and
➢ Creation of agro processing, fisheries and tourism industries (Republic of South Africa 2011, 208).

2.6.1 CRITICISM OF NATIONAL DEVELOPMENT PLAN

The most vocal negative criticism of the National Development Plan has been coming from Cosatu and its affiliates. The Cosatu general secretary Zwelinzima Vavi whilst addressing National Union of Metal Workers of South Africa (Numsa) commented that " asking the Congress of South African Trade Unions to "smile" and accept economic and labour market proposals contained in the (NDP) was asking too much as they constituted a "serious assault" on workers"(www.bdlive,3). Vavi lamented on the same meeting about the ruling party prioritising the NDP over the Freedom Charter as the last straw.

The strongest criticism of the National Development Plan came from Numsa which was the first affiliate to reject proposals in the National Development Plan. Irvin Jim, Numsa General Secretary, said that the NDP contained Democratic Alliance policies and was a reincarnation of the much hated Growth, Employment and Redistribution Program. He said that " NDP left

intact and protects the power relations of colonialism of a special type in post 1994 South Africa and, therefore, a major right wing deviation from the freedom charter and gives further momentum to the derailment of a socialist-oriented National Democratic Revolution"(www.citypress.co.za,3).Numsa has threatened mass action over the National Development Plan.

Jeremy Cronin who is the Deputy Secretary General of the South Africa Communist Party, and a member of the National executive committee of ruling party and a Deputy Minister of Public Works commented on the fact that the NDP was not implementable and regarded the part time commissioners, some with day jobs, as contradicting the work of the National Planning Commission (www.mining weekly.com, 1).

2.7 CONCLUSION

This chapter has once again proven that successive colonial and apartheid governments passed oppressive legislation to legalise marginalisation of the Traditional Leadership. The post 1994 governments had to reverse these unjust laws by promulgating legislation which sought to reverse the injustices of the past. The challenges faced by the new democratic government are that Traditional Leaders are not happy as they complain about lack of adequate consultations when such laws are passed. Secondly there is a feeling among Traditional Leadership that these laws do not place them in their pre –colonial position.

CHAPTER THREE

ROLE OF TRADITIONAL LEADERSHIP IN ETHEKWENI MUNICIPALITY

3.1 TRADITIONAL LEADERSHIP AND SERVICE DELIVERY
PRE COLONIAL ERA

Before the colonial era the present day South Africa was under Traditional Leadership. Another important aspect of life for these tribal communities is that their needs were very basic and very few. Their economic activities were based on raising livestock and tilling the soil. Their production methods could be termed in modern economics language as largely primary production and agricultural. Livestock like cattle were the medium of exchange during this era and a man's wealth was measured in terms of the number of livestock he owned. During this era the Traditional Leader who was an absolute ruler of the land will among his duties:

- Allocate both grazing and crop growing land;
- Order regiments to war to fight for the additional land;
- Adjudicate on land and livestock disputes; and
- Issue fines which mostly was in the form of livestock

According to Ndlela et al., before colonial times, Traditional Leaders could best be described in the current political situation as the Legislature, the Executive and the Judiciary. They also played the spiritual role currently occupied by the Church and had to play a leading economic and farming innovations (Ndlela, et al., 2010, 02).

3.1.1 DECISION MAKING

The above statement serves to illustrate the role of the traditional leadership during this particular era. Traditional leaders by allocating land were the only providers of service

delivery to the people. The entire survival of the community depended on the wisdom of the traditional leadership. According to Ndlela, et al., local government was established by traditional leaders in rural communities even before the colonialisation of Africa. The provision of basic services was limited to land allocation and other related services were provided by these governments which were under traditional leaders. Some educated Traditional Leaders even introduced community development projects (Ndlela, et al., 2010, 4).

3.2 TRADITIONAL LEADERSHIP IN THE COLONIAL ERA

This era was characterized by conflicts between the Boers, English and the Zulu Nation in what was called Natal. In 1887 the British had defeated the Zulu King. This era was characterized by the White people taking vast lands. Butler states that black people were restricted to the reserves which marked the start of their marginalization politically and economically (Butler, 2002, 12-13). Colonial governments created current boundaries of the countries and thus sometimes dividing same tribes into two different countries. The example is the Swazis who are found in present day South Africa in Mpumalanga Province and the larger Swazi tribe in Swaziland. Another example will be the Tswana tribe found in both North West Province (RSA) and Botswana (Ndlela et al., 2010-4). This era coincided with the discovery of diamond and gold which resulted in a huge demand for manual and cheap labour.

It is important to note that many young people resisted working in the mines and the mining companies working with colonial masters had to cajole and force people to work in the mines. The colonial government had to introduce taxes which forced young people to move to the mines. All the time traditional leaders were losing their power and influence as they were now answerable to colonial masters sometimes in the form of Magistrates (Palmary, 2004, 16-17). As productive males moved to cities to work oppressive laws, like the pass laws, which were aimed at minimising and preventing urbanisation, were passed.

Traditional Leaders were obliged to enforce most of these unpopular laws thus damaging their legitimacy and isolating themselves from their communities (Palmary, 2004, 16-18). During this era, the colonial powers will sometimes replace and appoint their stooges as

traditional leaders which led to the institution generally losing respect and credibility in the eyes of the traditional communities (Keulder, 1998, 32-34). In fact, according to Palmary (2004 cited in Day, n.d.-3), during the colonial era chiefs were reduced to mere servants as they were not only paid salaries but their duties were defined by the colonial government. The Natal Governor granted Amakhosi the right to allocate land and dismiss people from such land. The above meant that the authority of traditional leaders was restored as they performed every important task. In 1850, the Amakhosi were replaced by magistrates who had to administrate Native Laws. Amakhosi had to deal with minor criminal cases and dispute resolutions (Beall et al., 2005-761).

3.3 TRADITIONAL LEADERSHIP AND APARTHEID

After the National Party came into power in 1948 it introduced what it called "separate development" The 1959 Promotion of Bantu Self- Governing Act relied heavily on cooperation from Traditional Leaders. The creation of Independent and Self Governing States were based on support and leadership of Traditional Leaders. In most of these territories they were led by traditional leaders; the Matanzimas led the Transkei Bantustan and Kwa Zulu Natal was led by the Inkosi from Buthelezi tribe, the chief representative being Inkosi M. G. Buthelezi. At this time, the Traditional Leaders were given more powers especially at the local government level and their stipends were increased (Butler, 2002, 13-16). In Kwa Zulu Natal, the era saw the emergence of Inkatha which was led largely by Traditional Leaders and was in conflict with the African National Congress.

During the apartheid era there were no local government structures in tribal areas. The only structures which were existing there were the traditional leadership structures which performed all the current municipal functions. During this era the traditional leadership had to allocate land for both residential and farming purposes. The traditional leadership also had to adjudicate conflicts among his subjects. Under apartheid tribal leaders were given rights to dismiss people from these areas (Khan and Lootvoet, cited in Day, n.d.:3).

The government of the day whether in the form of a Bantustan, National and Provincial Administrations h consulted Traditional Leadership on service delivery issues. Traditional leaders were at the centre of any service delivery that took place in their jurisdiction.

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3.4 TRADITIONAL LEADERSHIP IN KWA ZULU - NATAL DURING APARTHEID

The objective of this study was to look at the role of traditional leaders in eThekwini municipality. That was not possible without first briefly studying the role of the traditional Leadership in the province of the present day Kwa Zulu- Natal during apartheid. The above was impossible without looking at the role of Inkosi M. G. Buthelezi, the King's Ndunankulu or Chief Minister and Inkosi of the Buthelezi Tribe. This is due to traditional leadership evolution within the province during this era which was greatly influenced by him.

Inkosi Buthelezi was appointed in 1953 as the Acting Traditional Leader and was finally confirmed in 1957. He later established a Zulu Cultural Movement Inkatha. He also became Chief Minister of a Self Governing territory of Kwa Zulu. Most of the Traditional Leaders become members and leaders of his cultural movement and were also members of his government. Most of the Traditional Leaders who reside within the current eThekwini Municipality borders were members of Inkatha and legitimising participation in the Kwa Zulu government. It is important to note that during the Natal political violence of the 1980s between Inkatha and the African National Congress some of the traditional leaders were perpetuating the political violence on the side of Inkatha. These Traditional Leaders called on their subjects in the rural areas to attack the youth in the urban areas who were perceived as members of the ANC. Some of the traditional leaders were permanently damaged politically for siding with Inkatha (Beall, at al., 2005-764).Inkosi Mzonjani Ngcobo a Tribal Leader of the Qadi was once a Cabinet Minister. Inkosi M. G. Buthelezi's reason behind becoming leader of Kwa Zulu Government was to prevent the independence of Kwa Zulu. (Freddie, 2011, 242). Those Traditional Leaders who were members of Inkatha and the Kwa Zulu Government played a very important role in service delivery. It is said that by encouraging the Traditional Leaders to join Inkatha, Mangosuthu reduced their powers and manipulated them (Freddie, 2011:244).

The Inkatha led Kwa Zulu government managed to consolidate the institution of traditional leadership in Kwa Zulu- Natal. A number of tribal courts were constructed under the political

leadership of Inkatha. There were 208 tribal Authorities under 24 regional authorities (Freddie, 2011-244).

3.5 INTERNATIONAL LESSONS

This part of the research focused at the lessons offered by other African countries in Traditional Leadership. South Africa is at an advantageous position because it was the last country in the continent to obtain independence in 1994. The country has a benefit of learning from the decisions made by other African states as far as traditional leadership is concerned. Some of these countries like Ghana obtained independence as far back as 1956 and some as recent as 1994.

For the international lessons the researcher identified four countries for investigation. The first country was Ghana for its strong traditional leadership dynasty and the fact that it is among the first countries to regain independence from colonial Britain. The second country was Zimbabwe chosen for its close proximity to South Africa and the fact that the two countries had the same Coloniser which is Britain. The third country chosen was Malawi precisely because of its history and in particular the change from one party state to a new dispensation and the 1994 election. The fourth country chosen was Botswana for its relative political and economic stability when compared to other African countries and the role played by traditional leaders in national politics.

3.5.1 MALAWI

The oldest form of government in Malawi from pre – colonial era is Traditional Leadership. At that time traditional leadership was the only form of government known to its people. Traditional leaders were the absolute rulers of the land performing the all important duties of providing land for cultivation of crops, building of houses and stock farming.

In 1891 the British declared the then Nyasaland as its protectorate. Just as in South Africa the British initially wanted to weaken the traditional leadership and its institutions. The British Government wanted to govern through its own bureaucracy. After a while the colonial master recognised the importance, authority and respect of traditional leadership to the local people (Chanock cited in Muriaas, 2009, 340). The colonial government decided to indirectly rule the people of Malawi through traditional leadership institutions. The chiefs were turned into agents and servants of the government and were given menial tasks of collecting taxes, report deaths and general maintenance of law and order (Muriaas, 2009, 31). The co-option of the traditional leaders into political parties leading the governments of the day was mutually beneficial as they benefited financially from the governments and also played administrative, judicial and economic roles in the local politics of the country. (Muriaas, 2009:31) Laws such as the District Administration (Native) Ordinance Act of 1912 were passed to give authority to traditional leaders for them to perform the above duties.

In 1964 Malawi gained independence and was led by the Malawi Congress Party of Dr. Hastings Banda. The new President retained the traditional leadership system as he recognised its suitability and importance to the African people. He strengthened the whole traditional leadership institutions especially the local traditional courts system. Banda used state resources to co-opt and pacify traditional leaders. He ensured that traditional leaders and rural Malawians were loyal to him. (Chiweza cited in Muriaas, 2009: 36) Traditional leaders were not allowed to participate in politics and could not criticise the government. The appointments and removals of traditional leaders up to this day still fall under the prerogative of the President of the country (Muriaas, 2009, 32).
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In 1994, a new constitution was adopted in Malawi. The constitution provided for the creation of a senate where traditional leaders were represented. After the 1994 elections the United Democratic Front (UDF) ruled the country through President Muluzi and later was succeeded by President Bingu wa Muthirika who left the UDF to form his own party the Democratic Progressive Party (DPP). From the times of the Malawi Congress Party up to the era of wa Muthirika, traditional leaders have changed alliances supporting the ruling political party (Muriaas.2009, 40).

The role of traditional leaders in the national politics has been reduced through the repeal of the Senate in 2001.At the local government level the role of the traditional leaders is still based on the Chiefs Act of 1967. The Local Government Act of 1998 is silent on the roles of traditional leadership in local government. The functions of traditional leaders are not clearly specified.

Their roles are formulated in general terms and just like during colonial times when they operated under supervision of magistrates they now fall under the district commissioners.

3.5.2 GHANA

Traditional Leadership is the oldest known leadership in Ghana. Traditional leaders were very important and influenced all aspects of life of pre colonial Ghana. At the time different systems of Traditional Leadership was practised by different tribes in different regions. The Akan tribe, for example, had a political system based on general good deeds to the community. The Guan tribes had a religion based on traditional leadership systems. In the Northern states, the traditional leadership system was based on hierarchical structures with clearly defined titles (Donkoh: 1).

Whilst the approach of the British colonial masters was to undermine the traditional leadership in the southern part of the country, it propped up such institutions in the north. The colonial government introduced a system of indirect rule of the traditional areas using traditional leaders who were merely reduced to the agents of the coloniser.

The modern democratic constitution of Ghana protects the office of the traditional leadership and forbids parliament to enact laws which will interfere with the institution. The Chieftaincy Acts of 1961 and of 1971 are meant to regulate the functioning of traditional institutions (Donkoh: 4-6).The 1992 constitution of the Fourth Republic assigned traditional leaders statutory and non statutory functions.

3.5.2. A NATIONAL HOUSE OF CHIEFS

Nationally traditional leaders are represented by the National House of Chiefs which consists of fifty members made of five representatives from the ten regions. It has the following functions;

- Advise on any matter affecting or related to chieftaincy
- To undertake progressive study, interpretation and codification of customary law;
- To evaluate customary law; and
- Provide appellate jurisdiction on chieftaincy matters determined by the Regional House of Chiefs (Parliament Research Unit).

3.5.2. B REGIONAL HOUSE OF CHIEFS

The National Parliament determines the members of the Regional House of Chiefs. Its main function is to complement the work done by the National house of Chiefs. The regional house is specifically enjoined to:

- Hear and determine appeals from the traditional councils ;
- Have jurisdiction in all matters relating to paramount king;
- Recommending appropriate resolution for the resolution of chieftaincy disputes in the region (Mhlongo, 2004, 42-43).

