UNIVERSITY OF KWAZULU-NATAL

THE ROLES OF TRADITIONAL LEADERS AND WARD COUNCILLOR IN SERVICE DELIVERY: A CASE OF WARD 4 OF UMDONI LOCAL MUNICIPALITY.

by

Mthobeleni Vincent Mzelemu

9706229

A dissertation submitted in fulfilment of the requirements for the degree of Master of Public Administration

School of Management, IT and Governance College of Law and Management Studies

Supervisor Prof. P.S. Reddy

2019

Declaration

I, Mthobeleni Vincent Mzelemu student number 9706229, hereby declare that

(i)   The research reported in this dissertation/thesis, except where otherwise indicated, is my original research.

(ii)   This dissertation/thesis has not been submitted for any degree or examination at any other university.

(iii)   This dissertation/thesis does not contain other persons' data, pictures, graphs or other information, unless specifically acknowledged as being sourced from other persons.

(iv)   This dissertation/thesis does not contain other persons' writing, unless specifically acknowledged as being sourced from other researchers. Where other written sources have been quoted, then:

a) Their words have been re-written but the general information attributed to them has been referenced;

b) Where their exact words have been used, their writing has been placed inside quotation marks, and referenced.

(v)   Where I have reproduced a publication of which I am author, co-author or editor, I have indicated in detail which part of the publication was actually written by myself alone and have fully referenced such publications.

(vi)   This dissertation/thesis does not contain text, graphics or tables copied and pasted from the Internet, unless specifically acknowledged, and the source being detailed in the dissertation/thesis and in the references sections.

Signed: ....

I would like to dedicate this research project to my parents Mr. Zwelihle "Vana" Petros Mzelemu (late) and his gorgeous wife Annacetar "MaZwelakhe" Mzelemu

Abstract

The study focused on the roles played by traditional leadership and the ward councillor in service delivery in ward 4 of Umdoni Local Municipality. The study further explored the roles played by traditional leadership in other African countries and in South Africa.

An in-depth analysis was conducted of the roles of traditional leadership during the colonial era, during apartheid and during the democratic dispensation in South Africa. The research covered the period prior to colonialism and investigated the roles played by traditional leaders during that era. The researcher focused on the international experience of traditional leaders, with specific focus on other African countries like Botswana, Namibia, Nigeria, and Zimbabwe. The study further focused on the roles of traditional leaders in KwaZulu-Natal, with specific emphasis directed at ward 4 of Umdoni Local Municipality.

The research was conducted using qualitative research methodology: interviews were conducted with different role players to elicit the primary data. These interviews were conducted with three traditional leaders from AmaNyuswa, eMandleni and Ukuthula Traditional Councils. Two officials from Umdoni Local Municipality were selected i.e. the Municipal Manager and the Technical Services Manager. The ward councillor, five ward committee members and ten community members were interviewed. All questions directed to respondents were analyzed using qualitative analysis. Secondary date was obtained from different textbooks, journals, newspapers, and search engines like Google, SA ePublication, Google scholar.

The findings of the study uncovered the predicament of the water shortage in ward 4 in general and Thusticks in particular. The area is still far behind in terms of accessing basic services like water and electricity. The study also established that children still walk long distances to school. The researcher further found that pension pay points that are too far from residences inconvenience the elderly and those living with disabilities. As part of the findings, the study established that health facilities are not accessible to the residents of ward 4 of Umdoni Local Municipality.

The researcher found that there is the lack of consultation of traditional leaders by the ward councillor before the roll out of developmental projects in ward 4. Traditional leaders are only

invited for the mobilization of the public. The study also established the lack of representation of traditional leaders in the municipal council meetings and the absence of collaboration between the ward councilor and traditional leaders in service delivery.

The study recommended that the ward councillor should respect areas under traditional leadership to avoid conflict. There should be frequent consultations between the ward councillor and traditional leadership to discuss development programmes. There is a need for urgent intervention that would enable traditional leaders to understand programmes that seek to develop the community. It is recommended that Umdoni Local Municipality allow traditional leaders to become members of different committees that exist within the municipality. The researcher finally recommends that a multi-purpose centre be built in ward 4 of Umdoni Local Municipality, where all government services would be accessible to all in the community members.

TABLE OF CONTENTS

Topic	Page
Declaration	a
Dedication	b
Acknowledgement	c
Abstract	d
List of tables	i-iv
List of figures	v
Acronyms	vi-vii

CHAPTER ONE: CONTEXT OF THE STUDY

CHAPTER TWO: HISTORICAL OVERVIEW OF TRADITIONAL LEADERSHIP IN AFRICA AND IN SOUTH AFRICA

CHAPTER THREE: MUNICIPAL GOVERNANCE IN UMDONI LOCAL MUNICIPALITY

CHAPTER 4: RESEARCH METHODOLOGY

CHAPTER FIVE: DATA COLLECTION, INTERPRETATION, ANALYSIS AND KEY FINDINGS

CHAPTER SIX: GENERAL CONCLUSION AND RECOMMENDATIONS

List of tables

List of figures

ACRONYMS

AIDS	Acquired Immune Deficiency Syndrome
ANC	African National Congress
CBD	Central Business District
CBOs	Community Based Organizations
CDW	Community Development Worker
CPF	Community Policing Forum
CONTRALESA	Congress of Traditional Leaders of South Africa
COGTA	Cooperative Governance and Traditional Affairs
DoE	Department of Energy
DoRA	Division of Revenue Act
EPWP	Expanded Public Works Programme
GCIS	Government Communication and Information Services
IPT	Independent Property Trust
IFP	Inkatha Freedom Party
IDP	Integrated Development Plan
IGR	Intergovernmental Relations
MEC	Member of Executive Council
MP	Member of Parliament
MF	Minority Front
MFMA	Municipal Finance Management Act
NCPS	National Crime Prevention Strategy
NDP	National Development Plan
NP	National Party
NGOs	Non-Governmental Organizations
RDP	Reconstruction and Development Programme
RSA	Republic of South Africa
SMME	Small Medium and Micro Enterprise
STATS SA	Statistics South Africa
SAPS	South African Police Service
SASSA	South African Social Security Agency

SCDA	South Coast Development Agency
SCTE	South Coast Tourism

CHAPTER ONE

INTRODUCTION AND BACKGROUND

1.1 Introduction

Traditional leadership remains an important type of leadership in rural areas in South Africa, and traditional leaders command great respect as leaders of rural communities. They are viewed as upholders of heritage and customs. Before the beginning of the democratic dispensation, traditional leadership had unchallenged authority in their respective communities. However, the introduction of new legislation as well as emergence of municipal councils, dented their authority and command. Most of their responsibilities shifted to the elected municipal councillors. The dawn of democracy seems to have contributed immensely towards diminishing the role of traditional leaders.

Traditional leaders are known to have succumbed to the pressure imposed by colonial masters to them. They ended up shifting from their original stance and compromised their position to please colonial leaders and secure their positions. During the apartheid era, most customary leaders also collaborated with the oppressive apartheid system to secure their position of power. It is during this period that traditional leadership became unpopular, as they were associated with the Inkatha Freedom Party (IFP) in KwaZulu-Natal. Such collaboration led to traditional leadership being seen as weak. It is by virtue of such collaborations that traditional leadership lost support and favour from young people. During the democratic dispensation, traditional leaders admitted that they would co-exist with a modern type of governance led by ward councillors (Keulder, 1998). The role of customary leaders is not spelt out clearly even in the highest law of the land the Constitution (RSA 1996). As a result, there are challenge in identifying their roles in delivery of services. However, the role of their counterparts in the form of ward councillors is clear and it also encroaches on the roles that were initially assigned to traditional leaders.

1.2 Background

Traditional leaders were by law granted authority to regulate the land at territorial, provincial and tribal stages. Granting of such authority to traditional leaders created the basis for the apartheid regime to establish the zones that led to the formation of homelands that were self-regulatory (Black Authorities Act, 1951). The establishment of homelands had negative effects on traditional leaders. The homeland government had power to appoint traditional leaders

through ratification as opposed to hereditary rights. This was clear undermining of the traditional way of appointing traditional leaders (Khan; Lootvoet, 2001). The Black Administrative Act of 1951 was passed to control traditional authorities and customary courts. This Act was mainly aimed at regulating traditional leadership institutions. Additional regulatory measures were initiated to extend control over traditional authorities (Khan; Lootvoet, 2001).

Powers conferred on traditional authorities included amongst others the allocation of land, maintaining law and order, administering social welfare at the local sphere of government. This included amongst other things the release of requests for advancement of education, as well as upkeep of schools and availing financial assistance to pursue school activities. Traditional leaders were also given a responsibility to facilitate acquisition of social grants and advancement of local businesses (Houston, 1996).

Due to traditional establishments forming coalitions with different political parties during the apartheid regime, traditional leaders enjoyed numerous benefits. However, those benefits were accompanied by conditions of enforcing apartheid policies. Traditional leaders exposed themselves to unprecedented manipulation particularly from the National Party Government. Traditional authorities were turned to apparatuses to divide and rule its communities (Houston, 1996).

The apartheid government established the Governor-General's offices that were entrusted with power to hire persons as Chief/Inkosi. These appointments were made regardless of whether a person was born on a chieftaincy bloodline (Nicholson, 2006). The Governor-General had authority to eliminate or substitute traditional leaders who declined to cooperate with the National Party government guidelines (Khonou, 2009). This resulted in traditional leaders in rural areas collaborating with apartheid and colonial principals to safeguard their positions. Traditional leaders were transformed to stooges and partners of both the colonial rule and apartheid regime to protect their position of power. As they became loyal to the apartheid government, customary leaders became unanswerable to the communities they led (Ntsebenza, 2004). The tradition of inheritance of leadership from father to son was dealt a heavy blow. Although some traditional leaders collaborated with the apartheid government, others resisted. Those who resisted had a vital role to play in the establishment of the liberation movement, like the African National Congress (ANC). They struggled with the masses to overthrow the apartheid government (Williams, 2010).

The traditional leadership establishment is perceived as a residue of colonialist rule as well as the apartheid regime legacy that appeared integral in rural communities even today. The organization of chieftaincy is viewed as a multifaceted and intricate structure that emasculates the elected officials (Khonou, 2011). The ANC devoted its effort to the enhancement of the livelihood of people in general. They then saw an opportunity in addressing the needs of the people by working closely with traditional leaders as they had authority over rural traditional people (Williams, 2010).

Since time immemorial, traditional leaders were viewed as upholders of the value of the people. Traditional leaders had a responsibility of safeguarding and ensuring the welfare of their subjects. They ensured that their subjects were secured against attacks and maintained rules and command in their area of jurisdiction. Traditional leaders encouraged unity and decided on differences or quarrels in their areas of jurisdiction. Traditional leaders also provided land to cultivate for subsistence purposes and for grazing their livestock (Williams, 2019). On the other hand, ward councillors are elected individuals as explained in the next paragraphs.

Ward councillors are politicians that are closer to the people; they are responsible for basic service delivery. Ward councillors are elected individuals that represents the needs of their constituents. They are entrusted with the responsibility to address imbalances of the past and ensure access to services and opportunities. Even though ward councillors are entrusted with the responsibility of representing the community, they have to be mindful of how their decision would affect future generations. It is the responsibility of ward councillors to ensure that their decisions are aligned to the democratic framework. In order to achieve that, they need to consult members of the public on regular basis. Further consultation also need to be undertaken with interest groups, ward committees and other government structures (RSA, 1998).

As ward councillors are elected representatives of the community that means they are accountable and transparent to the community. Therefore, ward councillors cannot do as they wish or act as independent individuals. Ward councillors have a responsibility to be visible to the public and to the party they represent. This visibility enables the public to articulate their objections if they feel that their interest are not properly represented. In other words, ward councillors serve as facilitators or a go between constituencies and the council. It is for that reason that councillors have to be in constant contact with voters on the ground to keep council aware of the needs of the public. It is the responsibility of the ward councillor to ensure public participation in order to influence processes of the council (RSA, 2003).

Ward councillors have a responsibility to contribute in policymaking process of the municipality. They are entrusted with the duty to make inputs in decision making on behalf of the public that voted for them. Ward councillors are responsible for passing by-laws that govern the municipality and give direction to the administration (RSA, 1996).

Ward councillors have a responsibility to work towards improving the lives of all the citizens in their respective municipalities. For ward councillors to be able to improve the lives of the citizen, they have to provide basic services and contribute towards economic growth. Ward councillors also have a duty to identify skills among people that reside within the municipality. Ward councillors also have to ensure that they mobilise people to contribute towards enhancing their living conditions (RSA, 2003).

1.3 Problem statement

In South Africa, the roles to be played by traditional leadership in the delivery of services remains unclear. These undistinguishable roles between traditional leaders and the ward councillor makes it difficult to render services, as there are always altercations. The apartheid regime subjugated traditional leaders and removed them from power. This was done to ensure that traditional leaders obey apartheid rules. However, the apartheid government benefited by frustrating traditional leadership as they prolonged their stay in power. During the apartheid era, development was the responsibility of traditional leaders in rural areas. However, in a free and democratic epoch, the Constitution or any other South African legislation has failed to openly define the roles that traditional leaders ought to play in the provision of services. Therefore, traditional leaders are not sure about their roles as well as their future. The uncertainty leads to confusion and mistrust as traditional leaders conclude that ward councillors were established to take away their duties. The roles of traditional leaders seems to be crumbling

Even though the highest law in the land (the Constitution) recognises the existence of traditional leaders in South Africa, it fails to state their roles and responsibilities as it does with elected ward councillors. Traditional leaders perceive elected ward councillors as a mechanism of discarding and phasing them out in rural communities, whereas ward councillors perceive traditional leaders as unsuited and incompatible to modern development projects that are sophisticated. On the other hand, traditional leaders perceive ward councillors as arrogant. This finger pointing has resulted in clashes between democratically elected ward councillors and

hereditary traditional leadership, which in turn has resulted in service delivery being compromised.

Ward councillors have a duty to know people within their wards and know their economic status (employed and unemployed) gender and age. It is the responsibility of ward councillors to know issues affecting community members within their wards. Ward councillors should also make it their responsibility to advise communities on the plans of the council on issues like Integrated Development Plan (IDP). It is the duty of the municipal councillors to understand socio-political as well as economic issues within their wards (RSA, 2003).

The mandate entrusted to ward councillors demands knowledge of local government systems and expertise on municipal environment. However, the mandate comes with challenges; these challenges include but are not limited to stringent timeframe for service delivery, limited resources, competing interests among different groups and high expectations from the communities. It is by virtue of these challenges that some of the needs are not realised (RSA, 1998).

1.4 Purpose of the study

This research seeks to investigate the part that traditional leadership and the ward councillor play in the delivery of services. The research further seeks to establish factors that results in conflict between traditional leaders and an elected ward councillor. The researcher will propose suitable strategies that could create coherence between the traditional leaders and the ward councillor. The establishment of harmonious relationship between traditional leaders and the ward councillor would enable good governance and ensure successful service delivery. In turn, this would allow other role players to partner with the municipality in enhancing people's lives.

1.5 Objectives of the study

This study is informed by the objectives stated as follows;

a) To critically examine the roles of Traditional leaders and the ward councillor in ensuring the provision of basic services;

b) Establish how the lack of cooperation affects service delivery in ward 4 of Umdoni local municipality.

c) Determine how collaborative effort by Traditional influential leaders and the elected ward councillor could expedite the provision of services.

d) Establish the roles played by traditional leadership and the ward councillor in ensuring good governance.

1.6 Research questions

The researcher will use open-ended questions, as the researcher does not anticipate stereotyped answers from the respondents. Instead, he expect detailed responses with sufficient elaboration where required. When the questions are drafted, the researcher ensured that they are not politically motivated; would trigger generally acceptable responses. The researcher ensures that research questions are aligned to the research objectives. The research questions would encourage respondents to provide correct information. The researcher will ensure that respondents do not decline to answer the questions, as they will not be time-consuming.

In order to address the objectives stated above the researcher will try to respond to the following questions:

a) What are the roles of traditional leaders and the ward councillor in ensuring the provision of basic service?

b) Is there a shortage of collaboration between Traditional leaders and the ward councillor and how does it hinder service delivery?

c) To what extent is the ward 4 community lagging behind in service delivery?

d) What interventions can be put in place to promote service delivery in ward 4 of Umdoni Local Municipality?

e) What can be recommended to the municipality to enhance service delivery at ward 4 of Umdoni Local Municipality?

1.7 Theoretical Framework

1.7.1 Theories of Leadership

There are many theories that seek to address leadership. These theories have tried to establish what makes a leader stand out from the followers. As a result, numerous studies have been conducted and findings published on leadership. These theories are mostly categorised by the extent to which they define leadership. The most commonly known theories are amongst others Trait Theory, Behavioural Theories and Contingency Theory.

1.7.2 Trait theory

Trait theories claim that real leaders share several common personality characteristics, or "traits". It is acknowledged by trait theories that some leadership qualities are inherited and contribute enormously towards making them suitable for leadership positions. Trait theory stated that leadership is a distinctive, inborn quality that someone has or does not have. Trait theory maintains that robust leaders have certain basic traits that separate them from non-leaders. Trait theory identify personalities and qualities that are helpful when leading others like assertiveness, empathy, integrity, likability and decision-making skills (Baloyi, 2016).

1.7.3 Behavioral theory

Behavioural theories focus on how leaders behave. A classic example is whether leaders prescribe activities to be performed and envisage that there would be co-operation or do they involve team members when taking decisions to inspire support and approval? According to behavioural theories, managers that are trained in the right behaviour become effective leaders. With that said behavioural theories believe that great leaders are made not born. Behavioural theories concentrate on the activities of a leader, as opposed to the intellectual abilities. In terms of behavioural theory, leadership can be learned through watching one's behaviour and receiving proper coaching (Baloyi, 2016).

1.7.4 Contingency theories

Contingency theories centre their attention on how good leadership is influenced by the situation. Contingency theories believe that no single style or trait is suitable and effective in all situations but there are other variables that contribute to effective leadership. Contingency theories argue that leadership style is determined by situations, quality of followers, and the ability to make quick decisions (Baloyi, 2016). These theories attempt to forecast which leadership style is best in which situation. Contingency theories ask questions on whether a leader should be task oriented or people oriented. It also asks if one wants to be effective, does one require support from a team. Contingency theories also ask if leadership style is required to make quick decisions. Contingency theories are commerce and business oriented and therefore the researcher will not concentrate on them. However, two other theories will be discussed, traditionalist theory and feminist theory.

1.7.5 The traditionalist theory

The colonialist approach resulted in a wholesale disapproval of African traditional systems. Disapproval was spread using education and religion which resulted in tradition being viewed as primitive and uncivilised. This imposition led to African people undermining their cultures and tradition, thereby adopting Western ideologies and beliefs (Kayila, 2005).

It is an adopted belief that traditional leadership is the heart of rural domination, political permanency, effective policy application that drives rural development. Traditional leaders are the symbols of harmony and preserve peace. They are entrusted with the responsibility to resolve disputes and conflicts, preserve culture and custom, and allocate land to people (Botha, 2013).

1.7.6 Feminist theory

Feminists argue that traditional leadership is isolated from the electoral procedure, primarily patriarchal and prejudiced against women. Customary law does not take into consideration gender equality; it only support males with regards to property, maintenance and marriage (Scheepers, 2000). As a result, it is seen as repugnant to human rights as outlined in the Constitution, which stipulates and specifies equality of everyone before the law, whereas, women are agonized by oppression and injustice (Hemson, 2002).

1.8 Limitations

If the study was conducted at a broader scale, in South Africa as a whole, or targeted a certain province or region, it would have been more effective. However, due to limited time and resources, it was sensible that the study be confined to a smaller area. This study was restricted to ward 4 of Umdoni Local Municipality, where it investigated the part that an elected ward councillor and customary leaders plays in the provision of basic services.

Ward 4 of Umdoni Local Municipality is a deep rural area and some of the community members cannot read and write. Therefore, English may be a challenge for some participants. The researcher was required to translate interview questions from English to isiZulu for the participants to understand the questions and such an exercise may be time-consuming.

1.9 Research methodology

The aim of this research was to have a clear comprehension of the roles played by traditional leaders and the ward councillor in Umdoni Local Municipality. The researcher had to define

the roles of traditional leaders and the roles of the ward councillor within Umdoni Local Municipality particularly in ward 4. The research utilised qualitative research methods as it was most appropriate for social sciences related studies (Creswell, 2014). The researcher in his study utilised questionnaires that enabled proper and active engagement between the researcher and participants. This enabled the researcher to obtain an independent opinions and reactions of the participants.

The research study focused mainly on rural areas within Umdoni Local Municipality in ward 4. The sampling used was on a very small scale mainly to analyse the previous, current and future roles of traditional leaders in ward 4 of Umdoni Local Municipality. The researcher used open-ended questions, because he did not expect stereotypical answers from the participants. The researcher wanted detailed responses with adequate expansion where required. When the researcher prepared questions, he ensured that they were not politically motivated; this was aimed at ensuring that responses only encourage participants to furnish correct and objective information.

The researcher collected data using methods like structured interviews where respondents were identified, based on the fact that it was admissible for the researcher to use a sample that would represent the general community. The researcher opted to use an acceptable sample that would produce acceptable results and represented the general view of the community (Creswell, 2014).

The researcher interviewed twenty-one participants for this study and the breakdown was as follows:

a) Traditional leaders from Ukuthula, AmaNyuswa and eMandleni (03)
b) The ward councillor (01)
c) Ward committee members (05)
d) Community members (10)
e) Municipal officials (02)

Secondary data was obtained from textbooks, journals and the Integrated Development Plan (IDP).

1.10. Definition of key terms

1.10.1 Leadership

Leadership is defined as the method used in guiding other people's activities for the achievement of certain purposes. It also comprises rudiments such as inducing people, giving commands, inspiring people, either as individuals or in a group, handling conflict, and communicating with subordinates (Baloyi, 2016). Leadership is the method used by an individual to stimulate more people to wittingly and devotedly channel their energies and capabilities towards accomplishing well-defined groups or organisational goals using influence and not coercion (Baloyi, 2016).

1.10.2 Traditional leadership

This is the establishment or organisation that governs a specific tribe in line with the dictates of customary law. The institutions of Traditional Leadership have been of service to African people during colonialism and the apartheid era. Traditional Leadership has served its people during the dark days of wars, slavery, colonialism, famine, apartheid political and economic oppression (Kenneth, Ndwakhulu and Mafema, 2014). Traditional leadership is referred to as the influence, which emanates from the conviction that traditions have been in existence since ancient times (d'Engelbronner-Kolff, Hinz, and Sindano, 1998). It is defined as the connection between the living and the deceased. Traditional leadership comes from the Almighty Lord, in other words, and it is believed that African communities would not exist without traditional leadership (Oomen, 2005).

1.10.3 Traditional leader

This refers to any person who is entrusted with a position of traditional leadership, such as the King (Isilosamabandla), the Chief (Inkosi) or headman (Induna), who accedes to power in accordance with the Traditional Leadership and Governance Framework Act, 2003 (Act 41 of 2003). The traditional leader is the person who regulates and direct his society using customary practices and standards of his relevant society (Ntsebeza, 2003).

1.10.4 Traditional council

This is the council founded in terms of the Traditional Leadership and Governance Framework Act, which stipulates that traditional councils should be comprised of twenty percent

democratically elected members; a third of the membership should be women or females and other members are chosen by the Chief. The Chief who serves as an Ex-officio member and the chairperson chairs the Traditional Council. The Traditional council is mandated to do the following tasks amongst others:

- Assist, guide and support customary leaders in executing duties assigned to them.
- Administer the affairs of customary community, support the municipality in identifying the community needs and simplify the role of traditional communities in growth and development as well as amending of the Integrated Development Plan (IDP).

1.10.5 Chief/ Inkosi

The Chief is the leader of a tribe who serves under a specific Kingdom. The Inkosi has autonomy in the day-to-day running of the affairs in his tribal community but he owes his allegiance to the King or a paramount Chief. The Chief usually occupy his throne for life and chieftaincy is hereditary. The chief is regarded as someone who obtained consensus to rule over his tribe; he has a responsibility to safeguard his subjects and serves as a sole curator of the land (Ndlela, Green and Reddy, 2010). In the case of KwaZulu-Natal, the Chief owes his allegiance to Goodwill Zwelithini Zulu (His Majesty the King), whose Monarchy is composed of diverse tribes e.g. the AmaNyuswa Tribe under Chief M.P. Ngcobo; the Dumisa (eMandleni) Tribe under Chief T.N. Duma; in Mahlabathini the Buthelezi Tribe under Chief Mangosuthu. Buthelezi, Ukuthula under Chief Mkhize and the amaQadi Tribe under Inkosi Ngcobo, to name the few.

1.10.6 Induna/headman

A tribal community under the Chief is subdivided into smaller areas, which are under the authority of an Induna. In some instances, the Induna is appointed by the Chief, whereas in others the tribal community elects an Induna. In a nutshell, Induna serves as the representative of the Chief in the tribal area.

1.10.7 Community development

This is the process aimed at refining and enhancing the conditions of the lives of different sections of the public, especially the poor and the previously disadvantaged. Community development is the act, which enables people to establish and grow their capacity and prospects

to react to needs and difficulties, which they share. It supports community control of available resources and enhances the quality of life for the people.

1.10.8 Municipal services

These are services necessary to ensure a reasonable and acceptable quality of life. In the event where these services are not provided, public health could be endangered and environment and safety may be compromised (Republic of South Africa, 2000).

1.10.9 Service delivery

Delivery of services is referred to as the provision of municipal goods, assistances, events and services, which are either tangible or intangible to augment the condition of life in a local jurisdiction (Ndudula, 2013). Provision of services is a general expression, which is utilised to mean the dissemination of rudimentary shared essentials services and needs, particularly water, land, infrastructure, electricity, housing and sanitation, that communities' daily existence relies upon (Reddy, 2016).

1.10.10 Rural areas

These are large settlements mainly in former homelands that were established by the apartheid government. These areas are largely dependent on migratory and transmittal fees for survival. They are sporadically populated; populations therein rely on subsistence farming. Rural areas mainly have small towns and villages that are isolated throughout the area (Department of Land Affairs, 1997).

1.10.11 Ward councillor

This is an elected representative of the community, who is elected to serve the interests of the population of the ward in the council. The ward councillor carries the mandate given to him/ her by the population of the ward he represents and is mandated to take decisions on behalf of the constituencies. Every member of the community that is eligible to vote can be the ward councillor (Republic of South Africa, 1998).

1.10.12 Ward committees

These are the committees formulated in compliance with the Local Government Municipal Structures Act 117 of 1998. This committee is comprised of not more than ten members from

various parts of the ward. During the formation of these committees, it is significant to ensure that women are properly and sufficiently represented. Ward committees are mandated to, amongst other things; provide guidance on any issues that concern the population of the ward through the ward councillor to the municipal council. Ward committee members are expected to perform any task given to them by the municipal officials (Republic of South Africa, 2000).

1.10.13 Community development worker

These are officials responsible for establishing collaboration between the community members and government. Community development workers are responsible for the facilitation of development programmes at the level of the community and they have to ensure that services are rendered effectively, efficiently and economically.

1.11 Chapter outline in the dissertation

This section provides a brief summary of what can be expected in the dissertation. Chapters of this dissertation are planned and divided in the following order:

Chapter 1

This chapter focuses on the summary in terms of introduction and background to the study. It discusses the purpose of the study, problem statement, rational, theoretical models and constraints of the study.

Chapter 2

This chapter will pay attention to the emergence of traditional leadership in Africa. It will also focus on the South African context, and on the legislative framework passed during democracy, and how they influence traditional leaders and the ward councillor in the provision of services.

Chapter 3

The focus of this chapter will be on municipal governance, with particular reference to ward 4 of Umdoni Local Municipality. This chapter will examine the existing municipal structure and the part played by traditional leaders and the ward councillor in the delivery of service. Literature will be reviewed as it forms the basis for the scholarly argument on the research topic for the researcher.

Chapter 4

The attention of this chapter is on the method the research will use in undertaking the research. This includes the procedures followed, as well as processes used in gathering information from the relevant participants.

Chapter 5

The provision of a detailed examination of the research outcomes by the researcher will be done in this chapter. All the information gathered through interviews with the municipal manager, the ward councillor, ward committee, traditional leaders as well as the community will be explored, examined and interpreted in chapter 5.

Chapter 6

This chapter will provide recommendations that are informed by the findings in Chapter 5. Upon making the recommendations, the conclusion will be reached on the part that the ward councillor as well as traditional leaders play in the provision of service.

In the next chapter, the research will concentrate on the legislative framework that regulates traditional leadership as well as the ward councillor, in service delivery. Information in this chapter will be extracted from text books, journals and other relevant documentation.

1.12 Conclusion

This chapter clearly indicates that colonial powers only had negative intentions about traditional leadership in African countries. Colonialists imposed their way of life and belief system to traditional leadership. In instances where they encountered challenges, they would use force. Traditional leaders that were resisting were dethroned or killed. In some instances, the colonial government appointed traditional leaders and ignored rising to power through inheritance. Colonialist also merged certain clans with other under one ruler, which was a clear undermining of traditional leadership.

CHAPTER TWO
HISTORICAL OVERVIEW OF TRADITIONAL LEADERSHIP
IN AFRICA AND IN SOUTH AFRICA

2.1 Introduction

This chapter focused on the regulations that were promulgated by both the colonial government as well as legislation that was approved by the apartheid regime. The study focused on the effects of these legislations on traditional leadership. This chapter also paid attention to legislation that was passed during the democratic dispensation and consider the effect of these in terms of controlling the collaboration between traditional structures as well as democratically voted ward councillor.

African countries, including South Africa, have had the institution of customary leadership as part of the culture for a very long time. The only difference has always been whether traditional leadership is an absolute monarchy or hereditary. When European powers arrived and colonised African countries, they perceived traditional leadership as uncivilised. As a result, they wanted to transform indigenous traditional leadership. European colonialist power wanted traditional leadership to operate in accordance with the dictates and needs of colonisers. Consequently, legislative frameworks were developed to regulate traditional leadership. This in turn dented the status and equally tarnished the roles of customary leadership. It also placed customary leadership under tremendous pressure as European colonisers imposed their system without consultation (Republic of South Africa, 2003). The pressure posed by colonialist powers resulted in traditional leadership having to succumb to the demands of colonialist powers. Some traditional leaders are alleged to have betrayed their subjects for them to survive, whereas others stood their ground. Those traditional leaders who resisted were removed from power, arrested or killed. Traditional leaders that succumbed to the demands of colonial powers were transformed to mere puppets who had to promote colonial objectives. Sir Theophilus is one of the colonialists who worked indirectly to impose colonial rules in the then Natal in the mid-19th century. He introduced colonial rules amongst Zulu traditional leadership (Ntsebenza, 2003).

2.2 Background

Rural lives were directed by traditional leadership before colonialism. Traditional establishments had a crucial part to play in managing the survival and subsistence of traditional

people. They also played an important part in guiding political, economic, social, religious and cultural aspects of a community's lives. As a result, a great connection existed between traditional leaders and their subjects, and such connection was characterised by the high level of mutual respect. Even though traditional leaders were not elected but inherited or transfer leadership from father to son, they maintained the value of good governance and made it their responsibility to account to their people (Scheepers, 2000).

Traditional leaders are considered as protectors of the values of the people since time immemorial. Traditional leaders have a responsibility to safeguard and ensure the welfare of their subjects. They ensured that their subjects are safe and protected against attacks. They also maintained the rule of law and ensured authority in the area of their jurisdiction. They encouraged unity and unravelled clashes in their areas of jurisdiction. Traditional leaders also provided land to cultivate for subsistence purposes and for grazing their livestock.

Traditional leaders had control over the land and their subjects were allowed to use land. However, they were not allowed to sell it; instead, they could lease it out at no cost. In the event of death or one being banished, that piece of land was returned to the custodianship of the chief who could reallocate that land to other needy subjects (Ndlela, Green and Reddy, 2010).

2.3 Traditional leadership during the period of colonialism

The colonial epoch was made of unprecedented battles involving the Zulu Nation, the white English-speaking nation, as well as the Afrikaans-speaking Boers in Natal. Whites and the blacks fought numerous wars. The Zulu King was defeated by the British (English-speaking Nation) in 1887. As a result of that defeat of the Zulus by the white people, vast pieces of land were forcefully taken from traditional leaders. This resulted in black people being restricted or confined to the rural areas in the outskirts of town. These reserves were the beginning of the economic and political marginalisation of the blacks (Butler, 2002). The colonial period happened together with the unearthing of precious stones like gold and diamond. As a result, a necessity for cheap labour come to the fore. People from the reserves were used as cheap labour. Due to high level of migration, traditional leaders begun to lose authority and control as they had to account to colonialists (Palmary, 2004). With black people confined to the reserves, only productive males could move to the cities to find work. This was done using oppressive laws, which were intended to minimise and prevent urbanization. Traditional leaders were compelled to implement laws that were not favourable to them and their subjects, which dented their existence and separated them from their subjects (Palmary, 2004).

Colonialists' stooges who were appointed as customary leaders replaced traditional leaders that did not conform to the dictates of the colonial powers. This resulted in the institution of traditional leaders being devoid of integrity, esteem, and trustworthiness from their subjects (Keulder, 2008).

The colonial ruler unceasingly meddled with traditional leadership and imposed or prejudiced tradition by randomly selecting individuals from the community to operate as a mode of communication with local communities. By so doing, colonialists created a group of traditional leaders that were not from royal families but rather were loyal to them (Botha, 2013).

During the colonial era, most customs and traditions were predisposed by coercion, duress and systematisation. Due to compulsion by missionaries, traditional leaders tried to implement and legitimised such codifications. Chieftaincy was immensely influenced by the arrival of colonisers. The arrival of colonial rule resulted in amongst other things, power brokering and fake tradition of inherited authority, which continued even during the apartheid era (Scheepers, 2000).

2.4 The role of traditional leadership during apartheid

In 1948, during the times when the Nationalist Party (NP) acceded to the position of authority, the notion of separate development was introduced. This was aimed at empowering white over blacks; areas that were occupied by whites were developed, whereas those that were occupied by blacks were not developed at all. In 1959, the Promotion of Bantu Self-Governing Act was passed, and its implementation relied profoundly on the cooperation from traditional leaders. Apartheid also created autonomous and self-determining territories, which were grounded on backing and controlling of traditional leaders. These zones or territories were under the leadership of influential traditional leaders: The Transkei Bantustan had Matanzima and in Natal, Chief M. G. Buthelezi. During the times of separate development, the institute of traditional leaders was afforded authority in the local government domain. Then the stipends paid to traditional leaders was also increased (Butler, 2002). In 1975 in the Natal region, apartheid led to the establishment of Inkatha yenkululeko yesizwe. This was a political party with traditional leaders in leadership positions. The party was in constant skirmishes with the African National Congress (ANC). Traditional leaders were afforded the authority to regulate the land at territorial, provincial and tribal phase. Granting of such authority to traditional leaders formed the basis for the apartheid government to launch the zones that led to the foundation of homelands that were self-regulatory.

The formation of homelands negatively affected the traditional leaders as the homeland government had power to appoint traditional leaders through ratification contrary to hereditary rights. This was pure and obvious undermining of the traditional way of appointing traditional leaders (Khan and Lootvoet, 2001).

Numerous pieces of legislation were passed to regulate traditional leadership. The Black Administrative Act of 1951 was enacted to regulate both traditional authorities and customary courts. The Black Administrative Act 27 of 1927 was primarily aimed at regulating traditional leadership institutions. Additional regulatory measures were initiated to spread control over traditional authorities (Khan and Lootvoet, 2001.

Because of the existence of the apartheid government, the Governor-General's offices were initiated. These offices were entrusted with authority to hire persons as the Chief/Inkosi. These appointments were done irrespective of whether one was born on a chieftaincy bloodline. The Governor-General had power to remove or substitute traditional leaders who failed to cooperate with the guidelines of the National Party government (Khonou, 2009). This resulted in traditional leaders working together with apartheid masters to defend their positions. Traditional leaders were transformed to stooges and partners of both the colonial and apartheid regime to protect their position of power. As they became loyal to the apartheid government, they became unaccountable to their communities (Ntsebenza, 2004).

The tradition of birth right or inheritance of leadership from father to son was dealt a heavy blow. Although some of the traditional leaders collaborated with the apartheid government, others resisted. Those who resisted played an essential part to play in the establishment of the African National Congress (ANC). They struggled with the masses to overthrow the apartheid government (Williams, 2010).

The apartheid system conferred certain degree of powers on traditional authorities, which included the apportionment of land, upholding law and order, and administering social welfare at the local sphere of government. This included amongst other things, the dispensation of requests for advancement of education as well as upkeep of schools and availing financial assistance to pursue school activities. Traditional leaders were also given the responsibility to simplify attainment of social grants and advancement of local businesses (Houston, 1996).

