THE ROLE OF TRADITIONAL LEADERS IN SERVICE DELIVERY: A CASE STUDY OF THE BUSHBUCKRIDGE LOCAL MUNICIPALITY IN THE MPUMALANGA PROVINCE

Submitted

by

LUCAS PATSON MDLULI

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SUPERVISOR : Dr. M.P. SEBOLA

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DECLARATION

I, **Lucas Patson Mdluli**, hereby declare that this dissertation, ``The role of traditional leaders in service delivery at Bushbuckridge Local Municipality of Enhlazeni District in Mpumalanga Province`` is my own original work. It has not previously in its entirely or in part submitted at any University for a degree or examination.

Signature ....*Mdluli*..............   **Date** .*12 August 2008*..

L.P Mdluli

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DEDICATION

This research is dedicated to African heroes and heroines especially the late prominent figure Mzilikazi Mdluli, captain and commander of Nguni soldiers during colonial period. In this dedication I include community leaders, African leaders, and even those who never enjoyed their share of their government applause and services on this democratic era in South Africa

ABSTRACT

The study was intended to analyse the role of traditional leaders in service delivery in Bushbuckridge Local Municipality of Enhlazeni District in Mpumalanga Province. Qualitative and quantitative methods, focus group interviews and in-depth individual interviews were used to find out the role of traditional leaders in service delivery. The following rural areas in Bushbuckridge Local Municipality were selected as sample areas, i.e. Songeni, Rolle, Tsuvulani, and Newington. These areas as selected are amongst those with serious backlog in service provision, that include, among others, lack of drinking water, poor health services, poor road condition.

The findings revealed that the working relationship between municipality officials and traditional leaders is characterised by conflicting issues and some times there are challenges such as crime, lack of ubuntu, corruption and bribes which impact negatively on the role of traditional leaders in service delivery. The implication of the results was that traditional leaders have a significant role in service delivery. Therefore, there is a need for developing good working relation between the traditional leaders and local municipalities.

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CHAPTER 1
GENERAL ORIENTATION TO RESEARCH

1.1. INTRODUCTION

In terms of Section 34 of the Municipal Systems Act (Act No.32 of 2000), Integrated Development Planning (IDP) should assess the existing level of development and the identification of key development priorities. The development strategies and objectives should be directed at bridging the gap between the existing level of development and both the vision and the mission of a local municipality.

In line with the IDP framework, the Bushbuckridge Local Municipality should involve its traditional authorities on the service delivery by implementing the following plans:

- Development of infrastructure and promotion of service provisioning that meets priorities of the communities;
- Promotion of Integrated Development Planning (IDP), proper coordination and integration of development initiative in the municipality; and
- Promotion of inter-governmental collaboration and effective stakeholder engagements in the developmental issues of the municipality (Republic of South Africa, the Municipality Systems Act, 2002:52).

In the light of the above-mentioned, the role of the traditional leaders could be realized in Section 34 of the Municipality Systems Act, 2000 of the Integrated Development Plan (IDP). The traditional authorities are the closest political and administrative institutions to various local communities in South Africa; hence they should play a role in the integrated development Plan (IDP) of any local municipality. The residents of the Bushbuckridge Local Municipality have expectations on how their needs should be met, and they convey their feelings in the form of requirements when they pay for their services. Stevenson (1996:68) contends that the primary goal of service delivery should be to satisfy the needs

and expectation of the recipients. The satisfaction of the recipient's needs and expectations would guarantee the Bushbuckridge Local Municipality with sustainable for success in terms of service delivery.

The *White Paper on Local Government* (Act no.78 of 1998), in its concluding comment, states that there is no reason why African customs and traditions should be seen to be in conflict with the demands of the modern governance. What is required is an innovative institutional capacity of both traditional and elected government to advance the development of rural areas and communities.

1.2. PROBLEM STATEMENT

Friedman (2003:13) warns that excluding traditional leaders from political participation or their role in the distribution of social goods and services might threaten the stability of new democratic structures. Goodenough (2002:85) argues that most communities acknowledge the contribution made by traditional authorities in most areas. This implies that the role of traditional leaders in terms of service delivery in the Bushbuckridge Local Municipality is pivotal and should not be ignored.

The degree of service delivery has been a bone of contention in the Bushbuckridge Local Municipality. The current state of service delivery at the Bushbuckridge Local Municipality is lacking in many respects. There has been a serious debate on what role the traditional leaders should have so that the service delivery will be able to benefit the rural areas. The traditional leaders play pivotal role in the daily administration in rural areas of South Africa, hence their involvement in the service delivery in the Bushbuckridge Local Municipality is essential to the development of the Bushbuckridge Local Municipality.

Kotler (2000:26) asserts that the way in which a service is delivered is often as important as the results delivered to the recipient. In the context of this research, the service recipients refer to the Bushbuckridge local community which is

affected by the current state of service delivery. The service recipients in most cases are strongly value oriented; they seek results and service process quality that far exceeds the price and acquisition costs they incur for the service (Kotter, 2000:37). The quality of service delivery is inseparable from the quality of the process. The Local community's satisfaction of Bushbuckridge service delivery will be measured by the quality of the service delivery.

1.3. AIM AND OBJECTIVES

The aim of this research is to analyse the role of the traditional leaders in service delivery of the Bushbuckridge Local Municipality. This research attempts to address the interactions between modern institutions and traditional leadership in bringing better services to the community. It is vital and important and also worth remarking that traditional and modern institutions should not be viewed as having different functions. Instead, the link between their functions is very strong because the functions of modern institutions are related to those of the traditional institutions.

The objectives of this research are, therefore, articulated as follows:
- To analyse the role of traditional leaders on the service delivery of the Bushbuckridge Local Municipality;
- To analyse the political and administrative relationship between the Bushbuckridge Local Municipality and the traditional leaders; and
- To identify developmental problems and initiatives.
- To recommend guidelines for relationship between the Bushbuckridge Local Municipality and the traditional leaders.

1.4. MOTIVATION FOR THE STUDY

This research study was motivated by the following factors:

- Lack of a defined role for the traditional leaders in terms of service delivery in the Bushbuckridge Local Municipality.
- The current conflict between the Bushbuckridge Local Municipality; and traditional leaders over political roles in the municipality: and
- Lack of clear interpretation or understanding of Section 34 of the Municipality Systems Act, 2000.

1.5. RESEARCH QUESTIONS

- What is the role of traditional leaders in the service delivery of the Bushbuckridge Local municipality?
- How can traditional leaders assist in the service delivery of Bushbuckridge Local Municipality?
- What are the political and the administrative challenges faced by traditional leaders in the service delivery in the Bushbuckridge Local Municipality?

1.6. SIGNIFICANCE OF THE STUDY

When research is conducted, it is for obtaining information about a certain phenomenon. Research is therefore conducted to solve particular problems. In this case, this research study is significant due to the following factors:

- It will contribute towards the clarification of the role of traditional leaders as stipulated in Section 34 of Municipal Systems Act 2000 of Integrated Development Plan (IDP);
- It will highlight the importance of Dialectical Modernization theory, which argues that for effective service delivery, both traditional and

local government structures should work together in a desecrated fusion during the development process;

□ The information collected could also be used to influence the planning process for advocating for better service delivery and sustainable development in rural communities; and

□ It will also help the Bushbuckridge Local Municipality to identify what role the traditional leaders should play with regard to the service delivery in the region.

1.7. OPERATIONAL DEFINITIONS

Local government: This is the third sphere of government that is closest to people and has got a responsibility to provide basic services like water, electricity, sanitation, schools, clinics, roads, air ports and even job creation. It strives to improve the quality of lives of community members (Republic of South Africa, 1998:17).

Traditional leadership: This comprises leaders who are predominantly based on their communities. They are chosen neither on skills nor merit, but rather on the genealogical heritage. These are usually procedures of governance utilised or practiced by traditional communities (Alali, 2001:70).

Service delivery: This is a summary of all activities involved in making it easy for communities to receive quick and satisfactory service, answer and resolutions of their problems (Kotter, 2004:36).

Developmental local government (DLG): This is local government committed to working with citizens and groups within the community to find sustainable ways to meet their social, economic and material needs and improve the quality of their lives (*White Paper on Local Government*, Act No.17 of 1998).

Kingship: means the position held by a king or queen. (Republic of South Africa Act No.4 of 2003).

Headmen or Headwomen: means a traditional leader is under the authority of or exercise authority within the area of jurisdiction (Republic of South Africa Act No.18 0f 2003).

Culture: Cronje and Smith (2002:445) maintain that culture is the way in which different groups of people do things differently from other groups and, therefore, perceive the world differently.

Autocratic leadership: these are leaders who have a problem of making decision, using the information available at the time and usually there is no communication with the team (Lusser, 1999:395).

Corruption: Cloete (1995:22) defines corruption as dishonest, bribe, fraudulent or dishonourable attain by public officials, political office bearer or any other person. Corruption will always take place where a person makes an offer or gift of a sum of money or other benefit, in order to influence the recipient to act dishonestly and thus commit an offence corruption.

Traditional leader: This refers to any person who in terms of customary law of traditional community concerned, holds a traditional leadership position and is recognised in terms of Act No. 41, 2003.

King or Queen: means a traditional leader under whose authority or within whose area of jurisdiction, senior traditional leaders exercise authority in accordance with Customary Law and are recognised as such in terms of the Traditional Leadership and Governance Framework (Act No. 41, 2003).

1.7. RESEARCH REPORT OUTLINE

The research report outline is as follows:

Chapter 1: BACKGROUND TO THE STUDY

This chapter states the aim, objectives motivation for the study, significance of the research and concludes by giving an overview of the study.

Chapter 2: LITERATURE REVIEW

This chapter provides the conceptual framework and discusses the debate between traditionalists and modernists theories, thus exploring what role the traditional leadership and modern systems play in the process of community development and service delivery. This chapter reviews the literature on traditional leadership in different countries in Africa, and traditional leadership in South Africa, highlighting politics behind incorporation and execution of traditional leadership in South Africa during the democratic transition.

CHAPTER 3: RESEARCH DESIGN AND METHODOLOGY

This chapter outlines the research methodology and the research process in the research project. It describes the research process, the sampling process and the research techniques used in this research.