3.5.2. C TRADITIONAL COUNCILS

Traditional Councils are made of the Paramount Chief and divisional chiefs. The council performs functions similar to those performed by the National and regional House of Chiefs (Parliament Research unit).

<u>3.5.3 ZIMBABWE</u>

Zimbabwean Traditional Leadership had collaborated with colonial governments to maintain colonial rule. The collaboration of traditional leaders with colonisers resulted in the institution being unpopular among the majority of the population and losing its legitimacy and independence (Mhlongo, 2004, 44).

The Mugabe government which took over after independence recognising the role played by the traditional leaders before independence tried to replace it with elected leadership. The reason was also based on the need to create a single unified and non tribal country (Mijiga 1998, 11). The creation of a non tribal society was very critical in the light of political parties which were based on tribal lines. The ruling party Zanu PF was largely Shona and Joshua Nkomo's Zapu drew its support mostly from the minority Ndebele tribe. Finally the need to do away with dual governance created by the British colonisers was a strong political incentive to strip the Chiefs of their judicial functions leaving them as cultural figure heads (Mijiga, 1998, 11).

The new government soon realised that the elected local government structures which sought to replace traditional leaders were very weak. This became a crisis as Zimbabwe is largely rural and the majority of its citizens reside in rural areas. The government drafted a cultural policy in 1993 which aimed at strengthening the institution of the traditional leadership economically, socially, culturally and politically (Mijiga, 1998, 11). The Zimbabwean Constitution allows chiefs to stand for elective political positions either as independent candidates or as members of a political party.

Chiefs in Zimbabwe can be elected by other Chiefs to serve as members of the highly influential National and Provincial Chiefs Council. Chiefs are entitled to send ten members to the National Assembly through the National Chiefs Council (Mhlongo, 2004, 44). The Minister of Local Government has a constitutional right to appoint half of the total number of chiefs to the Rural District Council. Traditional leaders are also directly involved in the implementation of the decisions of the District Councils (Mijiga, 1998, 11).

3.5.4. BOTSWANA

Botswana compared to other Southern African countries is a relatively small country with a population of about 1.5 million citizens. The country despite its small size has more than eight tribes (Sharma, 2003, 04). The above clearly shows that most of the Bastwana are part of the traditional tribes and form part of traditional communities and the leadership of traditional leaders. Traditional leadership has survived a number of political dispensations in Botswana from pre-colonial era through colonial era and up to independence.

3.5.4. A PRE- COLONIAL TIMES

During this period traditional leadership was the only political leadership which existed in the whole country. The chief enjoyed unlimited and undefined powers (Sharma, 2003, 2). He was responsible for the economic development in the country as he allocated land for ploughing, grazing and for residential purpose. The above was of critical importance because at that time economic activities were largely agricultural. The chief also was the judiciary as he ruled on disputes among his subjects in consultation with his council of advisers. He also was a custodian of tribal customs and traditions (Sharma, 2003, 2). Villages were divided into smaller areas ruled by a chief appointed headman.

3.5.4. B COLONIAL ERA

In 1885 the Bechuanaland became a British Protectorate and became one of the British colonies. A number of laws were passed during this period to regulate the functioning of the traditional leadership in the country. In 1891 a Resident Commissioner and Assistant Commissioner were appointed in districts. They were given magisterial powers but their courts could not deal with cases involving Africans (Sharma, 2003, 2). In 1899 after the introduction of Hut tax chiefs became tax collectors and in return pocketed ten per cent of tax collected. The chiefs became unpopular for collecting the much hated tax (Dipholo at al., 2009, 08). In 1920 the Native Council was established and its primary duty was to advise the

Resident Commissioner on African Affairs. It is important to note that before Botswana gained independence from the British tribal councils which were led by traditional leaders performed some limited local government functions. Members nominated by the traditional leaders and some elected by the Kgotla (Village Assembly) constituted the traditional council (Sharma, 2003, 03).

3.5.5 POST COLONIAL ERA

In 1966 Bechuanaland gained independence and became Botswana. The leader of Bechuanaland Democratic Party which later became the Botswana Democratic Party (BDP) Sereste Khama became the first democratically elected President of the country (Freddie, 2011, 86).

Khama a traditional leader managed to capture 81% of the vote and 28 seats of the 31 seats of the Legislative Council (LC). Khama was also elected to sit in the Executive Council as one of the two African members (Freddy, 2011, 87).It is important to note that the Sir Khama election with an overwhelming majority was partly due to the fact that he was a traditional leader thus signifying the respect and importance of the traditional leaders to the Batswana.

3.5.6 CONSTITUTION OF INDEPENDENT BOTSWANA AND ITS IMPLICATIONS ON THE ROLE OF TRADITIONAL LEADERS

The new constitution of Botswana adopted both the British and United States which emphasised "political accountability to parliament as the supreme legislative body and the presidential system, which provided for an executive president who exercises executive powers" (Freddie,2011, 88).The constitution of Botswana identifies ceremonial, advisory, judicial and the developmental role of traditional leaders (Mijiga, 1998, 12).The kgotla and traditional leaders were declared at independence as politically neutral (Freddie, 2011, 12).

HOUSE OF CHIEFS

3.5.6.1 TRIBAL LAND ACT

The Tribal Land Act was passed in 1970.The act led to the formation of Land Boards which took away the exclusive rights of Chiefs to allocate land (Sharma, 2003, 03). The chief's merely served as *ex officio* members in the land boards and were later removed from them.

3.5.6.2 HOUSE OF CHIEFS

The post independence constitution provided for the establishment of the House of Chiefs. Its main tasks were to advise the National Assembly and the Executive mainly on matters of tradition (Freddie, 2011, 91). Advice given by traditional leaders according to the constitution will not be binding on government. On the other hand politicians opposed the formation of a house with law making powers as they claim that traditional leaders were conservative and tribalistic in approach.

The constitution prescribed that the house of chiefs should be made out of eight *ex officio* representatives who must be chiefs, four elected representatives and three Specially Elected representatives. The constitution excluded three tribes the Bakalaka, Bakgalakgadi, and Basarwa. The excluded tribes made a call for the amendment of the constitution so that their tribes could be included in the House of Chiefs (Freddie, 2011, 92).

In 2005, there was a constitutional amendment by the Botswana Parliament. The amendment affected sections 77,78 and 79 which dealt with representation of traditional leaders in the House of Chiefs(Sharma,2003, 13). The following was a result of the constitutional amendment:
- New house was to be called *Ntlo ya Dikgosi*;
- The word chief was replaced with Kgosi ; and
- Traditional leaders from all tribes to be represented in the *Ntlo ya Dikgosi*.

For a person to qualify as a member of Nhlo ya Dikgosi he or she had to meet the following criterion:
- Should not be a politician;

- Must not have been involved in active politics in the past;

- Must not be a civil servant;

- Must be Batswana; and

- Age should be 21 or above

Whilst *Nhlo Ya Dikgosi's* advice is not binding on the government and could be rejected, the following Bills cannot be passed by Parliament without consultation of *Nhlo ya Dikgosi*:

- Any bill that alters the provisions of the Constitution.

- Any bill that will would affect the designation, recognition or removal of powers of Chiefs, Sub-Chiefs or Headmen;

- Any bill that will affect the administration of customary law; and

- Any bill that would affect tribal organisation or tribal property (Freddie, 2011, 93).

3.5.6.3. FUNCTIONS OF THE CHIEF/ KGOSI

The functions of the Chief as laid down in the Chieftainship Act are as follows:

- Promote welfare of the members of his tribe;

- Carry out instructions given to him by the minister;

- To ensure that the tribe is informed of developmental projects in the area;

- To convene and preside over Kgotla meetings;

- Arrange tribal ceremonies;

- Determine questions of tribal membership;

- Prevent commission of offence within his tribal territory; and

- To preside over customary law; and

- Sit in the House of Traditional Leaders meetings (Freddie, 2011, 95).

3.6 ROLE OF TRADITIONAL LEADERS IN ETHEKWINI MUNICIPALITY

The elections of 1994 resulted in an overwhelming victory of the ANC nationally and in seven provinces. The only two provinces which eluded the ANC were The Western Cape and

Kwa Zulu Natal. Inkatha Freedom Party under the leadership of Inkosi M. G. Buthelezi became the ruling party in the province. It was clear that the ANC could not hope to win this province without neutralising traditional leadership. The ANC started a campaign to win over the traditional leaders starting with the King of the Zulus. The year 2000 local government elections led to the incorporation of 15 traditional authorities, along with their traditional leaders (Beall, at al., 2006, 766). The above was a result of deliberations of the Municipality Demarcation Board and it incorporated 60 000 households into the eThekwini Metropolitan area. The incorporation of the tribal areas was initially resisted by Traditional Leaders because they felt threatened. They also felt that they were not properly consulted during the demarcation process. According to Beall some of the objections of Amakhosi was based on concerns regarding the balance of power between rival political organisations the ANC and the IFP especially because most of the traditional leaders were IFP members and leaders whereas most of the elected councillors were ANC members (Beall, 2006, 464). Another concern for Amakhosi was based on their role, representations and remuneration within the municipality which was not properly clarified (Beall, 2006, 464). After the year 2000 elections the ANC emerged as the majority party within the municipality and together with the Minority Front formed the government of the city. These also led to political tensions between the ANC led Municipality and the traditional leaders who were largely members of IFP (Beall, 2006, 766).

After an initial reluctance of the Municipality to cooperate and work with Amakhosi the attitudes of eThekwini Municipality have changed. It has introduced programmes for Amakhosi Support and Rural Development. Traditional leaders are participating in municipal affairs and are getting a monthly allowance of R3500. Amakhosi have access to council resources. A trust was set up to fundraise for the various rural projects including tourism projects. The city was planning large capital investments in 2003.

Even before the approval of a Traditional Leaders and Governance Bill Durban established the traditional leadership forum aimed at facilitating consultation regarding developmental issues in tribal areas. A councillor is the chair of such a forum and through him the traditional leaders have some form of representation within the municipality (Khan, Lootvoet.Mantzaris, n.d., 193). It is important to note that the traditional leadership forum is chaired by an ANC councillor and is perceived as a vehicle used by the ruling party to co-opt traditional leaders and exclude others who cannot be co-opted.

Whilst it is a fact that much has been done by the eThekwini Municipality in terms of investing in the tribal rural areas unfortunately, the following is a fact:

Amakhosi are not represented in any major committees of the municipality from the council committees, to the Executive Committee and finally to the full council. According to Cllr. Zandile Gumede, who was a Chairperson of the Masakhane Committee from 2006 to 2011, her committee was exercising political oversight for among other departments; the Regional Centre's where the office of Amakhosi is located. She could not recall dealing with a report on traditional leadership issues.

The office of the Mayor has a special advisor on traditional leadership. There is very little contribution this office has made in terms of ensuring that there are contributions by Amakhosi on service delivery issues. It should also be noted that eThekwini Municipality has an Executive Committee system which renders the Mayor not as powerful as the Executive Mayor (Hornsby, 2002, 12-14).

Most projects implemented through the rural Area Based Management (ABM) are mostly funded by either the National Government directly and institutions such as the Development Bank of Southern Africa and the European Union. The municipality invests a very small percentage of the council funds in rural projects. The only contribution of Amakhosi in rural development will be through using their political influence by lobbying the municipality, provincial, national government or using other agencies.

3.7 CHALLENGES IN ETHEKWINI MUNICIPALITY

EThekwini Municipality is experiencing a number of challenges as it begins the journey of marrying the two types of seemingly opposing systems of governance which is the traditional leadership system with its autocratic features and the democratically elected councillors. The researcher will take a closer look at some of the challenges:

3.7.1 TENSIONS BETWEEN LOCAL GOVERNMENT AND TRADITIONAL LEADERSHIP

Prior to the establishment of wall to wall municipalities, tribal areas were under the absolute control of traditional leaders. Their power although sometimes symbolic was uncontested as they were the only leadership available in these areas. After the establishment of municipalities the Inkosi suddenly had to compete with a councillor for respect (Hornby 1999, 32-33). The Inkosi because of the current legislation could not individually participate in the highest decision making body of the Municipality, that is, Council. Whilst the municipal law calls for the allocation of twenty percent of the council seats to traditional councils, in reality there is no active participation of the Amakhosi in the affairs of the Municipality (Act 117 of 1998). They play no significant role when the Integrated Development Plans of the municipality are developed; do not contribute in budget development or do not have a seat in the Executive Committee of the municipality, council committees or the council . Their role is relegated to that of assisting in community mobilisation and making recommendations to the Municipality. The Pinetown based Amakhosi Support office is poorly staffed with its head Mr. Victor Mkhize at the lower end of middle management and does not yield much power and influence. The office provides support to Amakhosi. Recently former Mayor Sipho Ngwenya was appointed as an advisor to the Mayor on traditional leadership issues. The above is a positive step towards improving the role of the Amakhosi within the municipality.

3.7.2 WARD versus DEVELOPMENT COMMITTEES

The Local Government Municipal Structures Act No 117 of 1998 provides for the establishment of ward committees for metropolitan municipalities and certain types of local municipalities. The Act also states that the councillor should be the chair of the committee. Ward committees are meant to represent different constituencies within the community i.e. business people, clergy, health sector, education and others. Whilst they do not take decisions they have a huge influence as they are meant to make recommendations to the ward councillor and the municipality through the councillor. Ward committees are also responsible for "facilitating community participation" (Butler, 2002, 43-44).

Development committees are established in traditional areas to assist with coordination of developmental issues. The development committees were established before Ward committees in rural areas. They are controlled by Traditional Leaders and are seen as their extension. Their contribution to the development of their communities varies from area to area depending on the passion of the Inkosi on developmental issues. There is no legislation which led to the formation of development committees (Hornsby, 2002, 03-07).

Relationships between the two committees has been characterized by tensions as both are supposed to deal with development. Development committees have to report to traditional leadership and ward committees have to work closely with municipal councillors and if their principals belong to different political parties as it is often the case, then tensions become bigger.

In 2007, ward committees were elected in all eThekwini Municipality wards and in most cases members of the African National Congress Branch Executive Committees were elected. These ward committees were not representing different sectors of the community but were the extensions of the ruling party. These committees were not trained until 2010 and the training they received was not adequate. Some members of the committees died and some resigned or moved away from those particular wards and they were not replaced. Some councillors simply sidelined them by not calling meetings. They were not consulted on developmental issues (Hornsby, 2002, 07).

3.7.3 PARTICIPATION IN IDP AND BUDGET PROCESSES

Section two of the White Paper on Local Government emphasises the developmental aspect of the local sphere of government. The above section lists the characteristics of developmental local government. Subsection 1.3. of section two states that "Municipal Councils play a central role in promoting local democracy, and municipal councillors should promote the involvement of citizens and community groups in the design and delivery of municipal programmes" (White Paper on Local Government, 1998, 25) The above when combined with the democratic nature of our political system creates what many international and African scholars call a *Democratic Developmental State.* The ruling party has a developmental state which is democratic as its political ideology which places the democratic

development at the core of government policy at all levels including at the local government level.