Traditional authorities began creating or forming coalitions with the apartheid government, from which they enjoyed numerous benefits. However, those benefits were tied in with the

conditions of enforcing apartheid policies. As a result, traditional leaders exposed themselves to unprecedented manipulation particularly from the National Party Government. Traditional authorities were turned to apparatus to rule and divide rural and traditional communities (Houston, 1996).

2.5 Traditional leadership in a democratic dispensation

The institution of customary leadership is perceived as a residue of colonial rule as well as the apartheid regime legacy, which appears fundamental even today. The organization of traditional leadership is viewed as a multifaceted and intricate structure that emasculates the elected officials (Khonou, 2011). The ANC devoted its struggle to the enhancement of the livelihood of the public. They then viewed an opportunity in addressing the needs of the people by working closely with traditional leaders, as they have authority over rural traditional people (Williams, 2010).

Although traditional leadership is indistinguishable across South Africa, each and every nation has an exclusive system of native customary law. It is in these diverse values that traditional leadership plays a noteworthy role (Ngubane, 1997).

 These contentions emanate from the fact that KwaZulu-Natal and have robust traditional formations and societies that are committed to the controls and the laws of their realm wherein traditional leadership plays a significant role (Ngubane, 1997).

The African National Congress together with traditional leaders took a resolution to establish a standing joint task team. The responsibility of the task team was, amongst other things, to work together in determining how institutions of traditional leadership would collaborate with elected structures of government. This was against the backdrop that the organization of traditional leaders have a significant part in inspiring economic and social expansion. Especially throughout the Republic of South Africa, mainly in regions that are under the legal operation of traditional leadership (Cloete and Thornhill, 2005).

As spelled out in the White Paper on traditional leadership, tradition and culture falls under the custodianship of traditional leaders. Therefore, their area of responsibility is of promotional, advisory and supportive nature. According to the White Paper traditional leadership, traditional leaders play a magnificent part in terms of nation building, while in the same vein, they encourage language rights, culture and religion amongst their subjects (Cloete and Thornhill, 2005).

2.6 Traditional leadership in other African countries

2.6.1 Zimbabwe

Before colonialism in Zimbabwe, the Ndebeles were a strong and centralised Kingdom. The King had full control over land and cattle; he had total control and power. The King was a supreme judge and Commander-in-Chief of a well-trained army. The King relied on the assistance of three (3) "great councillors" and two councils. Of the two, one council comprised of the induna (headmen), who embodied the welfare and concerns of the masses, while the other comprised of essential relatives who focused on the needs and the welfare of the King and the royal family (Keulder, 2008).

The kingdom of the Ndebele was trained to conquer other tribes and raid cattle, grain and enslaved other tribes. Tribes that were not of Ndebele origin were attacked, captured, subjugated and integrated into the kingdom of Ndebele. The attacks by the kingdom of Ndebele unsettled the Shonas who were not well organised and prepared for the war (Augustine, 2016).

During the colonialist period in Zimbabwe, traditional leadership was broken apart through wars. Colonialists imposed an oppressive administration, which undermined traditional leadership. Traditional leadership was deemed primitive and was therefore replaced with a modern system. Indigenous people were compelled to accept modernisation and discard the traditional way of doing things. Colonisers drastically reduced the number of traditional leaders; those who remained were deprived of their positions, authority and power. Their routine and customary life trends were brutally disturbed (Keulder, 2008).

After independence in Zimbabwe, traditional leaders were deprived of the supremacies they obtained from the colonisers. A complete overhaul took place as traditional leaders were removed and substituted by voted individuals. In some instances, they were removed and replaced by officials chosen by government. Such replacement was in compliance with socialist government principles (Augustine, 2016). This was aimed at centralising control by the government. Although the state managed to take control of both legal and administrative structures, the state was weak, and it failed to be the sole distributors of services at a local level. Therefore, they required the services of traditional leaders. The government was compelled to revert to traditional leaders for the provision of legal services (Keulder, 2008).

Due to the popular election of traditional leaders as heads of village courts, the message was clear, that support from rural communities was everlasting and undying. As a result, the Zimbabwean government was compelled to reinstate traditional leaders with full power. These powers involved the administration of land, allocation and redistribution of land. They were assigned the responsibility to identify families who deserve land and to lead in land allocation committees (Augustine, 2016).

2.6.2 Namibia

Before the colonisation of Namibia, communities were under the rule of Kings. They had social, political and economic powers vested in them. Senior Chiefs assisted Kings in the day-to-day running of the country's programmes. Due to the vastness of areas, headmen, who were responsible for districts, assisted Chiefs. The Chief would appoint headmen or have them chosen by the subjects to stand for their needs and welfare. To spread control to the wards, a level of sub-headmen was established. Sub-headmen were responsible for advising senior headmen. Amongst all traditional leadership positions in Namibia, only a King and a Chief was hereditary (Keulder, 2008).

The arrival of colonialists undermined political and social authority that was at the disposal of traditional leaders. The responsibilities of traditional leaders were changed from being a custodian of the welfare of the community to colonialist bureaucrats (Keulder, 2008).

2.6.3 Botswana

Prior to the colonisation of Botswana, traditional leaders were responsible for making laws. Although traditional leaders had absolute power, they did not do as they pleased. They relied on the services of advisors although they were not compelled to take their advice. As traditional leaders were responsible for making laws, in most instances they would do thorough consultation. These consultations are an indication that traditional leadership was democratic. However, there were instances where they would pass the law without consulting their tribes (Lekorwe and Somolekae, 1998).

Traditional leaders had a significant part to play in development as well as governance during the colonial period. Amongst the roles they played was a complementing role in tax collection, mobilisation of communities to accept colonisers. Traditional leaders were also responsible for administration and enforcement of colonial rules (Somolekae and Lekorwe 1998).

Post-colonial period Botswana had a twin-tier kind of government, the core was made of the central government. The other sphere is local government, which is made of urban council or district council or municipalities. The central government comprises Ministers. Traditional leaders are operational at the district administration level. Traditional leaders are at the periphery of administration in Botswana, although they play a leading role at the rural level as most people still owe allegiance to them. They received a mandate from central government or the Act of Parliament. Traditional leaders could only perform duties as outlined in the statute. The statute gave central government dominant authority over traditional leaders. In case where the traditional leader did not follow orders of the central government, the Minister had power to suspend that traditional leader (Augustine, 2016).

After colonialism, traditional leaders were relegated to perform functions like settling disputes in the village, organising traditional ceremonies and administration of justice through customary courts. Traditional leaders were pushed to the periphery or the edge of governance. As a result, tension emerged between traditional leadership and modern governance institutions. Tension came into the picture because of traditional leaders viewing their role as being insignificant. Due to hostility of the relationship between modern institutions and traditional leadership, the development processes were frustrated (Somolekae and Lekorwe, 1998).

2.6.4 Nigeria

Before colonialism, the traditional authority of Nigeria was as good and effective as that of European Kings. Traditional leaders had supreme power and control of subjects and land. They did not take orders from other structures or government; they were absolute rulers. Their rule was only limited by customs and institutional confines.

During colonialism, an indigenous traditional system was completely changed. Traditional leaders were devoid of sovereignty and made to report to colonial masters. Traditional leaders were deprived of an opportunity to serve their people and enforce colonial exploitation. Other traditional leaders were removed from power and those that were retained, were used to suppress their subjects (Usifo, 2017). Colonisers imposed their rule on traditional leaders who in turn had to filter such rule to their subjects. Traditional leaders were transformed to agents of colonial rule. Traditional leaders were given additional powers other than the ones that were

due to them, and this was done solely to ensure effectiveness of the colonial system. In turn, traditional leader's subjects were turned against the leaders (Usifo, 2017).

During the times of independence, the status of traditional leaders changed dramatically. Traditional council acquired through inheritance or through appointment of traditional leadership. However, Government became involved in the succession; some clans were merged with others to have one ruler (Usifo, 2017). Traditional leaders are still enjoying a considerable amount of influence in the economy and in politics. Even though, they did not have any formal role in democratic structures. Those who are eligible for competition, compete for royal seats. Traditional leaders are mandated to mediate between people and the state, provide safety where the state is unable to provide sufficient safety, and resolve conflicts. Traditional leaders are made to serve as interpreters and spokespersons, as the majority of residents are unable to communicate in English. They are also responsible for prevention of robberies and kidnappings; hence, they are given vehicles as part of their package (Usifo, 2017).

2.7 South Africa: Colonialist and apartheid legislation

2.7.1 The Land Act 27 of 1913

This is amongst the first pieces of legislations passed by the apartheid government following the establishment of the South African Union in 1910. The Land Act was aimed at regulating the purchasing and leasing of land by indigenous or Native South Africans. The Act further restricted the ownership of land by indigenous people to reserves or Bantustans. As a result of the promulgation or announcement of this Act, Native South Africans lost vast pieces of land that were not situated in the reserves. They also made it unlawful to sell pieces of land outside the reserve to black persons. The Act further ended sharecropping by native South Africans on white farms. As a result, indigenous African farmers were turned to white skivvies and tenants (Walker, 1995). The promulgation of this Act resulted in an extraordinary shift in land ownership. Whites owned approximately eighty-seven percent of land, whereas blacks were only left with thirteen percent ownership. As a result of the same Act, millions of people were displaced. This resulted in millions of black people sharing small portions of land which could not cater for their needs. A dramatic decline in agricultural production was seen, which was due to the decrease in black agricultural activities due to no land. As a result, there was great migration of young people to seek work opportunities in areas that had shifted to white owners (Walker, 1995). The regulated removal of land from the majority of indigenous African people

by whites severely dented the prominence and status of traditional leaders among their subjects. People that were able to subsist using agricultural land had to leave their homes and seek employment. Thus, traditional communities lost confidence in traditional leadership (Walker, 1995). It is by virtue of this legislation that traditional leaders in and around Umdoni Local Municipality were displaced. As a result, their subjects had to stay in deep rural areas, which led to migration to urban areas as cheap labour.

This legislation enabled colonial government to exercise control on rural people even though they did not have sufficient manpower to enforce this legislation. The legislation created a system that segregated people.

2.7.2 The Native Administration Act 38 of 1927

The Native Administration Act 38 of 1927 had imposed power to traditional leaders as it dictated on traditional leadership matters. The Act introduced the Governor General as the Supreme Chief and traditional leaders had to report to him. The Governor General had amongst others the following rights:

a) The power to demarcate and declare tribal boundaries and reserves
b) The power to regulate land ownership in the reserve
c) The right to intervene in affairs of the reserves
d) The right to appoint Traditional leaders (local Chiefs and Izinduna)
e) The right to compel people to move from one area to the other (Butler, 2002).

The promulgation of this Act diminished the status of traditional leaders. They were turned to mere government employees whose task was to attend to administrative matters (Ntsebenza, 2003) The Native Administration Act was identical to regulations passed by colonisers in other African states. It led to natives and legitimate leaders being removed from power and replaced by leaders that were answerable to the colonial leaders. The Act tainted the image and reduced the legality and validity of traditional influential leaders in the eyes of their subjects. It further confined their rule to the homelands (Butler, 2002).

2.7.3 The Black Administration Act 38 of 1927

The Black Administration Act declared the Governor-General an absolute traditional leader of the land. He was empowered to appoint and remove traditional leaders as and when he wanted to. The Act resulted in people that were not born in chieftaincy, acquiring it due to their loyalty

to the Governor-General. The chieftaincy bloodline was ignored by the Governor General to pursue a colonialist agenda in undermining traditional leadership.

2.7.4 The Bantu Authorities Act 68 of 1951

The Bantu Authorities Act led to the abolishing of a Native Representative Council. The passing of this Act was aimed at establishing regional authorities and black homelands. This was intended to form homelands that were self-regulatory or self-governing, and aimed at confining traditional communities to a small-scale political environment and ignoring the broader political perspective of South Africa as the Republic (Republic of South Africa, 1951).

2.7.5 The Promotion of Bantu Self-Government Act 46 of 1959

The Promotion of Bantu Self-Government Act was aimed at classifying black people into ethnic groups. In terms of the Act, the Commissioner General was assigned an ethnic group of which there were eight, each group reporting directly to the Commissioner-General. These Commander Generals had the responsibility to establish a homeland for each ethnic group. In these homelands, each ethnic group was allowed to govern its own affairs without the intervention of the whites (Republic of South Africa, 1959). In turn, the Promotion of Bantu Self-Governing Act led to the ethnic groups undermining one another, as they also adopted a perception that one ethnic group was better than the other.

2.7.6 The Native Land Act 18 of 1936

The Native Land Act sought to formalise the system called permission to occupy. This system granted black people the right to use the piece of land as necessary and occupy it. However, occupation of the land as well as use thereof could not amount or be transferred to permanent ownership. As a result, people were susceptible to removal from the land if the government wanted to without any consultation (Ntsebenza, 2003). This resulted in some houses being demolished without compensation to make way for certain projects or development related schemes.

2.7.7 The Population Registration Act 30 of 1950

The Population Registration Act was aimed at classifying people based on their skin colour (race). The classification of people on the basis of the skin colour was the obligation of the Department of Home Affairs. Non-adherence to the law had harsh punitive actions. In terms of

the racial classification, there were three categories: blacks (Africans), whites and coloured (people of mixed origin or descent). The coloured group was made up of the sub-groups of Asians and Indians. Whereas blacks were members of the African tribe, this is the only group that was required to carry their passes whenever they went to non-black areas, so they could be granted access (Rebirth, 2010).

2.7.8 The Bantu Authorities Act 68 of 1951

The promulgation of the Bantu Authorities Act was aimed at creating homelands for the black and local authorities. Homelands were meant for the autonomy and independence of regions. Homelands had political rights assigned to them; these rights included the right to vote, which was confined to the boundaries of that homeland. This was aimed at ensuring that blacks become residents of the homeland and focus on the homeland, as opposed to the broader scope of South Africa. The idea was to take the focus of blacks away from the main political landscape and confine them to the homeland. In turn, this led to whites assuming the role that they were a superior race.

2.7.9 The Bantu Homeland Citizenship Act 26 of 1970

This Act was put into effect to ensure that the apartheid government had control over territorial authorities and self-governing states. The Act ensured that people living in the Bantustans were citizens of the Bantustans and not the Republic. As a result, black people became prohibited immigrants in other part of South Africa. A person was not allowed citizenship of more than one Bantustan area. In terms of this Act, the apartheid regime declared Blacks as confined citizens of various territories. In turn, they were prohibited to be citizens of more than one territorial authority. This Act resulted in enormous negative effect in the legitimacy, responsibility and the part that was played by the traditional leadership for various reasons, such as:

a) The system of government used by the apartheid regime ensured that traditional leaders had a role in self-governing and territorial authorities.

b) Traditional communities were under the leadership of traditional leadership reside in territorial authority only.

c) The apartheid government became unpopular as a result of such legislation, as it confined people to be citizens of one territory within the Republic.

d) People were turned to immigrants in their own country.

e) This legislation led to the banning of liberation (Republic of South Africa, 1970).

f) This legislation forced black people to be residents of the homelands on the basis of their ethnic background and limited their role as South Africans.

Traditional leaders were seen by their subjects as the extension of apartheid government; they were also accused of collaborating with the system of apartheid. The Act further states that every resident of the territorial authority would enjoy and exercise rights in the territory. Franchise rights were only exercised in the confines of a territorial authority (Republic of South Africa, 1970). The apartheid regime gave Africans the right to vote in their territorial authorities but not in the Republic as a whole. This right was misinformation that was aimed at promoting separate economic development as well as political self-determination. Collaboration between traditional leadership and the apartheid regime led to traditional leadership being alienated by its citizens.

2.7.10 The KwaZulu-Natal Amakhosi and Iziphakanyiswa Act No. 9 of 1990

This is the second last piece of legislation endorsed by the apartheid regime. The Act was aimed at ensuring that traditional leadership was placed under the control of the political system. The minister and the cabinet were given executive control over traditional leadership. In terms of the Act, the minister has power after consultation to appoint, remove and recognise any person as Inkosi (Isiphakanyiswa) for a specific community. The Act also spells out the issue of appointment of Iziphakanyiswa (Amakhosi), conditions of service, discipline and dismissal (Republic of South Africa, 1990). This legislation also empowered the minister to appoint and pronounce Izinduna to the position of a councillor, if Inkosi fails to carry out that task. The Act further afforded the minister powers to disband existing tribes or communities, create new tribes and to recognise the existing tribes (Republic of South Africa, 1990). The Act ensured that customary leaders were submissive political leaders. The Act further gives guidelines in terms of the remuneration of Amakhosi and Iziphakanyiswa by provincial Treasury.

2.7.11 The KwaZulu-Natal Ingonyama Trust Act 9 of 1994

This is the last legislation to be signed by the apartheid government. It came to effect three days prior to the first national democratic elections. The Act makes the King of the Zulus the sole executor of the Ingonyama Trust Fund. The Act further gives the chief power to remove

(evict) people and replace residents without any consultation. According to this Act, the King has overall powers over the land. This legislation enables the King to lease the land without consulting the subjects. The Trust enables the traditional leadership to make residents sign the lease agreement and pay rent in the area they already occupy. If they fail to pay rent, they may be evicted (Mary De Haas, 2018)

2.8 The legislation passed during the Democratic dispensation

Since South Africa became a democratic state in 1994, various pieces of legislation have been passed with the aim of transforming traditional leadership. The Acts that have been passed include but are not restricted to:

i)   the Constitution (RSA, 1996),

ii)   Local Government Municipal Structures Act 117 of 1998,

iii)   Local Government Municipal Systems Act 32 of 2000,

iv)   Local Government: Municipal Systems Amendment Act 44 of 2003,

v)   Traditional Leadership and Governance Framework Act 41of 2003,

vi)   KwaZulu-Natal Traditional Leadership and Governance Act 5 of 2005,

vii)   National House of Traditional Leaders Act 22 of 2009.

All these pieces of legislation will be explored briefly next.

2.8.1 The Constitution of the Republic of South Africa, Act 108 of 1996

Act 108 of 1996 (RSA, 1996) appreciates the organization of traditional leadership. According to section 211, traditional leaders are to uphold customary law as long as they are not repugnant to the constitution of the country and any applicable legislation. In terms of section 212, the institution of traditional leadership is tasked with the responsibility to recognise and respect cultural position upheld by traditional leaders. However, the Constitution does not clearly define and spell out the responsibilities and tasks assigned to traditional leaders. It, however, states the role of traditional leaders on matters that relate to local government. In terms of Chapter 7 of the Constitution (RSA, 1996) as stated in section 152, the aims and objectives of the establishment of local government include:

i.   Ensure the establishment of accountable and democratic sphere of government that responds to the needs of local populations

ii.   Encourage social progress and economic growth

iii.   Provide basic and sustainable services to the local population

iv.   Ensure healthy and safe environment is promoted in the community

v.   Promote the participation of community-based organisations as well community members in the local government matters.

For these objectives to be achieved, the sphere of government at a local level must be structured in the manner, which enables cooperation and clear engagements between ward councillors and traditional leaders.

The Constitution of South Africa in section 153(a) and (b) states the responsibilities and advancement duties of the local municipalities:

i.   The local municipality should encourage economic development within the community that can be acquired if there are proper structures in place that seeks to manage and administer planning and budgeting processes. In so doing, they should put the needs of the community first.

ii.   Take part in development programmes at a provincial and countrywide level.

This paved the way for the formulation of the Houses of Traditional Leaders.

2.8.2 The Local Government Municipal Systems Act 32 of 2000

This Act stipulates the responsibilities of the municipal council in controlling the delivery of the service, observing as well as evaluating the execution of the contracts, and the monitoring the service provider's performance. It further outlines the significance of consultation with local structures that are recognised by the community. The Act encourages the consultation of traditional leaders and promotes the development of a well-coordinated culture of governance that represents the needs of the local communities. This system must ensure participation of residents. It is stated that the municipal council should consult the traditional leaders before it takes a decision on matters that affect traditional leaders. The Act does not state clearly the role to be played by traditional leaders as well as their responsibilities, although the duties and functions of ward councillors are unambiguously spelled out in the Act. The same Act, however, does not stipulate the exact obligations and functions that traditional leadership is expected to perform in a democratic political dispensation.

2.8.3 The Local Government Municipal Structures Act 117 of 1998

According to the Local Government Municipal Structures Act, 1998, section 81(3), the municipal council can take decisions on issues or matters that directly affect traditional authority. However, they must afford traditional authority an opportunity to articulate their views on the matter.

2.8.4 The Local Government: Municipal Systems Amendment Act 44 of 2003

Section 21b of this Act states that municipalities have an obligation to establish an affordable website. This website should be used to communicate plans and legislations of the municipality with members of the community. The website should also give details of the performance of the municipality in the form of annual performances of the municipality and its service providers as stated in section 46 of the Act.

2.8.5 Traditional Leadership and Governance Framework Act 41 of 2003

With regard to Act 41 of 2003, the role of traditional leaders in relation to the municipal authorities is stated. This Act encourages cooperative governance between traditional leadership and municipal authorities. The Act further states that traditional leadership ought to play a supportive role to the municipalities. Traditional authorities should be regarded as a main stakeholder that is consulted on all matters that affect their subjects. In terms of the Act, traditional authorities must be consulted in accordance with principles stated in the Integrated Development Plan (IDP). Such consultations would allow traditional leaders to positively add towards economic growth and social advancement and ensure integrated society and enhance the provision of services.

2.8.6 KwaZulu-Natal Traditional Leadership and Governance Act 5 of 2005

This Act acknowledges the existence of customary communities and stipulates duties and obligations assigned to traditional councils. It further outlines an issue of the formation of the House of Traditional Leadership that seeks to represent the interests of traditional communities at Provincial and National level. The House of traditional leadership would perform the duty of an advisor to the local government in some provinces including but not limited to KwaZulu-Natal. The KwaZulu-Natal Traditional Leadership Act has been faced with criticism in various sections particularly from opposition parties. The criticism states that the Act is unable to clearly stipulate the tasks and functions assigned to the traditional leadership in a democratic system of government.

In terms of the Act, the traditional council is projected to serve in the following capacities in service delivery:

- To collaborate with municipal structures in identifying the basic desires of traditional communities;

- To expedite the participation of the traditional communities in the municipal Integrated Development Plan (IDP), and

- To consult Local Houses and District Houses of traditional leaders and make recommendations on possible interventions that could assist in service delivery and development.

The traditional councils do not have decision-making powers but instead play a supportive role to municipal structures. Traditional leadership serves as assistants to the municipal structures to make them easily accessible to traditional communities, but they (traditional leadership) cannot directly influence development related matters.

2.8.7 The National House of Traditional Leaders Act 22 of 2009

This Act of 2009 was aimed at replacing The National House of Traditional Leaders Act 10 of 1997. It seeks to ensure that the duties and obligations of the House of Traditional Leaders are aligned with Constitution. The Act clearly stipulates the roles of the National House of Traditional Leaders. It also indicates the extent of representation on the part of the house from each province. The Act states that three representatives from senior traditional leaders should represent the house at a national level. The Act further gives criteria that have to be used to determine who qualifies for the position in the House:

i)   Must be a South African

ii)   Must be a permanent resident of the Republic

iii)   Must be of sound mind

iv)   Must have no criminal record

The National House of Traditional Leaders Act also stipulates who is exempted to serve as the member of the House. In term of the Act, the following persons are not supposed to be members of the House:

i)   Member of a Municipal Council on full-time basis

ii)   Member of the Executive Council (MEC)

iii)   Member of the National Assembly (MP)

iv)   Serving prison sentence

v)   Declared insolvent

vi)   Convicted of criminal offence

The National House of Traditional Leaders Act further states that administration of the House is supposed to be situated in the precincts of the headquarters of the Department of Co-operative Governance and Traditional Affairs (COGTA).

In terms of the National House of Traditional Leaders this Act, the House is supposed to maintain proper record keeping and including proper filing of Audited financial statements. The Auditor General must audit the statements. The Act makes the Secretary of the House of Traditional Leaders responsible and answerable for administration and general running of the House (RSA, 2009).

The Act further outlines the method that ought to be adhered to if the National House intends to engage with local House as well as Traditional Council. The Act also provides for establishment of the structure responsible for administration initiated by the secretary of the House as well as the chairperson, to bring about uniformity and unity (RSA 2009).

It is argued by the Congress of Traditional Leaders of South Africa (Contralesa) that the role of traditional leaders under the democratic government is not clearly articulated in the Constitution (Holomisa, 2004). According to Contralesa, traditional leadership is hanging in the dark in terms of their role and powers. Contralesa believes that effort should have been made to cater for the institution of traditional leadership in the constitution (Holomisa, 2004).

In Umdoni Local Municipality, the fundamental duty of traditional leaders is to address concerns challenges and problems that are faced by community members. Traditional leaders initiate procedures and mechanisms to resolve conflicts amongst traditional communities. Therefore, traditional leadership plays a significant role in culture, society and politics in the outskirt of towns. Even though customary leaders in Umdoni Local Municipality area do not have a noteworthy part in service delivery, they perform an outstanding task in the distribution of tribal land. They also have greater economic and political influence in the places where they have power. Therefore, it is important to view them as significant stakeholders in the sphere of

local government sphere that must be consulted if there are decisions to be taken in their areas (Ntsebenza, 2006).

Ward councillors are representatives of the community that are democratically elected to represent the interest of the people within their area of operation. They formulate strategies that relate to the operations at local level. Ward councillors are tasked with the development of policies that give direction to service delivery. Ward councillors have a responsibility to utilise municipal resources to the benefit of the community in general and account for the manner in which they are distributed (Ntsebenza, 2006). The distribution of resources should be informed by the rudimental necessities of the population and not on what the councillor wants. It is for that reason that ward councillors should constantly engage members of the community to ascertain that the services are likely to meet the needs of the people. Ward councillors are also tasked with monitoring, reviewing and directing community projects. It is therefore necessary for the elected ward councillor and traditional leaders to involve members of the community for service delivery to be successful (Ntsebenza, 2006).

2.9 Conclusion

It has been shown in this chapter that both the colonial system as well as the apartheid epoch of governments had a system to humiliate, side-line and ostracise traditional leadership using legislation. These pieces of legislation resulted in traditional leadership becoming accountable and submissive to colonialist powers. The image of traditional leadership was dealt a heavy blow by the legislations. After the dawn of democracy in 1994, the African National Congress-led government in South Africa passed numerous laws that strove to revive the role of traditional leaders. However, traditional governance is unhappy with most legislation, as they believe they are not properly consulted before the legislation was passed. Traditional leaders also believe that the legislations passed by the democratic government do not seek to restore the status they had prior to colonialism.

CHAPTER THREE

MUNICIPAL GOVERNANCE IN UMDONI LOCAL MUNICIPALITY

3.1 Introduction

This chapter will review existing literature on the roles played by traditional leaders and the ward councillor in delivery of services.

The previous chapters paid attention to the historical overview of hereditary leadership and the ward councillor, as well as the role they play in service delivery. It also looked at the legislative framework where it explored how legislation negatively contributed to the roles of traditional leadership in the delivery of service. This chapter seeks to establish the significant part that hereditary leaders and democratically elected ward councillor play at Umdoni Local Municipality to support service delivery. It will also make recommendations on what ought to be done to minimise conflict between traditional leaders and the ward councillor.

3.2 Establishment of Umdoni Local Municipality

Umdoni Park was established between 1852-1930 by a sugar-cane farmer who also happened to be a member of parliament by the name of Sir Frank Reynolds. In 1920, the Umdoni Park Trust was established and was thereafter presented as a 'gift to the nation'. Umdoni Park is administered by the Umdoni Park Trust (Umdoni, 2017).

The name 'Umdoni local municipality' emanates from Umdoni Park and the name Umdoni is the Zulu name for the indigenous tree *syzgium gerrardi*. Umdoni Local Municipality is situated in the province of KwaZulu-Natal (KZN) and it serves as an administrative area of Ugu district municipality. Umdoni local municipality is made of 19 a ward councillor and 18 Proportional Representative Councillors. The municipality borders eThekwini Metro to the north, and uMzumbe to the south. Therefore, Umdoni Local Municipality is situated approximately 65 km from Port Shepstone and 50 km from Durban (Umdoni, 2017).

Umdoni Local Municipality is made of urban areas on the seaside are Elysium, Pennington, Ifafa Scottburgh, Park Rynie, Sezela, Bazely, and Mtwalume, and the central towns of Umzinto North, including Shayamoya and Esperanza, which forms the urban settlement. On the rural side of the municipality are 7 traditional councils or traditional authority areas. These traditional Authorities are under Ugu Local Houses of Traditional Leaders in KZN, which is

administered by the KZN Traditional Leadership and Governance Act, 5 of 2005 and Traditional Leadership and Governance Framework Act, 41 of 2003. These statutes ensure compliance of traditional leadership with the Constitution (Umdoni, 2017).

In respect of the three domains of Government in South Africa, the local sphere of government is the domain that is closest to the people; consequently, political representatives (ward councillors) are responsible for basic service delivery in their wards. Traditional leadership is hereditary, although, there are traditional leaders who acquired their chieftaincy unlawfully. This was by virtue of colonialist powers removing an indigenous leader and replacing him by a person loyal to them. Other traditional leaders acquired their leadership positions by violent means, where they attacked and conquered their opponent and subjugated the chief and his subjects. Traditional leaders are entrusted with a position that comes with authority. They represent unity and activities of their communities evolve around them.

Prior to democracy in South Africa, traditional leaders occupied a position of the ruler, legislators and judges. They had a duty to ensure welfare of the community and distribute resources and gifts. During the democratic era, traditional leaders see themselves as being side-lined by the government. As a result, they demanded that their roles and responsibilities be evidently spelled out in the legislation. This was based on the fear that the new political landscape was perceived to be aimed at dispossessing traditional leaders of their powers and have power given to municipal councillors.

This chapter will provide a summary of the role of traditional leadership and the ward councillor in service delivery. It will look at the current and previous researches conducted on a subject matter and try to bridge the existing gap. In this chapter, the researcher will discuss the existing theoretical framework. Literature will give a critical analysis as well as the summary of the existing and contemporary knowledge of a topic. In the literature review, the researcher will offer a summary of the current state of knowledge on the topic and indicates existing strengths and weaknesses within theories, as well as explore the theory of leadership. The section will explain the correlation that exists between traditional leaders and the ward councillor (Mkata, 2010).

The researcher will also outline workable solutions for the conflicting roles as well as tasks and responsibilities of traditional leaders and the ward councillor in Umdoni Local Municipality.

At the moment, delivery of municipal services is coordinated by the democratically elected ward councillor from the municipality to the community, while traditional leaders are not elected but inherit leadership positions from father to son (Mkata, 2010).

3.3 Municipal Governance/Organogram

Good governance is the system where processes, practices and rules assist in controlling and directing the organisation. It enables the organisation balance its interests as well as those of stakeholders and management, and also provides a guide or a framework for the attainment of the organisational objectives (Dlalisa, 2009).

Umdoni Local Municipality is made up of five departments; each department is headed by a General Manager. All general Managers report directly to the Municipal Manager. The Municipal Manager is the head of administration within the municipality and an accounting officer. He is liable and responsible for the smooth daily operations, and running of the municipal administrative duties. These duties include but are not limited to, the implementation of a municipal budget, policies and plans.

Technical Services is comprised of five sub-sections: Solid Waste Management, Roads and Storm water, Human Settlements, Fleet Management and Project Management. All these sub-sections report directly to General Manager: Technical Services. This section is at the forefront of service delivery in Umdoni Local Municipality. Amongst services that Technical Service ensures are provided to the Umdoni community, are re-graveling of roads, and provision of sustainable houses. Monitoring of projects within Umdoni Local Municipality as a whole is their job. Licencing of vehicles is the responsibility of Technical Services. Regular stakeholder engagement is done by this section during project planning phase. On matters affecting traditional leadership and traditional communities, Technical Services has a responsibility to engage traditional leaders as stipulated in section 81 of the Local Government Municipal Structure Act of 1998. This regulation creates an environment that accommodates traditional leadership on municipal matters. The involvement of traditional leadership spreads from Integrated Development Plan (IDP) to Intergovernmental Relations (IGR) and Budgeting (Muller and Zulu, 2008).

In the process of municipal governance, Umdoni Local Municipality has a responsibility to determine which categories of properties should pay rates. The municipality also states as to who should be exempted from paying rates as stipulated in municipal resolutions. In terms of

The Local Government: Municipal Property Rates Amendment Act, 2014 (Act 29 of 2014), Umdoni Local Municipality is allowed to dictate rates for vacant pockets of land (Dlalisa, 2009)

Umdoni Local Municipality enables residents to have access in the decision-making process by presenting their interests. In so doing, the municipality is allowing community members to exercise their freedom of expression. The Umdoni Local Municipality further allows free flow of information; this is done to ensure transparency. As a sign of good governance, Umdoni Local Municipality mediates where there are differing interests and ensures there is consensus that meets the broader needs of the community (Dlalisa, 2009).

It also ensures that leaders in different spheres are familiar with the long-term viewpoint on good governance as well as human development. It further ensures that traditional leaders in particular are cognisant of social complexities, culture and the historical background so that communities are grounded in their cultures (Dlalisa, 2009).

The municipality also ensures that officials in decision-making positions in the municipality, private sector and elements of civil society, are held accountable to the public. These officials also should account to stakeholders of different institutions (Dlalisa, 2009).

Figure 1-1: Umdoni Local Municipality Organogram showing senior management
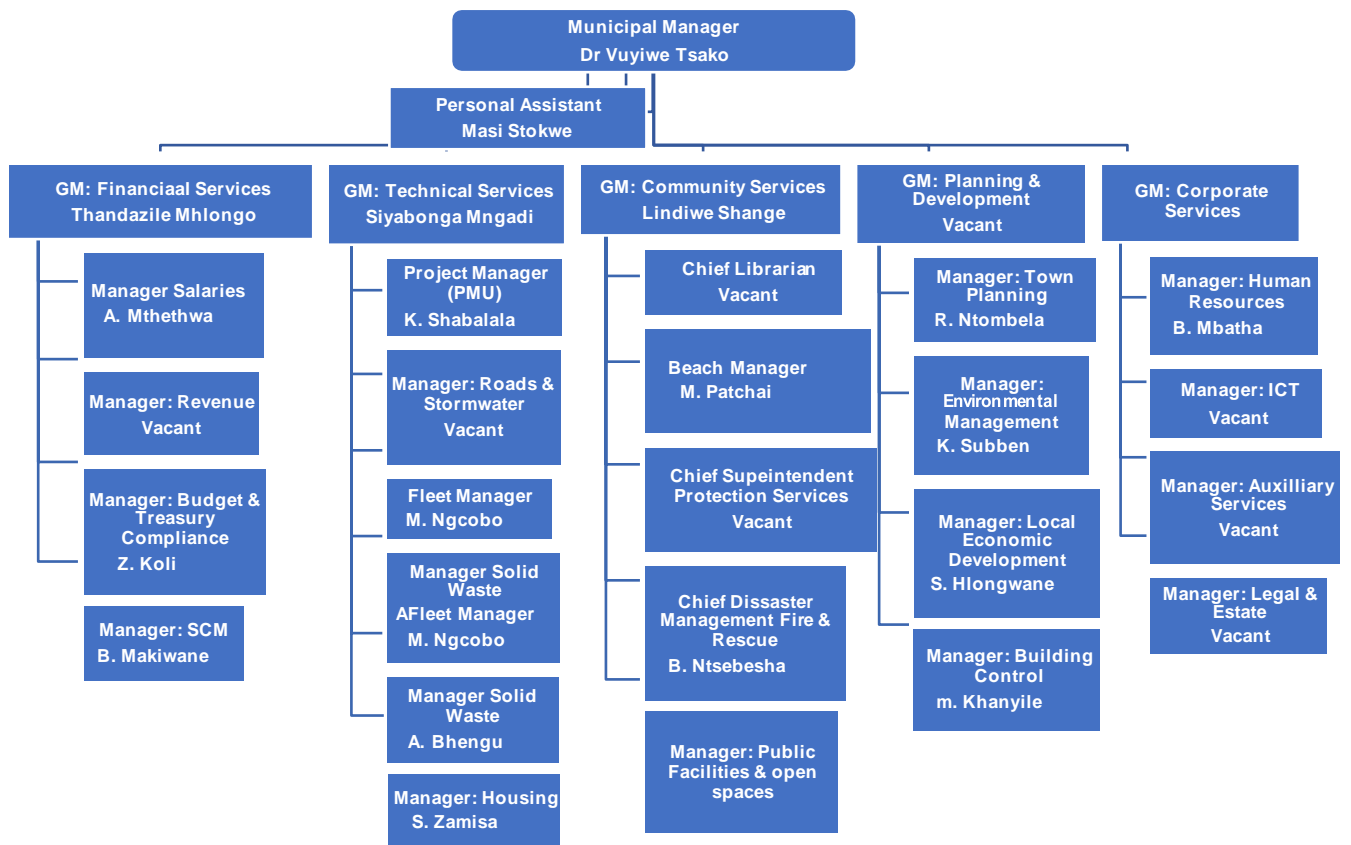
3.3.1 The functional relations between Umdoni Local Municipality and traditional leaders

Before 2016, Umdoni Local Municipality was mainly urban and included Esperanza, Umzinto North, Scottburgh, Pennington, Ifafa, Elysium, Park Rynie and Bazely. However, the incorporation of Vulamehlo into Umdoni resulted in Umdoni having rural areas under traditional leaders. Some traditional leaders have their political background from the Inkatha Freedom Party (IFP). As a result, they resist some progressive plans by the municipality that are driven by the ward councillor. Traditional leaders feel that the ward councillor is meant to take power away from them. That is because traditional leaders survived the hostility of colonialism and apartheid and ensure provision of basic services in rural area in the absence of formal structures (Reddy and Shembe, 2016).