CHAPTER 4 : DATA ANALYSIS AND PRESENTATION

This chapter presents the analysis of the data collected in Bushbuckridge local municipality as far as the role of the traditional leaders in service delivery is concerned. It also provides the fact that Bushbuckridge local municipality is not immune to problems affecting other municipalities regarding issues such as relationship between traditional leadership and local government structures and their role on service delivery.

CHAPTER 5: CONCLUSION AND RECOMMENDATIONS

This chapter provides conclusion of the study; it also provides a summary of the key issues discussed in the preceding chapters and demonstrates the relevance of the present study in local government policy-making and transformation. The necessary recommendations will be outlined that will help to improve the role of traditional leadership in the Bushbuckridge local Municipality, especially in the context of service delivery.

In the next chapter, Chapter two, the research focuses on literature review. The literature addresses the role of traditional leaders in other African countries; the role of traditional leaders in modern community development; traditional leadership structures; and the additional role of traditional leaders.

CHAPTER 2

LITERATURE REVIEW

2.1. INTRODUCTION

This chapter provides an overview of literature on the relationship between traditionalists and modernists institutions. The chapter is also aimed at giving an overview of the cases on the role of traditional leadership in other African countries and the politics behind their roles and functions in South Africa. It also discusses most of the debates about the role of traditional leaders in the modern communities and how they are purposefully structured for community development and service delivery.

This chapter further reviews existing literature so as to give a historical overview of traditional leadership, particularly during the colonial period, demonstrating the nature of the working relationship between traditional leadership institution with the new governments (colonial governments, the apartheid and democratic government in South Africa). Chazan et al., (1999:77) argue that there were quite a lot of changes that took place in Africa from colonial penetration to independence which impacted largely due to the role of the institutions of traditional leadership.

Most scholarly analysis revealed that the institution of traditional leadership was abolished in different countries on the eve of independence in preference to democratic governance systems (Mamdani, 1996). This was premised on the assumption that the institutions of traditional leadership were outmoded and also corrupted by colonial penetration.

The election of 1990s in South Africa gave rise to the shift in the role of traditional leaders, especially in rural areas. The local government election of 1995/1996 made an end of racially based local government system and allowed all structures to play a role in development. In the same vein, it can be argued that to understand modern institutions better, one needs to understand how traditional leadership institutions were organised and operated.

2.2. TRADITIONALISTS AND MODERNIST THEORY

The above-mentioned theory allows consideration of the way in which development in the Bushbuckridge local Municipality which is dominated by traditional leaders and wide remote rural areas and modern structures can be achieved. Achieving rural development in the Bushbuckridge Local Municipality requires clear vision, commitment on the side of traditional leadership and local government structures.

However, most scholars revealed that the institutions of traditional leadership were abolished in certain countries due to the fact that they preferred democratic governance systems, and sometimes they see traditional leaders as autocratic leaders (Mamdani,1996). It was often argued that traditional leadership is outmoded and also was corrupted by the apartheid regime. The modernists seem to be convinced that the traditional leadership institutions have no room in the African context as they are seen to be primitive, unchanging and even autocratic (Nyamnjoh, 2003:94). Traditional leadership also seem to be repudiated on the ground that men dominate it. Nyamnjoh (2003:101), in his Case Study, revealed that traditional leadership is far from being dominated by men today. This argument places a message that political developments in Botswana were able to reform the traditional leadership institution so that it could accommodate women.

Potholm (1977:124), studying the relationship between tradition and modernity in Swaziland, rejected arguments which hold that 'traditional symbols inhibit political development that over time the entire set of beliefs and values associated with traditional Swazi social and political life may well prove dysfunctional to the attainment of modern, achievement–oriented society. He contended that these traditional patterns prove to be major sources of national unity to date.

Potholm (1977:135) revealed that power for the Ngwenyama has not yet decreased. It was remarkable that the Ngwenyama served as agents of

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modernity in the socio-economic system. Potholm (1977:140) further argued that `Swazi traditional authorities used intrusions of modernity and modern political techniques to enhance their position and to emerge victorious in a protracted struggle against the British, the Pan African parties and Europeans. These suggest that traditional societies easily adapt to modern conditions. Without doubt, traditional institutions in Swaziland used homegrown political ingredients and techniques to defeat political parties of the time. Political parties of the time had no knowledge about the people on the ground. They imported ideas from around the globe on which their leaders grounded their philosophies.

Mngomezulu, (2001:20) writing on the later political developments in Swaziland, found that there are debates between traditionalist and modernists. He observed that `King Mswati has an arduous task of satisfying those who tenaciously insist that the kingdom's old structures should be retained and at the same time respond to the `modernists` who unabashedly argue that such structures are outmoded and should be replaced with something new.

Keulder (1998:294) argued that those who criticize old structures are bound in the traditional-modern dichotomy in which traditional is seen as backward and modern as advanced. Although these researchers conducted their research in different countries, they were of the view that development can be promoted by different structures. Keulder (1998:294) was skeptical about those who view tradition as static because they are to ignore that `traditions are often `invented` and hence very `modern `in context.

Mngomezulu (2001:15) argued that there is no harm in change but that it should be grounded on something tangible. It is justifiable to argue that in regional political development the debate between traditionalists and modernist is at the centre stage.

The dialectical modernisation theory is more applicable in this study. This theory allows consideration of the way development in small municipality like Bushbuckridge dominated by traditional leaders and modern structure can be

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achieved. Dialectical modernisation theory works as a link between traditional and modern structures. Through the use of dialectical modernisation theory the municipality could initiate the good working relationship between the two structures. Achieving rural development in Bushbuckridge Local Municipality requires clear vision, commitment and consensus on the side of both structures.

2.3. CASES OF TRADITIONAL LEADERSHIP IN OTHER AFRICAN COUNTRIES

The African experience, however, shows that old and new leadership institutions are not antithetical to each other. For example, researchers such as Nyamnjoh (2003:93), drawing from the experience of Botswana, argued that Africans are far from giving up chieftaincy. Botswana is a country which is a prime case in practicing liberal democracy in Africa. Using this country as a case study, Nyamnjoh (2003:94) was able to debunk the views expressed by other authors regarding the relationship between old and new leadership institutions on service delivery. This argument is directed to modernists who tend to be insensitive to cultural structures of African society.

Many African countries retained this institution after independence with the exception of Tanzania (Republic of South African 2000:8). Those African countries that retained the institution also set different principles by which the institution should operate. The retention of the institution may be associated with the argument that a political leader adopting a western style of leadership and compromising his indigenous culture can be seen to be promoting colonial mentality of administration while compromising his own culture of leadership. (Sebola & Mokwena 2006). Nchabeleng (in Sebola & Mokwena, 2006) view the inclusion of the institution of traditional leadership into the municipal councils as a way of putting it into a slow death programme, which finally is leading to end of its reign in modern democracy.

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Ghana recognizes the institution of traditional leadership and provides for the national and regional houses of traditional but forbid them from active participation in party politics. In Namibia also ,the house is recognized and expected to pay allegiance to and accept authority of the modern state and advising the president on matters concerning control and utilization of communal land and other such matters as may be referred to it by the president (Republic of South Africa 2000:8). The institution is strictly expected to support the government and in case where there is conflict the power of the central government of Namibia should prevail.

In Zimbabwe and Uganda, the traditional leadership institution was treated the same. The two countries abolished the institution immediately after independence. For reasons known to the political leadership Robert Mugabe revived the institution again in 1993 and Yoweri Museveni restored the institution but strictly prohibit the traditional leadership role in politics. The Uganda systems of treating the traditional leaders differ from Zimbabwean situation in the sense that the Zimbabwean constitution allows the traditional leaders to play active political roles and can stand elections on party political tickets.

Sebola & Mokwena (2006 :) argued that the restoration of the institution was made because the government realized the damage they were making in terms of maintaining the cultural values of their country. Traditional leadership should exist for maintaining the customs, culture and wishes and aspiration of the people to whom it applies (Republic of South Africa 2000:9). Sebola & Mokwena (2006) argued that African countries that totally abolish the system are likely to suffer the consequences of taboos and moral decay and may also experience problems with the indigenous voters. The Zimbabwean president view point about the gays and lesbians could be a good example of issues that may have forced him to restore the chieftainship.

The argument went further to explore how traditional theories and modern theories change in the process, which results in a hybrid theory. This is

demonstrating through case studies in African countries. The experience of India, as quiet often of the other societies may have the desire to be modern without necessarily losing their own traditional outlook. Furthermore, it shows how most countries attempt to establish democratic regimes and local government structures and how those structures interact with the institution of traditional leaders, particularly in rural areas. However, the role of traditional leadership structure and how they interact with local government structures in rural areas is highlighted.

2.4. POLITICAL AND TRADITIONAL LEADERSHIP IN SOUTH AFRICA

In the process of local government transformation, the concept of Developmental Local Government (DLG) was conceived as a developmental tool both in urban and rural areas. The adoption of developmental local governmental was strategic approach for municipalities in South Africa to address inequalities caused by colonialism and apartheid. The adoption of this developmental approach coincided with an underpinned role of traditional leadership in the constitution which opened the door for traditional authorities to mobilize to reassert their power. Ntsebeza (2001:319), for example, argued as follows:

> *The ANC led post –apartheid government is to attempt to separate these powers in favour of the democratically elected structures. A the same time, the very same government that recognizes a hereditary institution of traditional authorities without any clarity as to their roles, functions, and powers in developmental local government and land.*

This summarizes the state of affairs that exists and which become the source of conflict and tensions in rural local government in South Africa, and which is currently a thorny issue in pursuit of rural development in South Africa. Currently, rural communities believed that traditional authorities are the ones who assist them in developmental issues. Goodenough (2002:85) argued that the contribution made by traditional authorities in most rural areas is acknowledged by most communities.

During the transition period to democracy between 1990 and 1995 in South Africa, there were a lot of municipalities which were surrounded by poor rural communities and ineffectively administered with poor service delivery. Lane and Faure (1996:2) argued that the Republic of South Africa left the transition phase and entered the consolidation stage with several highly disturbing issues unresolved. The issue of the working relationship between traditional leaders and councilors was the prime case which is manifesting itself in the current political debate.