Edigheji, identified regular free and fair elections and participatory democracy as one of the most important pillars of a democratic state. It is pleasing to note that since the inception of local government structures, regular local government elections have been declared by the independent body (IEC) and international observer missions as relatively free and fair adequately representing the views and aspirations of the voters.

The Local Government Municipal Systems Act stipulates that a municipality must develop an Integrated Development Plan which will set priorities for the municipalities over a specific period of time. Chapter five, Section 23 of the Act states that "A municipality must undertake developmentally-oriented planning so as to ensure that it:

(a) Strives to achieve the objects of local government as set out in section 152 of the Constitution;

(b) Gives effect to its developmental duties as required by section 153 of the Constitution; and

(c) Together with other organs of state contribute to the progressive realisation of fundamental rights contained in sections24,25,26,27and 29 of the constitution (Local Government Municipal Systems Act, 2008, 19).

The IDP should be a product of wider and intense community consultation. The Act also stipulates that the municipal budget should be based on the IDP. It also states that budget hearings should be conducted where communities will be given a chance to contribute to the municipal budget. EThekwini Municipality do not adequately publicise the IDP meetings which results in poor attendance in such important meetings. This is especially in rural areas where wards cover a huge geographical area and no transport was provided for people to attend meetings. Traditional Leaders were not consulted on IDP meetings and as a result did not play any role in encouraging people to attend such meetings. Finally, the final ward IDP plan was not adequately publicised to the community.

Budget hearings are conducted yearly for community members, but again there is very little publicity to popularise them. The little publicity is largely limited to English newspapers in the form of small notices on the inside pages. The municipality clusters the wards on average of four per cluster. This means that about eight thousand citizens or their representatives are expected to assemble in a hall with the capacity to accommodate five hundred people. In most budget hearings meetings people fail to fill the halls. At some meetings, there is no proper recording of discussions. In 2010 all budgets hearings recordings were lost. Finally budget hearings are meant to allow citizens to participate in budget formulation and some of their contributions should be reflected on the final budget. What is disturbing with the eThekwini Municipal Budget is that when you compare a draft budget and final budget there is always no difference reflecting contributions in public hearings?

3.7.4 IMPLEMENTATION PROBLEM

EThekwini Municipality which was the researcher's focus area fortunately does not have challenges faced by most of the rural municipalities. The challenges of attracting competent workers with necessary technical skills are not one of eThekwini municipality challenges. The main challenge of eThekwini Municipality regarding skills necessary to implement service delivery programmes is mainly based on employment of people within the municipality because of their political alignment. The above becomes a problem when such political appointees do not have the necessary skills and qualifications to perform at a satisfactory level in their jobs.

Another challenge on service delivery in traditional areas within eThekwini Municipality may be caused by the skills or lack of skills of councillors and traditional leadership in terms of oversight role they should be playing. There is a worrying skills gap in favor of the municipal officials tasked with implementing resolutions of the municipal council and the councillors who take municipal resolutions and also perform the important political oversight over implementation of their resolutions by the highly skilled officials.

Finally eThekwini municipality have failed to comply with the Local Government Municipal Structures Act 117 of 1998 which stipulates that twenty percent of municipality seats should be reserved for traditional leaders or one seat where councillors are less than ten. EThekwini municipality has all its two hundred and three seats occupied by elected councillors leaving traditional leaders not represented. The above situation has discouraged traditional leaders from taking ownership of council resolutions and participating in implementation of municipal programmes.

3.7.5 RURAL WARDS MOSTLY COVER LARGER AREAS PER SQUARE KILOMETERS

Rural areas covers a large area and are not densely populated .Ward 03 covers about 92 square kilometers, ward 01about 89 square kilometre and ward 2 about 167 square kilometers. The above means the average square kilometers for the three identified research wards is about 116 square kilometer per ward (ward profiles 2006/20116). The average square kilometers covered by urban wards is less than fifty. The above means that ward councillors from rural wards have more voting districts examples being ward 03 with 16 voting districts, whereas in the ward 44 which is neighboring ward 03 voting districts are only seven. The councillors and traditional leadership have to provide service in an area which is more than twice larger than the urban ward. More money is needed to ensure that service delivery reaches every community member because of a distance between households.

3.8 WARD PROFILES FOR WARDS SELECTED AS AREA OF STUDY

Ward one is one of the three rural wards identified by the researcher as his area of study. In the year 2006 to 2011 the Inkosi of the ward was Inkosi Simangaye Mlaba who took over from his uncle the Regent Zibuse Mlaba and the ward councillor was Cllr. Susimpi Ngubane and later on, after 2011, local elections Cllr. Bongumusa Mkhize took over the position. The last profile of the ward was compiled and published in the municipality website in 2007.The population estimate was 37830 people from 7110 households. The ward is 89 square kilometres in land size. More than 20 000 of the population is female and the rest male.

Thirty seven percent of the population is made of young people who are between the ages of 15 and 34 (Ward One profile, 2007).

Forty four percent of the people are not economically active and sixty four percent live in traditional housing. The majority of ward one residents about forty two percent survives on an income which is less than R400 a month. Each income earner in the ward is supporting an average of six people. The Integrated Development Planning (IDP) community consultations with the community members had identified the following priorities for the ward;

- Skills development;
- Sustainable income;
- Improved sports and recreation;
- Reduction of HIV/AIDS; and
- Improved health (Ward One Profile,2007,11)

Ward backlogs were largely on sanitation and water with almost three thousand households of the slightly more than seven thousand still awaiting for yard taps /ground tanks and nine hundred households still awaiting Urine Diversion Toilets (Ward One profile, 2007, 11).
Ward Two is one of the largest wards with 168.14 Square Kilometers. It is under the traditional leadership of Inkosi Ngcobo. The ward has a population estimate of about 35 000 people from 6500 households. Fifty two percent of the households live in traditional housing. Almost fifty five percent of the population is female and forty five percent is male. Young people between the ages of fifteen and thirty four are the majority in the ward with thirty six percent. (Ward Two profile, 2007).

Fifty percent of the population is not economically active with almost forty one percent of people with income earning less that R400 per month. Another forty one percent of the households have an income which is between R400 and R1500. The IDP priorities as identified by the community members in 2005 during consultative meetings are as follows:

- Skills development;
- Sustainable income;
- Sports and recreation;

- Community awareness; and

- Poverty reduction (Ward Two profile,2007,03)

In 2007 the ward had the most backlogs in water provision when compared with the other two wards with 3715 wards still waiting for ground tanks and yard taps. Almost six hundred houses had no urine diversion toilets. (Ward Two profile, 2007, 03).

Ward three is under the traditional leadership of Amaqadi Tribal Authority under Inkosi Mqoqi Ngcobo. The late Inkosi Mzonjani Ngcobo passed away in year 2010. At the time of this study Cllr. Zakithi Magubane was a councillor in ward three. In 2011 Cllr. Bonke Chili took over as ward councillor after being elected. The ward covers 92 square kilometers of land. The population of the ward according to 2007 figures is about 70 000 with about fifty one percent being females and forty nine percent being males. Twenty six thousand of the ward three populations are made of young people between the ages of 15 and 34. The ward is almost split in half between people living in formal and traditional housing (Ward Three Profile, 2007, 1).

Forty two percent of the population lives on less than R400 per month, forty four percent of the population is not economically active and the dependency ratio is five. The wards IDP priorities are similar to the ward one. Service delivery backlogs are mainly on water and sanitation with almost 1900 households still awaiting ground tanks /yard taps (Ward Three Profile, 2007, 2).

3.9 2008 /2009 ETHEKWINI MUNICIPALITY BUDGET

Capital budget for the year was R5.9 billion and R17.9 billion was for operating budget. The mayor Cllr. Mlaba mentioned in his budget speech that the budget was aiming to strike a healthy balance between developing the previously disadvantaged areas (rural areas being the

major part of those areas) and maintenance of the Central Business District. The 2008/2009 budget according to the mayor "was biased towards taking the previously disadvantaged communities out of the quagmire that they find themselves in" (Budget Speech, 2008/9, 8). The mayor also highlighted a fact that most of the capital budget was going to be used in the city centre as R1.9 billion was earmarked for the 2010 world cup stadium over the next three years.

R121million was also budgeted for the King Shaka Airport infrastructure upgrade (Budget Speech, 2008/9, 8). It is disappointing to note that the Mayor in his ten pages budget speech could only dedicate a paragraph of not more than five lines on the importance of Amakhosi in service delivery. He mentioned the importance of Amakhosi in service delivery and highlighted the role of Amakhosi in working with elected councillors. The mayor did not give details and specifics on the role of Amakhosi in service delivery and their contributions in the budget he was tabling in the municipal council.

Budget hearings for the municipal departmental clusters which are meant to allow public participation were held in the Durban City Hall which is more than forty kilometers away from most of the rural traditional wards. The above meant that very few if any residents of the rural wards attended the hearings. Budget hearings for wards were clustered and between 4 and 7 wards hearings done in a single hall. Ward 2 and 1 hearing were held in Pinetown Civic Centre almost twenty kilometers away from the wards where three other wards were also part of those hearings. The reality is that the municipality was expecting five wards with a total population of more than 80 thousand registered voters to attend a meeting in a venue which takes less than a thousand people.

3.9.1 2008/2009 BUDGET CONSULTATION PROCESS

Wards one and two are part of cluster two which is made up of five rural wards which is ward 4, 8 and 9. Their regional budget hearing was held on the 13th of April 2008. The venue was Pinetown Civic Hall almost twenty kilometers from ward 1 and 2 (2008/2009 municipal

budget, 09). Almost three hundred community representatives attended representing about seventy five thousand voters.

Ward 03 is part of zone 14 clusters which also includes ward 38, 42,43,44,55 and 56. It is important to note that zone 14 is the biggest cluster with seven wards whilst the average wards cluster is five for the other sixteen clusters. Zone 14 regional hearings were held on the 13th of April 2008 at 9am. The meeting was at Inanda Newtown "A" Hall in ward 44 (2008/2009 municipal budget, 09).The above hall is more than seven kilometers from ward 03 and the members of the public who do not have their transport had to take two taxis and spent about R40 to attend the meeting. The municipality did not provide any transport to the meeting. The meeting was to be attended by community members from the seven wards which have a combined voting population of more than one hundred thousand people. The meeting was attended by less than two hundred community members from the seven wards. Ward 03 with a population estimate of about seventy thousand was represented by less than thirty members mostly who are officials of the ruling party (ward 3 profile 2011/2016, 02).

3.9.1.1 WARD ONE 2008/2009 CAPITAL PROJECTS

Project Name	Project No.	Vote No.	Amount
Kwa Ximba	P5109	1.71093.45400	R 4000 000
MV/LV reticulation	Ner 00004	81044	R 3000 000
Mhari Road Upgrade	P3806	1.72510.49300	R 950 000
Bhobonono (W&S)	X4190	74188.88	R 6 560 000
Bhobonono (W&S)	X4523	74188.88	R 3 240 000
Msunduzi (W&S)	X4512	74188.88	R 3000 000
Msunduzi (W&S)	X4885	74188.88	R 3000 000
Ntukuso (W&S)	X4515	74188.88	R 3000 000
Ntukuso (W&S)	X4886	74188.88	R 4000 000
eSthumba (W&S)	X5196	74188.88	R 1 000 000
eSthumba (W&S)	X5197	74188.88	R 1200 000
Livapho (W&S)	X5198	74188.88	R 1000 000
Kwa Ximba Change room	N1110	1.70938.16538	R 1500 000

| Kwa Ximba Side walk | P4218 | 1.72510.49300 | R   200 000 |
| Total | | | R35.360 000 |

(Ethekwini Municipality 2008/2009 Budget)

Capital budget for ward one was almost R35.3 million of the total capital budget. The researcher notes that the bulk of the budget was devoted to water and sanitation a project which indicates that the municipality is still struggling to provide rural communities with basic services.

3.9.1.2 WARD TWO 2008/2009 CAPITAL PROJECTS

Project Name	Project no	Vote No.	Amount
MV/LV reticulation	Ner 00004	81044	R 3000 000
Mabedlane (W&S)	4509	74188.88	R 5000 000
Mabedlane (W&S)	X4886	74188.88	R 4000 000
1000 Hills Reservoir	X3837	74188.88	R16000 000
Intuthuko (W&S)	X4506	74188.88	R 1450 000
Intuthuko (W&S)	X4796	74188.88	R 4000 000
Upper Maphephetheni	X3565	74188.88	R 1 880 000
Lower Maphephetheni	X3566	74188.88	R 11 100 000
Ekukhanyeni /Mkhizwane	X3675	74188.88	R 4000 000
Ebumnyameni Access Rd.	P3611	1.72510.49300	R 700 000
TOTAL			R61130 000

(Ethekwini Municipality 2008/2009 Budget)

Ward 2 had a capital budget amounting to R57.1 million for the year. The ward received the largest share of capital budget allocation for the rural wards which are part of this research. The biggest investment for the ward was the R16million for the Valley of a Thousand Hills water reservoir.

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3.9.1.3 WARD THREE 2008/2009 CAPITAL BUDGET ALLOCATIONS

Project Name	Project No.	Vote No.	Amount
Indigenous Medicine	S1002	1.73716.12010	R 1000 000
Gravel to Surface Street	P3523	1.7251049300	R 2000 000
Qadi M. Road Sidewalk	P4219	172510. 49300	R 200 000
Ekukhanyeni /Mkhizwane	X3675	74188.88	R 4000 000
Mzinyathi	X2814	74188.88	R 7000 000
Mzinyathi	X2928	74188.88	R11 350 000
TOTAL			R25550 000

(eThekwini Municipality 2009/2010 Budget)

Of the 5.9 billion capital budget for the above year only R25.55 million was budgeted for Ward 03 and some of the projects were shared with neighboring wards R18.35million for Umzinyathi project was shared with Ward 44 and R1million for the indigenous medicine had to be shared with Ward 98. R4 million for Ekukhanyeni /Mkhizwane /Maphephetheni water & Sanitation project was shared with Ward 2.The Umzinyathi project was funded by loans provided by the Development Bank of South Africa(eThekwini Municipality 2009/2010Budget).

3.9.2 2009/2010 ETHEKWINI MUNICIPALITY BUDGET

The total budget for the financial year 2009/2011 was R24 billion divided into R18.6 billion for the operating budget and R5.4 billion for the capital budget. The R5.4 capital budget represented a R500 million decline as compared to the 2008/2009 budget. The result caused by the decline in national and provincial grants for Moses Mabhida 2010 World Cup Stadium.