Although traditional leaders were invited during Integrated Development Planning (IDP) and Budget Planning in Umdoni Local Municipality, they do not have a significant role to play.

They are allowed to express themselves but they are not allowed to vote. This has resulted in them not attending meetings, as they believe their role is minimal (Thornhill and Cloete, 2014).

Traditional leaders do not have representation in major committees of the municipality nor are they represented in the full council. Consequently, they are unable to facilitate service delivery matters (Reddy and Shembe, 2016). This absence of representatives for traditional leaders is the clear indication of the lack of seamless amalgamation of elected representatives with traditional leadership (Reddy and Shembe, 2016).

3.4 Profile of the ward 4 of Umdoni Local Municipality

According to the Local Government Municipal Structures Act and the Municipal Demarcation Board, Umdoni Local Municipality falls under Ugu District Municipality and is classified as Category B Municipality. According to the Act, provision is made in terms of the separation of powers, purposes and responsibilities between the Districts and Local Municipalities. As a result, Umdoni Local Municipality is assigned a number of functions. However, some functions are shared with Ugu District Municipality. Umdoni Local Municipality is composed of eight traditional areas; these areas fall under the Vulamehlo House of Traditional leadership, which is AmaNyuswa, eMandleni, Izimpethu Zendlovu, KwaLembe, kwaQiko, eZembeni, Kwa-Cele and Ukuthula. However, there are other Houses of Traditional leadership that are part of Vulamehlo Municipality like Umbumbulu traditional house of leadership, which is made of Isimahla, Thoyana and Maphumulo. These areas are divided from the entire municipality by the uMkhomazi River (Gumede, 2016).

In terms of Municipal Demarcation, Ward 4 of Umdoni Local Municipality falls under three chiefs, Inkosi N.P Ngcobo of AmaNyuswa, Inkosi Mkhize of Ukuthula and Inkosi T.N. Duma of eMandleni Traditional Council. Inkosi N.P Ngcobo took over from his stepmother who served as a regent after the death of her husband Chief B. Ngcobo. Inkosi T.N Duma took over from his late father, Inkosi P. Duma. The ward councillor in the area is T.D.H Mtambo, who acceded to power in 2016, taking over from G.Z Jwara. The most recent profile of the municipality was done whilst the municipality was still under Vulamehlo Local Municipality. The ward is estimated to be 90 square kilometres, with the estimated population being 37 830 people. Women or females constitute over 15 000 of the general population and the rest are males. Umdoni local municipality inherited part of Vulamehlo that was believed to be the second worst municipality in KwaZulu-Natal as a whole and the fifth in the country (Harper, 2016). In 2001, 66.1% of the population was unemployed, whereas in 2011, 52.6% of the

population was unemployed. 16% of the population does not have basic education at all, whereas 68% have an education level that ranges between grade zero and grade 11. Those who have reached grade 12 make up 14%, while 2% have acquired tertiary qualifications. People in ward 4 of Umdoni Local Municipality live in complete poverty. There are no clear government programmes currently underway in the area (Stats SA, 2011).

The Vulamehlo Local Municipality was established in 2001; during its formation, it had limited capacity. The municipality is made up of broken terrains, river systems, deep valleys and hills. The scrappy and abrupt topography makes it hard for development to take place in the area, which is mainly used for settlement patterns (Gumede, 2016). The entire ward is split almost equally between traditional rural human habitats and commercial agricultural areas. Nearly 48% of the land falls under the Ingonyama Trust Board administration and it is traditional leadership that is the custodian of the land. The remainder of the area belongs to private owners; the area also has a Nature Reserve known as G.J. Crookes Nature Reserve that is under KZN Ezemvelo Wildlife management (Gumede, 2016).

3.5 Traditional leadership

Traditional Leadership perform their duties in line with the White Paper on Local Government that enables them to engage traditional communities through meetings (*izimbizo*). Traditional leadership also maintain law and order and preside over customary courts. They serve as a symbol of unity in their respective communities and they protect customs and general welfare. Traditional leaders also help community members in dealing with the state. In terms of the Constitution of the Republic of South Africa, Act 108 of 1996 section 212, the role of traditional leaders is not plainly denoted, as it says that "National laws could suggest the responsibilities of traditional leadership as an establishment that affect communities at local level". Hereditary leadership have a responsibility to expedite growth and ascertain that there is improvement in the quality of people's lives and poverty is alleviated (Reddy, 2004). Traditional leaders must be stimulated to play an active role in the development process and to be open to new ideas that are aimed at ensuring good governance (Reddy, 2004). Their role within the Umdoni Local Municipality will be discussed in this chapter.

3.6 The part played by hereditary leaders in the provision of services (pre-colonial era)

Before colonialism, service delivery was the responsibility of the king through his chiefs as well as Izinduna headmen to ensure the provision of services to their people. Traditional leaders

established structures to deliver services to their people. Responsibilities were allocated to certain individuals due to their skill, knowledge expertise and experience. People that had been entrusted with responsibilities would carry them out without fail and never disappoint the king or the chief. Service delivery was a coordinated effort that involved community members from different levels of the community. However, some responsibilities were the mandate of the king or the chief. Those responsibilities include but not limited to, the provision of safety and security, provision of social services (taking care of orphans and widows) provision of ploughing pieces of land, residential sites and grazing areas.

Based on gender, family members were allocated different responsibilities. Men had to look after herds of cattle, sheep and goats whereas women were expected to prepare land to grow crops, fetch water and collect woods. Before ploughing could begin, traditional leaders organised a special ceremony where community members would have their seeds blessed and treated by the traditional leaders using traditional medicine. Usually this happened after the first rain called *unomkhubuyane*. Traditional leaders had a significant role to play as they were requested by their subjects in times of drought to request or pray for the rain. They would pray to their ancestors and rain would come down (Lewis and Travis, 1999). The role of traditional leaders was wide, such that they would announce times for harvesting. As a way of preserving the nature, traditional leaders (the Chief) would control the hunting and pronounce the open period for hunting. Traditional leaders would also announce period for rituals to be performed and ancestors to be worshipped (Booysen, 2012).

They had a duty to ensure that their subjects had sufficient grazing land; this was acquired by engaging in wars to conquer other tribes and expand. In turn, they had to ensure that their land was not invaded. Therefore, they had to guard their land. On matters that require adjudication, the king was regarded as the supreme judge. The matter would be taken to the king where he would listen to all sides of the story before he could make an informed decision. The king was the lawmaker and had a potential to interpret statute and adjudicate accordingly.

In term of health, traditional leaders had to give out to their subject's social-welfare and health services. Some services had to be dispersed at natal stage, adolescent stage, nuptial stage and demise stage. These medications were issued at the order of the traditional leader in line with a particular occurrence (Lewis and Travis, 1999).

3.7 The nonexistence of service delivery functions (during colonialist and apartheid era)

In the times of colonialist regime, the roles and responsibilities of traditional leaders were transformed. Colonial powers forced traditional leaders to serve the state as opposed to serving the people. Traditional leaders were transformed to servants of colonial administration. They were compelled to bow to the instructions of colonial rule and submit to the magistrate. Magistrates took powers of traditional leaders and traditional leaders could not challenge that as they would be removed from power if they resisted (Hyslop, 1999). Members of the community had to go to the magistrate if they had problems and they sought clarity. People had to consult the magistrate as opposed to consulting the traditional leader. Traditional leaders were relegated to perform administrative duties for the colonial masters. They were transformed to perform the responsibility of upholding law, commands and order in the tribal area. The chiefs were required to be loyal to colonial powers before they became loyal to his subjects. Traditional leaders were supposed to collect tax from residents and avail cheap labour on demand. Traditional leaders became agents of colonial government (Hyslop, 1999).

Traditional leaders had positions of power that gave them authority over social welfare and judicial responsibilities (Tshehla, 2005). However, the 19th century proved to be a period that modified many lives of traditional leaders. Most of these modifications happened to be negative in the sense that colonial powers had drafted the legislation that enabled them to appoint and depose traditional leaders from their positions. Colonial powers demarcated traditional authorities for their convenience but to the detriment of traditional leaders. Briefly, both colonial rule and the Apartheid regime undermined traditional leadership and took their responsibilities. As traditional leadership was dispossessed of their role, traditional communities began to lose faith in the traditional system.

3.8 Traditional leadership and the delivery of service

This section aims to explore the role played by various parties in service delivery and explain what service delivery is all about. In so doing, one would have to look at the period prior to colonialism in terms of the part played by traditional leaders. The focus will also shift to a democratic dispensation and the duties performed by traditional leadership and ward councillors in delivery of service. Prior to colonialism, South Africa had traditional leadership that was able to render basic services to their subjects. During the colonial era, colonisers wanted to take over the provision of services. In turn, they established some form of urbanisation, which changed the lives of ordinary citizens. Urbanisation came with

westernisation and people had to shift from the traditional way of life and adopt western cultures. Urbanisation also came with migration where people left traditional communities and relocated to the urban area for different reasons. Among the reasons for urbanisation is employment opportunities. This weakened the traditional system of leadership at the expense of westernisation. However, other community members remained in the rural areas where they remained loyal to traditional leaders (Gwala, 2015).

The Inkatha Freedom Party (IFP) has been instrumental in keeping the debate regarding the function, role and powers of traditional leadership. It does this with the understanding that traditional leadership is critical in the societal organisations in South African communities. They also had a substantial part to play in supporting unity, societal justice and sense of identity (Mercury, 2015)

Traditional leadership is regarded as situated in the coalface in terms of fortifying democracy as their value system, which emanates from the reciprocal wisdom, participation and consensus. Therefore, it would be incorrect if traditional leadership and democracy is viewed as being mutually exclusive, hence the call by the IFP leader, Prince Mangosuthu Buthelezi, to have the functions, responsibilities and powers of traditional leadership stated in the legislation (Mercury, 2015).

Prior to local government elections in 2000, clashes emerged between traditional leaders and potential ward councillors. The clashes were based on the roles that traditional leaders were going to play after the elections. Ward councillors wanted complete control of the wards. Due to the clashes, a high-powered delegation was formulated. This entourage or delegation of the Coalition of Traditional Leaders led by the then deputy president Jacob Zuma, gathered with the ministers of relevant departments that formed an *ad hoc* cabinet committee. As a result of those meetings, it was agreed that amendments would be effected in Chapters Seven as well as Twelve of the Constitution of South Africa. These amendments were aimed at ensuring that duties and functions of traditional leaders are not reduced to nothing by the enactment of the Local Government Municipal Structures Act and other related regulations (Gwala, 2015). However, agreements reached in that delegation have never materialised, as the role of traditional leaders has only been that of unification, upliftment and development. Traditional leaders have not been allowed an opportunity to vote in the municipal council, leaving them as ordinary members of the public in the council (Gwala, 2015). Only a certain percentage can

attend council meetings. The question of why an institution that is democratically recognised is denied a chance to take part in democratic processes remains.

3.9 The roles and functions of Traditional Leaders in Umdoni Local Municipality

It is necessary that traditional leadership is consulted before the introduction of development programmes, as well as inception of legislation that could affect them. Traditional leadership is tasked with the responsibility to address challenges faced by their subjects. They provide instruments to be utilised to resolve disputes in the local domain (Baloyi, 2016) Traditional leaders further provide support to the view that the involvement of the public is significant for sustainable service delivery. This leadership remains the most vital role player in political, social and traditional affairs more especially in areas on the outskirt of town. Even though traditional leaders are not mandated to provide essential services, they still play a significant role in distribution of land; they also have profound influence in political and economic state of their area. Therefore, they should be viewed as an interested party that is worth of consulting with regards to municipal projects (Baloyi, 2016). This indicates the influence traditional leaders have on the economy and business as outline in the contingency theory. The involvement of traditional leaders could result in cost containment as they have experience in managing projects in rural area. More importantly is the ability of traditional leaders to adapt to different situation as leaders. Contingency theory is about leader's ability to adapt to various situation. Traditional leaders should be afforded a considerable preference in the delivery of basic services to their people (Stewart and Stoker, 1992).

Ward councillors are elected individuals who represent the interest of the electorates in a particular geographical area. They are responsible for the enforcement of municipal roles within their area of operation (Cloete, 1996). The ward councillor has a duty to identify priorities in the ward and allocate resources in line with main concern and priorities, as outlined in the Integrated Development Plan (IDP) of the municipality. They have a responsibility to initiate or develop policies that help guide service delivery. It is also the obligation on the part of ward councillors to develop, observe, evaluate and review projects in their areas. As residents in their respective wards elect ward councillors, they (ward councillors) are leaders in their communities. Ward councillors have a fundamental part to play in the formulation of strategies in local government. They have an obligation to make sure that communities are involved in the activities taking place in local government and account for the manner in which they govern. In terms of ward councillors accounting to the community, they need to ensure that resources allocated to address community needs are used accordingly. Ward councillors

also should ensure that the environment is properly maintained, and it is safe and healthy (Baloyi, 2016).

It is the responsibility of the ward councillor to ensure that services that are provided to communities are in line with needs of the community and are delivered timeously, effectively and in a cost-efficient manner. The ward councillor has a responsibility to embody the needs of the people within the municipal area and must encourage the participation of residents and other relevant stakeholders in the planning and provision of municipal projects as well as programmes. It is stated that the ward councillor must be very thoughtful to the basic needs of the community when it comes to the execution of their duties. Their main objective should be to satisfy the needs of the public and address their concerns promptly (Baloyi, 2016). In terms of behavioural theory, leaders are expected to prescribe activities to be executed. Leaders are also expected to involve team members when taking decisions hence the ward councillor encourage participation of residents.

The ward councillor has a duty to work intimately with traditional leaders in the delivery of services to the populations within their sphere of operation. A cooperative relationship is encouraged between traditional leaders and the ward councillor (Republic of South Africa, 1998). Traditional leaders are encouraged to take part in council meetings on matters that relate to the interest and desires of their subjects. They are also required to make input on the recommendations on the distribution of land, lobbying of government, and resolution of disputes. Traditional leaders are expected to expedite the participation of societies in growth and make necessary recommendations on commercial activities (RSA, 1998). They are to be represented in the municipal council to provide guidance on the aspirations and needs of the communities who happen to be their subjects. The major downfall on the existence of the relationship between traditional leaders and the ward councillor is the fact that authority to make major decisions is vested in the municipal council and traditional leadership are devoid of decision-making power.

During the first democratic elections in 1994, the African National Congress (ANC) emerged victorious in seven provinces. The ANC failed to win two provinces, which are the Western Cape and KwaZulu-Natal. In the Western Cape, the National Party emerged victorious, with the Inkatha Freedom Party winning KwaZulu-Natal. It is alleged that the ANC failed to win KwaZulu-Natal because it could not offset or nullify traditional leadership. At that time, most, traditional leaders were under the command of Inkosi Mangosuthu Buthelezi. The ANC

embarked on a campaign to gain support from traditional leaders. The campaign seems to have yielded good results as they managed to win support of the Zulu King. The ANC-led government initiated the Municipal Demarcation Board, which resulted in approximately 37 000 households being incorporated in Umdoni Local Municipality. Although traditional authorities in fear of losing power did not welcome the incorporation, it went through. Traditional leaders felt that they were not properly consulted regarding the demarcations. Also, the issue of their remuneration was not properly explained, nor were their roles and responsibilities. This resulted in traditional authorities as well as traditional leaders being incorporated into eThekwini (Beall, 2007). As the ANC emerged as majority party in the 2000 elections, they governed with the support of the Minority Front (MF) led by Amichand Rajbansi and formed a coalition government of the city. Political strains ensued in the Municipality controlled by the ANC and the traditional leaders the majority of whom were members of IFP (Beall, 2007). After the elections, there was resistance from the side of municipality to work with traditional leaders. However, that was later resolved. Parts of Umdoni Local Municipality and Vulamehlo Local Municipality were incorporated in eThekwini where they were exposed to Amakhosi Support and Rural Development programmes. This resulted in traditional leaders having access to the resources of the council and they were also paid a stipend.

Traditional Leaders in Umdoni Local Municipality formulated a traditional leadership forum, which was aimed at expediting consultative engagements in community developmental matters. On top of the agenda of this forum was water services in rural area. This forum was meant for the Amakhosi to address community development issues in the areas and at the same time initiate practical and viable solutions to any challenges that hinder rural development (Zama, 2017). This forum enables traditional leaders to make their development related concerns known. The municipality, on the other hand, has an obligation to make certain that traditional leaders are recipients of services rendered in their areas. The responsibility is upon the municipality to ensure that community has access to clean water, have roads and electricity. The municipality is also committed to playing an active part in alleviating poverty, rendering favourable health care system and initiate the programmes that seeks to create employment (Zama, 2017). The engagement also was aimed at creating active citizenry in which the municipality, traditional authorities and the community as a whole work together to enhance the area. Above all, the municipality wanted to ensure that in all their service delivery initiatives, traditional leadership is represented. The engagement further wanted to ensure that

the correlation between municipality and traditional leadership was fortified. It also wanted to ensure that service delivery becomes evident in areas under traditional leadership by strengthening cooperation between all relevant stakeholders like the municipality, traditional authorities, ward councillors, ward committees and the communities (Zama, 2017). This engagement enabled traditional leadership to use their political power by pushing the local, provincial government and national spheres of government.

3.10 Establishment of municipal government in a new democratic dispensation

In 1993 at the World Trade Centre, strategies and tactics to run the municipalities were debated. In that forum, it was decided how changes could be brought in to assist disadvantaged communities was discussed. Thus, the decentralisation of power was instigated to expedite development and service delivery. It is on the basis of those needs that it was suggested that government in South African be sub-divided into three different spheres, which includes the National, Provincial and Local government. According to the Constitution of South Africa, chapter 3, Section 40 (1), these spheres of government are declared inter-related and interdependent yet distinctive. The code of co-operative governance as well as intergovernmental relations is evidently expressed in Section 40 (1) from sub-sections (a) to (h), of the Constitution of South Africa (Republic of South Africa, 1996).

The Constitution further promulgated for the distribution of functions and power; this refers to the allocation of power that belongs to the national or provincial government to the municipalities. This is as per Chapter 7, section 156 of the Constitution of South Africa. Section 155(a) of the Constitution separates municipalities on the basis of their capacity in terms of service delivery. According to section 157 of Act 108 of 1996, councillors from different wards represent the interests of constituencies of establish municipal councils. These ward councillors serve as instruments for the government to reach every corner occupied by the communities where government ought to render the service (Republic of South Africa, 1996).

The ward councillor is an elected individual who represent the interest of the community for the wards that voted him/her with the intention of delivering service and development to the people and ensuring participation by communities in development projects. Ward councillors have to adhere to the principles of Batho Pele as well as the requirements of Reconstruction and Development Programmes (RDP) (Darren, 2016:3).

The establishment of ward councillors emanates from Intergovernmental Relations (IGR). IGR promulgates the inter-relations and interdependence that exists amongst the three arms of

administration. IGR outlines how various arms could be made to work collaboratively to benefit the whole country. Intergovernmental Relations prioritise synergistic governance as an essential element of collaborative government. This takes place when all three spheres of government seamlessly put their efforts together as opposed to when they are disjointed. Coherence is essential for ward councillors as it enable them to carry the directive of the people of South Africa from different levels. Coherence makes it easy for ward councillors to engage various stakeholders in development related matters (Darren, 2016:3).

In terms of Chapter 7 of the Constitution (RSA, 1996) the formation of local government is aimed at bringing government closer to people. The formation of local government is formed and conferred with functions and responsibilities that are aligned to three categories of local government:

- Category A: A municipality, which has special municipal exclusive and law-making power in its area.
- Category B: A municipality, which shares municipal decision-making and statutory right in its area with a category C municipality within whose area it falls.
- Category C: A municipality that has policymaking and legal control in an area that includes more than one municipality.

Adding to the above, the Constitution also gives comprehensive objectives of municipal government in section152 (1):

(a) Promotion of health and safety environment
(b) Provision of accountable and democratic municipal government structures
(c) Encouraging the involvement of communities in municipal structures
(d) Ensuring sustainable delivery of services to the people.
(e) Encourage socio-economic advancement (Republic of South Africa, 1996).

This is a clear indication that municipalities have a significant role to play in ensuring equal benefit by local communities in local government economic activities and encouraging economic growth and development to local communities. It is further stated in the Constitution of the Republic of South Africa Act 108 of 1996 section 153 that:

Municipalities should take part in national and provincial development plans.

i)   Municipalities needs to inspire community to take part in the development programmes

ii)   Municipality's structures should manage planning, budgeting as well as administration to pay particular attention to the desires of the populations (Republic of South Africa, 1996).

It is specified in the Constitution that municipalities are critical stakeholders in the advancement of the local economy. It further states that municipalities are better positioned to impact directly on the lives of local citizens and can provide an intervention for a long lasting development. This gives power to municipalities to spearhead development and economic growth in local sphere of government. Municipalities have a vital part to play in the creation of partnerships with the private sector. They also have a critical part to play in the infrastructure investment programmes and initiate investment opportunities. Therefore, municipalities are given power by the constitution to drive economic growth and development. However, it is known that these tasks assigned to municipalities may not succeed if skills and proper capacitation is not given to municipal structures. These skills would assist municipalities in ensuring that basic needs and services are provided equally to all municipal residents. Basic services that ought to be provided by the state are amongst others the provision of water, housing, electricity and road maintenance.

In terms of the constitution, municipalities have a crucial part to play in the creation of wealth within their boundaries. Municipalities are expected to initiate policies, which would contribute in improving the lives of the local communities (RSA, 1996). They can set a tone for economic growth and political direction for its residents. They have a responsibility to direct programmes that seeks to influence SMME (small, medium and micro enterprises) in economic development, poverty eradication, employment creation and marketing local businesses (RSA, 1996).

3.11 Service delivery

Vulamehlo Local Municipality has recently been merged with Umdoni Local Municipality. Vulamehlo Local Municipality believed to be the second worst municipality in KwaZulu-Natal and the fifth worst in South Africa in terms of the survey by Good Governance Africa. The municipality is said to have failed its residents. However, with its incorporation into eThekwini Metro and Umdoni Local Municipality, it is likely to improve the lives of its residents. In parts of Umdoni Local Municipality, the last time the roads were graded was during the apartheid regime (Harper, 2016). Members of the community are in desperate need of state provided

services and the municipality has failed to assist ordinary people. Municipal officials are only seen when it is closer to elections. Members of the public cannot access basic services; they do not get an ambulance if there is a sick person in their household. If there is a dead person, they do not get funeral service vehicles to their houses because there are only footpaths and no roads. Sick people as well as the deceased are carried by their family members to the road for transportation (Harper, 2016).

In terms of projects in the area, they are initiated but are never finished as contractors abandon them. Other projects get underway without consulting the residents an example of that project is the culvert built by the municipality. Every time it rains, the culvert is washed away by floods. If proper consultations were conducted, community members would have asked for a bridge (Harper, 2016).

Access to running water is still a dream as some communities in Umdoni Local Municipality; they get drinking water from water tankers. Most community members get sick after consuming water from the tanker. The community is compelled to consume water from the tanker, as it is the only option. Crimes like rape and stock theft take place and no arrests are effected (Harper, 2016).

Some community members have to travel approximately 65 kilometres on a single trip to see the doctor in Umzinto. A single trip from Qwembe in ward 4 to Umzinto costs an unemployed person approximately R65.00 (Harper, 2016). An average of 55 pupils share a class, and, in some schools, they do not have teachers. In schools when pupils go to the toilet, they must go in pairs. One child has to hide behind the other as doors are either broken or non-existent. School pupils walk approximately 25km to school or must pay almost R20 taxi fare to get to school (Harper, 2016).

Umdoni is one of the many local municipalities experiencing a challenge in terms of the lack of collaboration between voted and democratically elected ward councillors and traditional leadership. This has resulted in the municipality having difficulties in providing basic services, particularly in rural societies. The lack of cooperation leaves the municipality with a challenge in terms of prioritising service delivery between urban and rural areas that were historically under traditional leadership (Nekhavhambe, 2014). Historically, traditional leaders were leading their communities before the establishment of the municipal system. However, as things stand, they do not understand their roles and functions, as they are not defined clearly. Hence, traditional leaders refuse to accept municipalities, as they perceive the municipal

system to be aimed at minimizing their roles and excluding them from actively participating in local governance. This makes it difficult for development-oriented projects to take off in traditional communities, as traditional leaders are likely to dictate which project they want and which one they do not want in their land. In instances where traditional leadership and ward councillors do not reach consensus on how predominantly traditional areas are to be governed, the communities are the ones that suffer. Rural communities are devoid of rudimentary necessities like roads, electricity and water. Traditional leaders are unable to provide their subjects with basic services because they are not provided with necessary resources (Nekhavhambe, 2014).

In the local government setting, service delivery is regarded as the allocation of municipal benefits, services, goods, satisfactions and activities that are public services in order to augment the worth, value and quality of life in the municipal area. The provision of municipal services could be either tangible or intangible. Tangible services are visible and include the provision of houses, water roads, public transport, and sanitation, whereas intangible services are invisible services like drainage and sewage systems as well as safety standards (Ndudula, 2013).

A municipal service is a service rendered by the municipality for the betterment of the area of responsibility, irrespective of whether the service is provided in-house or it is outsourced, and whether payment is made by residents or not (Reddy and Naidu, 2012). Basic municipal services are important to ensure the attainment or equitable and tolerable quality of life. If they were not delivered, their absence would jeopardise well-being of people, the environment or public health (Reddy and Naidu, 2012). Municipalities have an obligation to address the desires of the community by providing water, electricity, housing road infrastructure. This expectation emanates from the fact that the municipality is regarded as the curator if not custodian of public funds.

3.12 Roles of the ward councillor in service delivery

The ward councillor is an elected individual who represents the interests of the community for the wards that voted him/her in, with the intention of delivering service and development to the people and ensuring participation by communities in development projects. The ward councillor has to stick to the principles of Batho Pele as an initiative by government aimed at ensuring better quality and accessible public service, which would be achieved by enhancing

accountability and efficiency to general public that is at the receiving end of goods and services as well as the requirements of Reconstruction and Development Programmes (RDP) (Darren, 2016).

The establishment of ward councillors originates from Intergovernmental Relations (IGR), which promulgate the inter-relationship and interdependence that exists amongst the three arms of administration. IGR depicts how the various arms could be made to work collaboratively to benefit the whole country. Intergovernmental relations prioritise synergistic governance as an essential element of collaborative government. This takes place when all three spheres of government seamlessly put their efforts together as opposed to when they are disjointed. Coherence is essential for ward councillors as it enable them to carry out the directive to the people of South Africa from diverse levels. Coherence makes it easy for ward councillors to engage various stakeholders in development related matters (Darren, 2016).

The ward councillor has a responsibility, amongst other things, to stand for the needs of local community, and ensure the welfare and interests of the community. The ward councillor is expected to ascertain that services are delivered to the local population timeously, develop and evaluate the municipal policies and programmes. The ward councillor must make certain that integrity on municipal financial matters is maintained and the prevalence of transparency and accountability of the municipal operations (Muller and Zulu, 2008).

As an individual the ward councillor does not have power, his strength is vested on the synergistic collaboration with other councillors, i.e. acting collectively. As a collective, ward councillors have a wide range of powers, which are depicted during council resolutions. As an individual, the ward councillor can use power in the form of directing and controlling the affairs of the Council as outlined in the Local Government related legislation. The ward councillor can also play a significant role in the formulation as well as reviewing of municipal policies. The council plays a fundamental part in the allocation of resources at the municipal level where the ward councillor directs the benefits for the constituencies as well as the area (Muller and Zulu, 2008).

An elected ward councillor has a responsibility to impartially represent the interests of the community irrespective of political affiliation. The ward councillor is also tasked with the responsibility to facilitate interactions between the local community and the municipal council. As a representative of the community, the ward councillor should provide guidance and leadership to the constituencies (Muller and Zulu, 2008).

3.13 Correlation between Traditional Leaders and the ward councillor

Traditional leadership is concerned with the demarcation of boundaries by the local municipalities, which they believe seek to challenge their authority. Traditional leaders believe that municipal councillors were established to take over their responsibilities and destabilize their authority (Van der Waldt, G. 2007). Traditional leaders do not recognise the existence of ward councillors and their relationship is rather antagonistic. This is due to the fact that ward councillors at time would deliver services in areas under traditional leaders without consulting them. Ward councillors would only consult traditional leadership if they encounter difficulties in the implementation of their projects. Hence, traditional leaders are of the opinion that ward councillors believe they are better than traditional leaders. This creates a hostile relationship between traditional leadership and ward councillors. Traditional leaders believe that ward councillors undermine their powerbase. On the other hand, when tradition leaders allocate land in certain areas without notifying ward councillors, this is viewed as another cause for tension (Atkison and Reitzen, 1998). It is stated that the inadequate level of interactions between traditional leaders and ward councillors originates from societal and interest representation. This representation suggests that traditional leadership is an important part of traditional, social and political undertakings in clearly defined communities (Botes, Brynard, Fourie and Roux, 1996).

The cause for conflict that is prevalent between the ward councillor and traditional leadership is alleged to be emanating from overlapping if not competing responsibilities within the same communities. These overlapping responsibilities result in both the ward councillor and traditional leaders claiming legitimacy on certain types of functions. The problem will not be resolved between traditional leaders and the ward councillor if their role and responsibilities are not clearly defined (Atkinson and Reitzen, 1998).

The Independent Project Trust (IPT) stated that the legality of traditional leadership is confronted by certain political organisations and elements of civil society, which assert that traditional leadership is autocratic, illegitimate, superfluous and primitive. On the other hand, traditional leadership claim authority of being curators or overseer over municipalities as guardians or protectors of African customs and ethnicities in some traditional areas (Kanyane, 2006). This contradiction in control-based relationships is the main reason for concern as it hinders municipal development plans when traditional council and municipal council fail to reach agreement. In turn, this obstructs service delivery for the communities that solely rely on

municipal provided services for survival. The relationship between traditional leaders and ward councillors is based on distrust, as traditional leaders perceive the ward councillor as the ones that are encroaching on their space without consulting them (Kanyane, 2006). It is, however, surprising because traditional leaders do not realise that they can play an essential role with regard to serving as a cornerstone for local government in economic development. Therefore, traditional leaders should work collaboratively with the ward councillor in ensuring economic development and good governance.

3.14 Factors affecting the relationship between ward councillors and traditional leaders

The role, part and place of ward councillors are outlined in the Constitution of the Republic of South Africa, section 211 and 212. However, the Constitution fails to outline the roles and responsibilities of traditional leaders thereby leaving an impression that ward councillors are given a leadership role over traditional leaders. The fact that the council regulates financial resources, contributes towards conflict. Ward councillors indirectly control traditional leaders (Palmery, 2014).

Failure by the Constitution to clearly elucidate the roles of traditional leaders in finance-related matters leaves traditional leaders bitter. In addition, the fact that traditional leaders have limited work to do in the council embitters traditional leadership. On the other hand, the role of the ward councillor has been blatantly pronounced. It is another cause for concern on the part of traditional leaders that they must play a supportive role to the ward councillor. To them, this indicates their job is auxiliary to that of the ward councillor. According to traditional leaders, ward councillors are made to take over their responsibilities and act superior to traditional leaders (Palmery, 2014).

Traditional leaders are of the view that the establishment of ward councillors is aimed at taking power and crucial functions away from them. The fact that demarcations of boundaries by municipalities cut across tribal authorities appear as challenging their existence. Traditional leaders perceive the demarcation of their areas without their involvement as a direct sign of their authority and power being challenged (Palmery, 2004).

Municipal ward councillors claim to be the foremost upholders of growth and development related projects, and perceive traditional leaders as unwilling to change. Ward councillors also believe traditional leaders are outdated and not compatible with development. The power bestowed over ward councillors creates an impression that the ward councillor is the tool for

displacing traditional leadership and have their roles taken by ward councillors (Palmery, 2004). As a result, conflict erupts between traditional leadership and ward councillors.

The lack of consultation by the wards councillor on matters that affect the traditional authority and can only call traditional leaders when there is a problem is a sign that the ward councillor does not take traditional leaders seriously. The fact that the ward councillor want to be involved when traditional leaders allocate land, contributes towards conflict between the two parties (Ntsebenza, 2004).

Skirmishes between traditional leadership and the ward councillor are instigated by the fact that both parties claim legitimacy of some kind. The overlapping responsibilities and functions result in both structures competing for acknowledgement in the community. Traditional leaders claim custodianship over community development, whereas the ward councillor claim to be empowered by the legislation as they are politically elected. This conflict makes it hard for either the ward councillor or traditional leaders to effectively perform their duties (Jepper, 2011).

Traditional leadership claims stewardship power over the municipality as an upholder of tradition in certain areas. A power relation among traditional leaders and the ward councillor could be a concern as it derails and obstructs development when traditional leaders and the ward councillor do not agree on their roles and responsibilities. Disagreements and conflicts delay service delivery and development in rural areas (Kanyane, 2006).

Conflict further emerges when the ward councillor divide community members on the basis of political affiliation and give preference to people of his party. This leads to conflict as traditional leaders lead people irrespective of their political affiliation. Separation of community members based on their political affiliation results in distrust between traditional leadership and the ward councillor. Distrust between the ward councillor and traditional leaders impacts negatively, as both structures should serve as a building block that would lead in facilitating effective local government development (Kanyane, 2006).

The issue of decision-making in the local domain of government is in the hand of the ward councillor, which is another cause for conflict and delays development and service delivery. With most power being given to the ward councillor, decisions are not easily taken as traditional leaders resist the execution of decisions that are taken without their involvement. Consequently, traditional leaders reject decisions taken by the ward councillor without proper consultation (Coetzee, Graaf, Hendriecks and Wood, 2001).

The emergence of democracy in South Africa resulted in the country being apportioned into electoral wards, creating two centres of power; in the rural areas, these two centres of power are made up of democratically voted ward councillor and traditional leaders. The roles of traditional leadership institutions is to encourage socio-economic development, ensure promotion of service delivery, and support nation building. It is one of the responsibilities of traditional leadership to encourage welfare of the community and to encourage social well-being. Traditional leadership also has a responsibility to preserve moral regeneration and social fibre (Maloka, 1995). As traditional leaders are guardians of custom, they can influence government in the policy formulation as well as drafting of legislation that affects traditional communities and their institutions. Traditional leadership must form cooperative relationships with different spheres of government in ensuring service delivery. There must be a representation of traditional leadership in a local council where they should guide and advise of the desires and necessities of their subjects (Pelser, Louw and Ntuli, 2002).

In rural areas, traditional authorities are the main force that encourages participation in culture, politics and social engagements. Although traditional authorities do not drive municipal services, they have enormous influence on issues that relate to land, economy, and politics in the regions where they are in operation. Traditional leadership must not be perceived as individuals within an autonomous system, but should rather be viewed as a group that has distinct interests. The collection of traditional leaders should be consulted and be permitted to take part in municipal issues that affect their people (Goodenough, 2002).

Clashes and confusion that occur between the ward councillor and traditional leaders hinder the delivery of services, leaving community members without services they desperately need. Therefore, it is important that traditional leaders and the ward councillor find an amicable solution and reach common ground on service delivery and how it can be achieved without any tension (Nekhavhambe, 2014).

3.15 The roles of traditional leaders in ensuring the delivery of services in municipalities

During the apartheid era, traditional leadership formed coalitions with different political structures. Due to these coalitions, traditional leadership was subjected to the persuasions, which resulted in the institution of traditional leadership having to succumb to apartheid tactics (Holomisa, 2004). With the beginning of a democratic dispensation, traditional leadership, shifted from their oppressive tactics and directed their energy towards a service delivery related agenda. Traditional leadership adopted the stance in service delivery as a main role player in

the local government sphere (Rugege, 2003). However, they were dealt a heavy blow, as their role was not clearly stated in municipal operations. The omission of traditional leaders in service delivery was due to the fact that national government did not know where to place traditional leaders as the ward councillor had been earmarked to render service to the people (Khan and Lootvoet, 2001). In 2003, the government came up with the Traditional Leadership and Governance Framework Act 41 of 2003. This legislation was meant to address the role of Traditional Leadership in South Africa (RSA 2003). The Act deals with the apportionment of duties and responsibilities for traditional leadership. It states that traditional leadership should be engaged during the planning phase on the projects that are likely to take place in their respective areas.