2.5. THE ROLE OF TRADITIONAL LEADERS IN MODERN COMMUNITY DEVELOPMENT AND SERVICE DELIVERY

However, Friedman (2003:13), on civil society perspective, is of the opinion that traditional leaders in South Africa are founded on ethnicity and hierarchy, which exercise coercion over subjects in a manner of states. They also play a significant role in their communities in response to democracy and social development.

Graham (1995:15) observed that the successive colonial and apartheid regimes did not directly provide development services and infrastructure in black rural areas. Unlike in urban areas, there were no local government structures in rural areas. This resulted in traditional leaders assuming a role of facilitating development in their respective areas. They played a role in insuring that their traditional authority areas were developed. They worked with government to build schools, clinics, roads and other facilities.

According to Greenberg (2004:7), the apartheid system imposed traditional leaders on black communities to police the apartheid system, and even to ensure that the policies of segregation were implemented. Rural areas were then divided into ethnic groups and were demarcated geographically. These

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traditional leadership structures were characterised by ethnic divisions that created a single system of government across rural areas. According to McInstosh (1996:239), traditional leaders served as intermediates between government and communities during the apartheid regime. However, Munro and Barnes (1996:196) agued that traditional leadership structures were responsible for service delivery, development and resource management in rural areas.

Gildenhuys and Knipe (2000:271) are of the same opinion that traditional leadership tried its best to cooperate with provincial and central agencies in providing schools, health clinics, with water in their rural areas. Friedman (2003:13) further maintains that there are instances where citizens see traditional institutions as channels for addressing their social needs. Bonstein (2000:200) argued that the division of responsibilities between local governance, elected councilors and traditional authority remains fluid and, in that way, it allows a space for conflicts. This is evident when both Gusfield (1971:22) and Rudolph (1967:50) say that the current relationship between traditional leaders and democratically elected councilors is sometimes full of potential conflict, especially on service delivery. The local government institutions are sometimes far from the people and, in this fashion, people lack faith in them, hence they turn to use the accessible traditional institutions.

Gusfield (1971:19) argued that the capacity of the old and new cultures to exist without conflict and even with mutual adaptations is frequent phenomenon of social change, the old is not necessary replaced by the new .The acceptance of a new product, a new religion, a new mode of decision–making does not necessary lead to the disappearance of the older form. Gusfield (1971:19) argued that traditional structures can supply skills, and traditional, values, morals and ubuntu and also legitimating which are capable of being utilised in pursuit of the goals and with a new process. In other words, Gusfield (1971) reiterated the view that traditional and modern structures can play a complementary role to each other in service delivery and sustainable development. In his view local

government structures are depended upon and often supported by the ideological upsurge of traditionalism.

The reviewed Government Gazette, Traditional Leadership and Governance Framework Act, 2003 of South Africa, further places the roles of traditional leadership as follows: land administration, health and welfare, safety and security, the registration of births, deaths and customary marriages, tourism, disaster management and even the dissemination of information relating to government policies and programmes.

Friedman (2003:13) further places a caution in the South African context when he said that excluding traditional leadership from political participation or any role in the distribution of social goods and services may threaten the sustainability of development in rural communities because they are always with the people and for the people. According to Graham (1995: 65), communities will still have to rely on their own organization, traditional leaders and Network to get many things that they need.

An important challenge for rural people and local government officials and politicians in this context will be to ensure that rural local government bodies work in conjunction with other organizations which provide for access services, whether these are Community Based Organisations, non-governmental orginisations or government departments otherwise, local government will become yet another service provider working in isolation from other agencies.

Graham (1995:65) further places the roles of traditional leaders as follows:

- To represent the interest of the community as a whole and through traditional councilors and Indunas (head men) he/she is accountable to the community as "That is Inkosi, is Inkosi by the people";
- To participate in local decision making about service delivery, however this does not mean that he/she should be responsible for providing such services; and

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- To be open for consultation, capacity building to minimize potential conflict during development and even for them to carry out their traditional roles effectively.

Graham further argues that the greater scope for participation of traditional leaders in decision making of local level reflects their more positive potential role in unifying communities around common concerns within localities. It is still justifiable by modernists to argue that in some cases, traditional leaders have been known to block development initiatives precisely because they have not been well informed about such processes or because they feel unable to manage the potential difficulties of such challenges. However, Graham (1995:67) suggests that education and training component of such a program would be necessary for traditional leaders to co-operate with emerging local government and CBO bodies.

According to Lungu (1980:38-41), traditional authorities have the following role to play during the pre -colonial African tribe:
- Traditional authorities had a relative degree of decentralization of information at village level; and
- Direct adult participation in decision making at open forums

Section 182 of the South Africa's constitution (Act 108 of 1996) makes provision for traditional leaders of communities, who observe a system of indigenous law and reside on land within the area of jurisdiction of an elected local government to be entitled ex-officio (by nature of office) to be member of that local government traditional leaders shall also be eligible for election to any office of such local government.

According to Stayt (1968:202), a traditional leader was responsible for the prosperity of his country. He was also expected to see to it that his country was provided with rain (water) and must determine the time for the sowing and reaping of crops. He would give his consent before the inauguration of any

event, such as initiation ceremonies and important dances. Wissink and Hillard (1996) are of the same opinion when they suggested that traditional authorities should maximize tourist potential, create condition conducive to entrepreneurship and even provide incentives for investors and donors. Thornhill and Naidoo (1995:61) state that metropolitan government is set up to meet certain objective, one of which is to act as a development arm that channels resources obtained locally and from higher levels of government to implement improvement of the quality of life of residents. Schapera (1937:176) states that any traditional leader/ chief is the symbol of tribal unity, life resolves. He is at once ruler, judge, maker and guardian of the law, repository of wealth, dispenser of gifts, leader in war, priest and magician of his people.

MackDonald and John (2000:340) stressed that the role of the monarchy, kings/ queens was the keystone in the dignified concealing real processes of government from the uncomprehending masses (particularly women). MackDonald and John further place the role of traditional leaders or kings as that of giving the public a moral example for family, helping to maintain social stability, Defender of faith. Prince Charles has been spoken of being defender of the faith in Britain, John (2000:342), a symbol of national unity. John (2000: 341) regards traditional leaders, as tangible objects of veneration that can symbolize the unity of society in a way that a party leader cannot.

John (2000:1) observed that both urban and rural development have been preceded over by state bureaucrats and they have been designed to entrench apartheid. It has been developer- driven and often carefully organized to dis-empower communities. Accordingly, John (2000:11) argues that the result is that development has failed, not only in our terms but in their terms as well. The era is ending people-driven development is now our watch word. But how do we transform a set of institutions consciously designed to prevent people–driven development and harness them to support communities.

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Moses Mayekiso (1994:18), the former national chairperson of South African National Civics Organisation (SANCO), was guided by the perspective and believes that the task for traditional leaders is to formulate a development approach that builds on the best traditions of democratic movement, and at the same time takes into account probable future realities. According to Mayekiso, there are two primary points of departure: the organised communities must be the driving force of social progress; and that resource and service redistribution must guide economic growth policies. Although the growth then centered and spent-and-services development approaches are dominant, an alternatives-communities-controlled development has started to emerge within civic movement.

Current community controlled approaches to development suggest that the past traditions of the mass movement can be appropriate for today's new challenges especially in service delivery. David (2000:86) further argues that if the community feels ownership it will look after the project but if folks are not part of the process and are not held responsible and accountable the project will fail. And they would not care if the project is looked after or fails.

Richard (2000:395) outlines that the institution, status and the role of traditional leadership, according to indigenous law, shall be recognized and protected in the constitution. Under the new dispensation arising from 1994 general elections, and the 1995/96 and the December 2000 local government elections, the re-demarcation of local authorities has resulted in the amalgamation of most white townships with previously disadvantaged areas. Accordingly, it is now incumbent upon many local authorities to provide a wide range of services and infrastructure for an increased population over a much larger area than before.

The White Paper on Local Government Republic of South Africa (1998:93-94) has set out the following principles for services delivery; accessibility, affordability, quality, accountability, integrated development; sustainability; value for money ;competitiveness of local commerce and industry ;and promoting

democracy .It also highlights various mechanisms of service delivery, i.e., building on existing capacity, corporatization public partnership with community based progammes contracting out, leases and concessions; and privatization. Minaar's (1991:11) work argued that the colonial administration in effect fulfilled the function of the old Zulu monarchy whereas the national age group regiments provided the over arching cohesion unity of the Zulu state. The traditional authorities in Natal and later in Zulu land prohibited the formation of national age-group regiments.

The above argument resonates with Mare and Hamilton (1987:18). Perspective when they said, "The most fundamental role of chieftaincy and powers of the chief is the power to grant his followers land, cattle had been undermined by the pressures of population within the reserves and the severe cattle diseases which had decimated African owned cattle in the colony at the turn of the century"

Minaar (1995: 21) writing about the African experience in Kwazulu Natal noted that in African society a man was born politically free and equal and his voice and counsel were heard and respected regardless of the economic wealth he possessed .Even where traditional leaders appeared to have greater wealth and hold disproportionate political influence over their community, there were traditional checks and balances including sanctions against any possible abuse of such power.

In fact, traditional leaders were regarded as the trustees whose influence was circumscribed both in customary law and religion. In the traditional African society, an individual needed only to be a mature member of it to participate fully and equally in political affairs. Political rights did not derive from or relate to economic wealth or status. Gyekye (1997:160) sets out that both the "rich" and the "poor" individuals were completely secure in African society. Nobody starved, either of food or human dignity, because he lacked personal wealth; he could depend on the wealth possessed by the community of which he was a member. That was Socialism.

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Gyekye (1997:165) further argues that our ancestors worked collectively and co-operatively and from the start to finish. One might say this was a communist way of doing things and yet these remained strongly the property of individual. One might say here that this was capitalism. Collectively and co-operatively they harvested but when it comes to storing and selling their produce there they become strongly individualistic. This is a strange mixture of capitalism with communism and socialism is humanism.