In ward one R24 billion was allocated for capital projects from the 2009/2010 eThekwini Municipality capital projects. The projects were allocated as follows:

3.9.2.1 WARD ONE CAPITAL 2009/2010 PROJECTS

Project Name	Project No.	Vote No.	Amount
Hammarsdale Ext.	H4001	1.70908.25200	R10 000 000
Kwa Ximba	P5109	1.71093.45400	R 5.500 000
Bhobonono (W&S)	X4190	74188.88	R 500 000
Msunduzi (W&S)	X4512	74188.88	R 4 000 000
Ntukuso (W&S)	X4515	74188.88	R 500 000
eSthumba (W&S)	X5196	74188.88	R 1 000 000
eSthumba (W&S)	X5197	74188.88	R 1000 000
Livapho (W&S)	X5199	74188.88	R 1000 000
Kwa Ximba Side walk	P4218	1.72510.49300	R 180 000
Total			R23.680 000

(eThekwini Municipality 2009/2010 budget)

One notes that the R10million budgeted for Hammarsdale Ext will not go to rural traditional areas as Hammarsdale is part of an urban township within ward 1.

3.9.2.2 WARD TWO 2009/2010 CAPITAL PROJECTS

Project Name	Project no	Vote No.	Amount
Inanda Mission Reserve	P5107	1.71093.45400	R 1000 000
Mabedlane (W&S)	4509	74188.88	R 5000 000
1000 Hills Reservoir	X3837	74188.88	R 9000 000
Intuthuko (W&S)	X4506	74188.88	R 1000 000
Upper Maphephetheni	X3565	74188.88	R 8 000 000
Lower Maphephetheni	X3566	74188.88	R 500 000
Ebumnyameni Access Rd.	P3611	1.72510.49300	R 300 000
Ebumnyameni Side	P4221	1.72510.49300	R 180 000

Walk			
TOTAL			R24980 000

(eThekwini Municipality 2009/2010 budget)

Of the above Ward 2 capital budget only a million rand was budgeted for housing and was shared with three other wards which is ward 03, 44 and 56. More than R23 million was budgeted for water and sanitation projects and only R180 000 was for sidewalks.

3.9.2.3 WARD THREE 2009/2010CAPITAL BUDGET ALLOCATION

Project Name	Project No.	Vote No.	Amount
Indigenous Medicine	S1002	1.73716.12010	R 500 000
Inanda Mission Reserve	P5107	1.71093.45400	R 1000 000
Inanda Access Road	P3792	1.72510.49300	R 9200 000
Kosanai School Road	P4165	1.72510.49300	R 1500 000
Qadi M. Road Sidewalk	P4219	172510. 49300	R 180 000
TOTAL			R12 380 000

(eThekwini Municipality 2009/2010 budget)

The half a million for indigenous medicine was to be shared with Ward 96.Almost eleven million of the ward's capital projects was use for road maintenance projects. The above meant that the ward is somewhat advanced when compared to the other two wards that are the focus of the study. Whilst Wards One and Two were upgrading their water and sanitation projects ward Three had done that in the previous year through its R7 million Umzinyathi water and sanitation project.

3.9.32010/2011 BUDGET

The financial year was ironically the final year of the 2006 to 2011 IDP circle and the last financial year for the serving councillors who had been elected in 2006. Total budget for the year was R25.9 billion of which R5.4 billion was for capital projects and R25.5 billion was for the operating budget. Amount budgeted for capital projects for the financial year declined by R0.5 billion in the 2010/2011 budget as compared to the 2008/2009 capital budget. The amount of decline which is half a billion is not much in monetary terms but it is huge in real terms. The decline in expenditure was linked to the fall in national and provincial grants for the Moses Mabida Stadium as it was nearing its completion.

3.9.3.1 WARD ONE   2010/2011 CAPITAL BUDGET ALLOCATION

Project Name	Project No	Vote No	Amount
Kwa Ximba	P5109	1.7109345400	R3.500 000
MV/LV reticulation	Ner 00004	81044	R2 000 000
Mvithane Road Upgrade	P4402	1.72510.49300	R2.200 000
Total			R7.700 000

(eThekwini Municipality 2009/2010 budget)

In the above financial year R7.7 million was budgeted for ward 01 of which R2miilion was to be shared with Wards 2, 4 and 5. In this financial the municipality invested more on housing and roads upgrade and less on water and sanitation projects.

3.9.3.2 WARD TWO 2010/2011 CAPITAL BUDGET ALLOCATIONS

Project Name	Project no	Vote No.	Amount
Inanda Mission Reserve	H4001	1.70908.25200	R26 500 000
Inanda Mission Reserve	P5107	1.71093.45400	R 2.700 000
MV/LV reticulation	Ner 00004	81044	R 2 000 000
1000 Hills Reservoir	X3837	74188.88	R 3 000 000
Mabedlane (W&S)	4509	74188.88	R 1 000 000
TOTAL			R35 200 000

(eThekwini Municipality Budget)

Ward 2 received R35.2 million for capital projects which was a bigger slice than ward one. It is important to note that almost three quarters of the ward's budget is made of R26.5 million and R2.7 million which was to be shared with Wards 3, 44 and 56 for Inanda Mission Reserve housing project.

3.9.3.3 WARD THREE 2010/2011 CAPITAL BUDGET ALLOCATION

Project Name	Project No.	Vote No.	Amount
Inanda Mission Reserve	H4001	1.70908.25200	R 26 500 000
Inanda Mission Reserve	P5107	1.71093.45400	R 2 700 000
Qadi M. Road Sidewalk	P4219	172510. 49300	R 200 000
TOTAL			R31 200 000

(eThekwini Municipality Budget)

Ward 03 received about R31.2 million funding for capital projects. The 2 million rand was for the Qadi main road sidewalks and the remaining R29.2 million was for the Inanda Mission reserve housing projects which are shared with ward 2, 44 and 56 (2010/2011 municipal budget). The bulk of the budget for the ward was for the housing projects.

The researcher could not find some of the budget speeches by the Mayor especially for 2009/2010 and 2010/2011 financial years thus relying on draft budgets and municipal annual reports and budgets for the three wards prepared by senior municipal finance officials.

3.10. CONCLUSION

Whilst it is clear that eThekwini Municipality has invested millions of rand in upgrading the rural wards which are led by traditional leaders firstly what is not clear is the role played by the traditional leaders in such projects. The municipality does not have any documented process of engaging the traditional leadership regarding the (IDP) and budget formulation process. Traditional leadership did not play any visible role in the projects and budget processes in the above budgets and projects delivered in their wards. Traditional leaders are only consulted when the project is to be launched as part of ensuring community buy in. Secondly rural areas still lag behind urban areas on service delivery.

It is clear from this chapter that the service delivery at a local level has evolved over the past years. Previously service delivery was very simple as it was about allocation of grazing and crop-planting land. The traditional leaders were at the center stage of service delivery. Currently service delivery involves billions in capital projects. Highly skilled employees are needed to plan and manage the municipality's service delivery projects. Most traditional leaders on the other hand lack the specialized skill which will enable them to provide proper oversight on service delivery matters.

CHAPTER FOUR
RESEARCH METHODOLOGY

4.1 INTRODUCTION

Research is a scientific process that is driven by particular clearly defined objectives and results in the researcher drawing justifiable conclusions (Cooper and Schindler, 2001.67).This chapter will again briefly look at the objectives, key research questions and literature review which has been covered in the research proposal and chapter one of this dissertation. Researcher will in this chapter justify questionnaire formulation process, selection of respondents and research area. Finally, the researcher will discuss how reliability and validity were achieved in this research, how the statistical analysis was done and issues of ethical considerations were handled.

4.2 OBJECTIVES OF THE STUDY

This study was driven by the following objective:
- Evaluating the current role of traditional leaders in service delivery within eThekwini Municipality ;
- Analysis of the historic evolution of traditional leadership in Africa;
- Comparing the roles of traditional leaders and municipal councillors in service delivery;
- Identifying the political and legislative challenges which confront traditional leaders and local municipalities in service delivery;
- Advocating for the amendment of both municipal and traditional leadership legislation;
- Proposing possible solutions to improving relations between eThekwini Municipality and traditional Leadership with the view to increasing the level of co operation between the two institutions and improving the role of Amakhosi on service delivery matters; and

- Improvement in service delivery especially in rural areas.

4.3 KEY RESEARCH QUESTIONS

In pursuit of the above objectives, the study has answered the following questions:
- What is the historical role of Amakhosi in service delivery in their communities starting from the Pre Colonial era, through colonialism and under apartheid? ;
- What is the current legislative role of the Amakhosi in service delivery, the governing parties' view and the gaps between their legislative and their actual role in service delivery? ;
- How to improve the implementation of the current legislation to facilitate the enhanced contribution of the Amakhosi to service delivery? ; and
- How can the current office of the Amakhosi in eThekwini be improved with the view to enhancing the contribution of the Amakhosi in service delivery?

4.4 QUESTIONNAIRE CONSTRUCTION

When the researcher was constructing research questions for the project he was guided by O'Leary who defined research as a "decision making journey guided by credible research questions, which without clear articulation of questions a researcher is really travelling blind" (O'Leary 2010, 47). O'Leary states that research questions are important because of the following reasons:
- They define an investigation;
- Set research boundaries;
- Provide direction; and
- Act as a frame of reference assessing your work (O'Leary, 2010, 47).

The researcher opted to use closed questions precisely because he was expecting standardised responses from all respondents which will allow for easier comparative data analyses (Terre Blanche & Durrheim, 1999, 61).

During the design of the questionnaire, the following factors were considered:

- Questions were not seen to be politically biased;

- Questions are in line with the research objectives;

- Questions are socially acceptable and will elicit socially acceptable answers;

- Encourage respondents to provide accurate answers;

- Ensure that most respondents will not refuse to answer certain questions; and

- Questions do not take too much of the respondent's time.

4.5 SECONDARY DATA (LITERATURE REVIEW)

This research relied heavily on secondary data based on the role of traditional leadership. Secondary data was collected through the use of published journals and websites for the completion of literature review. Official state documents such as Acts of Parliament, official reports and policy documents assisted the researcher in completing Chapter two of the research project.

Using secondary data and reading widely on the topic familiarised the researcher with the topic chosen. The researcher has studied a number of books, dissertations and peer reviewed papers written by respected academics in the field of both traditional leadership and local government. The above has assisted the researcher to understand other scholars' views on traditional leadership and the amount of work done on the research topic (Brayman, 2012.543-551).

4.6 SELECTION OF RESPONDENTS

The researcher chose a number of respondents who will contribute immensely to the study and its results.

4.6. A MAYOR ETHEKWINI MUNICIPALITY: Cllr. James Nxumalo

Cllr. James Nxumalo is one of the senior councillors having served more than three terms as councillor. He hails from Kwa Ximba which is a traditional area. He previously served for a term and a half as a Municipal Speaker and was political head responsible for coordinating matters dealing with traditional leadership. The office of the Mayor has a special advisor on Amakhosi the former mayor and Councillor Mr. Sipho Ngwenya.

4.6.B DEPUTY CITY MANAGER FOR GOVERNANCE: Mr. SIPHO CELE

Mr. Cele is the Deputy City Manager responsible for Governance. He is one of the Senior Municipal Managers with considerable experience. The Head of Regional Centers which the office of Amakhosi falls under reports to him. Executive decisions taken by the Municipality executive Committee and Municipal Council are implemented under his guidance and supervision.

4.6. C SENIOR MANAGER COGTA: MR. NTOKOZO CHONCO

Mr. Chonco is a former Deputy Mayor of the former Outer West Municipality. The municipality had a large number of traditional communities under traditional leadership. He also served as a Head of the Community Participation Department in eThekwini Municipality a position which ensured that he will inter act with communities including communities from traditional areas. He is currently serving as a Senior Manager for COGTA in Kwa Zulu - Natal responsible for Traditional Leadership. In his current position, he is responsible for the implementation of traditional legislation in the whole province which includes eThekwini Municipality.

<u>4.6. D MR. VICTOR MKHIZE MANAGER OFFICE OF AMAKHOSI</u>

He is the manager of the Amakhosi office. It is his office which deals with the day to day servicing of Amakhosi and he is based in Pinetown where Amakhosi offices are based. He is highly knowledgeable on the historic role of the Amakhosi in eThekwini region.

<u>4.6. E DEPUTY CHAIRPERSON GOVERNANCE SUBCOMMITTE</u>

Cllr. Dlamini is a former educator who is an expert on legislation governing Traditional Leadership in the country and the Province of Kwa Zulu - Natal. Cllr. Dlamini is the Deputy Chairperson of the Municipality Governance subcommittee which is responsible for making recommendations to the executive and municipal executive committee on traditional leadership issues.

<u>4.6. F AMAKHOSI</u>

They are the heads and faces of traditional leadership institutions. Municipalities, government departments and the general public consult them on any issue affecting traditional communities. Most of them have institutional memory and experience on traditional leadership. Some of the Amakhosi have more than forty years of experience in traditional leadership. They are involved in service delivery through development forums.

<u>4.6. G WARD COUNCILLORS</u>

They are part of the municipality and represent the municipality at the ward level. They sit in the highest decision making committee the **Municipal Council.** They interact with traditional leadership on a daily basis and serve as the chairperson of the ward committee.

4.6. H WARD COMMITTEE SECRETARIES

Ward committee secretaries are members of those particular traditional communities who understand the traditional leadership and its protocols. They also understand the municipal service delivery programmes as they are part of a committee which implements service delivery programmes together with both the ward councillor and traditional leadership. They have also attended a number of workshops organised by the municipality. Ward committee secretaries are independent people who are not employed or form part of the municipality. The above will ensure that they give honest answers.

4.6. I DEVELOPMENT COMMITTEE SECRETARIES

They are part of the traditional leadership institution through their role as the secretaries of development forums. They liaise closely with the traditional leader and traditional communities on service delivery issues. They represent the Amakhosi in service delivery committees in the area. They also work with ward committees and the Local Councillor through his or her role as a chairperson of the ward committee.

4.6. J ONE COMMUNITY MEMBER FROM EACH SELECTED WARD

One community member who is not part of leadership structures for the municipality and traditional leadership will assist the researcher in understanding the views of ordinary people. The community members were selected randomly by the researcher during his visits to the research area. The community member will provide the researcher with honest views and will represent the views of the ordinary local community members.