In terms of the Act, traditional leaders have the following responsibilities to undertake (Republic of South Africa, 2003). Traditional leaders have a responsibility to serve as custodians of culture. In terms of the law they have a responsibility to the state regarding agriculture and land, health and welfare, arts and culture, justice, security, economic development and internal affairs, tourism, economic development, environment and national resource management, and must also carry out customary functions (Republic of South Africa, 2003). These functions are elucidated in detail hereunder.

a) Safety and Security

Traditional leadership should play an active role in safety and security in their communities. In so doing, they should ensure that members of their community play a significant role in combating crime. Traditional leaders should also play a part in developing strategies that would assist in reducing if not eradicating crime in their respective areas. They should inspire their subjects to take part in the Community Policing Forums (CPF). In terms of the Act, traditional leadership must play an essential role in the formulation of a national approach that seeks to decrease the number of people of a younger age who have encounters with the rule of law, and encourage empowerment of youth in the ambit of the National Crime Prevention Strategy (NCPS) (Republic of South Africa, 2003).

b) Land Affairs and Agriculture

Traditional leadership is tasked with the responsibility to manage land in their areas and encourage adherence to procedures when distributing land. Traditional leaders have these roles to play:

(i)   Promotion of sustainable use of land

(ii)   Proper Administration of land

(iii)   Contribute to plans that seeks to avert brutality to animals

(iv)   Lobbying the state on the expansion and enhancement of agricultural and husbandry systems.

The Act states that traditional leaders have a responsibility to manage land in their respective areas by following proper and correct land allocation (Republic of South Africa, 1998).

c) Justice and Constitutional Development

The White Paper traditional leadership stipulates that traditional leaders have an obligation to handle certain cases in their traditional or customary courts. In so doing, traditional leaders would ease the burden in the criminal court system that has many cases. The White Paper traditional leadership gives traditional leaders power to serve as Commissioners of Oaths. It also allows traditional leaders to handle and manage disputes in their respective areas (Hamusanse, 2015).

d) Social Development

Traditional leaders are known to have worked closely with communities and participated significantly in ensuring easy access to social grants and pension by rural communities. The White Paper on traditional leadership consolidates that role played by traditional leaders in terms of ensuring that they protect and assist vulnerable groups like women and children, the aged and people with disability (Hamusanse, 2015). Therefore, the White Paper on traditional leadership and governance seeks to fortify the partnership between traditional leadership and various Departments. In this role, traditional leadership should take part in:

(a) Making sure that social welfare services are easily accessible to their subjects in remote and rural areas. Particular attention should be given to orphan and children affected by HIV/AIDS.

(b) Ensuring that social relations are revived by restoring ethics within family and community settings.

(c) Availing support in the form of community-based care to people infected and living with HIV/AIDS in rural areas. This means that traditional leaders should encourage

community members to contribute to the just course and request donations from those that can assist with such (Republic of South Africa, 2003).

e) Housing

It is encouraged that hereditary leaders get actively involved in reviving the dignity of previously disadvantaged communities in rural areas by:

(a) Ensuring that they actively participate in expediting housing delivery process.

(b) Collaborating with human settlements in trying to resuscitate the dented dignity of residents of rural areas. This may be achieved by ensuring that sustainable houses are built for the homeless;

(c) Participating in poverty alleviation strategies in rural areas;

(d) Assisting in the eradication of hindrances that stagnate or delay service delivery in rural areas (Hamusanse, 2015).

f) Health Services

Traditional leaders should have a substantial part to play in the health care sector. It is expected that they become actively involved in awareness campaigns that seek to address the scourge of HIV/AIDS, tuberculosis and cholera. This may be achieved by establishing relations with the Health Department that seeks to help in:

a) Creating awareness on the scourge of HIV/AIDS by working closely with the department of Health in promoting health care services to avoid getting into crisis mode as a result of lack of knowledge.

b) Assist in ensuring the registration of traditional health practitioners so that their operations are regulated and are in line with the Department of Health standards.

c) Ensuring accessibility of specialist health care services that would allow rural communities to have access to scarce medical resources and personnel (Hamusanse, 2015).

g) Home Affairs

Traditional leadership is expected to have collaborative relations with the Department of Home Affairs and assist in birth registration, especially for births that takes place in rural areas, registration of customary marriages, and registration of deaths. This function was performed by traditional leaders in the past but was later withdrawn from them. During democracy, this service is partially returned to traditional leaders, with the view of ensuring that traditional leaders are involved in the operations of the current administration (Hamusanse, 2015).

h) Arts and culture

Traditional leaders are deemed guardians and defenders of culture, and therefore it is expected of them to play a significant part in promoting the preservation of heritage resources. It is anticipated that traditional leaders would play a significant role in preserving indigenous knowledge systems, traditional music, tribute events and promotion of oral history. Traditional leadership in collaboration with the Department responsible for Arts and Culture have to:

(a) Help with the preservation, promotion and safeguarding of native information systems in rural communities;

(b) Declare culture bound organizations to compensate for abandoned if not forsaken histories;

(c) Co-ordinate, inspire and facilitate culture related plans in traditional societies;

(d) Rename places in line with heroes and heroines of the rural communities to reclaim human dignity. This would be done to ensure that identity is restored, historical background is realised by working closely with the Department of Arts and Culture (Hamusanse, 2015).

i) Environmental Affairs and Tourism

Traditional leadership is expected to establish healthy cooperation between themselves and Environmental Affairs and Tourism Department, and assist in:

(a) Encouraging eco-friendly practices by supporting programmes that seek to expand living within the confines of social and economic terrains;

(b) Proper controlling of the coastline areas for prime usage of prospects as well as the profits it generates;

(c) Providing of original ecological evidence in the maintenance of operative conservational control and public involvement in ecological governance;

(d) Ensuring the establishment of conditions that enable evolution and enhancement of tourism, which will intensify business and job opportunities and inspire a profound if not momentous involvement by traditional populations.

e) Ensuring that the information is properly disseminated on the importance of maintaining eco-friendly environment that contribute towards combating climate change (Hamusanse, 2015).

j) Government Communication and Information Service

Traditional leaders have a meaningful part to play in the propagation of state intelligence and information regarding plans and guidelines of the government. The propagation of information

should be done to ensure that the poor communities in rural areas are aware of government programmes and plans that have a direct impact on their lives. Traditional leaders should have information that affects rural communities and such information must be communicated with relevant agents like Community Development Workers (CDW), Information Officers and the Government Communication and Information Service (GCIS) (Hamusanse, 2015).

In South Africa, political infighting has always affected the operations of the municipality negatively in terms of service delivery. This is due to the fact that public sector operations are political in nature (Booysen, 2012). Local government is the sphere of government that is in the forefront of the delivery of services and closer to the people. This sphere of government is engulfed by the political administrative interface (Ndudula, 2013).

3.16 Causes of modest delivery of services

Municipalities are in the pole position of the delivery of services and they are closer to people. However, the image of municipalities is dented by the fact that services rendered by this sphere of government is not up to the expected standard. The image of the municipality is dented by the fact that ward councillors interfere with administrative process, thereby derailing service delivery (Makanyeza, Hardson and Nyaboke, 2013). It is also noted that community members are not afforded a chance to play any part in the provision of services as a result of their non-participation, which leads to poor service delivery. Other factors that contribute towards low-level provision of services are the lack of necessary skills by officials, lack of administrative skill and political will, poor leadership style, lack of infrastructure, and improper budget coordination to drive service delivery process to greater heights (Makanyeza, Hardson and Nyaboke, 2013).

A number of factors contribute to poor service delivery. These factors consist of but are not limited to the following:

i)   Lack of clear and sound planning that indicates the direction to be taken to be able to deliver the required level of services.

ii)   Inability to adjust to new and innovative changes that come with changing times and poor change management by senior officials.

iii) Trend to employ less experienced and under-qualified people because of personal relations or political affiliation.

iv) Inability to monitor and evaluate progress on existing projects that are deviating from the original scope and give strategic direction for it to take a correct route (Makanyeza, Hardson and Nyaboke, 2013).

3.17 Key challenges hampering service delivery

Service delivery is faced with challenges and hindrances at the local sphere of government, which include but are not limited to the following:

i) The unprecedented scourge of fraud, corruption and maladministration that has infested local government and has resulted in the lack of accountability.

ii) Municipalities are impoverished by service providers that render sub-standard services or leave projects unfinished.

iii) Lack of suitably qualified municipal officials that could assist municipalities to render services effectively.

iv) Oblivious members of the public who do not know proper channels to follow when faced with difficult service providers. As a result, municipalities dictate and do not account to community members.

v) Project implementation taking too long and projects being abandoned due to mediocre quality.

It is of cardinal importance that government addresses the issue of service delivery by educating communities to take ownership of projects. If that can be done, community members can make service providers account for lack of service even before municipalities intervene. The empowerment of community members in driving projects assists in expediting the provision of services.

3.18 Mechanisms to address service delivery challenges in a municipality

Municipalities should come up with mechanisms that seek to address existing challenges within the local government. Mechanisms consist of but are not limited to the following:

a) Strict and decisive decisions is to be taken against officials that are involved in criminal activities. Swift investigations and corrective actions to be instituted against corrupt officials to prove that corruption cannot be tolerated.

b) Engage element of community-based structures like Faith-Based Organisations (FBOs), Community-Based Organisations (CBOs) as well as Non-Government Organisations (NGOs), in creating awareness in members of the public about their

rights and how they can play a meaningful role in municipal projects. Also, ensure that community understands basic legislation that governs their areas and how they impact on their daily lives (Mdlongwa, 2014).

c) Use modern methods of communication to reach out to people and ensure that they participate effectively. Over and above the tried and tested integrated Development Plans (IDPs), posters, memos, to use radio stations to communicate with community members. Municipalities should also try various social media platforms and establish a website that can be accessible to community members.

d) Adherence to the legislation by municipal officials would assist in ensuring that operations are based and informed by, amongst other things, the Constitution of the Republic of South Africa, the Municipal Finance Management Act (MFMA) and Division of Revenue Act (DoRA). Understanding and adherence to the legislation by municipal officials would keep them grounded and ensure effective service delivery (Mdlongwa, 2014).

e) Ward councillors to move away from rendering a lip service to the electorate and make certain that they provide the necessary service and update members of the community if they are having challenges in fulfilling their mandate.

f) Revisit the selection process for the employees, as the current crop is unable to produce the required output. Poor service delivery is an indication that employees are not doing what they are employed to do. Getting suitably qualified candidates is the major challenge in the public sector (Zuma, 2011).

The involvement of various stakeholders like traditional leaders, community members, the ward councillor, and ward communities, would augment the provision of service and advance the quality as well as attributes of life for the community. This will assist in easily identifying the needs of the community and ensuring that programmes implemented to meet the desires of the community (Silima, 2013). The fact that ward committees and community development workers have not been effective could be attributed to the fact that participatory democracy is not effective in the country as a whole. That has led to failure by community workers and ward committees to produce anticipated results. If participatory democracy was effective, the country would not be infested by service delivery protests. Service delivery protests are a clear sign that there is a gap between the municipality and the resident (Silima, 2013).

Ward committees play a sterling role in the provision of services. This role includes encouraging community involvement in the process of making decisions in the municipality.

Ward committees have a duty to make recommendations to the ward councillor on issues that are connected to the ward. They have a responsibility to identify community needs and report them to the council and to promote the involvement of the public on matters affecting them (Esau, 2007). They need to drive municipal projects like the Integrated Development Plan (IDP), municipal budgeting and performance control mechanism.

In terms of the Local Government Municipal Structures Act of 1998, ward committees should not be affiliated to political parties but should rather be non-partisan and advise the ward councillor. a) Members of ward committees are elected among community members and have broad understanding of the community challenges and an understanding for their needs. b) Should be formed by various stakeholders i.e. people with disability, elderly people, youth and unemployed, representing interest of diverse groups. c) Should be made up of people not exceeding 10 and should be chaired by the ward councillor. Communication between ward committee and the ward councillor should be direct (Natasia, 2013).

Local government is at the coalface of reconstruction and development. It should address the vision of the National Development Plan (NDP) in terms of trying to eradicate poverty, inequality and unemployment. As a result, municipalities will continue to face the challenges of service delivery, productivity and performance enhancement. Local government is the domain that is responsible for offering socio-economic meaning to democracy and enforces accountability and responsibility (Hlophe and Setona, 2016). However, local government experiences challenges that prevent it from performing optimally. Amongst the factors that influence the performance of municipalities is spatial planning by the apartheid government that is formed by divisive socio-political imperatives, rather than socio-economic development. This makes it hard for most municipalities to assume economic development responsibilities as they are devoid of revenue streams to finance services (Hlophe and Setona, 2016).

Another challenge facing the municipality emanates from poor community participation in municipalities' developmental programmes. Poor participation is to some extent informed by leadership capacity. Political parties do not invest in capacity building amongst local leaders as done in metros (Hlophe and Setona, 2016). Low leadership capacity leads to poor community participation due to leaders not being able to navigate and direct benefits of communities. In addition, certain community members, threaten weak leadership which results in a leader trying to preserve his position instead of creating a cohesive community, and driving development programmes (Hlophe and Setona, 2016).

The other challenge of service delivery in municipalities emanates from promises that are made by political parties during elections. However, it becomes a challenge to implement the promises made, as the elected officials lack skills that are need for implementation. This results in service delivery protests (Hlophe and Setona, 2016). The government creates another challenge by failing to match housing development programmes with a business development plan. Government build human settlements away from where industrial activities are taking place. This makes it hard for people to occupy these houses and travel to work. As a result, people sell or let their houses and revert to informal dwellings closer to where they work (Hlophe and Setona, 2016).

The challenges of maladministration, interference by political leaders in the administration of municipal affairs and unwarranted relationships between a municipality's political leadership and the administrative senior management, persist. These relationships deny the municipality integrity and make them susceptible to corrupt practices. In addition, municipal management finds itself having to succumb to unlawful instructions from political executives who at times impose their preferred official who would be easily controlled (Hlophe and Setona, 2016).

This results in municipal inability to follow due procurement processes and creates a void between promises made before elections and the needs of the community. It also results in corruption. To address all the service delivery challenges, local government needs to be transposed from the periphery to the core. It is also necessary that local government shift from deploying cadres at the expense of suitably qualified individuals. Deployment should be informed by one's ability to manage and implement development plans rather than political connectedness.

The relationship between traditional leaders and ward councillors is not seen as genuine because traditional leaders are called and they show up in council meetings. However, they do not have the right to vote in these meetings (Buthelezi, 2011). The body of traditional leadership has not been afforded an opportunity to change and progress from within, using the strength of the community dynamics. Traditional leadership has been made to succumb to a top-down type of change that could have negative effects on them in future (Buthelezi, 2011).

The collaboration between ward councillors and traditional leaders has been dented because traditional leaders are made to participate in consultative processes of the municipality, but they are not afforded an opportunity to vote. As a result, their input is not incorporated in the plan as they are usually consulted after the draft plan or policy has been formulated. Therefore,

the input made by traditional leaders does not contribute towards ensuring that their opinions are captured. This happens in the backdrop of numerous engagements where promises were made indicating that traditional leaders would be catered for in a broader decision-making scheme (Buthelezi, 2011).

Traditional leaders are not given a budget to cater for high profile visitors' food and drinks. In the event where they have dignitaries visiting them, they are compelled to use their own money to buy refreshments. Traditional leaders are not even afforded the decency to employ a secretary, nor to have phone lines in their offices. Lack of resources makes it hard for traditional leaders to perform their duties effectively and diligently. As a result, traditional leaders find it hard to implement rural development plans and strategies.

Empowering traditional leaders and enabling them to be part of decision-making structures would assist in rural development. Once traditional leaders are empowered, community members would take ownership of development initiatives, for them to be sustainable. Healthy relations between ward councillors and traditional leadership is the backbone of service delivery. However, if traditional leaders are not empowered by the funding as well as legislation, traditional communities in rural areas will continue to face underdevelopment (Buthelezi, 2011).

3.19 Ward and Development committees

According to the Local Government Municipal Structures Act No 117 of 1998, ward committees should be formulated in metropolitan municipalities and other sorts of local municipalities. Ward committees should be made up of the ward councillor (chairperson), and other members must be elected from the ward; their term of office should be five years. Ward committee members are operating as volunteers; however, some municipalities pay them stipends. The chairperson has the responsibility to decide on the frequency of meetings for the ward committee as well as when the ward committee may be dissolved. Ward committees are aimed at representing the interests of the constituency from within the ward like ordinary members of the public, the education sector, health sector, religious people, and business people, to mention a few. Ward committees are not mandated to take decisions, but they have major influence as they use the ward councillor to pass their recommendations to the municipal council. Ward committees facilitate the involvement of community in decisions that affect the ward. All ward committee meetings are chaired by the ward councillor as part of his tasks (Butler, 2002).

In most instances, ward committees are elected from the ruling party. In that case, ward committee members do not stand for the interests of the community but rather serve as the extension of the ruling party. The ward councillor would not call a meeting if they have ward committee members from other parties. Another tactic by the ward councillor is to side-line committee members when calling meetings or not to consult them on matters that deal with development. This is done to frustrate ward committee members, so they could resign. This is one of the causes of resignation of some members, which results in conflict (Esau, 2007).

Ward committees have an obligation to make sure that community members participate in the activities of municipality and relay community desires to the municipal council. They also have to set the agenda for ward committee meetings and provide guidance to the municipal council regarding the needs of the community. The ward committee may not take decisions without the ward councillor; but they play an effective role in disseminating information about the needs of the community (Republic of South Africa, 2003).

The development committees are well known mainly in traditional areas; they contribute to the coordination of development related matters. In most instances, development committees are formulated prior to the election or nomination of ward committees in rural areas. Development committees are believed to be regulated and controlled by traditional leadership. They are perceived as the extension of traditional leadership. The passion of a traditional leader on development issues determines the effectiveness of development committee (Esau, 2007).

The establishment of development committees in a democratic dispensation requires representation of all stakeholders. Women have to form one third of members of development committees, whereas the forty percent members must be elected. This has enabled development committees and ward committees to work together on matters that relate to development and cooperative governance. Development committees have been empowered on matters of development and service delivery and their scope of operation has increased to all spheres of government. They may now enter into agreements that relate service delivery with other different domains of government.

It should, however, be stated that the relationships between ward committees and development committees is branded by skirmishes as both are supposed to address development matters. Conflicts mainly arise if ward councillors and traditional leaders are from different political formations; then their development priorities will differ enormously.

3.20 Conclusion

In conclusion, traditional leaders should be afforded a chance to play a substantial part in the improvement and growth of rural areas. Doors should be opened for traditional leaders to contribute towards improving lives of their subjects. They should also be allowed to contribute towards policy formulation. In so doing, conflict will be eradicated between traditional leadership and the ward councillors. Stakeholder engagement fora must be established where traditional leaders, the ward councillor and other role players could discuss development of rural areas. Such fora would assist in ensuring that all role players have input in improving living conditions in the rural area and expediting service delivery in the area. To avoid unnecessary tension between the ward councillor and traditional leaders, a commitment on the part of the municipal council should be enforced to put the Constitution into effect.

It is a fact that traditional leadership has experience in service delivery, although there is a great shift from allocating grazing land to project planning. Traditional leaders could contribute enormously as they are now educated, unlike the ancient traditional leaders. The municipality needs to clearly indicate the part to be played by traditional leaders in the broader enhancement of rural areas. Where necessary, traditional leaders need to be trained on aspects like budgeting processes and the Integrated Development Plan (IDP). This kind of training will augment the contribution of traditional leaders in service delivery. In turn, it will eliminate conflict between traditional leaders and the ward councillor.

In the forthcoming chapter, the researcher will pay attention to the design as well as methodology to be utilised. The chapter will give an account of the criteria to be followed in choosing participants in the study and different data collection methods.

CHAPTER 4

RESEARCH METHODOLOGY

4.1 Introduction

This chapter focused on the research objectives of the study and the research questions. The researcher depicted the formulation of the interview questions and outlined the process of how interviews unfolded. The researcher explored the process of selecting different respondents in the area under study. Finally, the chapter gave attention to the manner in which ethical considerations were managed.

4.2 Objectives of the study

This study was informed by the objectives stated as follows;

> a) To critically examine the roles of Traditional leaders and the ward councillor in ensuring the provision of basic services;
>
> b) Establish how the lack of cooperation affects service delivery in ward 4 of Umdoni local municipality.
>
> c) Determine how collaborative effort by Traditional influential leaders and elected the ward councillor could expedite the provision of services.
>
> d) Establish the role played by traditional leadership and the ward councillor in ensuring good governance.

4.3 Research questions

The in the interest of the research objectives, the study has answered the following questions:

a) What is the role of traditional leaders and the ward councillor in ensuring the provision of basic service?

b) Is there a shortage of collaboration between Traditional leaders and the ward councillor and how does it hinder service delivery?

c) To what extent is the ward 4 community lagging behind in service delivery?

d) What interventions could be put in place to promote service delivery in ward 4 of Umdoni Local Municipality?

e) What could be recommended to the municipality to enhance service delivery at ward 4 of Umdoni Local Municipality?

4.4 Secondary data collection method

Secondary data from different search engines like Google, SA ePublications, Google Scholar, textbooks, and journal articles were utilised. Findings as per the Integrated Development Plan (IDP) indicate that there is an electricity backlog of approximately 71% at Umdoni Local Municipality. In terms of demarcations, Umdoni Local Municipality is divided into streams, which include Kenterton in Ward 4. Kenterton is supplied by ESKOM, which is situated in Mkondeni Pietermaritzburg. Areas that are supplied by ESKOM are faced with capacity constraints as well as *izinyoka* (illegal connections). Amongst the factors that contribute towards the backlogs is the lack of bulk infrastructure. The Department of Energy (DoE) has the sole responsibility to fund the installation of prepaid electricity in rural areas that are provided by ESKOM.

ESKOM does not take into account the Integrated Development Plan (IDP) of Ugu and Umdoni Local Municipality when rolling out electricity supply. As a result, Ugu district municipality as well as Umdoni Local Municipality have the highest electricity backlog of 94%. Besides the existing backlog, the problem is not likely to be resolved any time soon, due to no new connections taking place as the prevailing infrastructure is devoid of additional volumes to cater for new connections or proposed developments (Umdoni Local Municipality, 2011).

4.5 Primary data collection method

Qualitative research methods were utilised although some aspects of the quantitative research methodology were also used. The researcher focused on the activities of the traditional leaders and the ward councillor in the provision of services in Ward 4 of Umdoni Local Municipality. He will look at the role of traditional leadership, a ward councillor and other role-players in ensuring service delivery in ward 4 of Umdoni Local Municipality.

The participation was voluntary, i.e. if a member of the public refused to participate in the interview, then the said person would be declared a non-contributor or non-participant. If a suitable participant is not available when the researcher visited, another session would be scheduled at a date suitable for the participant (Creswell, 2014).

A pre-approved, normal, researcher-controlled interview with some closed-ended but mainly open-ended questions was administered in isiZulu and English. Interviews took place in the household of the participant, office or community hall but in a confidential manner. The

interview session was separated into two sections. The first section was on the demographics and the role played by the traditional leader and the ward councillor in service delivery. The section on demographics provided information on the age of a participant in years, marital status, level of education, status of employment and area of residence (*isigodi*).

This research thus used both primary and secondary data collection tools. The primary data collection tool is in-depth interviews made of open-ended questions to gain an understanding from the participant's point of view. To strengthen the study, data will further be accrued from the historical research to further explain research findings.

For the purposes of this study, the interviews were conducted with people between the age of 18 and 60. Interviews were conducted with the Traditional leaders, Municipal officials, ward committee members and community members.

The historical research was done from a secondary source (literature) regarding the subject under review (the roles of traditional leaders and the ward councillor in the provision of services).

A detailed report with findings and recommendations would be made available upon completion of the study.

4.6 Interviews

In qualitative research, data collection was critical as the most significant method of obtaining facts. Interviews were sub-divided into those with three traditional leaders, the ward councillor, municipal manager, manager corporate services, five-ward committee and ten members of the public. The selection of respondents was based on the assumption that they would contribute positively towards the study.

4.6.1 Interviews with traditional leaders (*Amakhosi*)

Traditional leadership is responsible for every activity that takes place in the area of their jurisdiction. All government departments and municipal officials that seek to roll out services consult them. This also applies to members of the community that seek to have a function, who should get authorisation from the traditional leader. Traditional leaders are known to have in-depth knowledge and experience of service delivery. 25 questions were developed for traditional leaders. These questions sought to extract in-depth knowledge of traditional leaders in terms of their roles in service delivery before democracy and during the democratic dispensation. These questions also tried to establish the origins of the correlation between

traditional leaders and the ward councillor. Some questions were designed to ascertain if traditional leaders are getting the recognition, they deserve from other stakeholders who facilitate service delivery.

4.6.2 Interviews with municipal officials

20 questions were formulated for the Municipal Manager and Manager Technical. These questions were aimed at establishing the role played by the municipality in ensuring effective relationship between the ward councillor and traditional leaders. Some questions were aimed at establishing the role played by the municipality in improving the lives of ordinary people of ward 4. The Manager Technical has a responsibility for planning the provision of service and stakeholder engagement.

4.6.3 Interview with the ward councillor

The ward councillor is representative of the municipality in the ward. He participates in the municipal council that takes decisions regarding the services that should be delivered in the ward. The ward councillor is also the chairperson of the ward committee and liaises with all stakeholders in the ward, including traditional leaders. 30 questions were crafted for the ward councillor. The ward councillor T.D.H. Mtambo hails from Mpunga traditional and rural area. This is his first term as the ward councillor, therefore questions directed at him were aimed at establishing plans for the ward councillor rendering services for the residents of ward 4, and to establish factors that negatively affect service delivery in his ward and what he intends to do differently from his predecessors in terms of service delivery.

4.6.4 Interview with ward committee

Ward committee members are people with some level of understanding of municipal service delivery programmes. They are not employed by the municipality and are therefore expected to be neutral in their operations. It is also expected that they would respond honestly in all questions that would be directed to them. 23 questions were prepared for ward committee members, who are supposedly community members from ward 4. The interview sought to establish their role in engaging ordinary members of the public on service delivery matters.

4.6.5 Interview with community members

These are ordinary members of the community who are not likely to know much about municipal operations, but rather understand traditional leadership operating procedures. Questions prepared for these community members were aimed at establishing their level of comprehension of the role played by traditional leadership and the ward councillor in the

provision of service. Members of the community that were interviewed were randomly selected by the researcher with the hope that they would give an objective view on the part that traditional leaders and the ward councillor play in the provision of services.

4.7 Significance of the study

It was important for a researcher to first establish if a study would be of assistance to the community in which it is conducted. It is also important to ascertain if it will positively contribute towards enhancing the lives of the community. Therefore, the researcher should establish if the study will benefit the community and if the study is useful to them in terms of solving challenges they are facing.

Firstly, this study, on the roles played by traditional leadership and the ward councillor in the provision of services, could assist Umdoni local municipality to create conducive work relations between hereditary leadership and elected ward councillors, to achieve sustainable provision of service in the area.

Secondly, the study is important to the entire Umdoni Local Municipality and other local municipalities that expect traditional leaders and the ward councillor to work together to render services to the broader community.

Thirdly, the study would enable the municipality to come up with mechanisms that would help traditional leadership and the ward councillor to work in partnership to effectively provide basic services. Considering the fact that a study of this nature has never been conducted at Umdoni Local Municipality on the role of traditional leadership and the ward councillor in service delivery, it would contribute to the body of knowledge on local governance in Umdoni Local Municipality.

Fourthly, this study could serve as a point of reference for other researchers who might want to pursue further research on the identified problem.

Lastly, this study would share findings and make necessary recommendations on how to create healthy cooperation between traditional leaderships and the ward councillor in terms of service delivery at Umdoni Local Municipality.

4.8 Rationale for the study

The motivation for conducting this research was to collect information and conduct research, from which the findings and recommendations would provide. A broad overview of Umdoni

Local Municipality and how traditional leaders and the ward councillor could contribute towards the delivery of services. If this research is not undertaken, service delivery would remain a challenge which would result in unabated service delivery protests.

Although there are a numerous studies conducted in rural areas pertaining to traditional leadership, there is no study focusing on both traditional leadership and the ward councillor in Umdoni Local Municipality, ward 4 in particular. Therefore, the outcomes of this research would add to the broader literature and assist potential researchers who might want to further their studies on a similar subject in future. If this study was not undertaken, chances are there would be no literature on the subject matter under review. This study would positively influence the researcher's academic knowledge and that of others interested in the subject. Moreover, the study adds new and appropriate literature on the relationship between traditional leadership and the ward councillor on provision of services in ward 4 of Umdoni Local Municipality.

4.9 Research paradigm and research design

There are three research designs that are used in studying different subjects by researchers. These types of research designs are:

- Quantitative research, which is used for analysing objective if not impartial theories by investigating the relationship between variables. The variables are measured through tools so that numerical information could be analysed by means of statistical procedures.
- Qualitative research, which is a method used for understanding and studying the significance groups or individuals attribute to human or social challenges. In quantitative design, the researcher seeks to analyse data by quantifying it, that is to change it to numeric format (Creswell, 2014).
- Mixed methods research, which is a method of investigation that involves both quantitative and qualitative study. This design enables the researcher to incorporate two types of data collection to provide a wide-ranging comprehension of the study rather than using one approach.

In this study, the researcher will use the qualitative method.

The research design is a strategy of how the researcher aims to direct and control the research. It is the researcher's plan of how to proceed with the research or information gathering. The

researcher intends to utilize the qualitative research design in his study. In terms of qualitative research, a design or designs are regarded as strategies of investigation (Creswell, 2014)

Qualitative research process is one of the respectable approaches used to explore and understand individual, group and socio-economic phenomena. This method of research includes developing questions and processes. It also entails gathering of data in the place suitable to the participant, scrutinizing information emanating from broad subjects, and analyzing the significance of the information (Creswell, 2014)**.**

This method of enquiry supports a mode of observing that uses an inductive method, and emphasizes individual worth, and the significance of interpreting the difficulty of circumstances.

This study evolves around social and human problems of service delivery. The most appropriate methods of collecting data were considered to be qualitative. This approach was used to enable the reader to get a clear picture of the status of service delivery in ward 4 of Umdoni Local Municipality. Another research design that was used is the phenomenological research, this is where a researcher defines the survived involvements of individuals about a phenomenon as defined by participants. This design is philosophical and psychological reinforced and interviews are conducted when using it (Creswell, 2014).

4.10 Research strategy

This study intended to evaluate and examine the part played by traditional leaders and the ward councillor in delivery of services in ward 4 of Umdoni Local Municipality. The type of research method that will be utilised is a qualitative research method, which will be explored further by using a quantitative research to confirm the findings.

4.11 Ward under study

The research site represents the area where research was conducted. This gives a description of the focus area and reasoning behind selecting that area.

This study took place at ward 4 of Umdoni Local Municipality. In terms of municipal structure, Umdoni Local Municipality falls in the Category (B) municipality as stipulated in Act 108 of 1996 section 155(b). Ward 4 of Umdoni Local Municipality is a small rural village in KwaZulu-Natal under Ugu district municipality. The reason behind choosing the study site is that service delivery is seen taking place in other areas but the same is not the case at ward 4

of Umdoni Local Municipality. Another reason is that no similar study has been conducted about the problem in question in ward 4 of Umdoni Local Municipality. Based on these reasons, the researcher opted to conduct his research in ward 4 of Umdoni Local Municipality.

In terms of the survey by Statistics South Africa, in 2015 Umdoni Local Municipality had a total population of 159 614 people with 39 004 households (HDI, 2015: 24).

The researcher has chosen two traditional authorities within ward 4 of Umdoni Local Municipality. These traditional authorities were chosen because they are underdeveloped.

4.11.1 AmaNyuswa Traditional council

The first female ward councillor in ward 4 was from AmaNyuswa traditional authority. At that time, it was still Vulamehlo Local Municipality and it was then ward 8. The ward only changed to ward 4 after it was merged with Umdoni Local Municipality in 2015. The ward councillor took over from the Inkatha Freedom Party in the 2000 municipal elections. That marked the reign of the African National Congress, which has been in power in that ward since the 2000 local government elections. Although the ward has close relations with African National Congress (ANC), Umdoni Local Municipality it remains poor and underdeveloped. The rate of youth unemployment is high; access to basic services is relatively low.

4.11.2 eMandleni Traditional council

The researcher originates from the area of Mqangqala, that is under eMandleni Traditional Council. Therefore, the choice for this area could be based on emotional if not sentimental reasons. The researcher played a part in the now-defunct Mqangqala Youth Committee formed by the late Mphiliseni "maHero" Ngidi. The ward councillor Mr Dingicebo Themba Mtambo, Chief T.N Duma and the researcher, went to the same school at Sizophumelela High in ward 3. They endured poverty and various hardships in the area. The researcher would like to assess if the ward councillor and traditional leader are driving the mandate given to them by the voters and subjects or if they are focusing on fortifying their positions whilst people are suffering.

4.12 Sampling

Due to limited financial resources, the researcher could not afford to interview all traditional leaders; all ward councillors and all community members within Umdoni Local Municipality. As a result of the restricted amount of time allocated for this study, the researcher would not have been able to meet timelines if he were to interview all residents of the ward.

Because it is admissible for the researcher to use a sample that will represent the general community, he opted to use an acceptable sample that would produce acceptable results and represent the general view of the community. The sample chosen by the researcher includes three traditional leaders, one from AmaNyuswa Traditional Council, eMandleni Traditional Council and Ukuthula Traditional Council. Two officials from Umdoni local municipality were selected i.e. Municipal Manager and Technical Services Manager. The ward councillor was chosen for the interview, as well as five members of the ward committee and ten community members.

Sampling is the manner in which the researcher organises or separate cases into smaller groups that are investigated during the research process. Due to the large size of the target population, the researcher had no option but to study the number of cases within the smaller group to represent the population that would enable the researcher to make an informed judgement about the population from which it is drawn. Sampling can be defined as a specific method used to select participants from the broader population to be included in the research or the study. This study used purposive sampling as it deals directly with a specific group of people who are affected by service delivery or lack thereof (Creswell, 2014).

The advantages of using sampling in a research are as follows:

a) It makes the population under study easy to manage.
b) It saves costs for the researcher.
c) It provides accurate research findings.
d) It enables the researcher to process information effectively and efficiently.
e) It speeds up the data collection process (Creswell, 2014).

Table 4-1: Estimated population for the area under study

Target population	Total number of target population	Selected sample
Ward councillor	01	01
Ward committees	05	05
Traditional leaders (chiefs)	03	03
Municipal officials	02	02
Community members	10	10
Total	**21**	**21**

4.13 Quality control

To ensure research quality and consistency within qualitative research, two key approaches endorse the thoroughness and quality of the research: authenticity and trustworthiness of the analysis. Both authenticity and trustworthiness are identical as they ensure validity and reliability in quantitative research (Creswell, 2014).

Authenticity of the data is about data quality and procedure used to collect data. When collecting data, there are fundamentals to take into account:

- Why sampling is compiled and the selection of research participants to whom one relays research questions.
- Data triangulation involves the utilization of various data sources to come up with an all-inclusive proportion or phenomenon under study. This includes interviewing participants, residents and other stakeholders.

- Using an impartial guide that does not confine a participant to respond in a particular manner.

- Individual-based questions as opposed to focus group-based questions, ensuring that questions are sensitive as the topic is sensitive in nature.

- Selection of third-party interviews to minimize employing researcher's bias based on personal beliefs.

Trustworthiness of the analysis is about quality of data analysis. Basic considerations when assessing the trustworthiness of the study are:

- The sequencing of events, and the timing as well as the role of each stakeholder. It also involves the comparison of the findings of the study from available transcripts.

- Plans to address external influence in the study i.e. personal beliefs by the researcher.

4.14 Data quality control measure

Data quality control was maintained using the following procedures:

1. Secondary data was used in the study e.g. data from Statistics South Africa, municipal IDP and primary data through interviews.
2. Triangulation techniques were utilized to gain a deeper understanding of the subject and validate and verify data analysis.
3. The researcher drove the process to ensure that impartiality was maintained.
4. Ethics are of great significance when dealing with human beings, therefore all attempts were made to adhere to ethical principles throughout the research process.

4.15 Data analysis

This section describes the process of organising and interpreting data generated. In this case, qualitative data was collected and analysed. After data was collected, its authenticity was verified (Creswell, 2014).

Variables were compared where the dependant variable (service delivery) was compared with independent variables (the role of traditional leaders and the ward councillor). Provision of services is influenced by power given to traditional leaders and the ward councillor. After collecting data, the researcher placed it in terms of its significance. This included data that is

optimistic being placed separately from data that is pessimistic. Responses that were dubious were categorised accordingly.