Jeppe (1974:26) is of the opinion that the powers and functions of tribal authorities can be grouped together as follows:

- Administrative duties including duty to hear all problems of residents in the area, try, and solve the problems or to refer them to the competent authority and maintenance of labour bureau for the benefit of people who are seeking employment (this is referred to Transkei).
- The furthering of the socio economic development of the residents of the area.
- Giving of advice to the competent authority in respect of school buildings, license, old age and blind person pensions and disability grant.
- The provisions of local services which are normally provided for by local authorities, e.g., health services, the preservation of fauna and flora.

Jeppe (1974:74) observed that the functions and activities that tribal authorities actually carry out or undertake vary between various authorities such as the following:

- Services and works, i.e., minor roads, clinics, organization of crop growing competition and shows;
- Assisting the heads of the authorities in the carrying out of their judicial functions;
- Advisory duties in respect of educational matters and agricultural development;
- Administrative duties, mainly advisory to the magistrate;

- Recommendation on old age and social benefit pensioners;
- Recommendation in respect of transfer of land and transfer of people from one location to another;
- Recommendations for the allocation of arable land and residents sites; and
- Settling of disputes and complaints.

The words of Mufamandi, the Minister of Provincial and Local Government, on innovative plan to eradicate service delivery backlogs ring very loud here when he said:

In the ten years, the government made enormous stride in tackling poverty and providing basic service to the people. Not with standing this progress service delivery backlogs still exist in key areas that affect the daily lives of people. For example, there are municipalities with a substantial number of people that do not have access to electricity, adequate sanitation or clean, drinkable water.

The Government Digest (2004:4) reports on Father Mkhatshwa's address and on other conference matters when he said that "the local government has crossed the ocean, but we are still looking for a river from which to secure fresh water, much has been accomplished, but much more remains to be achieved". He was referring to the basic service that communities are awaiting for, that refers to the service such as water supply; waste management; provision of housing and electricity; sanitation services; transport; environmental health; and local economic development, which is aimed at eradication of unemployment and poverty.

Figure 2.2 TRADITIONAL LEADERSHIP STRUCTURE

KINGSHIP

TRADITIONAL COUNCIL

CHIEFTAINSHIP
(Senior traditional
leadership)

HEADMANSHIP/ HEADWOMANSHIP

COMMUNITY/ MEMBERS OF THE
COMMUNITY WHO NEED SUSTAINABLE
SERVICE

Source: White paper on traditional leadership and governance (2003:47)

The White Paper on Traditional Leadership and Governance also places the roles of Traditional councils as follows:

- To support municipalities in facilitating community involvement in development planning processes;

- To communicate community needs to municipalities and other spheres of government.

- To recommend appropriate intervention to government to bring about development and service delivery;

- To promote indigenous knowledge system for sustainable development;

- To participate in the development programmes of municipalities and other spheres of government; and

- To enter into partnership and service delivery agreements with government, at all levels, to promote development.

(Republic of South Africa, 2003:35)

2.6. ADDITIONAL ROLES OF TRADITIONAL LEADERS

Furthermore, the *White Paper on Traditional Leadership and Governance* (2003:35) states that additional roles of the Traditional leaders are related to health and welfare which amongst others is to play a role in traditional health practice and also facilitate access to pensions and social grants. They also promote the protection of the vulnerable and participate in nation–wide health campaigns. The White Paper goes on to say that traditional leaders are also responsible for safety, security, and even restoration of people in rural areas.

However, the White Paper (1998:32) also places the roles of traditional leadership as that of promoting a sustainable use of cultural resources within communities and preserves the culture and tradition of communities. They should also form co-operative relations and partnership with government at all levels in development of rural communities. *The White Paper on Traditional leadership and Government* (1998:38) further argues that since traditional

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leaders function at a local level, side by side with municipality and councilors their capacity building cannot be completely separated from those of councilors. It further says that it is accepted that traditional leaders still have a major role to play with regard to development and implementation of customary norms and to promote the preservation of the morals fiber and regeneration of spirit of ubuntu within the community.

In the same vein, some of the additional roles of traditional leaders include health and welfare, land and agriculture, justice, security and home affairs issues, economic development and even environment tourism. Their roles include the following: participating in nation wide health campaigns; facilitating in nation-wide health campaigns; facilitating access to pensions and social grants; playing a role in traditional health practice and rituals, including initiation, and the vulnerable, i.e., disabled, children and elderly people; advising government on improvement of farming methods and promoting sustainable use of land; participating in programmes geared towards the prevention of cruelty to animals; registration of births, deaths and customary marriage; facilitate the restoration of peace in rural areas and to ensure safety and security to their traditional communities; support economic development initiatives and resolve disputes; and promote sustainable use of cultural resources within communities.

The White Paper on Traditional Leadership and Governance further argues that: Since traditional leaders function at a local level, side by side with municipality and councilors their capacity building cannot be completely separated from those of councilors. It further says that it is accepted that traditional leaders still have a major role to play with regard to development and implementation of customary norms and practices of traditional communities.

The White Paper on Traditional Leadership and Governance (1998:32) places the role of traditional leadership as:

- Promoting service delivery, promoting peace and stability amongst the community members, promoting and preserving the culture and tradition of communities;

- Complementing and support the work of government at all levels, forming co-operatives relations and partnership with government at all levels in development and service delivery;

- Participating in national and provincial programmes geared towards the development of rural communities and in local programmes geared towards the development of rural communities;

- Communicating community needs to municipalities and other spheres of government, promoting socio-economic development; and

- Promoting the preservation of the morals fiber and regeneration of society, and the social well-being and well fare of communities.

It is accepted, however, that traditional leaders still have a major role to play with regard to development custodianship, and implementation of customary norms and practices of traditional communities. They also have a role to play in the resolution of disputes. *The White Paper on Traditional Leadership and Governance* (1998:42).

The White Paper on Traditional Leadership and Governance (1998: 42) argued that traditional leaders coordinated the activities of community that included an ancestral, rituals and other traditional activities, and, in addition, they also called *izimbizo,* a gathering wherein affairs of the community were discussed of the disputes among members of the community were resolved.

During the transition period to democracy between 1990 and 1995 in South Africa, there were lots of municipalities that were surrounded by poor rural communities and ineffectively administered with poor service delivery. Lane and Faure (1996:2) argued that the Republic of South Africa left the transition phase and entered the consolidation stage, with several highly disturbing issues unresolved. The issue of the working relationship between traditional leaders

and councilors was the prime case that is manifesting itself in the current political debate.

2.7. CONCLUSION

Chapter two covered a lot of issues relating to the relationship between the traditionalists and modernists institutions and even the role of traditional leaders in African countries. In this chapter clarity is given as to how systems having different origin can be integrated into each other. It also opens a window for municipalities and traditional authorities to work together in the spirit of cooperative governance in accelerating service delivery in rural areas.

The issuing chapter focuses on research methodology used in this research and discusses ethical consideration to be taken care of by the researcher.

CHAPTER 3
RESEARCH METHODOLOGY

3.1. INTRODUCTION

Research methodology is a general strategy followed in collection and analysing data required to solve a research problem (Aryl, 1996:26). Research methodology is also indispensable in a research because it refers to the manner in which the research may be arranged, organized and structured. In this study, both qualitative and quantitative research methods were adopted to obtain information from targeted respondents. The researcher will justify reasons for using both qualitative and quantitative methods in this research.

3.2. RESEARCH DESIGN

Leedy and Ormrod (2001:100) assert that Research Design is the strategy; the plans; and the structure of conducting a research project. The Research Design is therefore, a general plan of how the research in question has been set and will be answered. It could contain clear objectives derived from the research questions, specifying the sources from which data are collected and constrains which the researcher will inevitably have, and how these data will be analysed (Bell, 2003:98). Welman and Kruger (1999:46) suggest that research design is a plan in which the researcher obtains research participants (subject) and collect information from them. Mouton (1996:175) defines a Research Design as exposition or plan of how the researcher plans to execute the research problem that has been formulated.

Schumacher and McMillan (1993:157) refer to research design as a plan for selection subject, research sites and data collection procedure to answer the

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research the questions. Schumacher and McMillan (1993:31) assert that the purpose of a Research Design entails the following:

- To supply and provide the most reliable and accurate answers possible to research questions;

- To collect information and to investigate research problem or questions and goal is achieved only if the collection is accurate and relevant to question posed; and

- To provide results that is judged credible.

The research methods utilised in the present research follow both quantitative and qualitative methods.

3.2.1. Qualitative research method

Qualitative research method involves among others in-depth interview (semi-structured interview rather than structured), participant observation (to perceive first hand information from influential or well–informed people in an organization) and documents analysis (to evaluate public reports and opinions). The researcher's area involved both in-depth and elite interview plus analysis of documents. Semi-structured and structured questionnaires have been developed to guide the researcher during the interviewing process.

According to White (2002:82), qualitative researchers operate under the assumption that reality is not easily divided into discrete, measurable variables. Qualitative research often described as being the research instruments because the bulk of data collection depends on their personal involvement (interviews, observation) in the setting. Qualitative research usually uses conversation or semi-structured interview.

3.2.2. Quantitative research method

In Quantitative research, a statistical technique of correlation with figures/numbers is used to test if the null hypothesis is rejected or not. Correlation is used to determine the nature of the relationship between two sets of scores for one group of respondents (Schulze 2002:12).

In quantitative, data is collected to test previously stated hypotheses, models and theories. All the analytical strategies of quantitative research are deductive in nature whereas all the analytical strategies of the qualitative research such as grounded theory and discourse analysis are inductive. Quantitative research design was also decided upon mainly to involve as many respondents within the region as possible and to assess and validate the responses of the respondents according to specific factorial design technique. A quantitative research was preferred because it relies heavily on numbers in reporting results and providing estimates of instruments validity and reliability.