4.7. DIRECT DATA COLLECTION (PRIMARY DATA)

The research has used primarily what can be termed as qualitative research methods with some features of quantitative research methods. The research project looked at the role of traditional leadership in service delivery in the eThekwini Municipality. The researcher looked at the behaviour of traditional leadership, elected officials of the local government,

municipal employees and views of the different stakeholders within the local government sphere. Qualitative research methods are according to Kothari concerned with investigating reasons for human behaviour using in depth interviews (Kothari, 2004, 20).Qualitative research by its nature is subjective because firstly it is based on the subjective attitude of the researcher. This study has been influenced by the subjective views of the researcher. The researcher has been involved in a subjective assessment of attitudes, opinions and behaviour of respondents (Kothari, 2 004, 22).

It is important to note that qualitative research was originally developed in the social sciences for the study of the cultural and social phenomena. Qualitative research is an appropriate research method as it studies a group of people in their everyday lives and different people in their natural settings hence it is referred to as a naturalistic research method(Kothari, 2 004, 20).

4.7.1 INTERVIEWS

The researcher understanding that interviews are the main data collection methods in qualitative research decided to mainly use them for this study (Kothari, 2004, 05). The researcher divided his interviews into three parts.

4.7.1 A STRUCTURED INTERVIEWS FOR THE LEADERS

The researcher set fifteen questions for the municipal leaders (the Mayor, Deputy Municipal Manager and councillors), Amakhosi and senior Department of Cooperative Governance and Traditional Affairs officials. This set of questions requires in-depth knowledge of traditional legislation, municipal legislation and recent developments on the cooperation between Amakhosi and eThekwini Municipality on governance and service delivery matters.

4.7.1 B STRUCTURED INTERVIEWS FOR ORDINARY PEOPLE

The second set of questions was meant for ordinary people who are by nature are not fully conversant with municipal and traditional leadership legislation. These questions were twenty in all. They were aimed at determining the extent of understanding by the rural people especially the poor of the role played by Amakhosi in service delivery.

4.7.1. C UNSTRUCTURED INTERVIEWS

There were also unstructured interviews which were meant for people who had in-depth knowledge of service delivery issues in the traditional areas. Such interviews did not follow strictly on prepared questions. Victor Mkhize, junior officials from RURAL Area Based Management Unit and former councillors were interviewed using unstructured interviews.

4.7.2 SAMPLING

The researcher could not afford to do a census type of research where all the wards with traditional leaders in eThekwini Municipality, all members of ward committees in those wards or all the residents in those wards could be interviewed as respondents. The researcher could not do the above because of the following reasons:

- Lack of financial resources to interview everyone;
- Inability to reach every member of the community(who may be migrant workers in the cities; and
- Time lines which the researcher had to adhere for research (O 'Leary, 2010, 162).

The researcher knowing that it is possible to obtain acceptable results in terms of accuracy chose only three wards of more than thirty wards with some form of traditional leadership. The researcher further chose only one executive committee member the Mayor. The

researcher also chose only three community members from a possible of about 15 thousand voters per ward (Kothari, 2004, 55). When choosing a sample size the researcher ensured that the following O'Leary sample selection criteria that "sample should be broad enough to speak on behalf of the parent population, large enough for the desired analysis and small enough to be manageable" (O'Leary, 2010, 162).

4.7.3 AREA OF STUDY (WARDS)

The researcher has identified three wards for his research. The three wards were chosen because they are largely rural and they fall completely under the jurisdiction of the traditional leadership.

4.7.3 A WARD 3 (AMAQADI TRIBAL AUTHORITY)

The ward was chosen partly for sentimental reason as the researcher was born in an area (Ekuphakameni) which is under Amaqadi Tribal Authority. He also served as a Ward 44 municipal councillor which comprised Emachobeni area which had previously been part of ward 3. Emachobeni is part of Amaqadi tribal area under the leadership of Induna (appointed by the Qadi Chief). Ward 3 is about thirty kilometres away from Durban City Centre. It is the most populated rural ward in eThekwini Municipality with the population of about seventy thousand people living in an area of about 92.17 square kilometres (eThekwini Ward Profile 2006). Young people are about 38% of the total population. The unemployment rate is above the national average at 44.2% .Thirty four percent of the residents earn less than four hundred rand a month. Ward 03 is under the traditional leadership of Inkosi Mqoqi Ngcobo of the Amaqadi tribe. At the time of the study the ward councillor was Zakithi Magubane.

4.7.3B WARD ONE (Kwa Ximba Tribal Authority)

Ward one is the stronghold of the African National Congress which is the majority political party in the municipality. In 2006 local government elections the ANC received the highest percentage of voters in the whole municipality with just over 93 percent of the total voters who voted choosing the ANC. The local Inkosi Zibuse Mlaba is a former member of parliament representing the ANC in the provincial legislature. The mayor at the time of this

study was Cllr. Obed Mlaba who also hails from Kwa Ximba. The ward although rural is comparatively more highly developed than other rural areas. This may be because of the good working relations between the traditional leadership of Kwa Ximba and the eThekwini Municipality. Kwa Ximba traditional Authority was the first authority to embrace the ANC led municipal council. When other traditional authorities were resisting the newly formed municipality Kwa Ximba embraced it and as a result many projects were piloted in the area. In 2007 population estimates were that the ward had 37830 residents of which 37% were young people between the ages of 15 and 34(eThekwini Ward profile, 2007).The unemployment rate is lower than the national average at 35 %. Traditional housing is at slightly less than 65 % compared to formal housing at 34%. What is alarming is that 18% of the residents earn an income of less than R400 a month (eThekwini Ward profile, 2007). At the time of study Cllr. Susimpi Ngubane was the ward councillor and Zibuse Mlaba the Inkosi of Kwa Ximba Traditional Authority.

4.7.3C WARD TWO

The ward was selected mainly because of its vastness; it comprises168 square kilometres of land. It is almost twice larger than the normal rural wards and almost four times larger than urban wards. It is one of the poorest wards in the whole of eThekwini Municipality with more than fifty percent of the total population not economically active and 29 % of the community members being unemployed(eThekwini Ward profile, 2007). Young people of ages between fourteen and thirty five make twenty seven percent of the population. The ward is led by Inkosi Ngcobo of the Tribal Authority and Cllr. Maxwell Mkhize is the elected ward councillor.

4.8 SECONDARY DATA

The researcher also used a great deal of secondary data for the completion of the research project. The following are some of the types of secondary data used in the research project.

4.8. A INTEGRATED DEVELOPMENT PLANS

Local Government: Municipal Systems Act No 32 of 2000 states that every municipality upon its election should adopt an Integrated Development Plan (IDP) which will drive the municipal development programmes for its entire term of office which is five years. The IDP should meet the following criteria;

- It should be developmentally oriented,

- Take into consideration co operative governance; and

- Planning should be integrated.

The IDP should be annually reviewed and inform the annual budget of the municipality. The previous three IDPs of eThekwini Municipality has been used to determine municipality development plans within eThekwini in general and the three rural wards in particular. The study compared the developmental plans of the tribal areas to the development plans of the urban wards. The study also looked at the contribution of traditional leaders to the development of the IDPs.

4.8. B MUNICIPALITY BUDGETS

The Local Government: Municipal Finance Management Act No.56 of 2003 Chapter 4 subsections 16 states that "the council of a municipality must for each financial year approve an annual budget for the municipality before the start of that financial year" (Act no56 of 2003, 320). A budget is an expected income and expenditure of the municipality for the oncoming financial year. The researcher has also for the purpose of this study used budgets allocations for the previous three years to analyse the municipality investments in service delivery programmes in rural tribal areas. This analysis also informed the researcher of the influence and the role of the Amakhosi in budget formulation, implementation and budget oversight. Act no 56 of 2003 in subsection 28(1) "a municipality may revise an approved annual budget through an adjustments budget" (Act No. 56 of 2003, 42). The researcher has also analysed adjustment budgets over the past three year to determine their effect in tribal areas.

4.8. C MUNICIPAL ANNUAL REPORTS

Act No. 56 of 2003 states that "every municipality and its entity must for each financial year prepare an annual report in accordance with the prescriptions of chapter 12" (Act No. 56of 2003, 116). Every municipal council should approve the annual report not later than nine months after the end of its previous financial year. There are a number of reasons for the preparation of annual budgets but for the purpose of this study the researcher will mention two which is:

- To provide municipal financial activities for the previous financial year;
- To report on performance of the municipality against its budget; and
- To promote accountability to the community for the financial decisions taken by the municipality in the last financial year (Act No. 56of 2003, 116).

The researcher has used the previous municipal annual report to identify projects identified in IDPs, their budgets and their implementation. This has allowed the researcher to compare planned service provision in tribal areas with actual service delivery in these areas.

4.9 RELIABILITY AND VALIDITY

According to Bryman "validity refers to the issue whether an indicator does actually measure that concept" (Bryman, 2012, 171). Validity of the information gathering instrument in terms of whether it measures what it claims to measure was one of the most fundamental considerations (DeVaus, 2002, 193).To measure the validity of questions as an information gathering instrument the researcher used content validity and concurrent validity.
Content validity measures the extent which a measuring instrument covers the topic (Kothari, 2004, 74). To measure the content validity of his questionnaire the researcher consulted two students who are finalising their dissertations on local government. A senior lecturer in public administration in one of the institutions of higher learning in the province of Kwa Zulu - Natal also made his input. Finally, the research questions had to be approved by the Supervisor of the researcher.

Concurrent validity was also used in the validation of questionnaire as people are known to differ sharply over the subject (Bryman,2012,171).The different views on the above subjects is mainly between young people who believe that traditional leadership is outdated and irrelevant and older people who are traditionalist who still find relevance in the traditional leadership institution. To also test the concurrent validity of the instruments the researcher undertook preliminary interviews on both young educated people and older uneducated people to establish their views on the future role of traditional leadership. The final respondents were carefully chosen to ensure that there is a balance between the young and old.

The research was designed in such a way that they produced almost similar answers from similar respondents. The reliability of measuring instruments was such that they also contributed to its validity (Kothari, 2004, 76).Bryman refers to reliability as "consistency in measuring a concept" (Bryman, 2012, 169). The researcher for this study used two aspects of reliability which is the **stability and inter-observer aspect**.

The stability aspect was achieved when respondents in ward 3 and councillors were interviewed more than once by the researcher using the same questionnaire. The first time was in August 2012 and the second time in May 2013. The aim was to ensure that the researcher obtained consistent results with repeated measurements of the same respondent with the same instrument (Kothari, 2004, 75).

4.10 DATA ANALYSIS

The research methods for this study are primarily qualitative; the researcher has chosen one of the well known qualitative research methods the **grounded theory**. Glaser and Straus are regarded as fathers of this theory their book *The Discovery of Theory: Strategies for Qualitative Research* which published in 1967 is one of the most widely cited books in social research (Bryman 2012, 567). The first step was for the researcher to break down data collected through the questionnaire, comparing different responses and categorising them

according to their importance (Bryman 2012, 567). Bogdan and Biklen define qualitative data analysis as "working with data, organising it, breaking it into manageable coding, synthesising it and searching for patterns" (Bogdan and Biklen, 2003.194)

The categorised data was then labeled. In this study answers which were positive about the role of traditional leaders in service delivery were categorised separately from those answers which were negative. Another category was for those respondents who were not well

infomed about the role of traditional leaders and for those respondents who are highly knowledgeable about the role of traditional leadership as set out by both the local government and traditional leadership legislations. The above process is called *open coding*.

The researcher was involved in a process of putting together data in another new way after open coding. This the researcher accomplished by linking codes to contexts, to consequences, to patterns of interactions and to causes (Bryman 2012, 569). In this study after all the interviews for the two categories of respondents had been recorded, transcribed, analysed, compared and categorised, it was than triangulated to draw conclusions.

4.11 ETHICAL CONSIDERATIONS

The researcher had in writing assured respondents that their participation in the research was purely voluntary. The respondents were told beforehand that the questions asked will not be politically harmful to them or their family. They were also assured that they may not give answers to any questions which they are uncomfortable with and that they have a right to withdrew their participation any time they wished to. The anonymity of the respondents and answers given by them was also assured by the researcher. The respondents were not paid for the information given to the researcher but were in some cases reimbursed for transport costs in cases when they travelled to meet the researcher.

4.12 CONCLUSION

The chapter outlines the research methodology used by the researcher for this project. The chapter revisits the objectives of the study, looked at key research questions and the questionnaire construction process by the researcher.

The researcher adequately provides in the chapter sources for both primary and secondary data. He justifies the validity and reliability of data, outlines qualitative and a quantitative data analysis method employed and finally explains ethical issues considerations made.

CHAPTER FIVE
DATA ANALYSIS AND INTERPRETATION OF FINDINGS

5.1 INTRODUCTION

This chapter dealt with data analysis and its interpretation. The researcher selected three rural wards which are under the leadership of Traditional Leadership. The researcher prepared two sets of questions for this research paper. The first questionnaire was aimed at community members of these wards. The researcher randomly chose five respondents from each ward. The chosen five were people who were not community leaders and activists. A total of fifteen people were interviewed using the first questionnaire. The second set of questions was prepared for municipal leaders. Seventeen people were interviewed using the second questionnaire. The following is the detailed breakdown of respondents for the second questionnaire;

- The Mayor;
- Three senior Traditional Leaders from the three selected wards;
- Three ward councillors from the selected wards;
- Deputy Chair Governance Committee;
- Senior manager: Traditional Leadership Kwa Zulu - Natal Province(Cogta);
- Deputy City Manager Governance;
- Head office of Amakhosi;
- Three Ward Committee Secretaries from the three selected wards; and
- Three Development Committee secretaries from the three selected wards.

The data collection was largely through structured interviews with the chosen respondent with their observation done on a limited scale. The first part of this chapter will be the analyses of the questionnaire set for community members and the second part will analyse questionnaire set for the Municipal and KZN (COGTA) officials.

5.2 DATA ANALYSIS AND INTERPRETATION OF THE INTERVIEW QUESTIONS FOR THE COMMUNITY MEMBERS

This first questionnaire comprised twenty questions. The following observations were made after data was analysed:

5.2.1 What is the name of your ward?

The first question is actually a combination of the first three questions. They are aimed at finding out whether the respondent does know his or her ward. Of the eighteen respondents who were asked the first questions only 9 (nine) which is fifty percent of the respondents could give the correct ward name. Five of the respondents gave previous ward names of the area before the demarcation process. Four of the respondents were totally blank and did not know the name of their ward. The conclusion was that almost half or fifty percent of community members do not know their wards name. Almost twenty five percent were not updated about the re demarcation processes and its effect on ward boundaries.