Once qualitative data was gathered or collected, content analysis was utilised. Triangulation of data was utilised to integrate qualitative data and quantitative data to seek a convergence between two methods (Tashakkori and Teddlie, 2010).

4.16 Ethical considerations

This study adhered to ethical guidelines that protect parties involved in the research process. If the researcher overlooks these guidelines, it may be detrimental to the outcome of the research. Ethical guidelines involve informed consent will be acquired from participants, full confidentiality and ensuring that individuals' rights will be held high throughout the process of collecting data. During the presentation of data, the names of participants were not utilised. Participants were advised of their rights to withdraw from processes if they so wished.

The researcher first identified the area they were working then the target population was identified. Once the target population was classified, the researcher engaged participants and let them know what was expected of them. The researcher had to obtain a valid gatekeeper's letter from the local Chiefs (AmaNyuswa, Ukuthula and eMandleni traditional councils) and Umdoni Local Municipality, as a form of identification or authority to conduct research in the area. This gave the researcher permission to conduct the study in the area (Hesse-Biber and Leavey, 2011).

Participants signed an informed consent form where they committed to take part in the study. Such agreement or permission can, however, be withdrawn by the participant at any given time (Hesse-Biber and Leavey, 2011).

The researcher had to ensure that he developed trust between himself and participants and ensure that when gathering data, he did not put the reputation of the institution in jeopardy. The rights of participants were protected at all costs. Pseudonyms were utilized to protect the participants' identity and as a sign of respect for their right to privacy and confidentiality. The research would further avoid divulging harmful information about participants.

Data collected from the identified area was kept confidential by making use of sealed boxes. The data was then presented in chapter five of the study. Participants were given the freedom of withdrawing whenever they wished to do so.

4.17 Conclusion

This chapter focused on the research approach or methodology utilised by the researcher on this study. The researcher concentrated on the research questions and objectives of the study. The researcher also focused on the role players that had to be interviewed for them to describe their roles in service delivery. The chapter also looked at interviewees as the primary (main) source of data, with the IDP and other sources as secondary data. The researcher further outlined the data quality control, trustworthiness, and authenticity which determine the reliability and validity of data.

CHAPTER 5

DATA COLLECTION, INTERPRETATION,

ANALYSIS AND KEY FINDINGS

5.1 Introduction

The aim of this chapter is to present data collected, and provide an interpretation and analysis as well as key findings, on the part played by traditional leaders and the ward councillor in provision of service in ward 4 of Umdoni Local Municipality. Data was obtained through structured interviews are presented, and emanate from the information obtained from traditional leaders, the ward 4 councillor, ward committee members, Municipal Manager, Manager Technical, as well as members of the community. The researcher wanted to establish the part played by traditional leaders and the ward councillor in the provision of basic services in ward 4 of Umdoni local municipality. The researcher was keen to obtain information from different respondents on the part that traditional leaders and the ward councillor play in the provision of services. He wanted to take a step further and assess the extent of support afforded by traditional leadership to the ward councillor on service delivery in ward 4 of Umdoni local municipality.

The research focused on ward 4, which is made up of three traditional councils, eMandleni, AmaNyuswa and Ukuthula. These traditional councils were chosen to establish the extent to which attention is given to rural areas in terms of development or service delivery. It is alleged that rural communities are not given the attention given to urban areas, hence the decision to concentrate on a rural-based ward. Studies are mainly conducted on urban areas; however, this study was aimed at giving attention to areas and communities that are usually side lined and marginalised due to their inability to pay for services. The researcher would be able to ascertain if an effort is made to enhance the dignity of rural communities and if stakeholders therein are aware of their respective responsibilities.

5.2 Presentation of key findings

The researcher examined the roles that is played by traditional leaders and the ward councillor in providing services in ward 4 of Umdoni Local Municipality. The focus of the research was on eMandleni, AmaNyuswa and Ukuthula traditional councils. Data were collected from these traditional councils from August to October 2018. Data collection was through open-ended

structured interviews. The interview questions were used to get fact-based information regarding participants age, gender, race, marital and employment status. The research further explored the overall understanding of the role of the ward councillor and traditional leaders on the provision of services. The researcher used structured interviews for all the respondents; the members of the community had a set of questions to respond to, with detail. Questions for community members were based on their observations on the part played by traditional leaders in provision of services. Questions prepared for the traditional leaders were aimed at getting information on their roles during the democratic dispensation, as well as their role during the apartheid regime. Questions directed at the traditional leaders allowed them to give details on their roles as well as that played by the ward councillor and explain the nature of their relationship. Structured questions aimed at the ward councillor were intended at establishing the extent of cooperation between traditional leaders and the ward councillor.

The total number of participants in the study was 21 respondents, which is made up of three (3) traditional leaders, one (1) the ward councillor, five (5) ward committee members, ten (10) community members and two (2) municipal officials. The municipal officials were interviewed even though the manager was only two months in her position and had a tight schedule with senior management and political principals. The Manager Technical Services had been recently appointed but was cooperative during the interview.

5.3 Interviews with traditional leaders

Information gathered from traditional leaders sought to gain an understanding of their roles in service delivery in ward 4 of Umdoni Local Municipality. Biographical information for the respondents or participants was important as it enabled the researcher to understand the age group of respondents as well as the extent of experience they have. It assisted in determining the possible cause of different responses. It includes age, gender, race and period as traditional leaders. The results of data collected with regards to biographical information is depicted hereunder:

Age group of participants

The responses provided by respondents is to some extent associated with their age profile and the age group, depending on the type of data that the researcher needs. The age group of the traditional leaders is stated below:

Table 5-2: Age profile of Traditional leaders

AGE GROUP	NUMBER OF RESPONDENTS
36-45	3
46-60	0
60+	0

In terms of the table above, the respondents in the age group between 46-60 and age group of 60 and above is zero (0). The highest number of respondents in terms of age group ranged from 36-45 years with three (3). It is vital to have the age group as it gives a picture of the possible experience acquired by the traditional leader in aspects of service delivery.

It has always been a trend that traditional leadership is male-dominated and this stereotyped perception has been engraved in the minds of most people, that traditional leadership is gender-biased. However, with regard to service delivery, it must be understood that traditional leadership should focus on the needs of the society as opposed to the needs of a particular gender.

In terms of this study, the gender of respondents (traditional leaders) is depicted in the table below:

Table 5-3: Gender distribution of Traditional leaders

GENDER CATEGORY	
Male	3
Female	0

The table above indicates the gender category representation in the organisation of traditional structures. Out of the 3 participants that were interviewed, all 3 happened to be males. This is an indication that traditional leadership is male-dominated. This also denotes that female are still not represented even during the democratic dispensation. This could also be an indication that power, authority and decision-making in traditional leadership rest with males. It suggests that traditional leadership supports patriarchy and does not give recognition to females. However, the study has also uncovered that one traditional leader of AmaNyuswa traditional council took over from his mother. This could be an indication that the transition would soon

take place in the traditional leadership space. The study did not establish whether the issue of gender has a contribution in service delivery.

Table 5-4: Race of Traditional leaders

RACE	
African	3
Coloured	0
Indian	0
White	0

The table above indicates that traditional leadership is the pride of Africans and they have held on to it through colonialism and apartheid. Traditional leadership may have been challenged by the systems of government, but they have not allowed it get out of their hand. This table clearly indicates that in the ward under study, traditional leaders are African males, which has always been the case even during apartheid regime.

5.3.1 The roles played by traditional leaders in service delivery
One-on-one interviews were conducted with traditional leaders to collect data. The purpose of conducting one-on-one interviews was to obtain information that seeks to address the roles played by traditional leaders in delivery of services in ward 4 of Umdoni local municipality. The interviews also sought to uncover any challenges that could result in traditional leaders not actively participating in service delivery in the ward. The interviews uncovered the following:

5.3.2 Data collected from traditional leaders
The part played by traditional leadership in provision of services during the previous political dispensation
Although all respondents were not at the helm during the previous political dispensation, they indicated that their predecessors were at the forefront of service delivery. They would engage different departments and request services and infrastructure to improve the lives of the community. In the process of engaging various departments, they would present a contribution that has been made by the subjects and request to be met halfway. Traditional leaders would collect money from their subjects to build schools and sought assistance from the department

of education. As a result, a number of schools were built in traditional communities using money collected from residents and government. In one area, a clinic was built using the same principle of collecting money from the residents and requesting intervention from government for assistance. Traditional leaders also indicated that they would also engage the Department of Agriculture to build dipping-tanks to ensure the wellbeing of livestock. This clearly indicates that traditional leadership has always been in the forefront of service delivery even though it may not have been in the main stream. They were not allocated resources but they would improvise and initiate plans to enhance the livelihood of the subjects. Regarding the responses provided by traditional leadership, there is consensus that indicates that traditional leaders were front-runners with regard to the provision of services.

5.3.3 Role in the current political dispensation with regard to the provision of service and community enhancement

Traditional leaders indicated that the provision of services is in the hands of the municipality who assign the responsibility to the ward councillor to drive service delivery. Traditional leaders have become mere recipients of services like ordinary citizens. They believe they have been deliberately side-lined to take prominence away from them and promote politically appointed structures. In a nutshell, traditional leaders are not afforded an active role in the provision of services under the current political dispensation. Traditional leaders believe that they comprehend and know the needs of the community better than the ward councillor; therefore, they should not be overlooked as their subjects are unable to access the ward councillor and do not stay in the area after being elected.

5.3.4 How is your current role in the contemporary political system different from your role during the apartheid regime?

Traditional leaders believe that they are being ill-treated by the current government in the sense the they are not afforded the same or even better treatment as councillor. The ward councillor has a budget to cater for the high-profile visitor in meetings. His counterparts in the form of traditional leaders are not afforded such a budget. If traditional leadership have a meeting with high ranking officials, they have to pay from their pockets for catering.

Traditional leaders are grateful of the recognition by the government; however, they feel that it is very minimal. According to them, being on the pay roll of the state is not enough. They need power and authority, which the government seem to have taken to the ward councillor.

5.3.5 Did you have a part to play in the demarcation of wards in the area; if so what was your role, if not, what would you have done differently?

In terms of the role played by traditional leadership in the process of demarcating of wards, they all speak in the same voice to say that they were not involved in the demarcation process. Instead, local government imposed wards on them. They were not consulted at all; as a result, one ward cuts across three traditional councils. Ward 4 of Umdoni local municipality falls under eMandleni, AmaNyuswa and Ukuthula traditional councils. In a democratic dispensation, one would expect that a process of demarcation is done in consultation with the relevant stakeholders. Leaving traditional leaders out should be viewed as the sign of disregarding their existence.

5.3.6 It is alleged that the relationship between the traditional leadership and the ward councillor is antagonistic; what could be the cause and what can be done to eradicate the element of hostility?

Hostility in the relationship between traditional leaders and the ward councillor emanates from the fact that the ward councillor tend to undermine traditional leaders and in turn, traditional leaders retaliate by exerting their power and authority in their area of command. Instances where the ward councillor is seen to be acting superior include bringing a project to the area without consulting or notifying the traditional leaders. Other causes of hostility originate from traditional leaders affiliating with political parties. When the ward councillor is not from the political party that traditional leaders supports, that results in hostility and conflict. To some extent, a hostile relationship hinders service delivery.

5.3.7 Do you invite the ward councillor to your meetings with community; if not, why and if so, does he/she attend and what role does he/she play?

Divergent responses were obtained from traditional leaders on whether they invite the ward councillor in their meetings. Out of three (3) traditional leaders, one clearly stated that he does not invite the ward councillor because he is a politician and does come from his area. The second traditional leader stated that he invites the ward councillor but he does not attend and he does not apologise nor send a representative. The other traditional leader indicated that he invites the ward councillor and he attends meetings and addresses community on service delivery matters.

Figure 5-2. Is the ward councillor invited to your meetings?

In terms of percentages regarding traditional leaders inviting the ward councillor, it is clear that 66.66 percent invite the ward councillor and 33.34 do not invite the ward councillor to community meetings.

5.3.8 What would you say is your role in the provision of services and how is it different from the role played by the ward councillor?

Traditional leaders are of the view that they do not have an active role to play in the provision of services. The only time they are involved on service delivery matters is when there is a problem and they are expected to resolve it. If things go well, they are not allowed to play any role. Another traditional leader stated that he is treated as a messenger. He is expected to meet with people and take their concerns to the ward councillor.

Figure 5-3. What is your role in the provision of basic services?
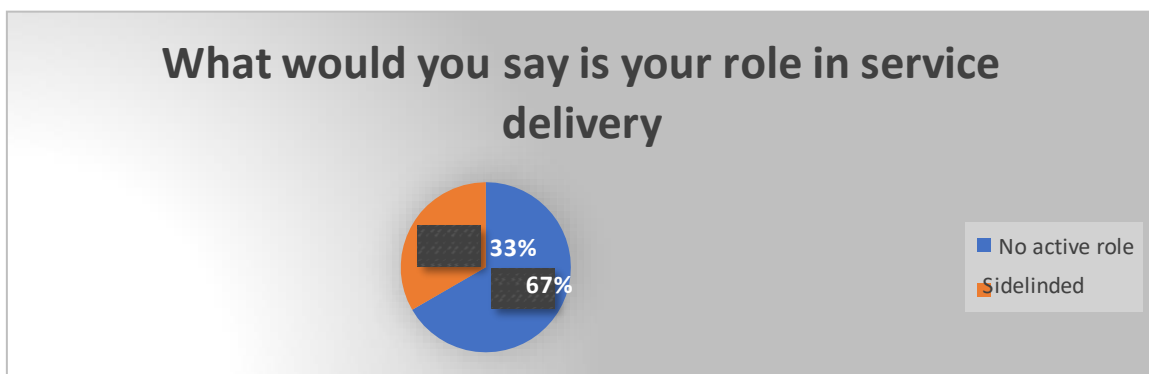
Traditional leaders are of the view that the ward councillor would learn from traditional leadership if they allowed them to contribute. The ward councillor would get information from traditional councils as they work closely with community members and understand their needs better than ward committees. 67% of traditional leaders believe that they are not allowed to

play an active role in the provision of service in ward 4 of Umdoni Local Municipality, whereas 33% of traditional leaders believe that they are side-lined from service delivery related matters.

5.3.9 As the traditional leader are you afforded resources to help improve lives of your subjects, and if not, how do you help them?

No resources are allocated to traditional leaders to assist in rendering services. All that is done is to neutralise traditional leaders. Traditional leaders concurred with the fact that traditional courts were built by government. However, they do not have stationary to perform their duties. One traditional leader pointed to the desktop computer that was provided by the state but has not been working for over a year. The computer in question does not have a printer, which raises questions as to what should one do if there is a computer but there is no printer. Where is one expected to print one's work?

Figure 5-4. Are you afforded resources to improve lives of your subjects?

Traditional leaders are not given resources to help residents in their areas. They assume that this is the plan to make them appear ineffective and useless. At some stage, traditional leaders requested a tractor, which was provided by the department of Agriculture. When the tractor drivers left the area, they did not notify traditional leaders and the purpose of having a tractor in the area was not clear.

5.3.10 Traditional leaders are known to have close relations with their subjects; do you think resources aimed at service delivery are better located with municipal council or traditional council and why?

The responses from all traditional leaders suggest that resources are not better positioned with the ward councillor. There is consensus among traditional leaders that the ward councillor does

not have in-depth knowledge of the needs of the people. The knowledge at the disposal of the ward councillor is research-based, whereas traditional leaders are in possession of first-hand knowledge as they live amongst needy communities and those communities report all the problems to them (traditional leaders).

5.3.11 Has the condition or quality of roads improved or deteriorated in the past fifteen years and what are you doing about that?

There was consensus from all three (3) traditional leaders in ward 4 of Umdoni Local Municipality that the road condition has improved dramatically in the past fifteen (15) years. However, the roads that have improved and properly maintained are the ones that falls under the department of transport. Small road that lead to residents' homes are not well maintained. This is not referring to drive ways but rather access roads. Even ambulance services are unable to reach certain residences because of the condition of roads. In that instance, one can conclude that the ward councillor is unable to perform to the expected level

5.3.12 How many clinics are there in your area, and are they accessible to your subjects on a 24-hour basis?

Due to the manner in which the ward is demarcated, responses from the question brought divergence on the traditional leaders in terms of their responses. Out of the three traditional leaders, one stated that there is a clinic in his ward and it operates from 08:00 to 16:00. The clinic is situated almost 500 metres from Chief Ngcobo's residence. Another traditional leader, Chief Mkhize stated that there is a clinic in his ward but he stays in ward 7. Residents of ward 4 have to catch at least two taxis to get to the clinic. The clinic is also situated almost 600 metres from the traditional leaders' residence. The clinic is opened between 08:00 and 16:00, Monday to Friday. Both these clinics do not have an ambulance to respond in the event of emergency. As a result, during weekends, public holidays and inclement weather conditions, residents do not have access to basic health care facilities. The other traditional leader, who rules the major part of ward 4 of Umdoni local municipality, indicated that there is no clinic in his area. Residents of his area have to travel to Umzinto for medical treatment and have to pay approximately R80 on transport.

Figure 5-5. **Is there a clinic in the area and how accessible is it?**
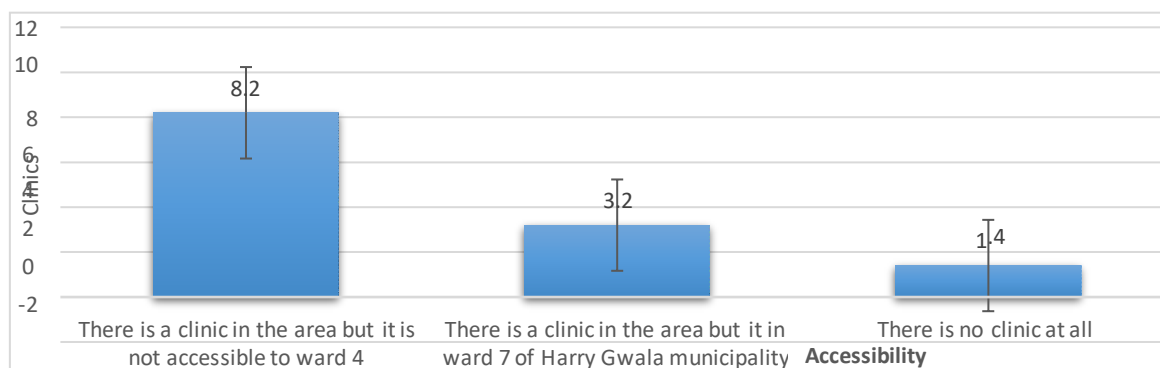
The lack of accessibility of a clinic make basic health care accessible to those who can afford to pay, those who do not have money have to wait in their deathbeds. Although residents of this area do have a right to basic health care as enshrined in the Constitution, it is only accessible to the selected few. All three traditional leaders indicated that once a month, a mobile clinic comes to their areas. However, this is not helping sickly people, as they have to wait for over twenty days to get medical attention.

5.3.13 How do people with disability; how do elderly people get to pension pay points and how far are the pay points from their residents?

Concerning pension pay points, all traditional leaders indicated that they are available in their areas. However, they were not certain about the number of pay points. In terms of the accessibility of pay points, all traditional leaders stated that senior citizens and people living with disability use public transport to get to the pension pay point. They either hire vans or take taxis depending on their condition. It was clear though that they have to use the very same pension money to travel. It was also clear from the interviews that some elderly people as well as people living with disability use family members to collect their pension. This is done to avoid inconvenience on the part of elderly people and people living with disability.

5.3.14 Do you think you are getting the recognition you deserve as a traditional leader from other stakeholders that facilitate service delivery?

There was consensus on the part of traditional leaders in terms of recognition. They indicated that other stakeholders give them the recognition they deserve. However, with the ward councillor, "*they are pathetic liars who make empty promises they make promises and vanish*

thereafter" by aggrieved Traditional leader. The only time they return to the people is when they have projects that are aimed at generating votes. Everything that has to do with the ward councillor is based on fabrication, which to some extent has a negative impact on the image of traditional leadership as these promises are made in their presence. This utterance by an aggrieved traditional leader indicate that traditional leaders believe in the trait theory that says leadership qualities are inherited and that contributes towards making them suitable for leadership position in rural areas not ward councillor.

5.3.15 If you were given resources and support that is given to the ward councillor, what would you have done differently in terms of service delivery?

Traditional leaders know and understand the desires of their people in their respective areas. Therefore, they would distribute resources evenly to the benefit of all residents. Under the municipal council, people from other areas direct projects. They only employ local people on a temporary basis. However, if resources were in the hands of traditional leadership, local people would be driving development in their area. Bearing in mind the fact that traditional leaders are not political party members, there would be no favouritism in the distribution of resources as it is the case under the tutelage of the ward councillor. Empowerment of the local people would be the priority as opposed to making rural communities dependant on cities and villages.

5.3.16 Do you play any part in Integrated Development Plans, if so, what is your role?

All three traditional leaders stated that they play no active part in the Integrated Development Play (IDP). Umdoni Local Municipality furnishes traditional leaders with a completed document and expects them to endorse it. During the planning phase, traditional leaders are not given an opportunity to make input in the IDP. To traditional leaders of ward 4, the IDP is seen as a plan that is imposed on both the subjects and traditional leadership. On the issue of budget hearings, traditional leaders are not afforded an opportunity to contribute; instead, they inform traditional leaders as well as community member as to how much is allocated to what project. This is done without checking if what is budgeted for is what the people need.

5.3.17 Do you hold meetings with the ward councillor, and if not, why not?

There were different views among traditional leaders on whether they hold meetings with the ward councillor; one indicated that he invites the ward councillor but he does not attend. Another traditional leader indicated that he invites the ward councillor and he attends without fail. The other traditional leader indicated that he does not see a need to invite the ward councillor; instead, the ward councillor should make an appointment with the chief and report or update the chief on the progress in terms of service delivery in the ward.

5.3.18 What is your view on the existence of the ward councillor?

Different opinion came to the fore with regards to the existence of the ward councillor. One traditional leader stated that they work well with the ward councillor; therefore, their existence is vital. He further indicated that owing to a busy schedule of traditional leaders, it is important to have the ward councillor performing other duties that would otherwise fall to the traditional leaders.

A different view was that the ward councillor is distant from the people, and they do not call meetings to hear the needs of people. Therefore, their existence is not necessary as they do not seem to be adding value. Another traditional leader stated that the ward councillor create divisions in the community; therefore, they are not necessary. The killings in the community have increased due to political squabbles. Therefore, the ward councillor is the perpetrator of acts of criminality. In terms of service delivery, the ward councillor has failed to provide residents with running water; there is illegal electricity connections in the ward and people stay in mud houses because of ineffective ward councillor. The existence of the ward council is not necessary.

5.4 Data collected through interviewing the ward councillor

Facts were gathered through the interviews conducted with the ward councillor. The reasoning behind using face-to-face interviews was to obtain appropriate information that the researcher would not have received if he had used a questionnaire. The following issues were discussed with the ward councillor. What are the main duties assigned to the ward councillor. How do you ensure they are executed diligently. What services have been delivered in your ward since you became the councillor and how sustainable are they; What are the challenges regarding service delivery; what is the role of traditional leaders in service delivery; do meetings take

place between traditional leaders and the ward councillor; are traditional leaders part of IDPs and other questions listed below.

5.4.1 What are the main duties assigned to the ward councillor and how do you ensure they are executed diligently?

The ward councillor was very brief in terms of stating his duties as he mentioned that the ward councillor serves as a mediator between the community and the municipality. He takes the concerns from the residents to the municipality and gives a municipal response to the residents.

5.4.2 What services have been delivered in your ward since you became the councillor and how sustainable are they?

In terms of services that have been delivered since he became the ward councillor, the ward councillor mentioned Mgangeni Crossway Bridge, which links Bhadane and Qwembe. According to the ward councillor, this bridge is at the completion stage. Two roads that have been renovated are from Thusticks and Qwembe. These are dirt roads under the Department of Transport. Minor renovations were made at the community hall in Kenterton and Thusticks. These are actually no services that one could count. The ward councillor also mentioned Kenterton sports field that is being renovated; however, if you go to the sports field, there are no signs of renovation; instead, one may assume that the sports field is abandoned.

5.4.3 What challenges are you facing regarding the delivery of services in ward 4?

The biggest challenge in the area is the high rate of unemployment. This result in community members expecting more projects that would create employment for them. At time, this kind of expectation cannot be realised, as it is not aligned to the budget. This is a nationwide phenomenon; it is therefore necessary that the ward councillor educate community members of financial constraints facing the country and the scourge of unemployment.

5.4.4 What is the role of traditional leaders in service delivery; when does it start and when does it end?

The ward councillor stated that they are working together with traditional leadership in his ward. He further stated that when there are challenges in the ward, he engages them to assist in resolving challenges. This indirectly means that traditional leaders are needed when there is a problem to be resolved; in the absence of problems, they are not required. Traditional leaders are made to operate as stopgap leaders that address challenges but there is no plan to mitigate

them. It was also stated that traditional leadership sits in municipal councils; however, the ward councillor did not mention that they are just spectators in council meetings and that they are not directly allowed to participate in making decisions. In fact, this is the major contributing factor towards clashes between traditional leaders and the ward councillor.

5.4.5 Do you meet with traditional leadership to plan service delivery in your ward; if not why, and if so, how often?

The ward councillor indicated that traditional leaders form part of service delivery plans. He further stated that they attend planning meetings in the ward. However, that was not the view of traditional leaders, as 66.66% of them indicated that projects are imposed on them. They see the ward councillor when he launches a project. This is done without them playing any active role. Therefore, there is a contradiction in what the ward councillor and traditional leaders are saying.

5.4.6 Do traditional leaders have a part to play in the provision of services, and if so, what role; if not, why?

The ward councillor boldly indicated that traditional leaders have a significant part to play but could not clearly spell out the actual role they play, except that they are engaged as leaders of the community. Engaging traditional leaders, however, does not translate to them playing a role in service delivery. This is not in line with the utterances made by 66.66% of traditional leaders who feel that the ward councillor side lines them.

5.4.7 Are traditional leaders part of the Integrated Development Plan (IDP) and budget meetings, and if so, what role do they play?

Contrary to the response given in the above question, the ward councillor confirmed that traditional leaders have no part to play in the Integrated Development Plan (IDP). The ward councillor stated that they are indirectly involved in community meetings. Ultimately, this means that engaging community members is as good as engaging traditional leaders. Clearly, a certain degree of training should be afforded to the ward councillor to make him understand protocol in his ward, especially if it has to do with traditional leadership. The cause of leaving out traditional leaders emanates from the council that does not allow them to actively participate in municipal decision-making process.

5.4.8 How do members of the community access copies of IDP for inspection?

The municipality has a responsibility of ensuring that community members have access to the copies of the Integrated Development Plan (IDP). However, the ward councillor indicated that there is no such plan in the ward. If community members need a copy of the IDP, they would have to make their own copies in the photocopy shops. Based on the fact that the rate of unemployment is high in the area, it is improper to expect them to have money to make copies while they are unemployed.

5.4.9 Do you attend meetings called by the traditional leader of EMANDLENI, UKUTHULA and AMANYUSWA traditional council, and if not why, or if so, how often?

The ward councillor mentioned that he does not attend meetings called by traditional leaders of eMandleni and AmaNyuswa traditional council. However, he attends the one for Ukuthula traditional council as the member of the community of Mpunga. This is an incorrect approach on the part of the ward councillor to say he should attend meetings of Ukuthula traditional council because he hails from Mpunga, which is under the Ukuthula traditional council. As the ward councillor, he is a representative of the community of the entire ward. Therefore, he should attend meetings called by traditional leaders in all three traditional councils within his ward. The ward councillor has a responsibility to discuss service delivery issues in traditional council meetings, but he cannot address them if he does not attend these meetings.

5.4.10 Has the condition or quality of roads improved or deteriorated in the past fifteen years and what have you done about that?

There seems to be unanimous agreement between traditional leaders and the ward councillor on the issue of the condition of roads. It was agreed that the condition of roads is up to the expected good level. However, the roads that are well maintained belong to the Department of Transport. The municipality still has a role to play in addressing the challenge of access roads. It is difficult for ambulances to drive in these roads during inclement weather. Access roads are so bad that sick people are physically carried by members of the public to the main road for an ambulance to attend to them. At times, sick people are transported in a wheelbarrow to get to the road where the ambulance arrives. The dignity of sick people is tarnished in circumstances like these.

5.4.11 How many pension pay points are available in this ward and how do people with disability as well as elderly people access them; how much do they pay to get there?

Under normal circumstances, there are three pension pay points in ward 4 of Umdoni Local Municipality. Elderly people and people with disability have to hire vans or use public transport to get to the pension pay point. However, due to the current transition from Cash Paymaster System to the Post Office, the operations in the pension pay points are temporarily interrupted. As a result, they are expected to go to Umzinto to collect pension. The trip to Umzinto is very expensive, as other pensioners have to pay approximately R80 to get to Umzinto.

5.4.12 Electricity connection can help improve many lives; what have you done to have it installed in most households in your ward?

The majority of ward 4 has illegally connected electricity; this has had negative effects on the people of Sangcwaba in Harry Gwala district, where the operations of clinic were directly affected by illegally connected electricity. That has resulted in Umdoni Local Municipality being compelled to install electricity in ward 4. The project will be rolled out in November 2018 and it will cover 826 households. Phase two of the same project is expected to commence towards the end of 2019. The project is called the Mqangqala electricity project.

5.4.13 What plans do you have in terms of eradicating poverty, inequality and unemployment in ward 4?

Although the issue of poverty is a national problem, in ward 4 people would like to have many projects that would assist in creating job opportunities for the people. However, due to projects being a short-term solution to a bigger problem, discussions are underway to open a skills centre, as this would help people obtain life-changing skills that would enable them to sustain themselves even if the municipal projects are not there. The skills centre would enable residents of ward 4 in Umdoni local municipality to be self-supportive and create employment opportunities for themselves, as opposed to relying on the municipal project. The acquisition of skills would enable trained individuals to subcontract when projects come to the area as opposed to being manual labourers.

5.4.14 How do you intend to promote socio-economic development in ward 4?

An arrangement has been made with the Department of Agriculture to assist with a tractor to plough for residents of ward 4 at no cost to them. The Department of Agriculture would also provide seeds to people of ward 4 of Umdoni local municipality to plant. Youth are encouraged

to have a garden even in their backyards. Hence, those who want to start agricultural projects would be assisted with proper gardens that will be fenced. Currently, they are being trained so that they would be able to survive even if the Department of Agriculture has left for other areas. Although this project sounds well and good like many other government projects, it seems to revive subsistence farming. If the municipality wants to revive subsistence farming that could assist in the short term and in the long term, the situation may go back to normal. The municipality should be opening opportunities for people to operate as commercial farmers at a smaller scale.

5.5 Data collected by interviewing ward committee members

5.5.1 Age summary of respondents

The age summary of the respondents assists in determining the response that will be afforded to the researcher. It is important to understand the age group of participants as the information they provide reflects on their age and experience. The age group of participants is as follows:

Table 5-5: Age Group of ward committee members

AGE GROUP	NUMBER OF RESPONDENTS
18-35	1
36-45	2
46-60	2
60+	0

The table above indicates that respondents in the age group between 36-45 and age group of and 46-60 above is two (2) per age group. The lowest number of respondents in terms of age group is 18-35 years, with a one (1). Age group gives us a clearer picture of the possible experience at the disposal of ward committee members in aspects of service delivery.

5.5.2 Gender distribution of ward committee members

The issue of gender is given attention to ensure that information obtained by the researcher is not biased to a certain gender. It further seeks to ensure that an element of empowerment is taken into account. All genders in the society are equally affected by service delivery or lack thereof. The gender category involvement of ward committee members is stated as per the graph below:

Figure 5-6: Gender of ward committee members
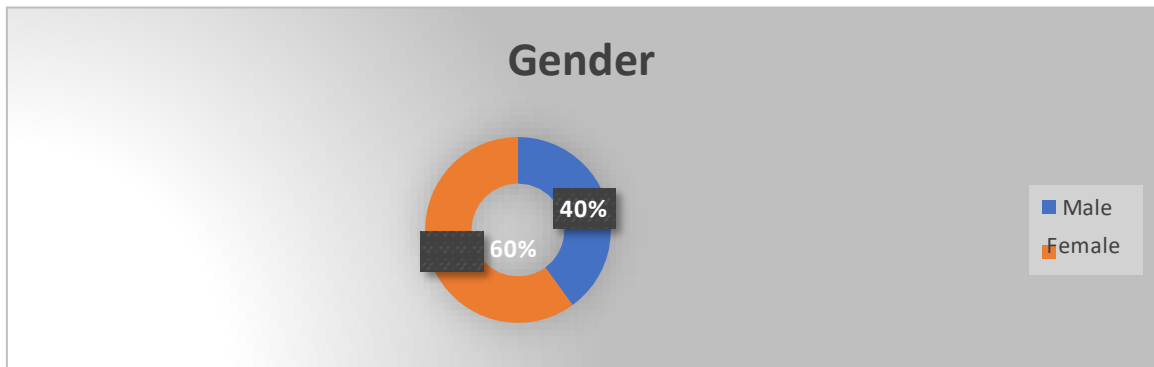
The figure above depicts the gender spread of ward committee members. 60% of the interviewees happen to be females, which resulted in females being the majority of interviewees, and only 40% males were interviewed. Among the females interviewed, it is clear that there are people between the ages of 18-35. Clearly, youth are represented in the structure.

5.5.3 What are the main responsibilities assigned to the ward committee?

Ward committee members are assigned different responsibilities; Maduna is responsible for safety and security, Ndlovu is responsible for youth related matters, while Bhiza oversees people with disability and Ntobela focuses on health matters. This indicates that ward committee members are tasked to perform certain responsibilities to ensure that service is delivered accordingly in their respective portfolios.

5.5.4 How do you relay complaints, queries and requests of the community to the council?

Almost all ward committee members indicated that they record complaints and relay such complaints to the ward councillor; in turn, the ward councillor pass the queries to the municipality. The queries are transferred telephonically and some are reported verbally to the ward councillor. In cases of emergency, ward committee members contact the South African Police Service (SAPS) or ambulance service and thereafter, the ward councillor.

5.5.5 Are there community centred programmes that you have recommended since you became a member of ward committee? Please name a few.

Divergent responses were obtained from ward committee members as some said that programmes are initiated by the ward councillor, and he had never initiated any programme. Another ward committee member stated that community members initiate programmes in his portfolio. Two ward committee members stated that they have initiated programmes and these

programmes range from the soccer tournament for the youth where the winning team was awarded a soccer kit. The other ward committee member stated that he has recommended the establishment of a skills centre to assist people with welding skills, bricklaying and electricity skills.

5.5.6 What is your understanding of Integrated Development Plan (IDP) and your role therein?

Surprisingly, some ward committee members stated that they have no knowledge of the Integrated Development Plan (IDP). They further stated that they do not have any active role to play in the IDP. The municipality instructed them (ward committee members) not to question or challenge what is stated in the IDP, nor are they allowed to make input. Ward committee members stated that the municipality decides on the IDP and the community has to endorse it.

5.5.7 What do you understand about budget hearing and what is your role in it?

The municipality addresses the community on how much is allocated to the ward and how it is going to be spent. The ward committee and the community in general do not play any role in budget hearings. Budget hearings are not treated the same way as the IDP; they are imposed on the community.

5.5.8 Do you attend meetings called by traditional leaders? If so, what is usually discussed in those meeting; if not, why?

Out of 5 ward committee members that were interviewed, 4 indicated that they regularly attend meetings that are called by traditional leaders. One ward committee member stated that the traditional leader has never called community meetings since he took over the reigns from his late father. Four ward committee members that are attending meetings, indicated that matters related to service delivery are not discussed; instead, they discuss matters that relate to disputes and petty crime.

5.5.9 Do you engage or consult with traditional leadership on service delivery matters? If not, why, and if so, how often?

Ward committee members indicated that they consulted traditional leaders on service delivery matters. Before the project starts, ward committee members engage traditional leaders, as they are custodians of the land. However, one ward committee member indicated that the current

chief is always away from his home, nor is he in the traditional council. Ward committee members end up engaging an Induna even on matters that require the Chief.

5.5.10 Do traditional leaders have a part to play in the provision of services. If so, what role, and if not, why?

Different views came to the fore as ward committee members have different beliefs regarding the role of traditional leaders in the provision of services. The following figure indicates different opinions.