The research has employed both qualitative and quantitative research for the following reasons:

Firstly: Qualitative research provides the researcher with an opportunity to understand the social phenomenon from the participants' perspective. That is understanding is also acquired by analyzing the participant's feelings, beliefs, ideas, thoughts and traditional leaders on service delivery (Mcmillan & Schumacher, 1997:500). **Secondly:** The researcher interacted with the selected individuals in their natural setting in obtaining data (Mcmillan & Schumacher, 1993: 405). **Thirdly:** The research seeks to understand in-depth analyses of the data collected from the participants (Leedy & Omrod, 2001:148)

However, using both methods, i.e., qualitative and quantitative is an advantage to a researcher because of the nature of the research and most importantly that data will be verified and confirmed. It can also be argued using Newman's

perspective (2000:122) that although quantitative and qualitative research differs in many ways they complement each other in many ways as well.

3.3. UNIT OF ANALYSIS

A Unit of Analysis for a Case Study could be an industry in the world marketplace or economic policy. Each Unit of Analysis may have different research design and data collection strategy. Yin (2003:25) suggests that if the Unit of Analysis is a small group of people, the persons to be included within the group must be distinguished from those who are outside in the context of the case study. In this study, the Unit of Analysis was ten (10) traditional leaders, five (5) Ward councilors/municipality officials, twenty (20) community members, ten (10) tribal councilors and fifteen (15) youths in the Bushbuckridge Local Municipality. For the sake of data collection and analysis of a case Study, the boundaries were needed to specify the beginning and the end of the case. In this study, the research was done in the Bushbuckridge Local Municipality and, therefore, both data collection and analysis will be within the scope of the region.

3.4. STUDY AREA

The research study was conducted within the Bushbuckridge region in the Enhlazeni District. This is an area with ten traditional leadership authorities. The permission to conduct this research was obtained from the Bushbuckridge Local Municipality and the traditional leaders. The area(s) in which the research study was conducted is rural in nature and characterised by the diversity of cultures, religions, leadership traits and styles. The traditional leaders have diverse experience in their areas depending on the behaviour of community members when it comes to development or service delivery issues.

3.5. PRIMARY DATA SOURCES

Because of the nature of this study, the primary respondents were Tribal Authority, Councilors, Community members and Civic members of the Bushbuckridge Local Municipality. Both research techniques, such as interviews and structured questionnaires, were used to obtain information from respondents.

3.6. SECONDARY DATA SOURCES

The researcher made use of available literature like the white paper on local government, the Integrated Development Plan (IDP) for the Bushbuckridge Local Municipality, journals and published articles on local government and the revised government Gazette of 19 December 2003 on Traditional leaders.

3.7. POPULATION AND SAMPLING

A population is a full set of case from which a sample is taken (Seaberg, 1998:240; & Devos, 1998:190). Mouton (1996:134) defines population as a collection of objects, events or individuals having some common characteristics that the researcher is interested in studying. The target population was traditional leaders, councilors, civic and community members in the Bushbuckridge Local Municipality. A sample is a part of target population that can be used to obtain required data (Welman & Kruger, 1999:46). Mulwa (2003:33) suggests that the idea behind sampling is that, the samples from which the inferences regarding a given population have to be drawn, must be selected in such a way that members of the population being studied have equal probability of inclusion in the sample. In this research, stratified random sampling was used. The sample size of each case was as follows ten traditional leaders, five municipality officials, twenty community members and ten civic members.

3.8. DATA COLLECTION METHODS

Data are nothing more than ordinary bits and pieces of information found in the environment and can be concrete and measurable or invisible and difficult to measure (Merriam, 1998:67). Interviews, questionnaires, observations and documents are some of the common data collection methods known in scientific research. The purpose of the interview is not to put words in someone else's mind but rather to access the perspective of the person being interviewed (Patton, 2002:196). Bell (2003:5) states that there are different methods of collecting data, depending on the research method adopted by the researcher.

In this study, in-depth individual interview, semi-structured focus group interviews and questionnaires were used to enable the researcher to gather valuable data on the role of traditional leaders on service delivery in the Bushbuckridge Local Municipality.

3.8.1. Semi structured interviews

The researcher used semi–structured interviews to collect data from the traditional leaders and management from the local municipality. The researcher used a prepared list of questions to guide the discussion. The reason for choosing semi-structured interview is because the researcher intended to explore the working relationship between traditional leaders and the management of the Bushbuckridge Local Municipality. The interview was conducted on a one–on–one basis by meeting the participants' face–to face.

3.8.2. The questionnaires

According to Schumacher and McMillian (1993:238), the questionnaire is the most widely used technique for obtaining information from the subject. A questionnaire is relatively economical, has standardized question, questions can be written for specific purpose. The questionnaire has the following advantages

such as researching a large group of respondents simultaneously, placing less pressure on the respondents because they complete it in their own time and covering as many respondents as possible (Jacobs, 1993:100). The structured questionnaire has been used to collect data from the community members.

3.8.3. Focus-group

A focus group is an open purposive composition where a researcher ask question on a specific topic in which participant make comments (McMillan & Schumer, 1993:157). A focus group is also the way which aims at finding out what other people fill and think about the phenomenon which is being investigated (Rubin & Babbie, 1993:2). The interviewer introduces the topic and then guides the discussion by means of questions. The researcher records verbal and non-verbal communication from the participants. That is the researcher will also allow his subjects to play with ideas under the developed topical categories of themes and concepts. The reason for using focus group is that large amount of interaction on a topic can be observed in a limited period of time depending on the researchers ability to assemble and direct focus groups. The researcher conducted four focus group interviews with members of the civic structure, headmen, youths and members of the tribal council. Each focus group consisted of the five people. The researcher was interested in knowing their views with regard to the role of traditional leaders on service delivery in the Bushbuckridge local municipality.

3.9. ETHICAL CONSIDERATIONS

The following ethical considerations were well taken care of by the researcher, viz., deception, openness and honesty, confidentiality and anonymity legal constraints and reporting findings and permission.

3.9.1. Deception, openness and honest with subjects or respondents

Ethics generally considered dealing with beliefs about what is right or wrong, proper or improper, good or bad. According to De Vos (1998:27), no form of deception should ever be practiced on participants. That is offering incorrect information to ensure participation of subjects is unethical. In this study the researcher was responsible for the ethical standards to which the research adheres. The researcher was open and honest to the subject, that is, he did not deceive his subjects.

3.9.2. Confidentiality and anonymity

Subjects were also protected from physical and mental discomfort, harm and danger. Participants were also given enough information pertaining to this study before any data could be collected (Schulze, 2002:17). An explanation of the research was provided and the participants were free to terminate their participation at any time with no penalty. Any information obtaining from and about the subjects was held confidential, unless otherwise agreed on in advance through informed consent.

3.9.3. Legal constraints and reporting findings

The researcher was aware of both ethical responsibilities and legal constraints. The information on subjects was regarded as confidential. The researcher also presented the results anonymously (McMillan & Schumacher, 1997:195).

3.9.4. Permission to conduct research

The researcher also sought approval from Amashangaan Tribal Authority and from relevant institutions concerned before collecting any data.

3.10. DATA ANALYSIS METHODS

The term analysis means the resolution of a complex whole into its parts (Ivancevich & Matteson, 1996:78). Analysis is used to clarify and refine the concepts, statements or theories in the research, especially when there is an existing body of literature (Walker & Avant, 1995:28). The task of an analyst is to bring out the hidden meaning in the text (Denzin & Lincoln, 1994:359).

The results were subdivided into classes or collection of scores that are grouped together (Brink, 1996:180). In this particular study, the researcher analyzed data from each local community and the Bushbuckridge Local Municipality using thematic approach for qualitative data and Excel software for quantitative data. Each case was treated as a separate entity, and the analyzed data were compared with each other cases.

3.11. CONCLUSION

The methodology used for this study follow a case study method which involve the use of both quantitative and qualitative instruments, such as semi-structured interviews, to collect data from the traditional leaders and the management from the local municipality. The structured questionnaire have also been used to collect data from the community members who were directly involved in this study. The participants who were directly and purposefully selected for data collection were also treated with respect. The data collected are compared with each other case using thematic approach.

In Chapter 4, the researcher focuses on the research findings, analysis and data presentation.

CHAPTER 4

DATA ANALYSIS AND PRESENTATION

4.1. INTRODUCTION

The aim of this chapter is to analyse the role of traditional leaders on service delivery in the Bushbuckridge region at Enhlazeni District. This chapter also aims at presenting the findings of data obtained from in depth individual interview focus group interviews and questionnaires. The findings that are analysed are based on data received from community members, traditional leaders, Ward councilors and Traditional councilors. The researcher was interested in knowing the views of the respondents on the role of the traditional leaders on service delivery.

4.2. RESEARCH FINDINGS

The questionnaires and interviews were structured to obtain information such as biographical information of participants; educational level of participants; marital status of participants; employment history of respondents; general understanding on the role of traditional leaders; working relationship of traditional leaders with community members; local government structures; Ward councilors' roles on service delivery and developmental initiatives; and challenges experienced by traditional leaders in service delivery.

4.2.1 Biographical information of participants

This section is aimed at describing the age group of the participants or respondents.

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Table 4.1: Age profile of participants

AGE	HEADMAN		TRIBAL COUNCIL		COMMUNITY MEMBERS		WARD COUNCIL		YOUTH	
	N	%	N	%	N	%	N	%	N	%
15-25									5	33
26-35					6	30	2	40	10	67
36-45	2	20	4	40	10	50	3	60		
46 & above	8	80	6	60	4	20				
TOTAL	10	100	10	100	20	100	5	100	15	100

In terms of above-given Table 4.1, the average age of the respondents ranged from 20-67 years. Most of the respondents were old aged pensioners while others are working class, self-employed and government employees. The age group of 20-35 year olds is mostly the youth who appear not to understand the significant role of traditional leaders, especially in a democratic country like South Africa. However, the adult groups are more active in community issues and they show more interest and understanding on the role that traditional leadership seems to play on service delivery.

As far as age is concerned, the significant is that the headmen aged 45 and above 55 years (80%) are still serving their communities and this has created trust on both traditional authorities and community members, especially the old aged community members. This is because, according to them, age and experience are vital in leadership structures that are traditional in culture and nature. Interestingly, almost young adults aged 26–35 years said that they trusted traditional authorities and their trust in them exceeds those of the youths. This significant thinking is in relation to the question of age and services of the traditional leaders there will always be some generational gaps created by this

divest age group and most importantly even the youth today are actively involved in traditional affairs than it was in the past and this is confirmed by age group 15-25 of the youth. This diverse age group in leadership structures may at times create a balance and even quickened service delivery. In short, both old age and youth age groups may complement each other if their working relationship is that of trust, respect, and service oriented.