5.2.2 Who is your Councillor?

Ten of the respondents or 55.5 % could correctly give the answer for question two. Five people representing 27.7 % of the respondents gave the name of the previous ward councillor as the answer .Three respondents representing 16.6 % could not give a correct name; either they said they did not know or gave a wrong name. The conclusion drawn by the researcher is that almost twenty eight percent of the community members were not up to date with community leadership developments and sixteen percent of the community members did not know their municipal leaders.

5.2.3 Have you met him or her?

Twelve respondents representing 66.6% claimed to have never met the councillor. Only six of the respondents which are about 33.3% have met the councillor. The above reflects that

almost two thirds of our community members have not met the councillors, have not engaged their councillors and have not attended councillor meetings.

5.2.4 How often does he or she call community meetings in your ward?
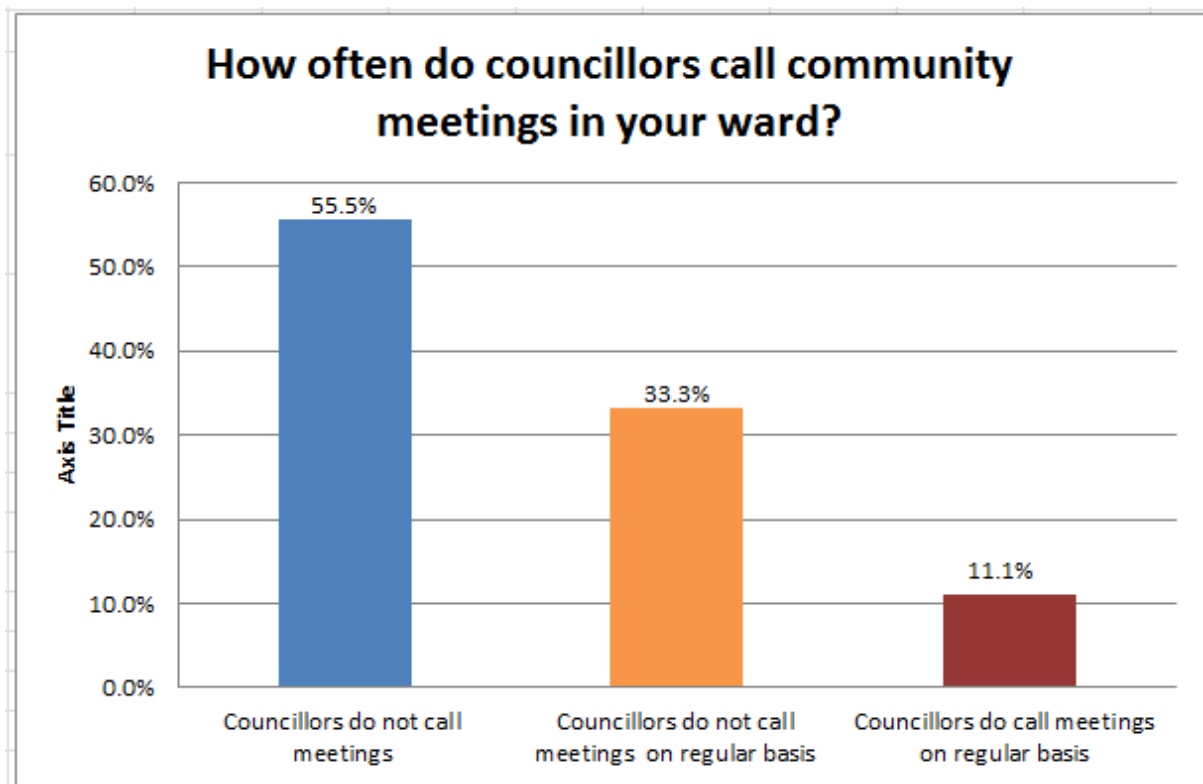
Figure 5.1

Figure 5.1 clearly shows that 55.5 % of the respondents believed that the councillors do not call meetings. The above graph also shows that 33.3 %of the respondents believe that councillors do not call meetings on a regular basis. Only 11.1 percent of the respondents believed that councillors call meetings on a regular basis which is between once a month and once in three months.

5.2.5 How often do you attend councillor meetings?

Figure 5.2
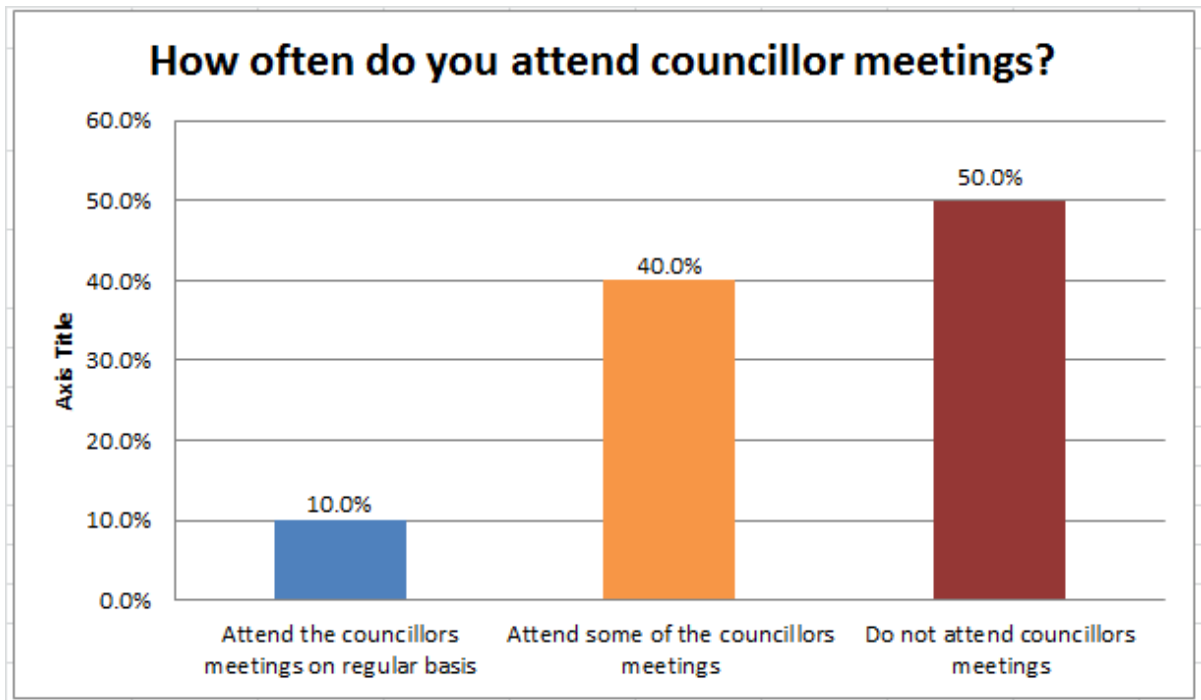
Only ten percent of the respondents claimed to attend regularly the councillor's meeting. Forty percent of the respondents do attend some of the meetings called by the councillor. Fifty percent of the respondents do not attend councillor's meetings. The above shows poor attendance of meetings.

5.2.6 Have you attended budget hearings and IDP meetings?

Figure 5.3

Have you attended budget hearings and IDP meetings?

Yes
11%

No
89%
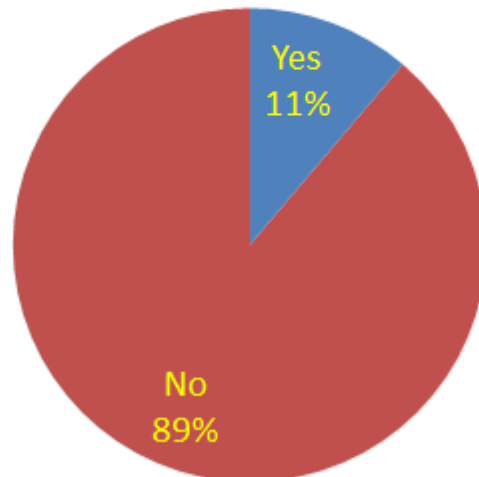
The above graph represents questions six and seven. For both questions about 88.8 percent of respondents had not attended any budget hearing and IDP meetings. Eleven percent of respondents claimed to have attended one of the meetings or both of them. There was consistency as most people who either attend both budget hearings and IDP meetings or not attend both of them.

5.2.7 Do you know your traditional leader?

Almost ninety percent or sixteen of the eighteen respondents could correctly give the name of their traditional leaders. Only eleven percent of the respondent who could not give the correct answer and some gave the name of the late Inkosi as the senior traditional leader. The above showed that most traditional communities know and identify with their Traditional Leadership. Another reason may be attributed to the fact that traditional leaders, contrary to elected councillors, leads for a lifetime and thus the longer period makes it easier for communities to know them.

Figure 5.4
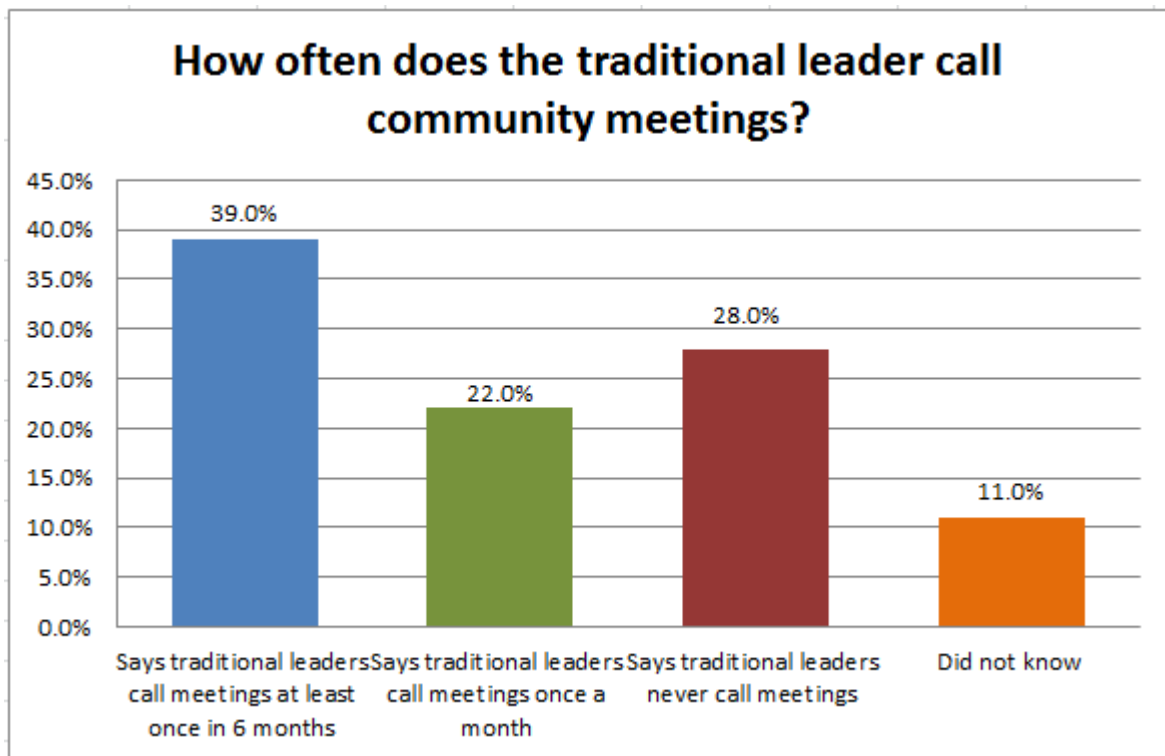
The above graph shows that seven respondents (39%) are of the view that traditional leaders will call community meetings at least once in six months. Four respondents (22%) thought that traditional leaders call meetings once a month. Five respondents (28%) said that the Traditional Leaders never called meetings. Two respondents (11%) could not give an answer.

5.2.9 Is service delivery part of the traditional leader's meeting agenda?

Figure 5.5

Twelve of the respondents or 67 % were of the view that the meetings of the traditional leaders will also include service delivery issues. Only six or (33%) of the respondents who said service delivery issues do not form part of the traditional leadership's agenda.

5.2.10 How often do you attend traditional leader's meetings?

Figure 5.6
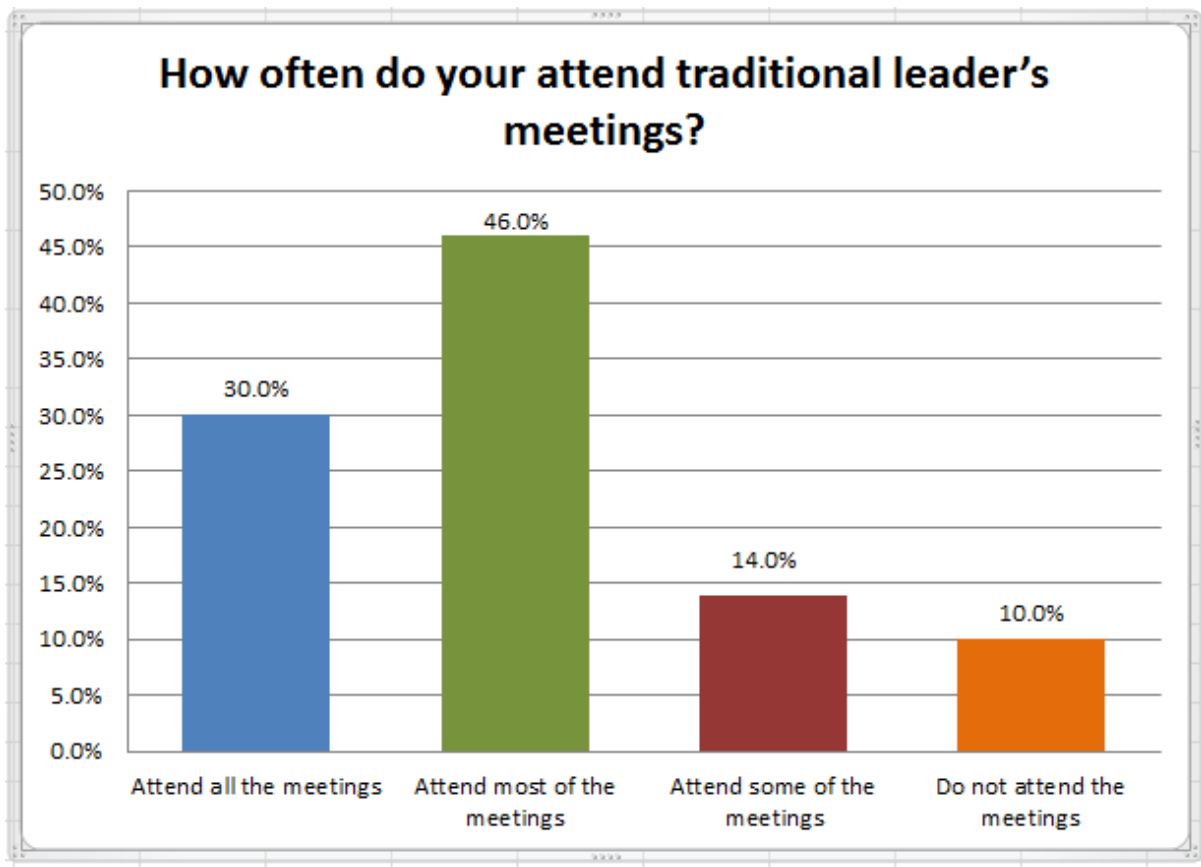
Thirty percent of the respondents said they attend all the meetings with forty six percent attending most of the meetings. Fourteen percent said they attend some of the meetings and only ten percent who do not attend meetings. Figure 5.6 shows that eighty six percent of the respondents attending meetings on a regular basis and only fourteen percent of the respondents who arenot attending meetings on a regular basis or not at all.