Figure 5-7: Do traditional leaders have a role to play in service delivery?
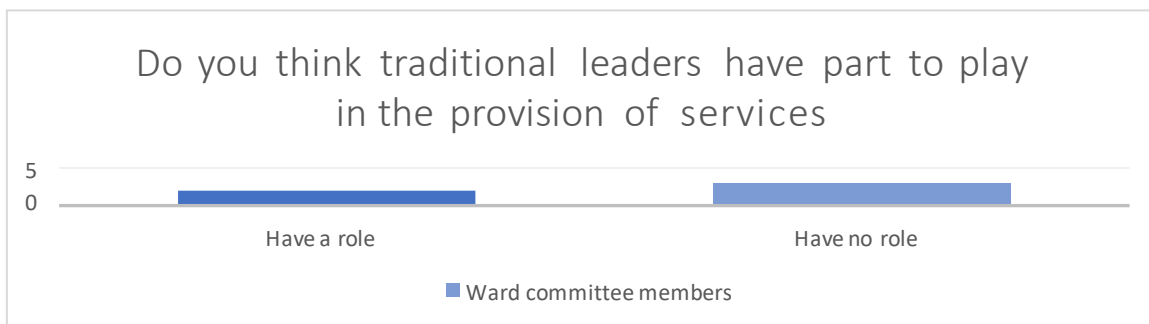
60% of ward committee members believe that traditional leaders have no role to play in service delivery, whereas 40% believe that they have a role to play.

5.5.11 Are traditional leaders part of the Integrated Development Plan (IDP) and budget meetings, and if so, what role do they play; if not, why?

Ward committee members had different opinions about the role of traditional leaders in the IDP. Some believe that traditional leaders are invited to the municipality do discuss IDP; others stated that they are not allowed to play any part and one had no idea.

Figure 5-8: Are traditional leaders' part of the IDP & budget meetings?
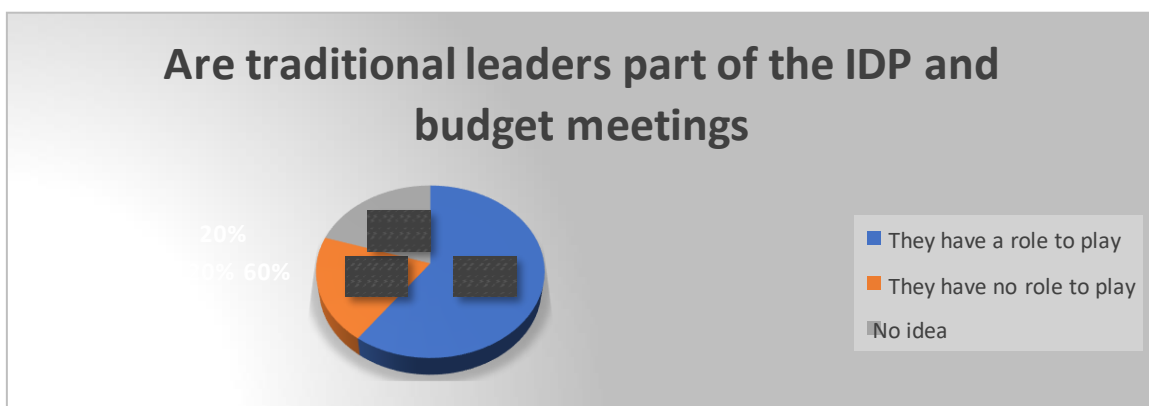
The figure above depicts that 60% of members of the ward committee believe that they have a role to play. 20% believe that traditional leaders do not have any part to play in the IDP and budget meetings. The other 20% has no idea on whether they have a role or not.

5.5.12 In your own view, what are the factors that negatively contribute towards lack of service delivery in your ward and how do you address them?

Ward committee members mentioned factors that are believed to be negatively affecting service delivery differently. Those factors are depicted in the figure hereunder.

Figure 5-9: Negative factors on service delivery
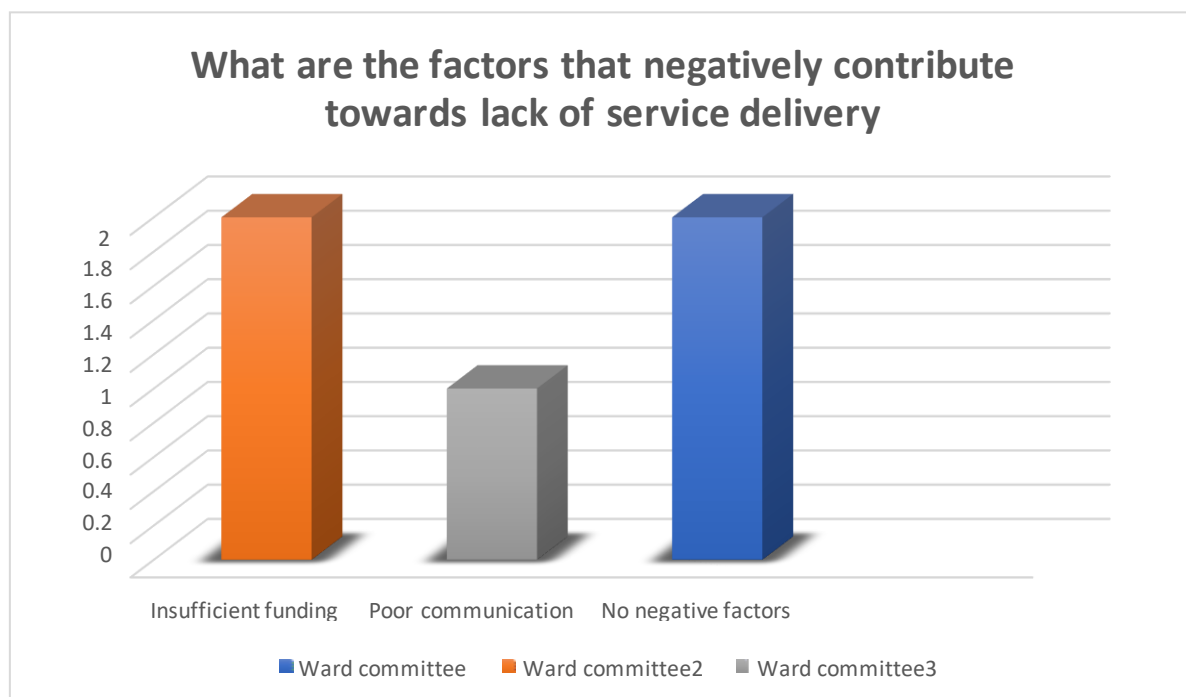
Ward committee members believe that the Umdoni Local Municipality is too small and poor and therefore does not have sufficient revenue to cater for the needs of the people of ward 4. Others believe that poor communication mechanisms are negatively affecting service delivery. This is attributed to top management failure to engage lower level leadership on the municipal plans. One said that there are no negative factors contributing towards poor service delivery.

5.5.13 Are there projects planned by the municipality for residents of ward 4, and if so, what role was played by community members in planning such projects?

The majority of ward committee members listed plans that the municipality has for the ward 4 of Umdoni Local Municipality. One member stated that there are no clear plans in the pipeline.

Figure 5-10: Projects planned for ward 4
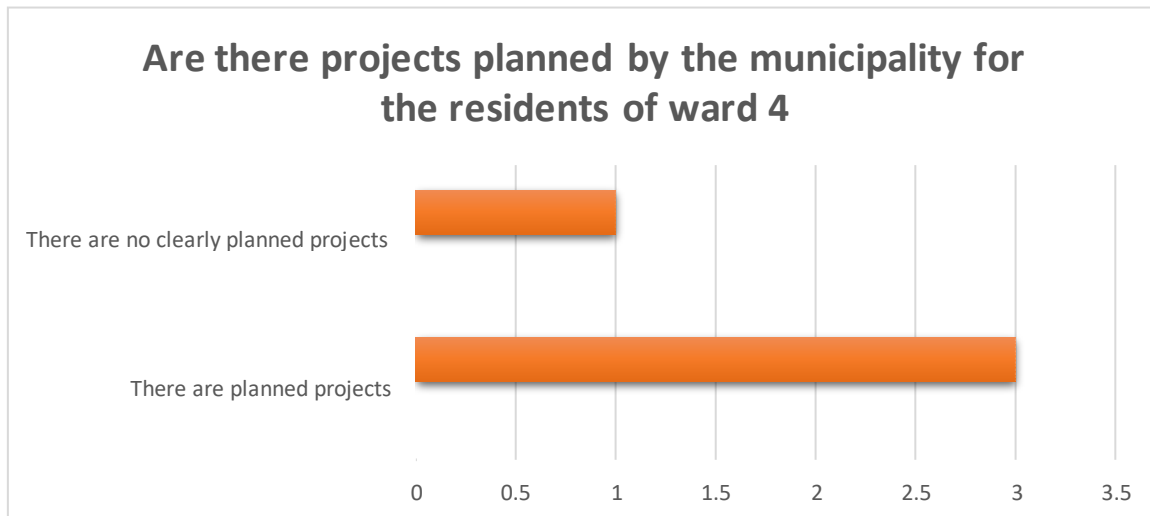
The difference in terms of views about planned projects is the fact that within the ward committee there are poor communication lines. This indicates that members of the community are not be given correct information by some members of the ward committee due to a shortage of knowledge. The projects started by ward committee members include but are not limited to the installation of electricity at Mqangqala, the building of a bridge at Bhadane and the renovation of soccer field in Kenterton.

5.5.14 What is your role in ensuring that ward 4 community has access to running water, electricity and safe housing?

In terms of electricity in ward 4, a project is in the process of being rolled out to the benefit of residents of ward 4. The project is planned to have 2 phases, with the second phase likely to be finalised in 2020. Regarding housing, phase one has been completed and phase two in the planning stage. The challenge in the ward is access to running water, although there are stand pipes, most parts of ward 4 does not have running water. This is because Ugu district Municipality regulates water and it only supplies people closer to Port Shepstone. In the meanwhile, residents of ward 4 of Umdoni local municipality relies on water tankers for water.

5.6 Data collected from community members
5.6.1 Respondents age summary

The age summary of the interviewees helps in defining the responses provided by respondents to the researcher. The age of respondents indicates their level of experience and understanding of issues in the area under study. The age group of participants is as follows:

Table 5-6: Age group for community members

AGE GROUP	NUMBER OF RESPONDENTS
18-35	0
36-45	4
46-60	4
60+	2

The table indicates that respondents in the age group between 36-45 and age group of and 46-60 above is four (4) per age group. The lowest number of respondents in terms of age group is 60+ years with two (2). It is vital to have a summary of the age group as it gives a picture of the possible experience at the disposal of community members in aspects of service delivery.

5.6.2 Gender distribution

To eliminate the element of biasness, the researcher gave attention to the issue of gender. This is done to ensure that there is balance in terms of gender. All genders in society are equally affected by service delivery or lack thereof. The gender characteristics of participants of the members of the community in this study are reflected as per the graph below:

Figure 5-11: Gender of community members
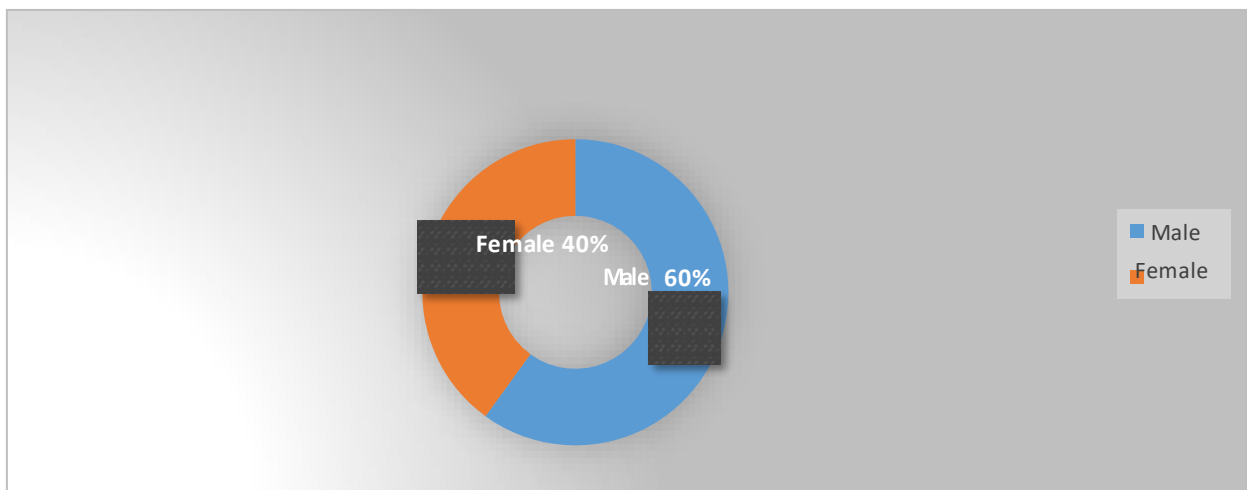
The figure above indicates the gender category depiction of the members of the community. 60% of the interviewees happen to be males, the majority in terms of gender, with 40% being female. Amongst the males that were interviewed, are two males over the age of 60. This enables the researcher to obtain information based on their experience.

5.6.3 Employment status

This was done to assist the researcher to determine the rate of employment and/or unemployment in the area under study. The employment/unemployment status of participants is outlined as follows:

Figure 5-12: Employment status of community members
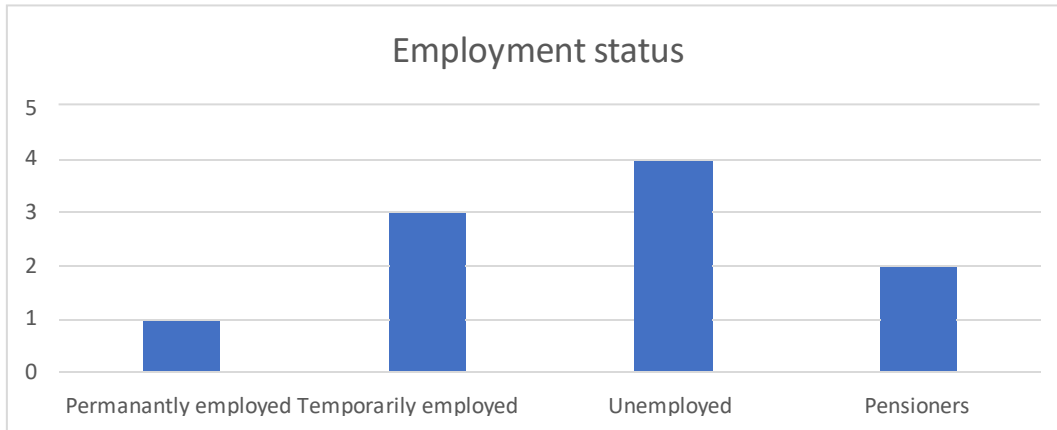
In terms of the figure above, 10% percent is permanently employed. 30% is employed on a temporary basis. The rate of unemployment is at 40% with 20% being pensioners. This is indicative of the fact that government interventions are necessary in ward 4 of Umdoni Local Municipality as the rate of unemployment is high.

5.6.4 Marital status

As reflected by age, marital status depicts the level of maturity of respondents. Marital status is reflected in the figure hereunder:

Figure 5-13: Marital status for community members
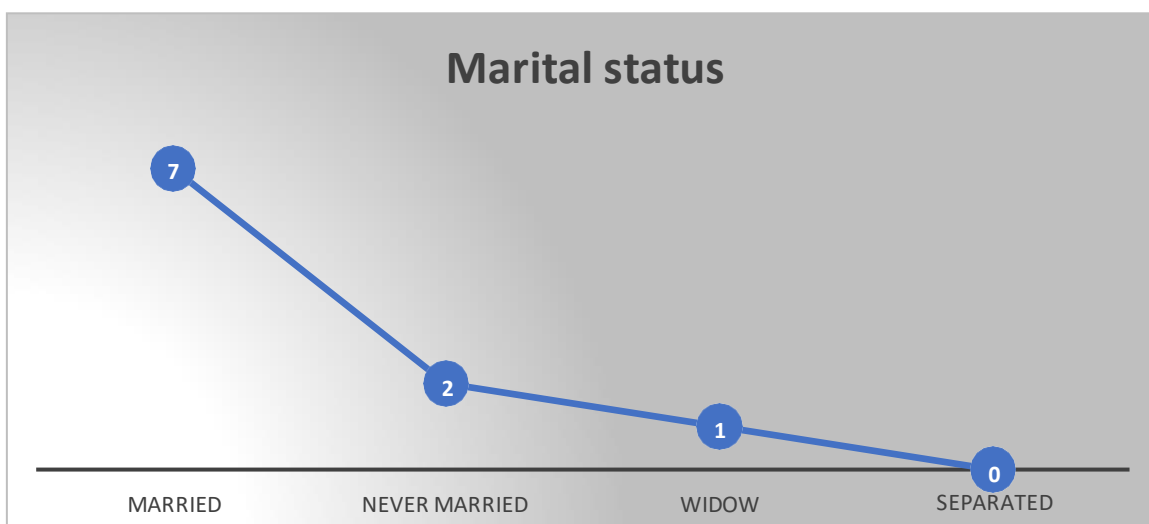
In terms of the figure above, 70% percent of respondents are married, with 20% of respondents never having married and 10% percent reflected as widows/widowers.

5.6.5 Period as a resident of the ward

This information was required to enable the researcher to determine the time to which residents of ward 4 of Umdoni local municipality have been exposed to lack of service delivery or service delivery.

Figure 5-14: Period as a resident of ward 4
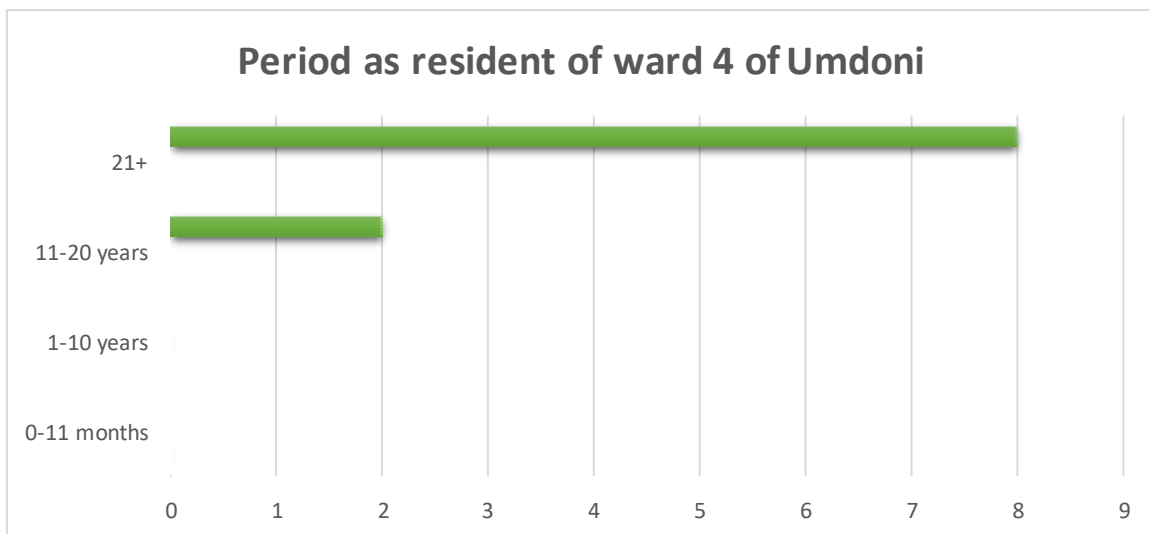
The figure above reflects that most respondents have been in ward since the inception of local government led by the ward councillor. This also indicates that respondents are able to compare the time before the formation of municipalities and the era before that. The questions hereunder indicate the extent to which community members understand the dynamics within ward 4 of Umdoni Local Municipality and the role played by traditional leaders and the ward councillor.

5.6.6 Have you attended meetings summoned by the ward councillor or the traditional leader and how often do they call meetings?

The community members gave divergent responses about the above question. Some mentioned that they only attend meetings called by traditional leaders; others attend meetings called by the ward councillor. Some community members mentioned that they do not attend meetings arranged by the ward councillor, with some indicating that they attend meetings when announcements are made on time.

Figure 5-15: Meetings called by traditional leaders or the ward councillor

Have you attended meetings called by traditional leaders or the ward councillor and how often

- ■ Attend meetings called by both traditional leaders and ward councillor
- ■ Do not attend meetings called by ward councillor
- ■ Do not attend meetings called by traditional leaders
- ■ Attend when announcements are made on time

The figure above indicates that 60% of residents of ward 4 of Umdoni Local Municipality attend meetings that are called by both traditional leaders and the ward councillor. 20% mentioned that they do not make themselves available for the meetings called by the ward councillor. Another 10% of community members stated that they do not attend meetings called by traditional leaders. 10% indicated that they attend meetings if they are announced on time.

5.6.7 In meetings called by the ward councillor, does the traditional leader attend and *vice-versa*?

The community of ward 4 of Umdoni Local Municipality had different views regarding whether the ward councillor attend meetings called by traditional leaders or *vice-versa*. The views of communities are reflected in the graph hereunder.

Figure 5-16: Do the traditional leaders attend meetings called by the ward councillor?

In meetings called by traditional leaders does the ward councillor attend and vice-…

Traditional leaders and ward councillor attends when…	2
Ward councillor occasionally attend meetings called…	1
Traditional leader attend meetings called by ward…	0
Ward councillor and traditional leaders do not attend…	7

0 1 2 3 4 5 6 7 8
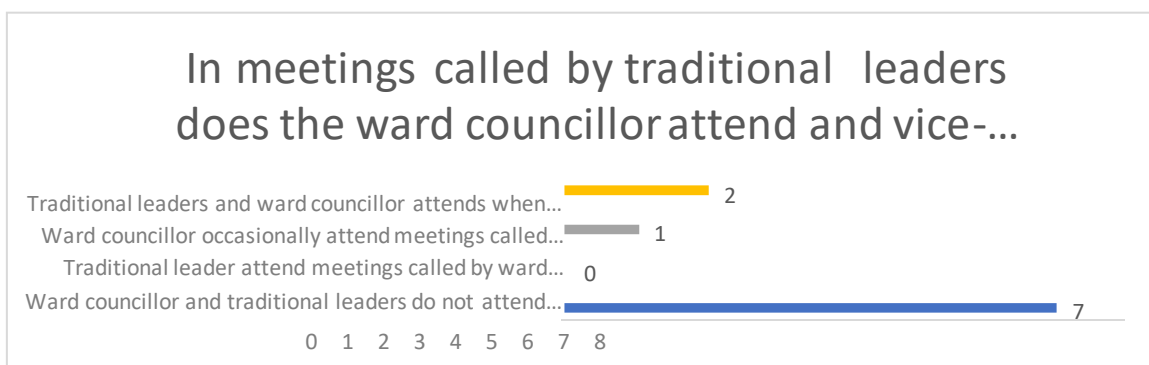
It is clear that both traditional leaders and the ward councillor do not attend each other's meetings. 70% of respondents indicated that they do not honour each other's meeting. Only 20% stated that both traditional leaders and the ward councillor attend meetings when they are invited. 10% stated that the ward councillor hardly attend meetings called by traditional leaders. Traditional leaders do not avail themselves for the meetings called by the ward councillor.

5.6.8 In meetings called by traditional leaders, are service delivery matters discussed?

Respondents stated that service delivery is always discussed in gatherings summoned by traditional leaders. The topic that is always discussed is the water shortage in the area.

Figure 5-17: Are service delivery matters discussed in meetings called by the traditional leaders?
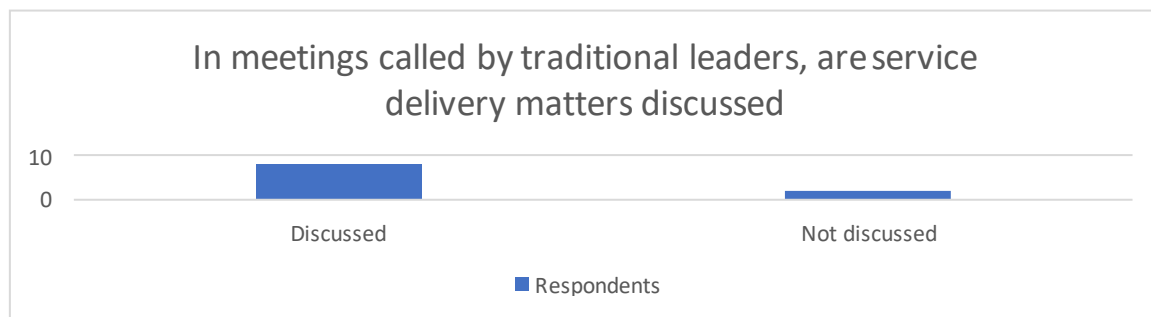
The issue of electricity is also discussed in meetings called by traditional leaders. However, it ends up in discussions, as the traditional leader does not have resources to provide. Provision of such services falls in the hands of the ward councillor. In terms of percentages, 80% of community members stated that service delivery matters are discussed but it all ends in discussion and nothing materialise from that. 20% stated that service delivery is not discussed at all.

5.6.9 Based on your observation, do you think there is cooperation between traditional leaders and the ward councillor and why do you think so?

Although there is a lack of consensus from respondents with regard to cooperation between traditional leaders and the ward councillor, the majority of respondents stated that there is no cooperation between traditional leaders and the ward councillor. The lack of cooperation could be due to pride on the part of the ward councillor as they control resources. Lack of cooperation could be due to arrogance on the part of traditional leaders. If both structures believe they are superior and are not willing to move from their positions, cooperation will not take place.

Figure 5-18: Is there cooperation between traditional leaders and the ward councillor?
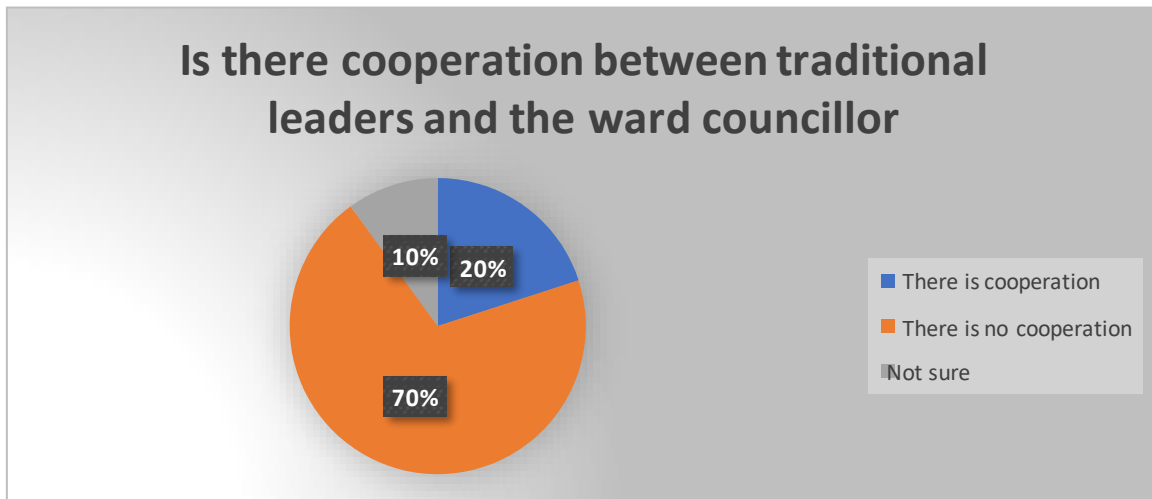
In terms of percentages, 70% of members of the community believe that there is no cooperation, while twenty percent stated that there is cooperation between the traditional leadership and the ward councillor. Ten percent was not sure whether there is cooperation or not.

5.6.10 Do traditional leaders have a part to play in the provision of services, and if so, what role could it be?

Community members of ward 4 have different views with regard to the part that traditional leaders could play in service delivery. Some believe tradition leaders can only serve as a go-between for community members and the municipality in terms of relaying concerns. Others believe that traditional leaders have a significant role to play only if they can be capacitated accordingly. Others mentioned that traditional leaders initiate other projects but the ward councillor behave as if they came up with them to gain points for his political parties. Other community members believe that traditional leaders have no role to play.

Figure 5-19: Do traditional leaders have a part to play in delivery of services?
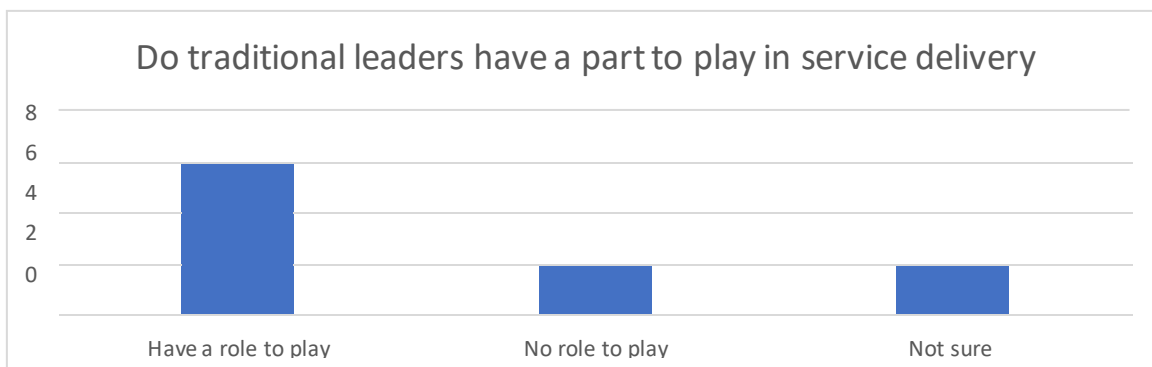
Sixty percent believes that traditional leaders have a significant part to play while twenty percent is of the idea that traditional leaders have no part to play. Another twenty percent is not certain of whether there is a part to be played by traditional leaders or not.

5.6.11 How far are the schools from your residence?

Regarding the distance to school, respondents gave a variety of responses. Some stated that they walk only for 30 minutes. The responses are graphically depicted hereunder.

Figure 5-20: How far are the schools from your residence?
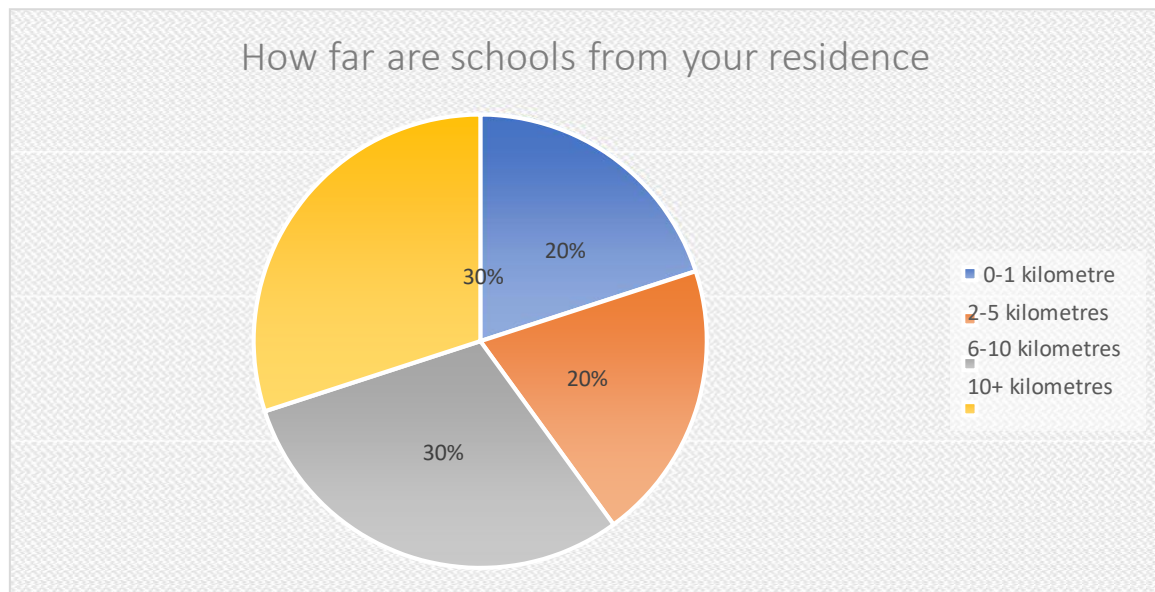
Respondents clearly indicated that schools are situated too far from their residences, with 30% indicating that they walk 6-10 kilometres to school. Another 30% walks more than 10 kilometres to get to school. Pupils are expected to cross-rivers to get to school. 20% stated that they walk approximately 30 minutes to school which is less that a kilometre. Another 20% walks approximately 2 to 5 kilometres to school. The distance to school contributes to the high drop out of ward 4 pupils.

5.6.12 Considering the distance to school how do children with disability access school?

There is no learner transport in ward 4 of Umdoni Local Municipality and as a result, parents are compelled to pay from their pocket for transport. Those who cannot afford to pay for transport have to stay at home. Children with disability usually do not go to school, unless parents have relatives in the urban areas.

Figure 5-21: How do children with disability go to school?
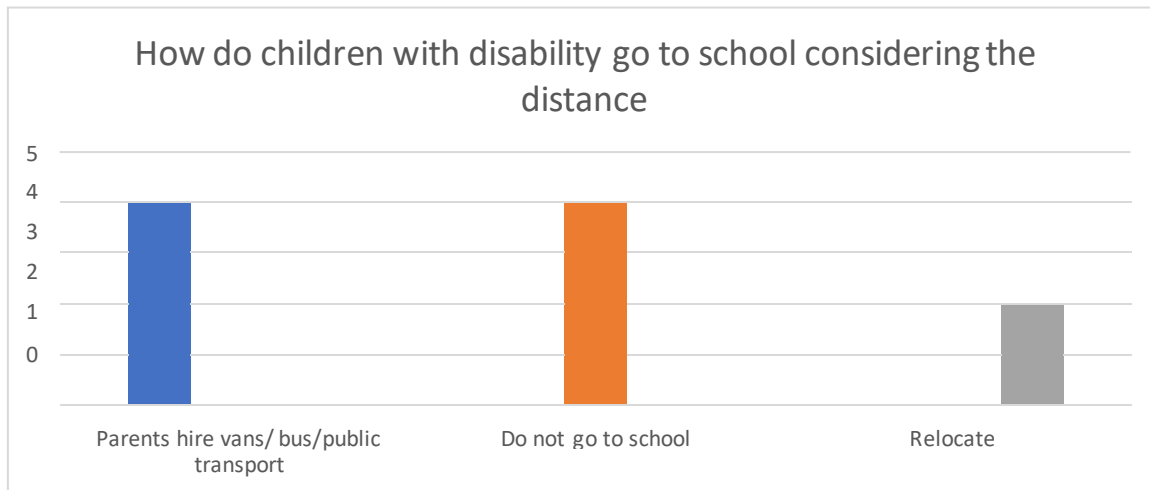
Children living with disability are not catered for in ward 4 of Umdoni Local Municipality. Those who use public transport have to wake up in the early hours of the morning to catch the bus in Kenterton. The bus passes Kenterton at 06:00 in the morning; therefore, a child that stays at Thusticks and Pooven has to leave home at 04:00 and catch a taxi to make it at Kenterton by 06:00. For unemployed parents, the only option they have is to keep children at home, as they cannot afford exorbitant travelling expenses. Children living with disability that choose to relocate, usually come back with minimum level of education.

5.6.13 How do elderly people access health care facilities and pension pay point?

Elderly people hire vans, ride taxis or walk long distances to get to the health care facilities and pension pay points. Although a mobile clinic comes to the ward once a month, residents of ward 4 of Umdoni Local Municipality need access to a health care facility on a daily basis. It is not sufficient for a mobile clinic to come to the area once a month. A person of ward 4 at Thusticks and Pooven has to catch three different taxis to get to the Mgangeni clinic in the AmaNyuswa area. It is expensive and inconvenient if not awkward to get to the clinic in AmaNyuswa than to travel to Umzinto.

Regarding pension pay points, elderly people catch taxis or vans others walk to collect pension money. At times, they walk to pension pay points as vehicles from the South African Social Security Agency (SASSA) do not turn up. Elderly people and people with disability travel to Umzinto to collect pension and at times, they are robbed of their cash and come home empty-handed. If they have to collect it in pay points in the ward, they are a compelled to stand in long queues for over six hours.

5.6.14 If there is a clinic in the ward, does it have an ambulance to respond in case of emergency and how long does it take for an ambulance to respond to emergencies in this area?

There is a clinic in the ward but it is situated closer to ward 7 of Harry Gwala district municipality. The clinic is not accessible to most residents of ward 4; if they have to go to the clinic they have to spend more than they spend going to Umzinto. The clinic in the ward does not have an ambulance on standby. In the event of emergency, it takes approximately 5 hours for ambulances to respond to an emergency. One is compelled to keep calling and reminding officials in Scottburgh that a patient is in need urgent of an ambulance. If one does not remind ambulance services of a call, they end up not coming. In areas that are far from the road, community members have to carry a sick person to the road. Other sick people are carried in a wheelbarrow to get to the road where an ambulance could fetch them.

5.6.15 Does the condition of roads allow an ambulance to attend to sick members of the community timeously and how can that be improved?

Roads that falls under the department of transport are well maintained but access roads that belong to Umdoni Local Municipality are in a very bad state. Ambulances are unable to access these households due to the bad road condition.