Figure 4.1: Gender distribution

This section probed the respondents in terms of gender.
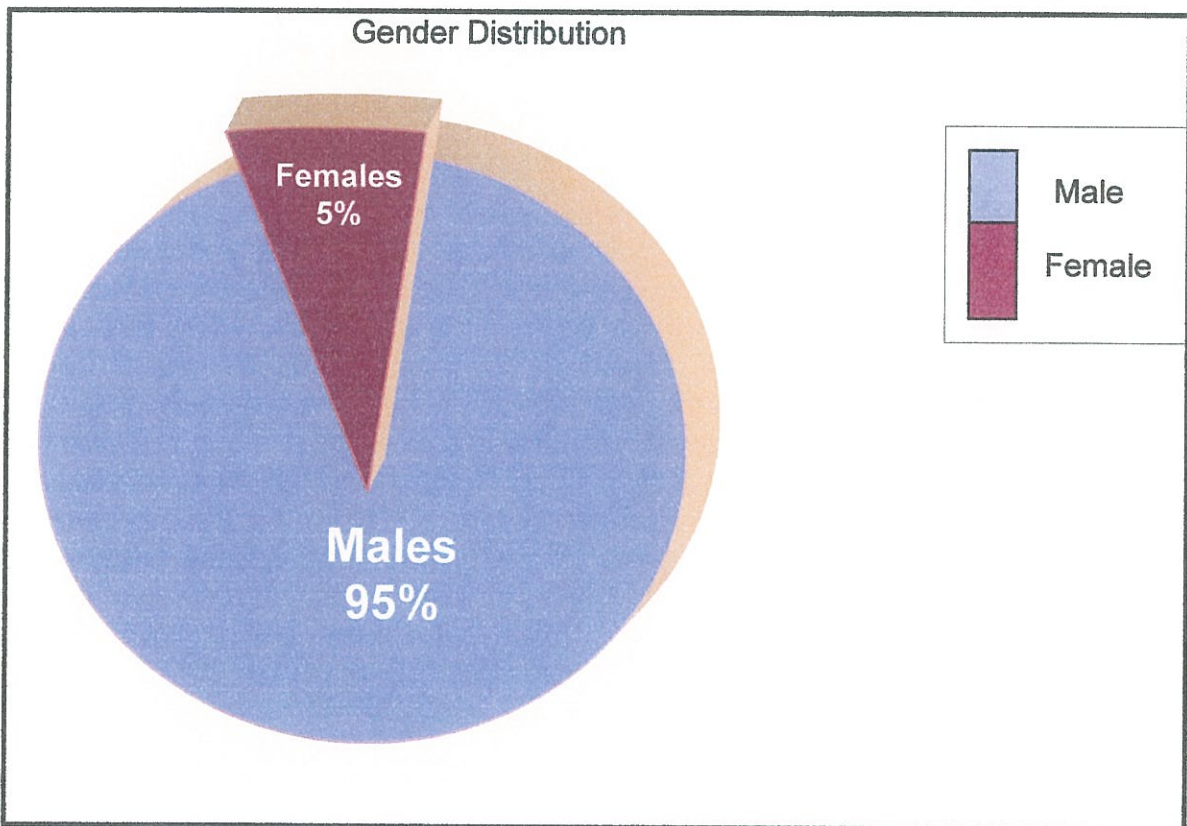
The above-given figure portrays the gender representative in all traditional structures and other respondents from the community, including Ward councilors and ordinary members. Most of the respondents are males, especially those

who dominate in traditional leadership structures; only few women participate in the area of councilors; and others are just ordinary people in the community.

The distribution of powers and authority, in regard to decision making geared to service delivery, is limited to a few individuals, especially older males in traditional leadership policy. This kind of distribution may sound discriminating against the youth and women in the society and the effect of societal resources and services. However, the main cause of this wide diverse range of grouping can be caused by the thinking that the institution of traditional leadership is sustained by the idiocy of rural life, which is patriarchal in nature.

This implies that the issue of gender equality in the role of traditional leaders is still an aspect that needs to be addressed. Key positions such as traditional councilors, headmen, kings and other influential positions which are geared for service delivery are occupied by men whereas there are capable women who can also influence decisions and services if they are included in Traditional leadership structures.

4.2.3 Educational level of the respondents

This section is aimed at giving the educational level of respondents that determined the level of commitment, ability and understanding on service delivery issues.

Figure 4.2: Educational level of headmen, Tribal councilors and ward councilors

Educational history of respondents
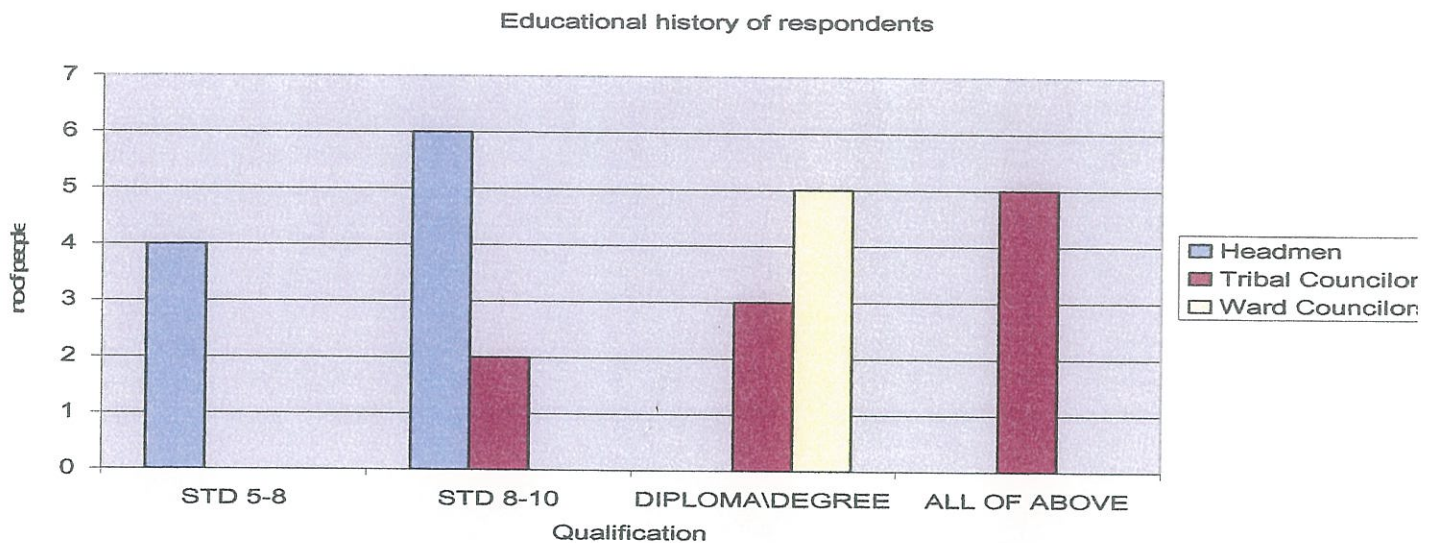
Data in Figure 4.2 above reveal that most of the headmen who reside in rural areas have obtained STDs 8-10 (60%), whereas some of them had obtained STDs 5-8 (40%). The tribal council shows three different categories of qualifications obtained by the tribal councilors. Very few of the traditional councilors are at educational level of STDs 5-10 (40%) whereas some are holders of diploma or degrees (60%). Data also reveal that most of the traditional councilors and ward councilors have an approximately equal spread of qualifications of people each (100% of Ward councilors and 50% of tribal councilors) but with different educational levels. This denotes that all Ward councilors have obtained diplomas and degrees (100%) and tribal Councilors have obtained all the qualifications (50%)

Different interpretations and trends can be observed as all illustrated by the above figure. Comparatively speaking, if both tribal councilors and Ward councilors are holders of diplomas and degrees, they can influence service delivery positively because they have greater possibility to understand, analyze and interpret the basic needs of their communities and, as such, services will be

much quicker. This will also enable traditional leadership and their communities to adapt to new trends interpret policies and changes that affect the global world.

This section probed the educational level of both youth and community members.

Figure 4.3: Educational level of youth and community members
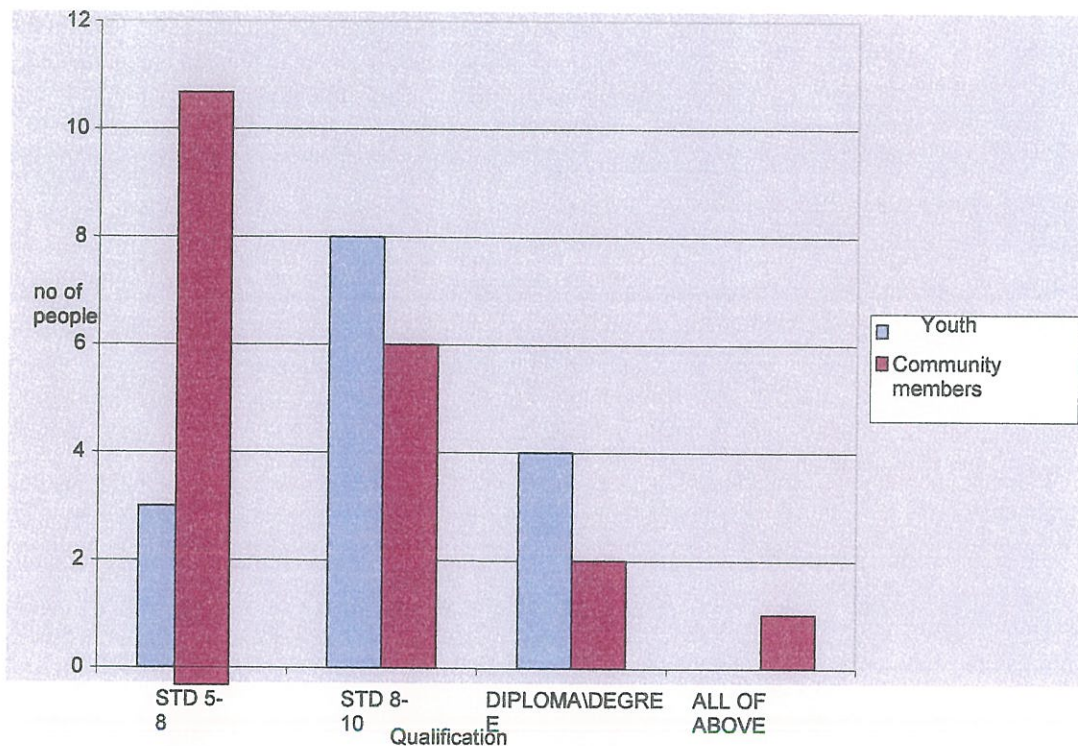
The above-cited figure also reveals that community members are holders of STDs 8-10 (30%) and other community members are holders of degrees or diplomas at the level of (10%). However, the majority of youth are holders of the STDs 8-10 (53%), and only 27% are holders of diplomas and degrees, whereas the rest has only STDs 5-8 (20%). In terms of the level of education of both the youth and community members, what is most significant is that their general level of education assumes the possibility to support developmental service in the communities.