5.2.11 Are you aware of the existence of Development Committees and do they meet?

The above question is a combination of question twelve and thirteen. Sixty seven percent of the respondents were not aware of the existence of ward committees and only twenty two percent of the respondents knew of the existence of ward committees. Eighty three percent of the respondents did not know whether such committees meet or not. Seventeen percent of the

respondents thought that the committee rarely meets. What is shocking is that no one thought that the development committees met on regular basis.

5.2.12 Do development and ward committees work closely on service delivery?

Although the question requested for a yes or no answer forty percent of the respondents did not know whether the above two committees worked together on service delivery issues. The other forty percent felt that the two committees did not work together on service delivery matters. The other twenty percent thought that the two committees work closely together on service delivery issues.

5.2.13 Is there a role played by the Traditional Leader in providing service delivery in your area?

Figure 5.7
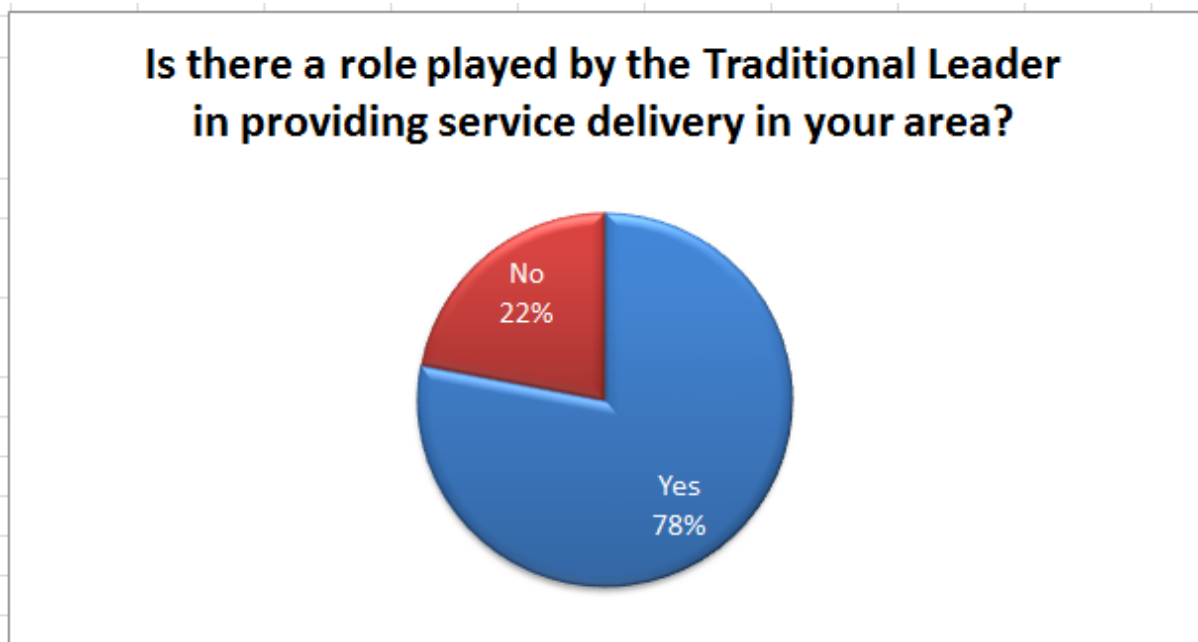
Fourteen respondents out of eighteen which is close to seventy eight percent said yes to the above question. Four respondents felt that Traditional Leadership played no part in service delivery.

5.2.14 Is the local ward councillor and the Traditional Leadership working closely together in providing services to the community?

Twelve of the respondents (67%) said there was a good working relationship between the local councillor and the Traditional Leadership. The above respondents were of the view that the relations have a room for improvement. Thirty three percent of the respondents gave the answer 'no' to the above question saying that there were no working relations between the Traditional Leadership and Councillors.

5.2.15 Do you think Traditional Leadership should participate in service delivery programmes of the Municipality?

An overwhelming eighty percent of the respondents were of the view that Traditional Leaders have an important role to play in service delivery programmes of the municipality. Ten percent did not know whether there is a role for the Traditional Leadership in service delivery. Only ten percent of the respondents who said the Traditional Leadership do not have a role in Municipal service delivery programmes. The above reflects the trust and respect for traditional leadership in rural areas.

5.3 DATA ANALYSIS AND INTERPRETATION OF THE INTERVIEW QUESTIONS FOR THE MUNICIPAL AND OTHER COMMUNITY LEADERS

The following is the observations made by the researcher after data was analysed for the second questionnaire:

5.3.1 Do traditional Leaders sit and contribute to the municipal sub committees and in Executive committee?

Figure 5.8
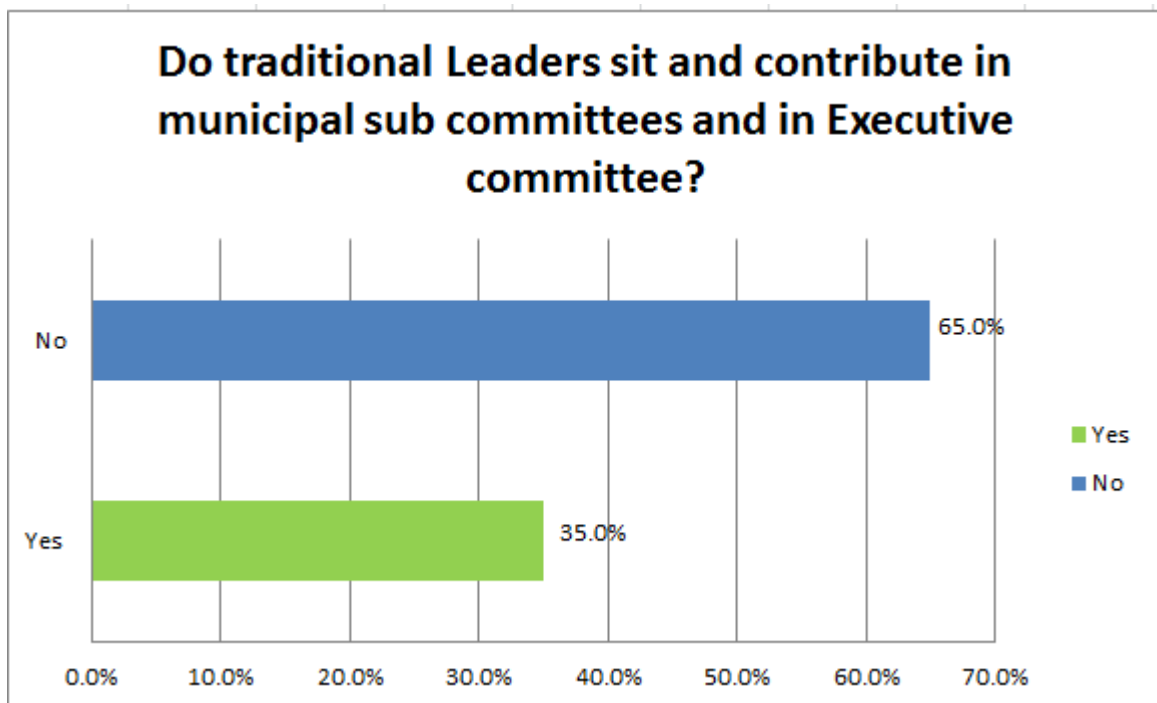
The above graph represents the first four questions asked by the researcher to the respondents. Six of the respondents or thirty five percent were mainly ward and development committee secretaries. Some traditional leaders were of the view that Traditional Leaders actually sit and contribute in all municipal committees although they could not name those committees. On the other hand the other sixty five percent or eleven respondents made out of mostly the senior municipal leadership said that the Traditional Leaders were not sitting in any municipal committees and not directly contributing to the municipal service delivery debates.

5.3.2 Is there a positive role played by the Amakhosi office in the development and integration of the Traditional Leadership with the Municipality?

Figure 5.9
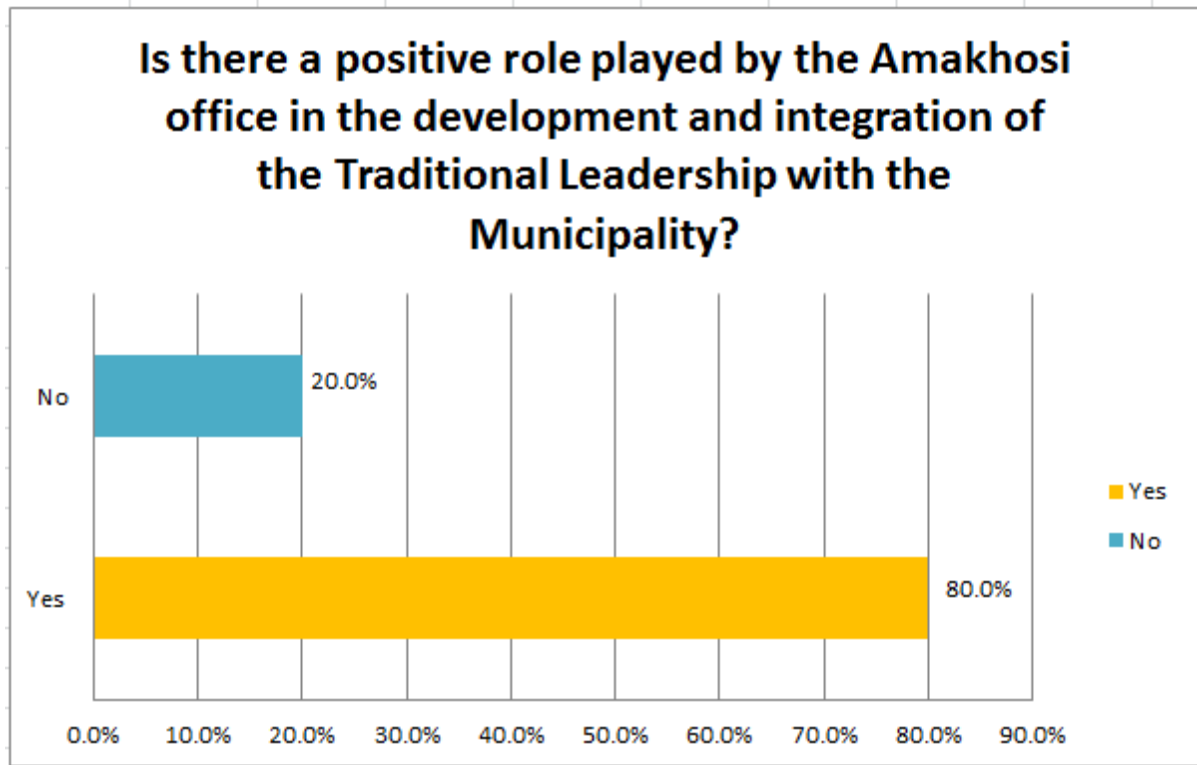
The above graph indicates that fifteen of the respondents or eighty eight percent gave the answer 'yes' to the above question. Twelve percent or two respondents answered with a 'no' to the above question. What is important is that all the Traditional Leaders interviewed thought highly of the office and would have referred the researcher to it for further information. The twelve percent were mostly ward committee secretaries who mostly are not aware of the role played by the Amakhosi office.

5.3.3 Does the municipality recognise the Development Committees and is there a relationship between them?

The respondents were almost all in agreement with more that ninety percent saying 'yes'; the municipality did not recognise development committees from the tribal authority.

The respondents also agreed that there were no relations between the municipality and the development committee. Some of the respondents, mostly councillors, were of the view that

the above committees were disbanded by the municipality. Only less than ten percent of the respondent said the municipality recognised the development committees and have relations with them through Amakhosi.

5.3.4 What is the role of Traditional Leaders in the formulation of Integrated Development Plans and the Municipal Budget? Please explain.

Sixty percent of the respondents said there was a role played by Traditional Leaders in the IDP and Budget formulation. Twenty percent of the respondents mostly councillors and committee secretaries did not know and the last twenty percent (mostly traditional leaders) said there was no role played by the traditional Leadership in IDP and Budget formulation. For the second part of the question which asked the respondents to explain the role of Traditional Leadership in the formulation of IDP and Budgets most of the sixty percent of the respondents who had said the Traditional Leaders were part of the budgetary and IDP formulation process could not give clear roles of Traditional Leaders in the above processes. They merely highlighted consultations with Amakhosi and that they were part or represented in the ward processes together with the communities.

5.3.5 How are the relations between Ward Councillors and the Traditional Leaders?

For the above question sixty percent of the respondents said there were good working relations between the Traditional Leadership and Ward Councillors. Forty percent of the respondents said the relations were not good or nor relations at all. Similar responses tend to come from the same wards. In ward one and two, for example, most of the respondents were positive about the relations, but in ward three the answers varied with the former councillor and her supporters being negative and the current councillor and his supporters being positive.

5.3.6 Does the municipality have programmes to improve relations between Ward Councillors and Traditional Leadership and what are those programmes?