Figure 5-22: Does the road condition allow and ambulance to attend to sick people
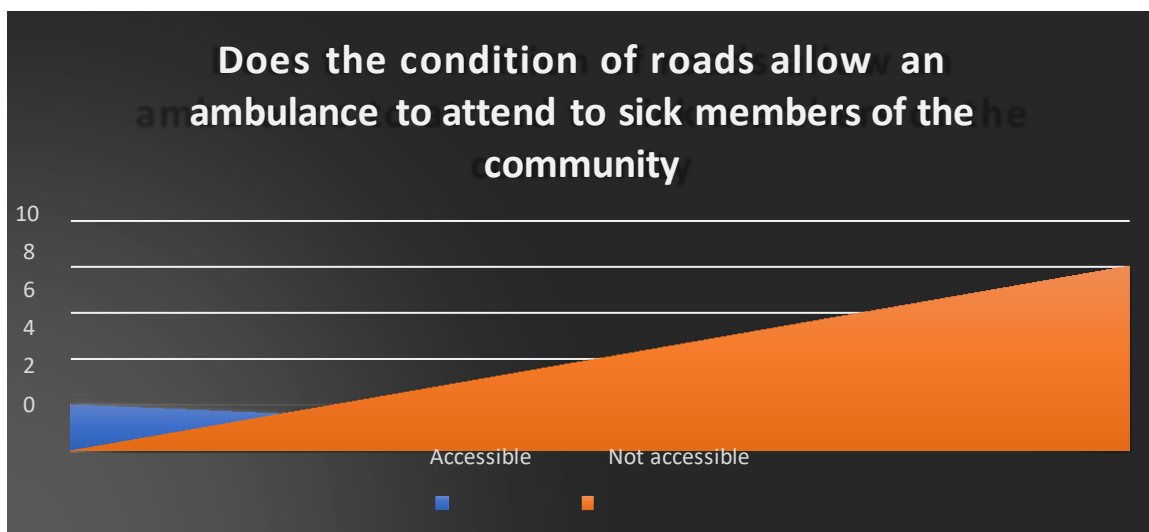
The majority of respondents indicated that the condition of roads is so bad that they are not accessible to ambulance services. Sick people are carried to the road where an ambulance can fetch them.

5.6.16 Does your household have electricity? Did you get it with the assistance of the ward councillor, traditional leadership or did you pay on your own? If so, how much did you pay?

Electricity raised different responses from respondents; some respondents stated that they have electricity while others do not have it at all. The responses are depicted on the graph hereunder.

Figure 5-23: Does your household have electricity, and how was it acquired?
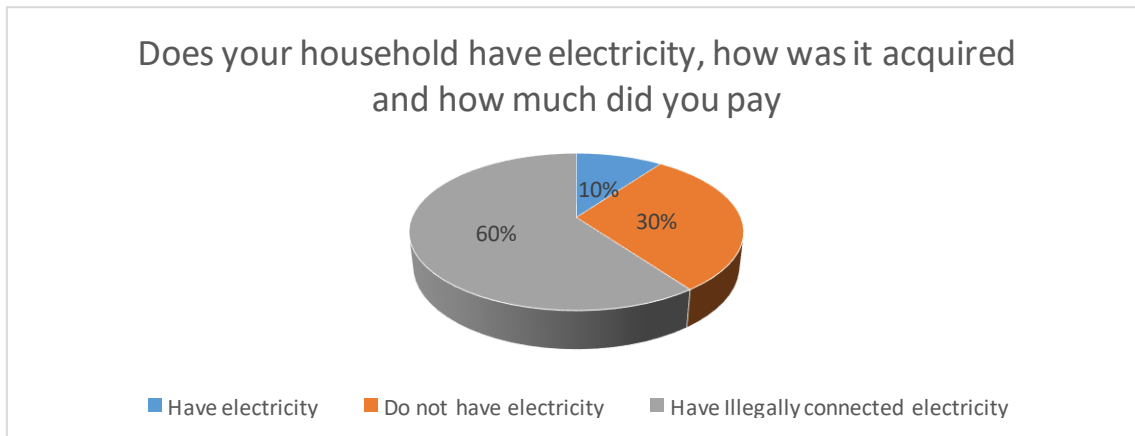
In terms of percentages, 10% of respondents stated that the ward councillor installed electricity in early 2000. Respondents from Thusticks, Pooven, Bhadane and part of Mgangeni stated that they do not have electricity at all (30% of respondents). 60% of respondents confirmed that they have illegally connected electricity (izinyokanyoka) and they paid between R3500.00 and R7000.00 for the installation.

5.6.17 Do you have access to running water; if so for how long; if not how do you access water?

The issue of running water was a painful subject as the researcher could see respondents literally crying as they explain their plight.

Figure 5-24: Do you have access to running water?
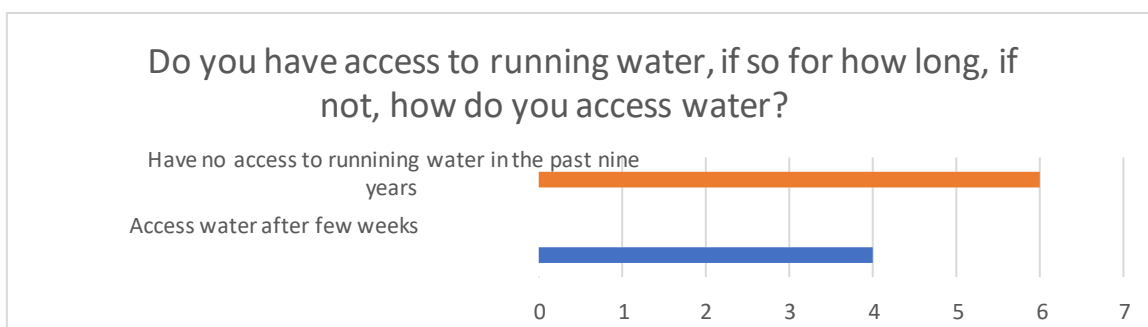
Access to running water is a challenge, as residents of ward 4 of Umdoni Local Municipality have to fetch water in the river, the very same river where livestock drinks. Although a water tanker provides water, it is not sufficient, as there are many households. Therefore, members of the community are forced to fetch water from the river. Those who have money end up buying water from people who have vans to fetch water. Water interruption is rife in the area and most households survive with water harvesting as they have purchased Jojo tanks to harvest rainwater.

5.7 Data collected through interviewing municipal officials

5.7.1 Respondents' age profile

The summary of the age of the respondents assists the researcher to define the responses given by participants. To some extent, the age of respondents indicates their level of experience and understanding of issues in the area under study. The age group of participants is as follows:

Table 5-7: Age profile for municipal officials

AGE GROUP	NUMBER OF RESPONDENTS
36-45	2
46-60	0
60+	0

The table above indicates that there were two participants in the age group between the age of 36-45 and that there were participants in the other age groups of 46-60 and 60+.

5.7.2 Gender distribution

Attention is given to different genders to avoid gender biasness. All genders in the work place have equal opportunities to address issues of service delivery or lack thereof. The gender orientation of the municipal officials that took part in this study appears as stated hereunder:

Figure 5-25: Gender for municipal officials
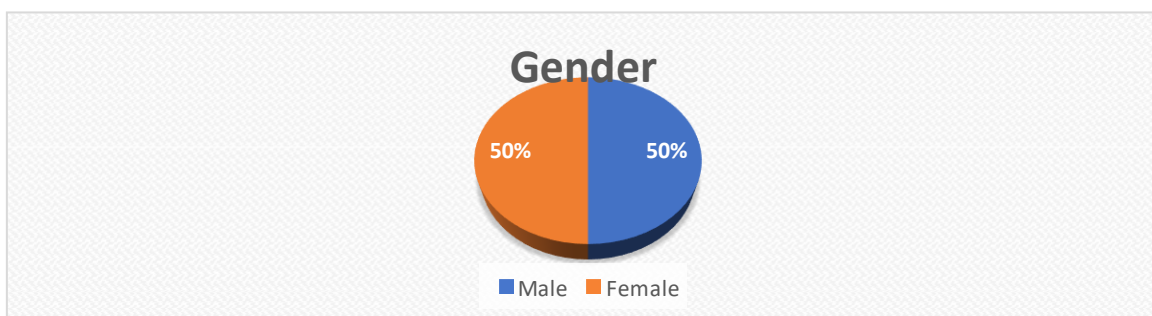
The figure above illustrates the gender representation of respondents from the municipality. 50% of the respondents were females, and another 50% males who were interviewed. Interviewed municipal officials occupy senior management positions and they play a significant role in formulating strategies that seeks to address service delivery.

5.7.3 Do you meet with Traditional leaders to discuss service delivery matters?

Traditional leaders attend council meetings and they contribute towards service delivery matters. Traditional leaders are part of municipal portfolio committees and they are allowed to make input on service delivery related issues.

5.7.4 Does ward 4-community play a role in IDP's and budget allocation?

Projects emanate from extensive consultation with members of the community. They serve as drivers of development within the municipality. Community members play a significant role in the identification of projects in the ward.

5.7.5 Would you say Umdoni local municipality has made strides in economic development, housing, water and electricity in the past fifteen years specifically in ward 4, if so how?

Indeed, strides have been made in various spheres, in terms of South Coast Development Agency (SCDA), which focuses on major projects, and Economic Development in the entire municipality. A South Coast Tourism Entity (SCTE) has been established and it focuses on local economic development. Businesses are also assisted with trading and general operation. Cooperatives are assisted within the municipal area. Concerning housing, the provincial department of Human Settlements is in full control of housing projects and not the municipality. Water is the mandate of the district municipality and the local municipality has no control over it. With regard to electricity, the municipality is only responsible for the maintenance of street poles and they rely on the Department of Energy for bigger projects.

5.7.6 What are the factors that hinder service delivery in Umdoni local municipality in general and ward 4 in particular?

Service delivery is hindered by the limited budget that is allocated to the Umdoni Local Municipality. Although the municipality has expanded and taken over some wards that were

under the former Vulamehlo Local Municipality, the budget has not been adjusted accordingly. The area of responsibility has expanded as well as the needs of the people but the budget has not increased.

Historical challenges like inequality have not been addressed due to the geographical nature of the municipality. Poverty in other wards is rife but the municipality cannot satisfy all the needs in a short space of time.

5.7.7 What plans do you have in place to create sustainable jobs in poor rural area like ward 4 to eradicate poverty?

In the event where there are vacancies in the municipality, ward councillors are given those posts for them to give to community members in their respective wards. Where temporary jobs are available, community members are appointed using Expanded Public Work Programme (EPWP). During their term of employment, they are able to support their families. Community members are also encouraged to open cooperatives so that when there are projects in the area, they would be appointed and in turn employ local community members.

5.7.8 It is alleged that traditional leadership and ward councillors are not working hand in hand; is that the case in Umdoni local municipality and how can it be resolved?

Traditional leaders are part of Umdoni local municipality structures; they are part of portfolio committees. They are actively involved in all municipal activities. At no stage were reports of an altercation between traditional leaders and the ward councillor reported. It has not been observed in different meetings that there could be lack of cooperation or an element of hostility.

5.7.9 How do you ensure public participation for the service to be delivered effectively?

As the municipality, they have developed open lines of communication to enable community to participate in programmes. Customer care centre deals with service delivery complaints from the public. Some of the complaints are obtained by emails that are directed to customer care worker to raise concerns that relate to service delivery. Meetings are held on weekly basis with ward councillors, where they raise issues that affect communities in their wards. Other issues are redirected to ward councillors for them to address in their own capacity. Izimbizo and roadshows are called, they serve as platform for the community to air their views.

5.7.10 How do you plan to promote socio-economic development in Umdoni Local Municipality, ward 4 in particular?

Situational analysis is done in the ward where economic factors as well as social issues are discussed. In terms of economic factors, the municipality tries to empower local communities when there are projects in the area. Contractors are also encouraged to employ members of the community to eradicate poverty within the ward. Regarding social issues, bridges are in their final stage of construction. These bridges enable pupils to get to school even during inclement weather conditions. When pupils are able to access schools that could result in a bright future, which in turn will assist them in developing their area.

Table 5-8: Access to Basic Services

Area	Electricity	Water	Toilets	Roads	Schools	Clinics	Library
Mqangqala	Yes, illegally connected	Yes (Partial Standpipes)	Yes Pit toilets	Dust road	No	No	No
Mgangeni	Yes, illegally connected	Yes (Standpipes)	Yes Pit toilets	Dust road	Yes (primary & secondary school)	Yes	No
Ncombololo	Yes, illegally connected	Yes (Standpipes)	Yes Pit toilets	Dust road	No	No	No
Bhadane	Yes, illegally connected	Yes (Standpipes)	Yes Pit toilets	Dust road	Yes (primary school)	No	No
Ncazuka	Yes, illegally connected	Yes (Standpipes, no water for six years)	Pit toilets (partial)	Dust road	No	No	No
Thusticks	Yes, illegally connected	Yes (Standpipes, no water for nine years)	Pit toilets (partial)	Dust road	No	No	No
Pooven	Yes, illegally connected	Yes (Standpipes, no water for nine years)	Pit toilets (partial)	Dust road	No	No	No
Mpunga No. 2	Yes	Yes (Standpipes)	Yes Pit toilets	Dust road	Yes (primary school4)	No	No

5.8 Access to infrastructural services

a) Water

Water supply in the ward is in the form of standpipes; in most instances the standpipes in the ward does not have water. Therefore, water supply in the area is insufficient. This also results in members of the community having to harvest water. Water is kept in buckets and other containers until it is suitable for consumption.

b) Sanitation

Approximately 99% of ward 4 of Umdoni Local Municipality communities utilize pit latrine toilets (with or without vents) for the purposes of sewerage disposal and they do not have access to sanitation respectively.

c) Electricity

After a number of years, community members are still waiting to have electricity to be installed in their respective houses. Umdoni local municipality has failed to install it and the members of the community in ward 4 have opted to use illegal means. Approximately 85% of the ward residents have illegally connected electricity. Although ward 4 residents paid for the installation of electricity, they are not paying for the electricity coupons, nor are they receiving a bill. A few households that do not have electricity depend on wood and paraffin for cooking and heating purposes.

d) Communications

Most community members in the ward have cellular phones as a mode of communication. However, they are struggling to keep in touch as the network coverage within the ward; it is either non-existent or very weak.

e) Roads

All roads in ward 4 of Umdoni Local Municipality are gravel. This is one of the contributing factors towards poverty in the area. Umdoni Local Municipality should understand that road infrastructure does not only lead to rural development but it also contributes towards success of programmes that are intended for poverty eradication.

f) Educational facilities

There are approximately 3 primary schools which are approximately 20 kilometres apart from each other and 1 secondary school within the ward. It is approximately 30 kilometres away from some residents of the ward. The issue of schools is a challenge which leads to drop-outs and poor results for those who do not drop out. Areas like Thusticks and Pooven do not even have crèches.

g) Health facilities

The community of ward 4 of Umdoni Local Municipality has limited access to health facilities, as the ward is purely rural. There is only one clinic in the area of Mgangeni under AmaNyuswa Traditional Council, and this clinic does not service the community of ward 4 but services the community of ward 5. The majority of ward 4 residents are unable to reach the clinic as there is no transport that goes directly to the area where the clinic is situated. For a person of Mqangqala to get to the clinic he/she has to walk approximately 15 kilometres to the clinic and another 15 kilometres back. A person from Thusticks and Pooven has to walk approximately 50 kilometres to and from the clinic. Although mobile clinics do visit the ward once a month, residents of the ward have to walk long distances to the mobile clinic and others prefer to consult traditional healers, as they are readily available, unlike clinics.

h) Library services

It is a pipedream to have a library in ward 4; even schools do not have libraries. Residents of ward 4 only get to see the library when they start tertiary education. Although there is a library at Umzinto, pupils from unemployed and poverty-stricken households cannot afford to travel to Umzinto.

i) Police stations

Concerning the police station, there is no police station at all. Residents of ward 4 rely on the services of Sawoti police station in ward 5, which covers Mqangqala, Mpunga, Mgangeni, Ncazuka, Ncombololo, and Bhadane. The condition of the roads is terrible and that affects the effectiveness of the police. The geographical landscape also contributes towards the failure by police to execute their duties effectively.

j) Social welfare facilities

If the community has pension pay-out problems, they have to travel to Umzinto. This is the only place offices are situated in the Central Business District (CBD). In ward 4, there are three (3) pension pay points, which are far apart from each other. On 01 October 2018, pensioners woke up as early as 02:00 in the morning to join the queue. However, SASSA officials did not show up. As a result, pensioners had to go back home empty-handed. The same pensioners were forced to hire vans to take them to the pension pay point the following day at an additional cost.

k) Toilet Facilities

The provision of water and sanitation is the responsibility of Ugu District municipality. Major parts of ward 4 still uses pit latrines (with or without vents) for the purpose of sewage disposal.

5.9 Findings

Attention needs to be given to infrastructure that already exists, as it is pointless to have money spent on infrastructure and have it under-utilised or completely dysfunctional. In ward 4, water is accessible from standpipes. However, in the area of Thusticks, they have never had access to running water for the past ten (10) years. This is attributed to the poor maintenance of infrastructure. Poor maintenance of infrastructure undermines the gains of the government.

Road infrastructure is only a dust road, and the only roads that are properly maintained are the ones that fall under the Department of Transport. Access roads are in a very bad state and during inclement weather, they are not accessible. This is due to poor maintenance of these roads. If road infrastructure is up to the best level, development easily reaches the area, but if the road infrastructure is not well maintained, potential investors lose interest in the area. Well maintained roads would assist in enhancing the livelihood of the residents of ward 4 of Umdoni Local Municipality.

The clinic that was built in the ward is mainly accessible to people of ward 7 of Sisonke district municipality. People of ward 4 of Umdoni Local Municipality are unable to access the clinic, as there is no transport going directly to the clinic. The community of ward 4 of Umdoni Local Municipality end up spending approximately R80 for transport to the clinic in Umzinto.

The soccer field that was built in 2003 is completely vandalised; there is no fence, no poles, and no goal pole nets. Change rooms have been wrecked. Poor maintenance of recreational facilities keeps youth on the street and exposes them to drugs and alcohol abuse. If the youth is indulging in drugs and alcohol, that creates a gloomy future for the community of ward 4 of Umdoni local municipality, the province, and the country as a whole. If the soccer field is properly maintained, it will contribute positively towards the eradication of criminal activities by youth. Umdoni Local Municipality should pay attention to recreation facilities to ensure that the youth is taken away from the streets. A member of the community must be appointed to serve as caretaker of such a facility to ensure that it is not exposed to vandalism.

5.10 Conclusion

Key findings, interpretation and analysis of data were provided in this chapter. Data was obtained from three traditional leaders of Umdoni Local Municipality, the ward councillor; members of the ward committee, members of the community and officials of Umdoni Local Municipality. Collected data was analysed and interpreted. Based on the findings of the study, it can be concluded that service delivery in ward 4 of Umdoni local municipality is a challenge. The lack of cooperation between traditional leaders and the ward councillor is the one of the contributing factors that leads to the lack of service delivery. The study also discovered that traditional leaders are not given a clear and vigorous role in Integrated Development Plans and budget hearings. Municipality only want traditional leaders to endorse the IDPs and budget, without making any contribution to them. Ward committee members are not allowed to make input in the IDP nor are community members. Therefore, IDPs and budget hearings in ward 4 are the sole responsibility of the Umdoni Local municipality.

These findings clearly indicate that the municipality fails to afford traditional leaders an opportunity to learn new things. The following chapter of this research study offers the recommendations and conclusion that emanate from the research findings.

CHAPTER 6

GENERAL CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This study intended to establish the roles played by traditional leadership and the ward councillor in service delivery in Umdoni Local Municipality, particularly in ward 4. The entire ward is mainly rural area and therefore falls under the domain of traditional leadership. The study scrutinized the role of traditional leadership and the ward councillor in the provision of services, since the establishment of municipal councils in 1996 until the year 2019.

6.2 Aims and objectives of the study

This study was informed by the objectives as listed below:

a) To critically examine the role of hereditary traditional leaders and elected the ward councillor in ensuring provision of basic services.

b) Establish how the lack of cooperation impacts on service delivery in ward 4 of Umdoni Local Municipality.

c) Determine how collaborative effort by traditional leaders and the elected ward councillor could expedite provision of services.

d) Investigate the roles of traditional leadership and the ward councillor in ensuring good governance.

6.3 General conclusions

An overall outline of the study and the background was given in the first chapter. It is in the very first chapter that an outline is provided on how the colonial masters posed pressure to the traditional leadership. As a result, traditional leadership ended up collaborating with colonial powers as well as the apartheid regime. In turn, traditional leaders were afforded power to allocate land. This arrangement resulted in the establishment of self-governing homelands. The homeland government in turn had power to appoint and depose traditional leaders. Homeland government altered hereditary advancement of traditional leaders to power. Although traditional leaders enjoyed a number of benefits from collaborating with colonial powers and the apartheid government, they (traditional leaders) were manipulated and turned into apparatus to divide communities.

The role of traditional leaders is not addressed in the Constitution of the Republic of South Africa, nor was it clarified in the colonial and apartheid laws. Although traditional leaders have

been inexistence since time immemorial, government has never been able to define their roles. With that said this study sought to establish a suitable working environment between traditional leaders and elected the ward councillor. The study is important as it sought to assist the Umdoni Local Municipality to initiate mechanisms that would allow traditional leaders to effectively work together with the ward councillor.

The rationale of the study is to expand literature that would assist potential researchers who might have intentions to further their studies in the similar field. The study would add to researchers' academic knowledge. However, due to limited resources as well as limited time, the research was confined to a smaller area of ward 4 of Umdoni Local Municipality.
In this chapter, terms that are frequently used in the study were defined to enable the readers to have a clear understanding of them. This chapter also outlined the structure of the dissertation and research timelines.

The second chapter of this study paid particular attention to the background and overview of traditional leadership in Africa as well as in South Africa. African countries that were explored are Botswana, Namibia, Nigeria and Zimbabwe. This study concentrated on the experiences of other African countries during colonialism as well as after independence. It is clear that colonialism in African countries was hostile as it deprived traditional leaders of social responsibility and turned them to oppressors that were hated by their subjects. This chapter further explored various pieces of legislation that impacted on traditional leadership, and how they influenced the emergence of traditional leadership. Some of the legislation passed during the colonial era, and apartheid dispensation, as well as during the democratic dispensation, include the KwaZulu Natal Amakhosi and Iziphakanyiswa Act, The KwaZulu Natal Ingonyama Trust Act, The Promotion of Bantu Self-Governing Act, The Local Government Municipal Structure Act, and The Constitution of the Republic of South Africa. Amongst all the legislation that relates to traditional leaders, none is able to outline the role of traditional leadership.

In Chapter three of this study, the focus was directed towards municipal governance in Umdoni Local Municipality with particular emphasis paid to ward 4. A detailed profile of ward 4 was explored to offer an overview of the different dynamics affecting service delivery in the ward. The chapter also discussed the part that is afforded to traditional leadership in provision of services in ward 4 of Umdoni Local Municipality. It focused on the municipality's role in

guiding both traditional leadership and the ward councillor within Umdoni Local Municipality. The study specifically focused on the roles of traditional leaders in Umdoni Local Municipality as well as the role of the ward councillor and their support structure. The support structures that were explored include ward committee members and the traditional council. The chapter further focused on different factors that negatively affect the relationship between traditional leaders and the ward councillor. It also explored challenges that hinder service delivery within Umdoni Local Municipality. Mechanisms that would assist in addressing the plight of service delivery were also discussed.

The fourth chapter drew attention to the research design and research methodology used in the study. It explained how primary if not main data and secondary data were gathered and acquired. This chapter highlighted the fact that the study used a qualitative research design with specific attention paid to three selected traditional councils in AmaNyuswa, eMandleni and Ukuthula traditional council in ward 4 of Umdoni Local Municipality. The researcher described how the sampling was arrived at and how ethical considerations were made. This chapter further explained how respondents were selected for interview purposes and the reasoning behind selecting the area under study.

In Chapter Five, an in-depth analysis of the data obtained from over twenty-one interviewed respondents, was presented. The respondents included three traditional leaders (Amakhosi), a Municipal Manager, a Manager Technical, the ward councillor, five members of ward committee and ten community members. The study revealed that over 60% community members participate in meetings called by the ward councillor as well as meetings called by the traditional leaders. It also revealed that seventy percent of members of the community believe that both traditional leaders and the ward councillor do not attend each other's meetings. Sixty percent of the community members believe that traditional leadership can play a significant part in the provision of services within Umdoni Local Municipality. The study also established that seventy percent of community members believe that there is lack of cooperation between traditional leaders and the ward councillor. It was revealed in the study that eighty percent of community member of ward 4 are of the view that matters that relate to service delivery are not discussed in meetings called by traditional leaders.

The last chapter draws conclusions based on the findings stated above, and makes recommendations.

In terms of recommendations, the study stated that Umdoni Local Municipality as the local sphere of government should intimately work with traditional leaders to obtain full community participation. If the municipality does not involve traditional leaders, they stand a chance of facing resistance, as ward 4 is mainly rural area that is under traditional leadership. Therefore, it is significant that Umdoni Local Municipality recognises traditional leadership and involves them in the decision-making process. Although the municipality has control of resources, that should not be used to undermine the authority of traditional leadership.

6.4 Recommendations

To make ensure that there is improvement in the role of traditional leaders, the researcher proposes the following recommendations that would enhance the collaboration between the traditional leaders and the ward councillor. The proposed recommendations will contribute positively towards enhancing the dealings between the traditional leadership and the ward councillor.

6.4.1 Amendment of legislation

The Constitution of the Republic of South Africa, Act 108 of 1996, section 212 does not clearly state the roles and responsibilities of traditional leadership. As a result, traditional leadership does not have Constitutional mandate in the execution of their duties. This needs to be corrected as traditional leadership feels that they are not catered for in the Constitution. The Constitution is the highest authority and therefore, the role of traditional leaders may carry great weight if it is articulated clearly in the Constitution. As things stand, ward councillors are deemed to have higher power than the traditional leadership as their roles are clear in section 212 (1) and (2) of the Constitution.

6.4.2 Capacity building

It cannot be disputed that traditional councils as well as traditional advisors guide most traditional leaders. Some of the advisors are not professional in terms of having academic skills to advise. Hence, their advices may not be in line with the challenges of the modern day. Therefore, it is necessary that traditional leadership be exposed to awareness sessions that would help them understand community development programmes, Integrated Development Plans (IDP), Change management, Batho Pele Principles, and the National Development Plan (NDP). This can be acquired if the municipality could engage in capacity building that would put traditional leaders on the same footing with the ward councillor. When traditional leaders

are well capacitated, it would be easy to comprehend development related matters and in turn, they would easily work for upliftment of their subjects without creating unnecessary conflict with the ward councillor.

Traditional leaders should be made aware of the financial benefit that they stand to gain if they allow development to take place in their area. There should be regular awareness sessions that would enable community members to take control of development programmes. The municipality should have regular workshops that are aimed at capacitating traditional leadership. Where necessary, the municipality should afford traditional leaders bursaries to pursue development or leadership studies.

6.4.3 Recognition of Traditional leadership

It is imperative that traditional leaders are given the respect they deserve. This can be acquired through a friendly if not melodious relationship between traditional leaders and the ward councillor. An awareness session must be rolled out to the ward councillor to make them appreciate and comprehend the status of traditional leaders in the general rural public, and be made aware of protocols to observe in the traditional leaders' territories. If the ward councillor observe protocols, there will be minimum conflict and little delay in service delivery.

It is recommended that Umdoni Local Municipality allow traditional leaders to be members of different committees that exist within the municipality. In so doing, traditional leaders would know of projects at infancy stage as opposed to getting to know them during the implementation phase. If traditional leaders were part of municipal committees, they would share their plans with the council and state their views before the project is ready to be rolled out.

Due to the fact that ward 4 does not have a library, high school, police station, or post office, it is recommended that a multi-purpose centre is built in ward 4 of Umdoni Local Municipality where all governmental services would be accessible to all members of the community. The establishment of a multi-purpose centre would result in coordinated service delivery and physical resources would be in one place, creating convenience to the community of ward 4 of Umdoni Local Municipality. The most marginalised community of ward 4 of Umdoni Local Municipality would save a lot of money from not travelling to Umzinto. Schoolchildren would

have access to libraries at a young age, as opposed to the inconvenience of having access to the library when one gets to tertiary level study.

The ward councillor should not roll out projects without the knowledge of traditional leadership. As a sign of respect, the ward councillor should seek permission from traditional leaders before planned projects could be rolled out. If the ward councillor does not include traditional leaders in their projects, they are running the risk of being barred from operating in traditional leaders' area. The ward councillor should also attend meetings called by traditional leaders, so members of the community could see their cooperation.

It is important that traditional leaders are involved during the planning phase of the Integrated Development Plan (IDP). It does not help to involve traditional leaders after everything has been decided. If they are involved at a planning stage, they are likely to share the needs of the society better than the ward councillor. Traditional leaders live with communities and they know community needs better.

It is essential to involve community members on service delivery issues and allow them to decide on what they need as opposed to giving them what the municipal council believes is required. Involving community members makes them take ownership of the project and they would ensure that it is not vandalised.

Expedite the installation of electricity in ward 4 of Umdoni Local Municipality is crucial, as community members are currently using illegally connected electricity. This increases the burden on institutions and individuals that are paying for electricity.

6.5 Key constrains and reflections of the research
This research was undertaken at ward 4 of Umdoni Local Municipality, and participants in the study were traditional leaders, the ward councillor, ward committee, community members, Municipal Manager and the Manager Technical. Although the research participants hold certain ideas for particular groups of the communities, it would be irrational to deduce that their views represent those of the entire community.

Primary data collected from this research was obtained through the use of interview questions. In terms of secondary data, it was a challenge as there was no literature or previous research done in the area of ward 4 of Umdoni Local Municipality. Limitations are unswervingly linked to the research design, which in this study was a qualitative approach and technique used to collect data.

6.6 Conclusion

The study managed to establish that there are challenges in terms of cooperation between traditional leaders and the ward councillor. Some of the challenges are because of arrogance on the part of the ward councillor. The level of pride displayed by the ward councillor leads to resistance by traditional leaders, who believe they are custodians of land.

Umdoni Local Municipality is a combination of deep rural and urban areas. However, ward 4 of the same municipality is mainly rural. Unfortunately, no rates are collected from ward 4, therefore it does not contribute towards the revenue of the municipality. This leads to slow delivery of services in the ward. The study has also discovered the lack of cooperation between traditional leaders and the ward councillor. Therefore, Umdoni Local Municipality must establish a respectable working correlation with traditional leadership in order to expedite the provision of services in the area. The lack of participation by traditional leaders causes the stagnation of some municipal plans and delays in service delivery.

7. REFERENCES

Atkinson, R. and Reitzen, O. (1998). Exclusive Employment and opportunity. Sage Publication.

Augustine, M. (2016). The role of traditional leaders in post-independence countries Botswana, Ghana and Zimbabwe. The role of traditional leaders in post-independence countries Botswana, Ghana and Zimbabwe.

Baloyi, T.B. (2016). The role of Traditional leadership in local government. Johannesburg: Unpublished Masters of Management in the Field of Public Management and Development degree, University of Witwatersrand.

Beall, J. (2007). Emergent Democracy and Resurgent Tradition. Institutions. Chieftaincy and Transition in KwaZulu Natal. Journal of Southern African Studies.

Booysen, S. (2012). Sideshow or heart of the matter. Local politics and South Africa's 2011 Local Government Elections.

Botha, T. (2013). The Role of Traditional Leaders in Local Government. The Role of Traditional Leaders in Local Government in South Africa, Seminar Report.

Botes, P.S., Brynard, P.A., Fourie, D.J., and Roux, N.L. (1996). Public Administration and Management. Pretoria: De Jager-Haum.

Buthelezi, M.G. (2011). Traditional leaders have important role to play. Integrated Rural Development Strategy Urban Renewal and Land Reform Indaba.

Butler, M. (2002). Traditional Authorities: Know where to land. Traditional authority and land in KwaZulu-Natal. Traditional Authority and Land in KwaZulu Natal: Critical Resources. The Association for Rural Advancement.

Cloete J.J.N. (1996). Accountable Government and Administration for the Republic of South Africa. Pretoria: J. L. Van Schaik Publishers.

Coetzee, J.K., Graaf, J., Hendriecks, F. and Wood, G. (2001). Development Theory, Policy, and Practice. Cape Town: Oxford University Press.

Cloete, J.J.N, Thornhill C. l. (2005). South African Municipal Government and Administration: A New Dispensation. Pretoria: Dots square Publishing.

Creswell, J. (2014). Research Design: Qualitative, Quantitative and Mixed Method. United Kingdom: Sage Publication Ltd.

Darren, B. (2016). Role and responsibilities of ward Councillors. Councillors serve as a community link between council and community.

De Haas, M. (2018). Land: Who benefit from Ingonyama Trust. Durban: City Press.

Dlalisa, W.T.M. (2009). Strategies of enhancing good governance in South African local Government. Cape Town: Unpublished Masters in Public Administration, University of Stellenbosch

Esau, M. (2007). Deepening democracy through local participation. Examining the ward committee system as a form of local participation in Bonteheuwel in the Western Cape. Cape Town: Project.

Goodenough, C. (2002). Traditional Leaders: A KwaZulu-Natal Study. Durban: Independent Project Trust.

Gumede, P. (2016). Eradicating poverty in Vulamehlo. Dududu: South Coast Fever.

Gwala, B. (2015). Traditional leaders' role in democracy. Durban, KwaZulu Natal, South Africa.

Hamusunse, P. (2015). The role of Traditional leadership in supporting municipal service delivery: A case study of Polokwane Municipality in Limpopo. Unpublished Masters in Public Administration Dissertation. University of Limpopo

Harper, P. (2016). KwaZulu-Natal's second worst municipality: Vulamehlo. Durban: City Press.

Hemson, D. (2002). Women are weak when they are amongst men: The participation of women in South Africa. Integrated Rural and Regional Development. Cape Town: HSRC Publishers.

Hesse-Biber, S.N and Leavey, P. (2011). The practice of qualitative research 2nd ed. Thousand Oaks: CA: Sage.

Hlophe, D., and Setona, T. (2016). The buck starts at the top. Johannesburg: Sunday Independent.

Holomisa, P. (2004). Ubukhosi the Bedrock of African Democracy. Business Day.

Houston, G.F. (1996). The role of Traditional Leadership in Promoting Good Governance. Cape Town.

Hyslop, J. (1999). African democracy in the era of globalisation. Johannesburg: Witwatersrand University Press.

Jepper, W.J.O. (2011). Local Government in Southern Africa. Cape Town.

Kanyane, M.H. (2006). A Paradigm Shift from Bureaucratic to Post Bureaucratic Public Service for Good Governance and increase service delivery in South Africa. Journal of Public Administration.

Kayila, J.O. (2005). Traditional Leadership in Africa: A research report on traditional system of Administration and their role in the promotion of good governance. Commonwealth Local Government Forum.

Kenneth, B., Ndwakhulu, T., and Mafema, E. (2014). The Journal of African & Asian Local Government Studies Traditional Leaders in Botswana. Opportunities and challenges for enhancing good governance and local development.

Keulder, C. (2008). Traditional Leadership in state society and democracy: A reader in Namibian politics. Namibia: Macmillan.

Khan, S. & Lootvoet, B. (2001). Tribal Authority and Service delivery in the Durban Unicity. Paper Presented at Gouvernance et Gouvenement Urbain Afrique Australe Lusaka.

Khonou, F.S. (2009). Traditional leadership and independent Bantustans of South Africa. Some milestone of transformative constitutionalism beyond apartheid. P.R.E.

Khonou, F.S. (2011). Traditional leadership and Governance Legislative Environment and Policy Development in a Democratic South Africa. Internal Journal of Humanities and Social Science.

Lekorwe, M.H. (1998). Local Government and District Planning. In Edge, W.A and Lekorwe, M.H. (eds.). Pretoria: JL van Schaik.

Lewis, J.F. and Travis, W.G. (1999). Religious traditions of the world. Grand Rapids: Zondervan.

Makanyeza, C., Hardson P.K, and Nyaboke B.I (2013). International journal of Information Technology and Business Management. Strategies to improve service delivery in local authorities.

Maloka, E. 1995. Traditional Leaders and the current Transition. The African Communist

Muller, M. and Zulu, N. (2008). The Amakhosi-Councillor interface. The need for multi directional capacity building and accommodation.

Mercury. (2015). Traditional leaders' role in democracy. Durban, KwaZulu-Natal, South Africa.

Mkata, L. (2010). An assessment of the impact of traditional leaders and ward councillors relation in service delivery. University of Fort Hare.