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In short, what data show or reveal is that the majority of the youth and community members who are holders of degrees or diplomas may also assist traditional leaders on sustainable projects and help in educating their communities to the design and implementation of policies and programmes that seek to address the need of the ordinary citizens.

4.2.4 Marital status of the participants

This section aimed at giving the marital status of the participants which is illustrated below in a table format.

Table: 4.2: Marital status of respondents

MARITAL STATUS	HEADMEN		TRIBAL COUNCILOR		WARD COUNCILOR		YOUTH		COMMUNITY MEMBER	
	N	%	N	%	N	%	N	%	N	%
Single					1	20	10	67	6	30
Married	8	80	10	100	3	60	5	33	10	50
Divorced	2	20			1	20				
Widow									4	20
TOTAL	10	100	10	100	5	100	15	100	20	100

Table 4.2 above portrays that 1 (20%) Ward councilor is single and 10 (67%) youth 6 (30%) community members are also single and only 4 (20%) of the community members are widowed. This implies that the majority of the participants are married. This is reflected as headmen 8 (80%), tribal council 10 (100%), Ward councilors 3 (60%), youths 5 (33%), and community members 10 (50%).

According to the above-given table (Table 4.2), the results might imply that Traditional leaders, Ward councilors and young adults, who are married, have

double or a lot of responsibilities to fulfill in the society. Being married in an African society may give traditional leaders high respect and honour if it comes to settling dispute that are family related. This historical thinking resonates with Kanyane (2006) perspective when he argued that the there is a need for maturity public service, service by way of acquiring people fit for the public service and who have heart to serve people. However, both the headmen and Ward councilors who are divorced might not do well in their role, as they will be faced with other challenges and pressures such as psychological, economical and emotional pressures. The majority of the youth is single 10 (67%) and only 5 (33%) are married. This tells us that they will be having different expectations and perspectives as far as service delivery and the role that traditional leaders play in the community are concerned.

4.2.5 Employment History of respondents

This section probed into the history of employment of the respondents.

Table: 4.3. : Employment history of respondents

	HEADMEN		TRIBAL COUNCILOR		WARD COUNCILOR		YOUTH		COMMUNITY MEMBER	
	N	%	N	%	N	%	N	%	N	%
Previously Employed	7	70	10	100	5	100	9	60	14	70
Previously not Employed	3	30					6	40	6	30
TOTAL	10	100	10	100	5	100	15	100	20	100

Table 4.3 given above states that the headmen and tribal council were previously employed except 3 (30%) of the headmen who were not employed previously. It implies that the majority of the senior traditional leaders, headmen 7 (70%) and

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tribal council 10 (100%), were previously employed elsewhere. The above-mentioned table tells us that the majority of traditional leaders were employed before they came to serve as either traditional leaders or traditional councilors.

Furthermore, the table shows that both the Ward councilors 5 (100%) and some community members 14 (70%) who participated in the study were also employed previously. However, only 9 (60%) of the youth were previously employed and 6 (40%) were not employed. The above-mentioned findings denote that those who were previously employed may do well in service delivery and even manage to interpret their role correctly, which leads towards community development. There is possibility that such an experience enables traditional leaders to read and understand the needs of their communities very well, especially in a changing world.

4.2.6 General understanding of the role of traditional leaders in service delivery

The question sought to understand whether or not the respondents understand the role that the traditional leaders seem to play in service delivery, and even to find out as to whether or not the role that traditional leaders and Ward councilors are doing is required by the community.

There was variety of school of thoughts pertaining to the role of traditional leaders in the Bushbuckridge Local Municipality. The response from the focus group within the members of traditional councilors, headman and ward councilors indicated that the traditional leaders have a role to play in service delivery but they need to work hand in gloves with the local government structures in a peaceful way. This is evidenced by the following comment: *"When we convene a mass meeting, most of them do attend, especially when it has to do with employment, development issues and even and when we invite them to settle dispute."*

The local chief made this condition:

> *Our service seem to be appreciated because most young adult and old people prefer to report their cases to the headman because they feel we are accessible and we can handle their cases immediately without destroying relationship nor any charges made.*

The youth seem to mix the role play by the traditional leaders and Ward councilors, especially and most importantly that they deem these two and their role vary much importantly in terms of service delivery.

The Ward councilors also emphasized that both the role of traditional leaders and that of Ward councilors are needed by the communities especially in rural areas. The Ward councilor made the following comment: *"I personally feel that the role played by the Ward councilors and traditional leaders are both significant and complimentary to each other. We both need each other in community development and in service delivery"*. This means service delivery is possible if both traditional leaders and local government structures or ward councilors work together in a peaceful manner.

There were varieties of schools of thoughts pertaining to the understanding on the role of traditional leaders in the Bushbuckridge Local Municipality. The responses from the focus group with the member of the tribal councilors, headmen and ward councilors indicated that the traditional leaders have a role to play in service delivery but they need to work hand in glove with the local government structures in a peaceful way.

However, some are of the opinion that they should always be consulted whenever developmental projects are to be established. This was supported by the following comment from one tribal councilor: *"These young politicians, ward councilors should consult us first. They have got no right to use the chiefs or kings land"*. They also referred to a number of projects from the local government in rural areas that have failed because of lack of proper consultation with the owners of the land.

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4.2.7. The political and administrative relationship between traditional leaders and ward councilors in service delivery

In this interview, the researcher wanted to establish the political and administrative relationship between traditional leaders and ward councilors in the Bushbuckridge Local Municipality especially when it comes to service delivery.

Data reflect that the working relationship and local government structures especially some of the ward councilors is sometimes characterized by conflicting issues of the past, unresolved matters which creates tensions when it comes to service delivery and usage of land. Personal interests sometimes tempt leadership structures to undermine service delivery geared for the poor of the poorest in rural areas.

This is evident because one headman refused the allocation of the land to certain sustainable projects and at times they give reasons such as the following: *"We have allocated the land for grazing, graveyards and agriculture"*. The Ward councilor is of the idea that these headmen are used to bribes, and comments such as the following reflect that: *"They expect some gifts in exchange of land or services"*. This is evident because one headman refused the allocation of land which donors and local government planned to be an airport.

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

One headman had these to add : *"We are not educated, democratically but they don't have the land we have enough land for grazing, we want to see if their money will*

give them enough land for any project if they are not humble they will die with their money". Sometimes, both the councilors and traditional leaders seem to point fingers to one another as they are alleged of having pocketed some money the donors donated for projects. One donor at Ulusaba had to withdraw his hospitality of assisting rural communities adjacent the Kruger National Park because both the headman and the councilor in a village were at logger heads over the money that was meant to improve the lives of the ordinary people. The donor donated some money to construct an auditorium that will serve a variety of interests within that particular area but instead the building or construction of crèche was not started and the money is no where to be found.

The following projects were never completed due to sour working relationship *between the municipality and traditional leaders. One councilor commented that: "Our working relationship with traditional leaders is sometimes good when we are both at public places like funerals but when it comes to sustainable projects we are tempted to talk right and walk left".* However, most of the participants are of the opinion that traditional leaders, CDF and councilors are responsible for the service delivery in their local areas. Few communities showed a sign that some of their basic needs, such as clinic, tarred road, have never been done nor constructed. This might be the truth because, according to data findings, some participants do not know of developmental meetings which the traditional leaders and councilors could have conducted with community members. This kind of response from community members reflects that some traditional leaders are either not accessible or community members don't attend meetings to exchange ideas on matters that leads to service delivery.

Most of the respondents reflected that the four structures CDF, NGO, traditional leadership, Councilors are useful when it comes to issues of service delivery in rural areas. However, very few respondents see traditional leaders useless while some of them are of the opinion that only CDF, councilors are useful in service delivery. There are three different responses from community members on the rating of one basic need in service delivery in the community. Some are rating

clinic as one basic need that needs to be given enough attention. Three communities rated road, water and clinic as their basic needs. Obviously, a school was never rated number one and my assumption or findings is that most rural areas have their own schools. However, data reveal that few communities are without tarred roads and clinics but their houses are electrified.

4.2.8 Developmental initiatives and problems experienced by Bushbuckridge Local Municipality in service delivery

The research probed the respondents about the developmental initiatives and problems experienced by the Bushbuckridge Local Municipality. In determining this problem, the researcher interviewed the traditional leaders and members of the Bushbuckridge local government in the capacity of local councilors, traditional councilors and community members.

4.2.8.1. Developmental initiatives

Data reveal that there are some developmental initiatives initiated by traditional leaders and some community members in areas, such as Songeni, Newington, Tsuvulani and Rolle, Tsuvulani is one village with a unique initiative in the form of tarred road which connects two hospitals, Thulamahashe Health Centre and Shatale town and Bushbuckridge Multipurpose Centre. Most of the initiatives are common to all rural areas which are reflected as boreholes, crèches allocation of new residential sites. One headman proudly commented thus: *"We have allocated new residential sites, business sites and church sites to those in need and one businessman decided to start, Xintu Catering Services, which caters all sorts of traditional food staff"*

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

are the RDP houses, they were poorly build for the poor hence they collapsed. The rich constructors are gone! We, we are poor, very much poor."