Figure 5.10

Does the municipality have programmes to improve relations between Ward Councillors and Traditional Leadership and what are those programmes?
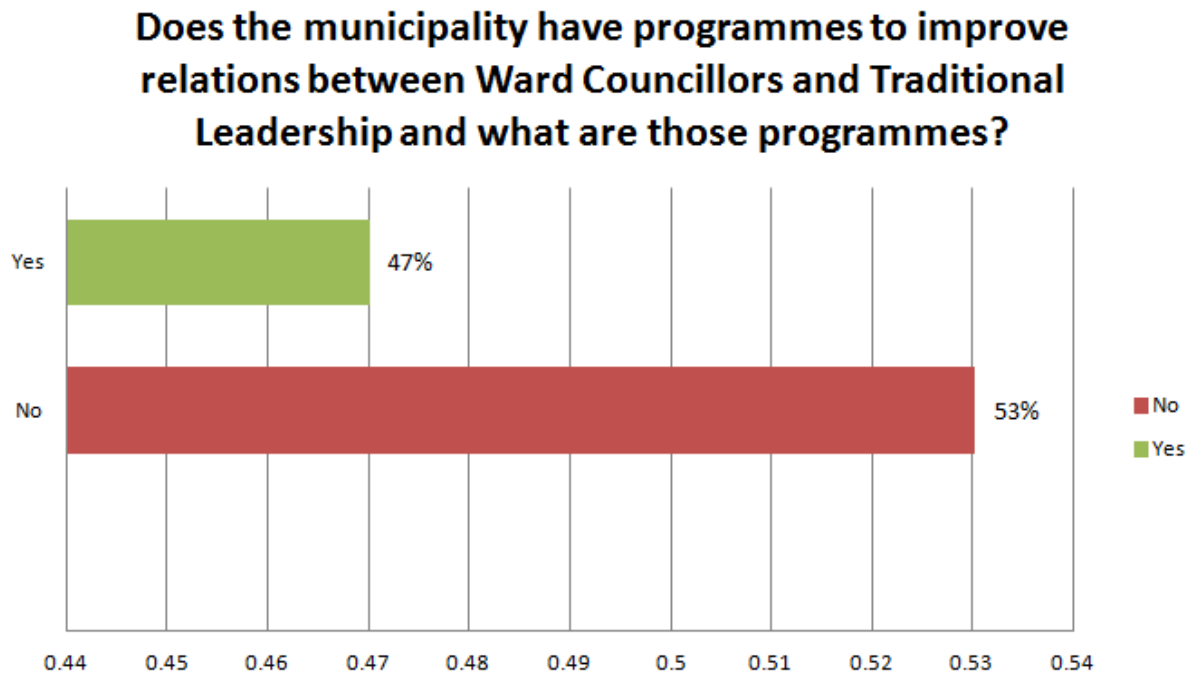
The question is a combination of two questions which is question ten and eleven. The above graph which represents the first part of the question indicates that eight respondents or forty seven percent said 'yes' to the above question. The remaining fifty three percent or nine respondents said 'no'; they declared that they were not aware of the above programmes. The most critical thing about the analysis of the above question is that the fifty three percent who answered 'no' were mostly councillors, traditional leaders and committee secretaries, stakeholders who will benefit the most from such programmes. It was clear that such programmes are either not there or they are not properly communicated to the stakeholders and are designed mainly for Traditional Leaders and Councillors. On the second part of the questions 'no' one could name the two programmes, even the forty seven percent who had said there were such programmes.

### 5.3.7 How does the municipality deal with conflict between the Ward councillors and Traditional Leaders?

The question is a combination of question ten and eleven. Seven of the respondents or forty one percent said they did not know how the municipality dealt with the above conflicts. The fifty nine percent who said there were such programmes managed within the office of the Speaker and the Office of Amakhosi in Pinetown.

5.3.8 Does the municipality have a budget for the institution of Traditional Leadership?

Eighty eight percent of the respondents said that Traditional Leaders were budgeted for through a number of clusters. The office of Amakhosi is funded by the Municipality and the Speakers office also funds some of the Traditional Leadership programmes. The remaining twelve percent did not know whether the municipality was budgeting for Traditional Leaders or not. It is clear from the responses that the municipality does budget for Traditional Leadership.

5.3.9 Does the municipality provide any form of training to Traditional Leadership? If the answer is 'yes' please name three of such training programmes?

Figure 5.11

99
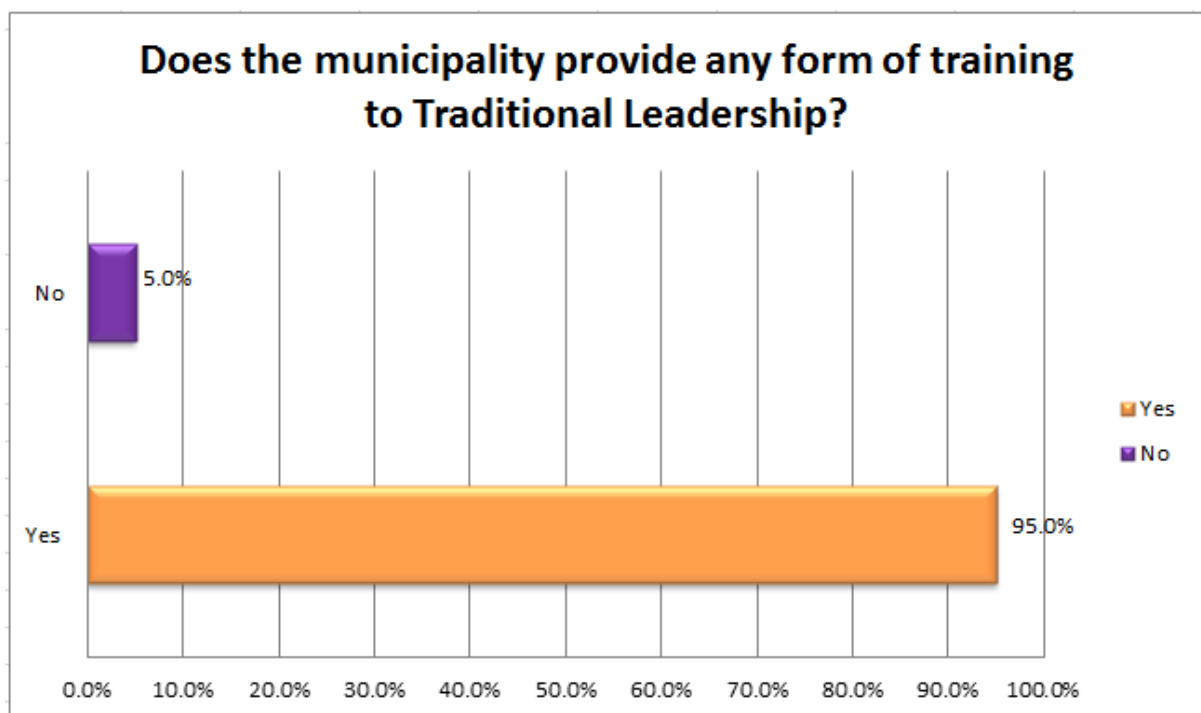
The above question is a combination of question thirteen and fourteen. Figure 5.11 represents answers to question thirteen. Ninety five percent of the respondents said 'yes'- there were training workshops for the Traditional Leaders .The workshops were done in co operation with the Kwa Zulu Natal Department of Co operative Governance and Traditional Affairs. The remaining five percent said 'no' - there were no such training programmes. It is clear that the municipality does have training programmes for Traditional Leadership development, but what is a concern is poor attendance of Amakhosi in such programmes. On the second question almost all respondents mentioned computer literacy courses, conflict management workshops and public relations courses as programmes provided by the municipality to Traditional Leadership.

5.3.10 How often does the municipality meet the Traditional Leadership?

For the above question six of the respondents representing 35 percent saidthey did not know if there were such meetings. Ten of the respondents or sixty five percent said there were meetings between the municipality and traditional leadership. Such meetings will sit at least once or twice per year. What is important is that all Traditional Leaders who were part of the study said there were such meetings. It is clear from the responses of the respondents especially the Traditional Leadership that there were such meetings.

5.3.11 Name any positive or negative developments in the relations between the Municipality and Traditional Leadership in the last five years?

Most respondents had some difficulty in answering the above question. Eight or forty seven percent of the respondents, including ward councillors and committee secretaries, could not say whether there were negative or positive developments in the last five years between the municipality and Traditional Leadership. The other fifty three percent mentioned better working relations and improved consultations between the municipality and traditional Leaders as a positive development. Finally millions of investments by the municipality

development projects in water and sanitation projects in rural areas are proof of improvement in relations between the municipality and Traditional Leadership.

5.4 CONCLUSION

The results of the analysed data serve to confirm that there is a role which can be played by Traditional Leadership working with the Municipality in speeding service delivery. It is clear from the above analyses that a percentage of community members living in tribal areas respect the traditional leadership. The statistics from the research show that communities are likely to attend in their numbers meetings called by the Traditional Leadership than councillor's meetings. Some traditional community identifies themselves mostly with the Traditional Leadership. In conclusion a number of community members in rural areas believe that the Traditional Leadership is currently playing an important role in service delivery.

CHAPTER SIX
GENERAL CONCLUSIONS AND RECOMMENDATIONS

6.1 INTRODUCTION

The aim of this study was to establish the actual role of traditional Leadership in service delivery within eThekwini Municipality. Since its formation a large number of rural wards were incorporated into the larger, more urban, eThekwini Metropolitan Council. These rural wards are under Traditional Leadership.

The study examined the role of traditional leadership in service delivery at a local government level. The study focus is from the year 2000 local government elections up to the year 2011.

6.2 AIMS AND OBJECTIVES OF THE STUDY

This study was driven by the following objective:

- Evaluating the current role of traditional leaders in service delivery within eThekwini Municipality ;
- Analysis of the historic evolution of traditional leadership in Africa;
- Comparing the roles of traditional leaders and municipal councillors in service delivery;
- Identifying the political and legislative challenges which confront traditional leaders and local municipalities in service delivery;
- Advocating for the amendment of both municipal and traditional leadership legislation;
- Proposing possible solutions to improving relations between eThekwini Municipality and traditional Leadership with the view to increasing the level of co operation between the two institutions and improving the role of Amakhosi on service delivery matters; and
- Improvement in service delivery especially in rural areas.

The research paper aspired to respond to the following key questions;

- What is the historical role of Amakhosi in service delivery in their communities starting from the Pre Colonial era, through colonialism and under apartheid? ;

- What is the current legislative role of the Amakhosi in service delivery, the governing parties' view and the gaps between their legislative role and their actual role in service delivery? ;

- How to improve the implementation of the current legislation to facilitate the enhanced contribution of the Amakhosi to service delivery? ; and

- How can the current office of the Amakhosi in eThekwini be improved with the view to enhancing the contribution of the Amakhosi in service delivery?

6.3 GENERAL CONCLUSIONS

Chapter one introduced the topic of the study by firstly providing the background to the research problem and the research questions. The necessity of the study was confirmed in this chapter as it traced the historic and current role of Traditional Leadership in service delivery provision. The main findings of the chapter are the following:

- Introduction of the topic and research problem;
- The definition of terms and preliminary literature review;
- Key research questions and objectives; and
- Structure of the dissertation and research timelines.

Chapter two was a study and report of the different traditional leadership impacting legislation dating back from colonial era up to the post-democratic era. The chapter also studied some of the policies which have an influence on the evolution of Traditional Leadership. The main findings of this chapter are the following:

- The chapter identified colonial and apartheid legislation which legitimised the disempowerment of the Traditional Leadership in particular and the African traditional communities in general;

- Post –Apartheid legislation and policies which sought to reverse the colonial and apartheid legislation was identified in this chapter; and

- Gaps and shortcomings of the democratic era legislation in its quest to restore the historic role of the Traditional leadership.

Chapter three traced the evolution of Traditional Leadership over the past century. The experience of other African countries on the issues of Traditional Leadership was discussed. This chapter also studied the role of Traditional Leadership in Integrated Development Planning, Budget formulation, Project Planning and implementation. The main findings of this chapter are the following:

- Identified the role of the Traditional Leadership during the pre- colonial , and colonial era;
- The chapter identified the role of the Traditional Leadership during the apartheid era especially in Kwa Zulu- Natal;
- Role played by the Traditional Leadership in post –independent Africa; and
- The role of the Traditional Leadership in service delivery within eThekwini Municipality.

Chapter four highlighted the theory guiding questionnaire construction. The methods used to collect both primary and secondary data were explained. It was also explained in this chapter that the researcher had used both qualitative and quantitative methods for both data collection and analyses. The researcher also mentioned ethical considerations he had made. The main findings of the chapter are the following:

- How questionnaires were constructed and respondents were selected ;
- How the researcher identified the area of study;
- How the researcher ensured the reliability and validity of the study; and
- How data was analysed and the researcher dealt with ethical issues of the study.

Chapter five analysed data collected from the more than thirty respondents interviewed which include the Mayor, the four Amakhosi, four ward councillors, the Deputy City Manager municipal officials and eighteen community members. The main findings of the study are the following:

- More than fifty percent of community members do not attend councillors' meetings and do not know them;

- More than sixty percent of traditional communities attend traditional leaders' meetings; and

- Eighty percent of the community members are of the view that the Traditional Leadership should play a role in service delivery provision together with eThekwini Municipality.

6.4 RECOMMENDATIONS

The researcher makes the following recommendations which he hopes will contribute to the improved participation of the Traditional Leadership in Municipal governance matters. The following recommendations will also ensure improved working relations between the Traditional Leadership and councillors. The above will result in better service delivery to communities in traditional areas.

The following are the Recommendations:

- **Implementation of the Local Government Municipal Structures act 117 of 1998 which calls for the representation of the Traditional Leadership in municipalities.**
  EThekwini Municipality and the Kwa Zulu- Natal Local Government Member of the executive committee have failed to implement the above Act;

- **Amendment of the Constitution of the Republic of South Africa, related municipal and Traditional Leadership legislation in order to provide clarity on the roles of traditional leaders within the municipality.**
  Currently Act 108 of 2006 does not provide clarity on the role of Traditional Leaders within the local government;

- **Involvement of Traditional Leadership in Integrated Development Planning, Budgetary processes, projects planning, projects implementation and annual review processes.**
  There is no evidence of Traditional Leaders participation in the above processes;

- **Office of Amakhosi to report directly to the Deputy City Manager Governance for speedy implementation of decisions taken by the office.** Currently the office of Amakhosi reports to the Deputy Head: Regional Centres who reports to the Head: Regional Centre. Then the Head reports to the Deputy City Manager Governance;

- **Regular capacity building workshops and study bursaries for both councillors and the Traditional Leadership.**
  The municipality should continuously capacitate Traditional Leaders through workshops and study bursaries; and

- **Team building workshops for councillors and the Traditional Leadership.**
  Councillors' and Traditional Leaders' relationships should be strengthened through team building workshops and other related activities.

6.5 CONCLUSION

The study has revealed that there is improvement in working relationships between the municipality and Traditional Leadership. Challenges are there in some wards but they are not necessarily based on policy positions but are political.

Ethekwini municipality is fortunate to have a rate base worth billions of rands which translates to an annual budget of close to R30 billion. The above combined with the fact that the municipality is mostly urban does not have a problem of attracting skilled labour force with the necessary skills to speed up service delivery in rural areas. Finally eThekwini Municipality should forge closer working relationships with Traditional Leaders for a better service delivery.

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