Natasia, H. (2013). Administratio Publica. Association of Southern African Schools and Departments of Public Administration and Management assadpam) (University of Pretoria).

Nekhavhambe, M.M. (2014). The role of municipal councillors and traditional leaders in service delivery. The Case of Thulamela Local Municipality: Department of Public and Development Administration. University of Venda.

Ndlela, R.N., Green, J.M., and Reddy, P.S. (2010). Africa Insight: Development through Knowledge. Vol 40 (3)

Ndudula, M.R. (2013). An analysis of the politics-administrative interface and its impact on delivery of municipal services: A case of Mnquma Local Municipality. Unpublished thesis. Eastern Cape: University of Fort Hare, Alice.

Nicholson, C. (2006). A critical Analysis of the Traditional Leadership in Modern South African Law. 3rd International Conference on Therapeutic Jurisprudence, South Africa.

Ngubane, N.J. (1997). The Perspective of Traditional Leaders and their Role in the New South Africa. Mthatha summit on Traditional Leaders in South Africa.

Ntsebeza, L. (2003). Democracy in South Africa's Countryside: Is there a Role for Traditional Authorities? Johannesburg: Inter-fund.

Ntsebenza, L. (2006). Democracy Compromised: Chiefs and the Politics of Land in South Africa. Cape Town: HSRC Press.

Ntsebenza L. (2004). Land Rights and Democratisation. Rural Tenure in South Africa.

Oomen, B. (2005). Chiefs in South Africa: Law, Power and Culture in the Post- Apartheid era. Pietermaritzburg: University of KwaZulu-Natal Press.

Palmary, I. (2004). Traditional Leaders in the Thekwini Metropolitan Region, Their role in the crime prevention and safety promotion. Centre for the study of violence and reconciliation.

Pelser, E., Louw, A., and Ntuli, S. (2002). Cooperation of different sphere of government. Johannesburg: ISS Monography Series 47.

Rebirth, N. (2010). Apartheid and the People of South Africa. Retrieved July 02, 2018, from www.csstudents.

Reddy, P.S. and Naidu, R.A. (2012). Development and local governance: The South African experience in B.S. Baviskar & Roy A.N (eds.), Local governance: A global perspective, Ministry of Information and Broadcasting, Government of India.

Reddy, P.S. (2016). The politics of service delivery in South Africa: The local government sphere in context', The Journal for Transdisciplinary Research in Southern Africa 12(1), a337.http://dx.doi.org/104102/td. v12i1.337, 1.

Reddy, P.S. and Shembe, S. (2016). Traditional Leadership in Local Governance in South Africa: A case study of eThekwini municipality. Journal on Development and Leadership. Volume 5(2)

Republic of South Africa. (1951). Bantu Authorities Act. Act 68. Pretoria: Government Gazette.

Republic of South Africa. (1951). Black Authorities Act, Act 68. Pretoria: Government Printers.

Republic of South Africa. (1913). Land Act, Act 27. Pretoria: Government Printers.

Republic of South Africa. (1959). The Promotion of Bantu Self-Governing Act. Act 46. Pretoria: Government Gazette.

Republic of South Africa. (1970). Bantu Homeland Citizenship Act. Act 26. Pretoria: Government Gazette.

Republic of South Africa. (1990). KwaZulu Natal Amakhosi and Iziphakanyiswa Act No. 9. Pretoria: Government Gazette.

Republic of South Africa. (1996). Constitution of the Republic of South Africa Act 108. Pretoria: Government Gazette.

Republic of South Africa. (1998). Local Government: Municipal Structures Act 117. Pretoria: Government Gazette.

Republic of South Africa. (2000). Local Government Municipal Systems Act 32. Pretoria: Government Gazette.

Republic of South Africa. (2003). Local Government: Municipal Structures Amendment Act 44. Pretoria: Government Printers.

Republic of South Africa. (2003). Traditional Leadership and Governance Framework Act 41. Pretoria: Government printers.

Republic of South Africa. (1998:15). White Paper on Local Government. Pretoria: Government Printer.

Republic of South Africa. (2003). White Paper on Traditional Leadership. Pretoria: Government printers.

Republic of South Africa. (2003). White Paper on Traditional Leadership and Governance. Pretoria: Government Gazette.

Republic of South Africa. (1997). Rural Development Framework ISBN 0-621-27692-8. Pretoria: CTP Books.

Rugege, S. (2003). Traditional Leadership and its future role in local governance law. Traditional Leadership and its future role in local governance law.

Scheepers, E.T. (2000). Traditional Leadership and the Development Process in South Africa, in Traditional Leadership in South Africa. Johannesburg: Konrad Adenauer.

Silima, T. (2013). The Role of Ward Committees in the development of Participative Governance. Unpublished MA Dissertation. University of Johannesburg.

Somolekae, G.M. and Lekorwe, H.M. (1998). The Chieftainship system and politics in Botswana. In Edge, W.A and Lekorwe M.H. (eds). Botswana: Politics and Society. Pretoria: JL van Schaik.

Stats SA. (2011). Human Development Index. Durban: Statistics South Africa.

Stewart, J. and Stoker, G. (1992). The future of Local Government. Pretoria: Macmillan Press.

Tashakkori, A and Teddlie, C. (2010). Handbook mixed method in social and behavioural research 2nd ed. Thousand Oakes: CA: Sage.

Thornhill, C. and Cloete, J.J.N. (2014). South African Municipal Government and Administration: Pretoria: J.L. Van Schaik.

Tshehla, B. (2005). Here to Stay. Traditional Leader's role in justice prevention. Crime Quarterly, Volume 11(1).

Umdoni. (2017). History of Umdoni park. Retrieved 2019.07.09, from website www.umdonipark.com>history-umdoni park.

Umdoni Municipality. (2011-2012). Integrated Development Plan. Scottburgh: Umdoni Municipality.

Usifo, V. (2017, September 13). 12 Functions of Traditional Rulers in Nigeria Community Development. 12 Functions of Traditional Rulers in Nigeria Community Development

Van der Waldt, G. (2007). Municipal Management; serving the people 1st Edition, Juta & Company.

Walker, C. (1995). Tradition and reconstruction, South Asia Bulletin, Comparative Studies of South Asia, Africa and Middle East.

Williams, M. (2010). Leading from Behind. Democratic Consolidation and the Chieftaincy in South African Studies.

Zama, F. (2017). Government engages with traditional leaders. Port Shepstone, KwaZulu Natal, South Africa: Ugu District Municipality.

Zuma, J.G. (2011). State of the Nation Address. Retrieved 07 17, 2018, from the State of the Nahttp://www.info.gov.za/events/2011/sona/index.html.

ANNEXURE A

EMANDLENI TRADITIONAL COUNCIL	
P.O. Box 11692	Contact Numbers
Umzinto	Inkosi : 083 800 6190
4200	Secretary : 060 453 1801

18 April 2018

Dear Sir / Madam

PERMISSION TO CONDUCT RESEARCH

Mr Mthobeleni Vincent Mzelemu has been granted permission to conduct research under Emandleni Traditional Council in ward 04, Umdoni Local Municipality. The Traditional Council has no objection in Mr Mzelemu conducting interviews on community members as well as the local Traditional Leadership, Izinduna and Inkosi.

Thanks

Yours sincerely

....

Inkosi T. N. Duma

EMANDLENI TRADITIONAL COUNCIL
P.O. BOX 11692
UMZINTO 4200

2018 -04- 18

CELL: 082 959 3816
SIGN:..............................

ANNEXURE B

AmaNyuswa Traditional Council
PO Box 514
Umzinto
4200
06 April 2018

To WHOM IT MAY CONCERN

RE: PERMISSION TO CONDUCT RESEARCH

This letter serves as a Confirmation that Mthobeleni
Mzelemu is allowed to conduct his research at AmaNyuswa
Traditional Council. The research will be based on
the role of Traditional leadership and Ward councillor in
service delivery in Ward 04 of Umdoni Municipality

Yours Sincerely
Inkosi M. P Ngcobo
Signature:

AMANYUSWA
TRADITIONAL COUNCIL
2018 -04- 0 6
P.O. BOX 514
UMZINTO
4200
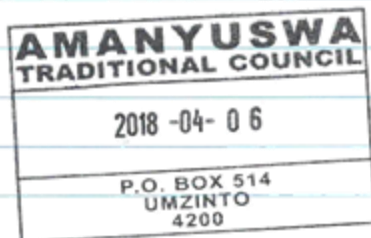
ANNEXURE C

 UKUTHULA TRADITIONAL COUNCIL
P.O. BOX 27632   CONTACT NUMBERS
UMZINTO   INKOSI : 0722046678
4200   SECRETARY: 0723719857

DEAR SIR/MADAM   17 July 2018

PERMISSION TO CONDUCT RESEARCH
Mr Mthobeleni Vincent Mzelemu has been
granted permission to conduct research under
Ukuthula TLC in ward 04, Umdoni Municipali
ty. The Traditional Council has no objection
in Mr Mzelemu conducting interviews on Communi
ty members as well as the Local Traditional
Leadership, Izinduna and inkosi.

Thanks
Yours Sincerely
E.Z. Mkhize (INKOSI)

COUNCIL
17/07/2018

ANNEXURE D

UMDONI MUNICIPALITY
THE J.E.W.E.L OF THE SOUTH COAST

Postal Address:	Physical Address:	Tel: 039 – 976 1202
PO Box 19	Cnr Bram Fischer & Williamson Street	Fax: 039– 976 2044
Scottburgh	Scottburgh	
4180	4180	

OFFICE OF THE MUNICIPAL MANAGER

| Tel: 039 978 4365 | Date: 10 April 2018 |
| Delivered: By Fax & Email: bongiwem@umdoni.gov.za | Enquiries: B Mbatha |

Mr MV Mzelemu

Dear Sir

REQUEST FOR PERMISSION TO CONDUCT RESEARCH AT THE UMDONI MUNICIPALITY

Your above request refers.

Please be advised that your request to conduct research by questions at the Umdoni Municipality: KwaZulu Natal for the purpose of your research towards your Masters Degree, is approved.

Please be advised that you will treat the information derived from your research at the Umdoni Municipality for the execution of your research as completely anonymous and confidential. Furthermore the information will not be used for the purposes of victimizing the Umdoni Municipality in any way. In addition, you must at all times be obliged to safeguard the confidential information in pursuant of your research. It must also be emphasized that no information must be used, reproduced, disclosed or disseminated to any organ of state, firm, corporation, person, including third parties, except with the express prior consent of the Umdoni Municipality.

Furthermore no data may be modified or merged with any other data, use it for any commercial purpose or do any other thing that may in any manner whatsoever, affect the integrity, security or confidentiality of such data. You are further not to permit any third party to read, copy or use the data other than may be specifically required in the terms of your request.

- 1 -

ANNEXURE E

UNIVERSITY OF ™
KWAZULU-NATAL

INYUVESI
YAKWAZULU-NATALI

06 November 2019

Mr Mthobeleni Mzelemu (9706229)
School of Management, IT & Governance
Westville Campus

Dear Mr Mzelemu,

Protocol reference number: HSS/0417/018M
New project title: The role of traditional leaders and a ward councillor in service delivery: A case of ward 4 of Umdoni Municipality

Approval Notification – Amendment Application
This letter serves to notify you that your application and request for an amendment received on 16 October 2019 has now been approved as follows:

- Change in Title

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

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

Humanities & Social Sciences Research Ethics Committee
Dr Rosemary Sibanda (Chair)
Westville Campus, Govan Mbeki Building
Postal Address: Private Bag X54001, Durban 4000
Telephone: +27 (0) 31 260 3587/8350/4557 Facsimile: +27 (0) 31 260 4609 Email: /   /
Website: _____

1910 - 2010
100 YEARS OF ACADEMIC EXCELLENCE

■ Edgewood   ■ Howard College   ■ Medical School   ■ Pietermaritzburg   ■ Westville

Founding Campuses:

ANNEXURE F

DECLARATION BY THE PARTICIPANT

I ………………………………………………………………… (Name) have been informed about the study entitled "**The role of Traditional leaders and a ward councillor in service delivery. A case of Ward 4 of Umdoni municipality**".

I **agree to participate in the study conducted by the student Mthobeleni Mzelemu.**

I hereby confirm that I understand the contents of this document and the nature of the research project. **I consent to participating in the research project.**

I understand the purpose and procedures of the study which is to establish "**The role of Traditional leaders and a ward councillor in service delivery. A case of Ward 4 of Umdoni municipality".**

I have been given an opportunity to answer interview questions about the study and will answers to the best of my understanding.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time.

I declare that I have read this information and consent form written in a language that I understand.

I have been advised that audio-recording will be used during the interview, and I do not have a problem with being recorded. I therefore, hereby consent/ do not consent to have this interview recorded.

I understand that my name may not be used in the final document.

I understand that if my name has been disclosed during introduction, it will not be unveiled to any party that could result in me being identified.

I understand that all information gathered from the study will remain confidential and anonymous

I understand that no harm or risk exist for me if I participate in this study.

I understand that the final report of the study will be presented, and nothing will be linked to me in any way or form.

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher on 083 240 1943 or mthobeleni@gmail.com.

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

Research Office, Westville Campus
Govan Mbeki Building
Private Bag X 54001
Durban
4000
KwaZulu-Natal, SOUTH AFRICA
Tel: 27 31 2604557 - Fax: 27 31 2604609
Email: HSSREC@ukzn.ac.za

_____   _____

Signature of Participant   **Date**

ANNEXURE G.

STRICTLY CONFIDENTIAL
THE ROLE OF TRADITIONAL LEADERS AND THE WARD COUNCILLOR IN SERVICE DELIVERY: A PERSPECTIVE OF WARD 4 OF UMDONI MUNICIPALITY

INTERVIEW QUESTIONS FOR WARD COUNCILLOR

2018

DEAR RESPONDENT

You are invited to participate in an academic research study conducted by Mthobeleni Mzelemu, Masters student in Public Administration at the University of KwaZulu-Natal.

SECTION A DEMOGRAPHICS

NAME: …………………….………….………..

SURNAME: …………………….……….………..

1. Gender

Male	
Female	

2. Race

African	
White	
Indian	
Coloured	

3. Age group

18-35	
36-45	
46-60	
60+	

4. Period working as a councillor

0 -11 Months	
1-10 Years	
11-20 Years	
21-30 Years	
31-40 Years	
41+ Years	

Section B

1. Please define what is a ward councillor in your own words?

    _____
    _____
    _____
    _____
    _____

2. What are the main duties assigned to the ward councillor and how do you ensure they are executed diligently?

_____
_____
_____
_____
_____
_____

3. Do you consider working as a ward councillor as full time or part time job and please explain your response?

_____
_____
_____
_____
_____

4. What services have been delivered in your ward since you became a councillor and how sustainable are they?

_____
_____
_____
_____
_____

5. What challenges (if any) are you facing regarding the delivery of services in ward 4?

_____
_____
_____
_____
_____

6. How do you ensure community participation during planning of service delivery?

_____
_____
_____
_____
_____

7. In your community engagements, how do you accommodate semi- educated and illiterate members of the public?

_____
_____
_____
_____
_____

8. What is the role of traditional leaders in service delivery, when does it start and when does it end?

_____
_____
_____
_____
_____

9. How is the relationship between traditional leaders and a ward councillor?

_____
_____
_____
_____
_____
_____

10. How would you define your relationship with traditional leaders in ward 4 and why?

_____
_____
_____
_____
_____

11. What is the role of traditional leaders in service delivery, when does it start and when does it end?

_____
_____
_____
_____
_____
_____

12. Do you meet with traditional leadership to plan service delivery in your ward, if not why, if so how often?

_____
_____
_____
_____
_____
_____

13. Do you think traditional leaders have a role to play in service delivery, if so what role, if not, why?

_____
_____
_____
_____
_____

14. Are traditional leaders part of Integrated Development Plan (IDP) and budget meetings, if so what role do they play?

_____
_____
_____
_____
_____

15. How do members of the community access copies of IDP for inspection?

_____
_____
_____
_____
_____
_____

16. What are the factors that negatively contribute towards lack of service delivery in your ward and how do you address them?

_____
_____
_____
_____
_____

17. Do you attend meetings called by traditional leader of EMANDLENI and AMANYUSWA traditional authority, if not why, if so how often?

_____
_____
_____
_____
_____
_____

18. How many schools and clinics have been built in your ward in the past fifteen (15) years?

_____
_____
_____
_____
_____
_____

19. Has the condition or quality of roads improved or deteriorated in the past fifteen years and what have you done about that?

_____
_____
_____
_____
_____
_____

20. Considering the condition and quality of road infrastructure, do people in deep rural area in eMandleni Traditional Authority have access to ambulance services, how do they access such during inclement weather conditions?

_____
_____
_____
_____
_____
_____

21. How many pension pay points are available in this ward and how do people with disability as well as elderly people access them, any idea how much do they pay to get there?

_____
_____
_____
_____

22. Since most households are built on mud, what have you done to have low cost houses built for your constituencies since you started working as a ward councillor?

_____
_____
_____
_____
_____

23. Electricity connection can help improve many lives, what have you done to have it installed in most households in your ward?

_____
_____
_____
_____
_____

24. How has the establishment of wards improved services delivery?

_____
_____
_____
_____
_____

25. How do you report back to the community in terms of equitable effective and sustainable service delivery?

_____
_____
_____
_____
_____

26. What plans do you have in terms of eradicating poverty, inequality and unemployment in ward 4?

_____
_____
_____
_____
_____

27. As the custodian of Batho Pele, how do you ensure transparency, openness and accountability in terms of service delivery in ward 4?

_____
_____
_____
_____
_____

28. What would you recommend to the municipality or the council as a mechanism that could enhance service delivery in ward 4 of uMdoni municipality?

_____
_____
_____
_____

29. Do you have plans in place to mobilise business to support in the eradication of poverty, inequality and unemployment in ward 4?

_____
_____
_____
_____
_____

30. How do you intend to promote socio-economic development in ward 4?

_____
_____
_____
_____
_____

ANNEXURE H

THE ROLE OF TRADITIONAL LEADERS AND THE WARD COUNCILLOR IN SERVICE DELIVERY: A CASE OF WARD 4 OF UMDONI MUNICIPALITY

INTERVIEW QUESTIONS FOR TRADITIONAL LEADERS

2018

DEAR RESPONDENT

You are invited to participate in an academic research study conducted by Mthobeleni Mzelemu, Masters student in Public Administration at the University of KwaZulu-Natal.

SECTION A DEMOGRAPHICS
1. Gender

Male	
Female	

2. Race

African	
White	
Indian	
Coloured	

3. Age group

18-35	
36-45	
46-60	
60+	

4. Period as a Traditional leaders

0 -11 Months	
1-10 Years	
11-20 Years	
21-30 Years	
31-40 Years	
41+ Years	

Section B

1. Please define is traditional leadership in your own view.

   _____
   _____
   _____
   _____
   _____

2. How long has your family been in the helm of chieftaincy?

   _____
   _____
   _____
   _____
   _____

3. During the previous political dispensation, what was the role of traditional leadership in terms of service delivery and rural community development?

   _____
   _____
   _____
   _____
   _____

4. What is your role in the current political dispensation in terms of service delivery and community development?

   _____
   _____
   _____
   _____
   _____

5. How is your current role in the current political dispensation different from the role you played during apartheid regime?

   _____
   _____
   _____
   _____
   _____

6. Did you play any role in the demarcation of wards in your area, if so what was your role, if not what would you have done differently?

   _____
   _____
   _____
   _____
   _____

7. The demarcation of wards has resulted in the election of ward councillors, how is your relationship with ward councillors when it comes to service delivery?

_____
_____
_____
_____
_____

8. How has the establishment of ward councillors improved lives of ordinary people in your area?

_____
_____
_____
_____
_____

9. It is alleged that the relationship between Traditional leadership and ward councillor is antagonistic, what could be the cause and what can be done to eradicate the element of hostility?

_____
_____
_____
_____
_____

10. Do you invite a ward councillor to your meetings with community, if not, why, if so, does he/ she attend and what role does he/ she play?

_____
_____
_____
_____
_____

11. Who addresses the community on service delivery matters between traditional leader and ward councillor?

_____
_____
_____
_____
_____

12. What would you say is your role in service delivery and how is it different from the role played by the ward councillor?

_____
_____
_____
_____
_____

13. As the traditional leader are you afforded resources to help improve lives of your subjects, if not, how do you help them?

_____
_____
_____
_____
_____

14. If the ward councillor wants to hold a meeting with the community, does he seek permission from your office, if not, what do you think could be the reasoning behind bypassing you?

_____
_____
_____
_____
_____

15. Traditional leaders are known to have close relations with their subjects, do you think resources aimed at service delivery are better located with municipal council or traditional council and why?

_____
_____
_____
_____
_____

16. Some schools in your area are named after your forefathers, is it because of the role they played in building them, if so what role did they play?

_____
_____
_____
_____
_____

17. Has the condition or quality of roads improved or deteriorated in the past fifteen years and what are you doing about that?

_____
_____
_____
_____
_____

18. How many clinics are there in your area, are they accessible to your subjects on 24 hour basis?

_____
_____
_____
_____

19. How do people with disability and elderly people get to pension pay point and how far are the pay points from their residents?

_____
_____
_____
_____
_____

20. Do you think you are getting the recognition you deserve as a traditional leaders from other stakeholders that facilitate service delivery?

_____
_____
_____
_____
_____

21. If you were given resources and support that is given to ward councillors, what would you have done differently in terms of service delivery?

_____
_____
_____
_____
_____

22. Do you play any part in Integrated Development Plans, if so, what is your role?

_____
_____
_____
_____
_____

23. What is your role in Budget hearing?

_____
_____
_____
_____
_____

24. Do you hold meetings with ward councillor, if not why?

_____
_____
_____
_____
_____

25. What is your general view about the existence of ward councillors?

_____
_____
_____
_____
_____

ANNEXURE I

THE ROLE OF TRADITIONAL LEADERS AND THE WARD COUNCILLOR IN SERVICE DELIVERY: A PERSPECTIVE OF WARD 4 OF UMDONI MUNICIPALITY

INTERVIEW QUESTIONS FOR UMDONI MUNICIPAL MANAGER

2018

DEAR RESPONDENT

You are invited to participate in an academic research study conducted by Mthobeleni Mzelemu, Masters student in Public Administration at the University of KwaZulu-Natal.

SECTION A DEMOGRAPHICS

NAME: …………………………………………..

SURNAME: ………………………………….…..

1. Gender

Male	
Female	

2. Race

African	
White	
Indian	
Coloured	

3. Age group

18-35	
36-45	
46-60	
60+	

4. Period as a Municipal Manager

0 -11 Months	
1-10 Years	
11-24 Years	

Section B

1. In your own words, how would you define service delivery?

    _____
    _____
    _____
    _____
    _____
    _____

2. As the head of administration in the municipality, what would you say is your role in service delivery?

    _____
    _____
    _____
    _____
    _____
    _____

3. Since you became a municipal manager, what strategies have you put in place to ensure service delivery in ward 4 to be specific?

    _____
    _____
    _____
    _____
    _____
    _____

4. For services to be rendered effectively, public participation is important, how do you ensure participation of ward community?

    _____
    _____
    _____
    _____
    _____
    _____

5. What consultative mechanisms do you have in place to ensure that services provided to people are exactly what they want, more especially in ward 4 and how effective are they?

    _____
    _____
    _____
    _____
    _____
    _____

6. In your own view how will the amalgamation of Umdoni and Vulamehlo enhance service delivery especially in poor rural areas like wad 4?

_____
_____
_____
_____
_____
_____

7. Do you meet with traditional leaders and ward councillors to discuss service delivery matters, if so, how often?

_____
_____
_____
_____
_____
_____

8. Are there projects that are earmarked for ward 4 in the next 3 years, if so what projects are they and did you consult communities and traditional leaders and how were they consulted?

_____
_____
_____
_____
_____
_____

9. Does ward 4 community play a role in IDP's and budget allocation, if so what role do they play, if not why? How important is their input?

_____
_____
_____
_____
_____
_____

10. Are there community engagements that are meant to create awareness on ward communities regarding service delivery?

_____
_____
_____
_____
_____
_____

11. Do ward 4 communities have access to running water and what alternatives do they have during interruption of water supply? _____

_____
_____

12. Are there schools that have been built in Umdoni municipality, particularly in ward 4 in the past ten years, if so how many?

_____
_____
_____
_____
_____
_____

13. Are there clinics that have been built in Umdoni municipality, ward 4, in the past ten years, if not how do community members access health care facilities?

_____
_____
_____
_____
_____
_____

14. Would you say Umdoni municipality has made strides in economic development, housing, water and electricity in the past fifteen years specifically in ward 4, if so how?

_____
_____
_____
_____
_____
_____

15. What are the factors that hinder service delivery in Umdoni in general and ward 4 in particular?

_____
_____
_____
_____
_____
_____

16. What plans do you have in place to create sustainable jobs in poor rural area like ward 4 to eradicate poverty?

_____
_____
_____
_____
_____
_____

17. How do you plan to promote socio-economic development in Umdoni municipality, ward 4 in particular?

_____

_____

_____

_____

_____

_____

18. How do you assess the satisfaction of community members about the service in ward 4?

_____

_____

_____

_____

_____

_____

19. It is alleged that traditional leadership and ward councillors are not working hand in hand, is that the case in Umdoni municipality and how can it be resolved?

_____

_____

_____

_____

_____

_____

20. Do you mobilise business to support the plans that are aimed at reducing poverty and inequality by investing in rural areas, ward 4 in particular, if not why?

_____

_____

_____

_____

_____

_____

ANNEXURE J

STRICTLY CONFIDENTIAL
THE ROLE OF TRADITIONAL LEADERS AND THE WARD COUNCILLOR IN SERVICE DELIVERY: A PERSPECTIVE OF WARD 4 OF UMDONI MUNICIPALITY

INTERVIEW QUESTIONS FOR UMDONI TECHNICAL MANAGER

2018

DEAR RESPONDENT

You are invited to participate in an academic research study conducted by Mthobeleni Mzelemu, Masters student in Public Administration at the University of KwaZulu-Natal.

SECTION A DEMOGRAPHICS

NAME: …………………………………………..

SURNAME: …………………………………….

1. Gender

Male	
Female	

2. Race

African	
White	
Indian	
Coloured	

3. Age group

18-35	
36-45	
46-60	
60+	

4. Period as a Technical Manager

0 -11 Months	
1-10 Years	
11-24 Years	

Section B

1. In your own words how would you define service delivery?
   _____
   _____
   _____
   _____
   _____
   _____

2. What would you say is your role in ensuring service delivery?
   _____
   _____
   _____
   _____
   _____
   _____

3. Since you became a technical manager, what strategies have you initiated to ensure service delivery effectively takes place in ward 4 of this municipality?
   _____
   _____
   _____
   _____
   _____
   _____

4. Are there projects earmarked for ward 4 in the next 3 years, if so what projects are they? Were community members consulted about such project?
   _____
   _____
   _____
   _____
   _____
   _____

5. What consultative mechanisms do you have in place to ensure that services provided to people are exactly what they want, more especially in ward 4?
   _____
   _____
   _____
   _____
   _____
   _____

6. In your own view how will the amalgamation of Umdoni and Vulamehlo enhance service delivery especially in poor rural areas like ward 4?
   _____
   _____
   _____
   _____
   _____

7. Do you meet with traditional leaders to discuss service delivery matter, if not why, if yes how often?

_____
_____
_____
_____
_____
_____

8. What are your strategies do you have in place to ensure quality of life for rural community especially ward 4 community?

_____
_____
_____
_____
_____
_____

9. Are there community engagements that are meant to create awareness on ward 4 regarding service delivery?

_____
_____
_____
_____
_____
_____

10. Does ward 4 community play any role in IDP's and budget allocation, if so what role do they play, if not why?

_____
_____
_____
_____
_____
_____

11. For services to be rendered effectively, public participation is important, how do you ensure their participation?

_____
_____
_____
_____
_____
_____

12. Do you play any role in mobilising business to support the plans that are aimed at reducing poverty and inequality by investing in ward 4 of Umdoni municipality?

_____
_____
_____
_____

13. How many schools have been built in Umdoni municipality and ward 4 in the past ten years?

_____
_____
_____
_____
_____
_____

14. Are there clinics that have been built in Umdoni municipality in the past ten years, if not how do community members access health care facilities?

_____
_____
_____
_____
_____
_____

15. Would you say Umdoni municipality has made strides in economic development, housing, water and electricity in the past fifteen years and why?

_____
_____
_____
_____
_____
_____

16. What are the factors that hinder service delivery in Umdoni in general and ward 4 in particular?

_____
_____
_____
_____
_____
_____

17. What plans do you have in place to create sustainable jobs in poor rural area like ward 4 to eradicate poverty?

_____
_____
_____
_____
_____
_____

18. Has the condition or quality of roads improved or deteriorated in the past fifteen years and what have you done about that?

_____
_____
_____
_____

19. Rural areas are generally unable to generate revenues, how does that affect service delivery in such areas?

_____
_____
_____
_____
_____
_____

20. Are residents of ward 4 able to access basic needs and services like health care, running water, electricity and social security, if so, how?

_____
_____
_____
_____
_____
_____

ANNEXURE K

STRICTLY CONFIDENTIAL
THE ROLE OF TRADITIONAL LEADERS AND WARD COUNCILLOR IN SERVICE DELIVERY: A PERSPECTIVE OF WARD 4 OF UMDONI MUNICIPALITY

INTERVIEW QUESTIONS FOR WARD COMMITTEE MEMBERS

2018

DEAR RESPONDENT

You are invited to participate in an academic research study conducted by Mthobeleni Mzelemu, Masters student in Public Administration at the University of KwaZulu-Natal.

SECTION A DEMOGRAPHICS

NAME: …………………….……….……….……..

SURNAME: …………………….……….………..

1. Gender

Male	
Female	

2. Race

African	
White	
Indian	
Coloured	

3. Age group

18-35	
36-45	
46-60	
60+	

4. Period working as a ward committee member

0 -11 Months	
1-10 Years	
11-20 Years	
21-30 Years	
31-40 Years	
41+ Years	

Section B

1. Please define what do you understand by ward committee?

   _____
   _____
   _____
   _____
   _____

2. What are the main responsibilities assigned to the ward committee?

_____
_____
_____
_____
_____
_____

3. In the performance of your duties, you must be expected to account, who do you account to?

_____
_____
_____
_____
_____
_____

4. How do you relay complaints, queries and requests of the community to the council?

_____
_____
_____
_____
_____
_____

5. Are there community centred programmes that you have recommended since you became member of ward committee, please name a few?

_____
_____
_____
_____
_____
_____

6. Do you organise and/ or hold meetings that involve traditional leadership and how often do you do that?

_____
_____
_____
_____
_____
_____

7. How do you ensure that there are no disputes between community members and ward councillor? In the event where dispute have arisen how do you mediate?

_____
_____
_____
_____
_____
_____

8. How do you ensure that your participation in the ward enhances the operation of the municipality?

_____
_____
_____
_____
_____
_____

9. What do you understand about Integrated Development Plan (IDP) and what role do you plan in the IDP?

_____
_____
_____
_____
_____
_____

10. What do you understand about budget hearing and what is your role in it?

_____
_____
_____
_____
_____
_____

11. Do you attend meetings called by traditional leaders, if so, what is usually discussed in those meeting, if not, why?

_____
_____
_____
_____
_____
_____

12. Do you engage or consult with traditional leadership on service delivery matters, if not why, if so how often?

_____
_____
_____
_____
_____
_____

13. Do you think traditional leaders have a role to play in service delivery, if so what role, if not, why?

_____
_____
_____
_____
_____
_____

14. Are traditional leaders part of Integrated Development Plan (IDP) and budget meetings, if so what role do they play, if not, why?

_____
_____

15. How do members of the community access copies of IDP for inspection?

_____
_____
_____
_____
_____
_____
_____

16. In your own view what are the factors that negatively contribute towards lack of service delivery in your ward and how do you address them?

_____
_____
_____
_____
_____
_____

17. Are there projects planned by the municipality for residents of ward 4, if so, what role was played by community members in planning such projects?

_____
_____
_____
_____
_____
_____

18. Are there schools and clinics have been built in your ward in the past fifteen (15) years, if so, how many?

_____
_____
_____
_____
_____
_____

19. Has the condition or quality of roads improved or deteriorated in the past fifteen years and what have you done about that?

_____
_____
_____
_____
_____
_____

20. How many pension pay points are available in this ward and how do people with disability as well as elderly people access them, any idea how much do they pay to get there?

_____
_____
_____
_____
_____

21. What is your role in ensuring that ward 4 community have access in running water, electricity and safe housing?

_____
_____
_____
_____
_____
_____

22. Do you report back to the community in terms of equitable effective and sustainable service delivery, if so, how?

_____
_____
_____
_____
_____
_____

23. What is your role in trying to eradicate poverty, inequality and unemployment in ward 4?

_____
_____
_____
_____
_____
_____

STRICTLY CONFIDENTIAL
THE ROLE OF TRADITIONAL LEADERS AND THE WARD COUNCILLOR IN SERVICE DELIVERY: A CASE OF WARD 4 OF UMDONI MUNICIPALITY

INTERVIEW QUESTIONS FOR COMMUNITY MEMBERS

2018

DEAR RESPONDENT

You are invited to participate in an academic research study conducted by Mthobeleni Mzelemu, Masters student in Public Administration at the University of KwaZulu-Natal.

Section A
NAME: …………………….………….……….…..

SURNAME: …………………….…………….…..

1. Gender

Male	
Female	

2. Race

African	
White	
Indian	
Coloured	

3. Age group

18-35	
36-45	
46-60	
60+	

4. Period as resident of this ward

0 -11 Months	
1-10 Years	
11-20 Years	
21+	

5. Marital status

Married	
Never married	
Separated	
Widow	

6. Employment status

Permanently Employed	
Temporary employed	
Unemployed	

Section B

1. What is the name your municipality?

    _____
    _____
    _____
    _____

2. Who is your ward councillor and who is your chief (traditional leader)?

_____
_____
_____
_____
_____
_____

3. Have you attended meetings called by ward councillor or the traditional leader and how often do they call meetings?

_____
_____
_____
_____
_____
_____

4. In meetings called by ward councillors, does the traditional leader attend and vise-versa?

_____
_____
_____
_____
_____
_____

5. In meetings called by traditional leaders, are service delivery matters discussed?

_____
_____
_____
_____
_____
_____

6. Based on your observation, do you think there is cooperation between traditional leaders and ward councillors and why do you think so?

_____
_____
_____
_____
_____
_____

7. What do you understand by Integrated Development Plan (IDP), and have you played any role in it, if so, what role was it?

_____
_____
_____
_____
_____
_____

8. Have you been part of budget hearing in ward 4, if so, what was your role, if not, why?
   _____
   _____
   _____
   _____

9. Is there development committee or service delivery committee in this area, if so, how often do they meet and how effective are they?
   _____
   _____
   _____
   _____
   _____
   _____

10. Do you think traditional leaders have a role to play in service delivery, if so, what role could it be?
    _____
    _____
    _____
    _____
    _____
    _____

11. How far are the schools from your residence?
    _____
    _____
    _____
    _____
    _____
    _____

12. Considering the distance to school, how do children with disability access school?
    _____
    _____
    _____
    _____
    _____
    _____

13. How do elderly people access health care facilities and pension pay point?
    _____
    _____
    _____
    _____
    _____
    _____

14. If there is a clinic in the ward, does it have an ambulance to respond in case of emergency?
    _____
    _____
    _____
    _____
    _____

15. How long does it take for an ambulance to respond to emergencies in this area?

_____
_____
_____
_____
_____
_____

16. Does the condition of roads allow an ambulance to attend to sick members of the community timeously and how can that be improved?

_____
_____
_____
_____
_____
_____

17. Does your household have electricity YES/ NO, did you get it with the assistance of a ward councillor or traditional leadership or you paid on your own, if so how much did you pay?

_____
_____
_____
_____
_____

_____

18. Do you have access to running water, if so for how long; if not how do you access water?

_____
_____
_____
_____
_____

_____

19. How often do you experience interruption of water supply in the area and how do you cope when water supply is interrupted?

_____
_____
_____
_____

20. How can service delivery be improved in this ward?

_____
_____
_____
_____

ANNEXURE M

THE WRITING STUDIO
Writing and Editing Practice

Certificate 2019/13

TO WHOM IT MAY CONCERN

3 OCTOBER 2019

This dissertation, entitled **THE ROLE OF TRADITIONAL LEADERS AND A WARD COUNCILLOR IN SERVICE DELIVERY: A CASE OF WARD 4 OF UMDONI MUNICIPALITY,**
has been edited and reviewed to ensure technically accurate and contextually appropriate use of language for research at this level of study.

Yours sincerely

CM ISRARL, BA Hons (UDW) MA (UND) MA (US) PhD (UNH)
LANGUAGE EDITOR AND WRITING CONSULTANT
Connieisraelgo@gmail.com Mobile 082 4988166