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

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

The above-mentioned initiatives automatically gave rise to new markets, such as meat market and church site, which will address morals and Ubuntu, whereas business caters security guards, and this reduces unemployment. According to data, some of these other initiatives that collapsed benefited some individual because it is alleged that they pocketed some money that was planned for construction.

4.2.8.2. Problems experienced in service delivery by Bushbuckridge Local Municipality

The respondents were required by means of interviews to name some of the problems faced by them and the Bushbuckridge Local Municipality in their communities. The respondents were required by means of interviews to name some of the problems they face in their communities during service delivery. In terms of data collected, the following are identified as problems and challenges experienced by the Bushbuckridge Local Municipality.

(a). Lack of proper working relationship

Given the data, it is evident that lack of proper working relation amongst traditional leadership and other working structures, such as CDF and Ward councilors, sometimes give rise to all sorts of crime and even derail development by the local government.

This was evidenced by the following comment from the headman: *"The councilor is not willing to inform me of anything when it comes to projects, he just does as he wishes, but he cannot develop anything without my approval. I just keep quiet and see."*

However, even the Ward councilor commented thus: *"We have good plans and best project from either donors or our side but our local chiefs are not on our side. They are hard necked; they don't want anything new to develop their people."*

The response from the focus group interviews with the youth and traditional councilors revealed that there were some developmental initiatives from donors and local government that have failed due to lack of proper working relationship amongst traditional leaders and the Bushbuckridge Local Municipality.

(b). Crime

On the issue of stock theft, one old headman said the following:

They collected nine cattle from my kraal. I cannot mention the number of goats they stole some previous years. Our people here behave like wild animals. They steal and rape everything. The Headmen further indicated that he is at times unable to serve the interest of his people because he spends most of his time looking after the cattle. 'I cannot hire anyone any longer because they sold my cows for the sake of drugs and alcohol without my knowledge.

One may still argue that crime in other rural areas is a challenge to both traditional leaders and community members. Most of the respondents revealed that disputes and complaints in certain villages or community areas remained a great challenge because they are sometimes handled by community members themselves and sometimes when the police arrive they find community members who have already empowered themselves of killed a suspected one community member commented thus: *"Our police forums are useless, divided and some are friends of every hobby in this area, 'we are sick and tired".*

(c). Lack of proper administration, capacity and skills for records filling

Most of the respondents from one deep rural area showed a sign of lack of proper records and even administration that is poorly done; and some do not seem to have an administrator or secretary to take minutes and everything. This is reflected in the following comment: *"There is a problem of books, minute secretary and every time I get one, the following year is either he goes to settle in town or goes to tertiary, while some failed to return our books"*

This was supported by one community member when she said that:

> *Our headman here cannot tell how many projects failed or succeeded her. when he has to do it takes time to remember because he lacks records what about ,money can he remember, no. These ward councilors will continue to rob until they are rich together with their children.*

A traditional councilor commented as follows: *"one of the greatest problems that affect our tribal officers and headman is lack of proper administration and relevant technological skills for records filling. Nowadays, they should stop using papers and use computers and the Internet"*

The researcher also observed that information may be recorded but not properly filed. This was evidenced by failure from the side of the respondents to trace where they kept their records, receipts, what was it for and when was it received.

(d). Lack of skills to handle diversity

The focus group with the traditional leaders shows that there is a lack of skill to handle diversity especially those areas that have accommodated foreigners. This was evidence by the following comment: *``Hi dlaya hi wona mapoti na makwerekwere lawa ya yiva ,ya dlaya nakambe vata mirhi yo biha laka hina``*. This means that they steal, kill and can bewitch anyone. Many respondents indicated that the issue of crime rate in their villages is due to the fact that there are a lot of foreigners like Indians, Mozambicans, Zimbabweans and every sort of crime is pointed to them whereas the other side of coin might be lack of skills to handle diversity. Lack of skill to handle diversity was supported by this comment *"Heyi wena it is a tradition that when we are together with those Mapulana we fight in words or what ever but our boys marry those Pedi and Pedis love our children very much"*. The above ideology can be best understood if Green and Wysoki (2002:3) perspective is to taken in to cognisance especially when they said that managing diversity and valuing diversity remains key component of effective leadership and management and it can be also improve service delivery.

(e). Corruption and bribe

Interviews with the ward councilors and some community members revealed that very few of the traditional leaders are corrupt because they want to be bribed before they could engage themselves positively in developmental issues. This was supported by the following comments:

``A lot of projects were not successful because these headmen wanted some money in exchange of the land or services``.

The ward councilors also emphasized that the issue of bribe does exist and is mostly used when land is to be used for developmental purposes. This was evidenced by the following comment: *"sometimes one is tempted to bribe the king or*

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headman for the sake of winning their support when development initiatives are to be done in their communities. These traditional leaders are governed by the ideology and tradition that says 'emahlweni ka nghala yana u khome xisana". This is to say you do not appear before the king empty handed, so bribery continues like that.

As a way of supporting that the issue of bribery is a problem to service delivery, one community member indicated that:

> *This issue of bribes hinders service delivery so much because our leaders are no longer honest when it comes to other issues such as settling disputes and conflict resolutions. The poor of the poorest who don't have anything to bribe a kings or headman their cases will always be over looked and undermined and this way there will be no justice and in this case the rich and the poor will not be treated alike in the court of law.*

This ideology resonates with Yende's (2006:14) perspective when he argued that several of the officers and local government structures are sometimes involved in corruption and scandalous behaviour that is out of kilter with the public service ethos.

(f) Conflicts on claims and legality of the traditional leadership versus service delivery

From the interview with the members of tribal council, it was evident that the reared process of claims and legality of traditional leadership had serious consequences of service delivery. This was evidenced by the following comment: *"We have two headmen in this area, they both claim legality of being our traditional leaders and this has negative effect on community service since they are still fighting."*

In addition, one community member had the following comment:

> *Re ka se boši ka Machangana kgoši ya moke le Pulana*
> *kgani a o tsebe History ya mo Bushbuckridge moša. Nna ke*
> *veteran, ke kgoši, ke muetapele wa mo nageng. Re dirile le*
> *land claim ya the whole Bushbuckridge because ke naga ya*
> *rona Mapulana.*

He was saying the Sotho speakers around Bushbuckridge cannot be led by a Shangaan King or traditional leaders because historically they are the first inhabitants of that area and they had already claimed the whole of Bushbuckridge.

One traditional councilor further commented that:

> *Our government is taking long on resolving issues of land claims and this affect*
> *our poor people because there are still some areas which are still under land*
> *claims and we cannot decide on whether to develop such areas or not. Our people*
> *need clinics, some need residential site and some areas are ear marked for big*
> *businesses such as shopping complex and we cannot erect any structure in the*
> *moon but we need enough land.*

All this might negatively affect community services or service delivery and even accelerates poverty and cause division s resulting in that particular are to be underdeveloped and ungovernable.

(g) Lack of environmental scan and performance standards

The most common challenge noted by the members of the tribal council and ward councilors was that some of the traditional leaders sometimes live in the past and even fail to perform due to lack environmental scan of their communities. This was supported by the following comment: *"Sometimes these traditional leaders want to force us to live in the past and to do what our ancestors did some years ago. This cannot happen in this new South Africa"*. This suggests that traditional leaders should learn to develop its ability to interpret the world around them and also continuously scan and interpret the world around them. The

above perspective resonates with the idea of Panikkar (2001:68) when he argued that all people in the organization need to focus on the well being of their organization and the environment in which it is operating. Kuye and Mafunisa (2003:43) are also of the same perspective that strategic leadership challenges in local governance structure have to develop sensitivity to the needs of the public that they are meant to serve.

These traditional leaders should stop reciting one song as if they are frogs on rainy seasons. They complain of bad things like crime, witchcraft, bad morals and theft and yet they can change all this things if they learn to change leadership styles and work together with members of the community. There are a lot of change in this world, they should learn to adapt or change to charge their communities because charge is changing.
(Comment by the Traditional Councilor)

The focus group with the youth indicates the role played by the traditional leaders in service delivery is sometimes fruitless due to lack of knowledge, knowledge gaps to deal with changes which are in their areas and set performance standards. This was evident by the following comment:

They are hard, slow to understand, slow to develop our communities and even to understand changes in the society and we feel they should also involve young blood in decision making to make service delivery workable and quicker or we shall leave them and go to urban areas to build there".

This implies that traditional leadership has to maintain an awareness of the emerging issues and challenges that can affect service on the ground. This can always be achieved through continuous environmental scan of the internal environment.

(h). Lack of ubuntu

According to the members of the tribal council and traditional leaders, it is very difficult and complex to sustain developmental services because of how some of their community members behave. This was evident by the following comment:

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"our children do not have morals and ears to listen. They do not respect anyone, they are great liars and they are the one who are destructive in the society. They steal money from pensioners". This implies that the traditional leaders and the entire society have a greater responsibility of molding good morals of their citizens to sustain service delivery and even to let people feel the ownership of every developmental project in the society.

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

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

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

The Ward councilor made the following comment:

> *"One of the greatest challenge in our society is that we turn to fail to invest in education of our children. This means educating our poor children to live responsible life and allowing them to have focus in life because most of our youth desire to be adult before they can reach adulthood and hence they are faced with societal challenges of being immoral and irresponsible in life. We need to join hand with every education sectors as parents and help to educate our youth to stay away from drugs, substance abuse, sexual immorality and temptation of theft and gangster. Our youth should learn to love themselves and do well in the society in which they live. Parents should also be honest to them and stay away from abusing our dear children and it will be good and lovely to live in a society where all age groups have mutual respect respective of gender or age.*

This reveled that moral building and education is a responsibility of all stakeholders including Traditional Leaders, Councilors and other community leaders in order to instill the culture of Ubuntu in the society.

4.3. CONCLUSION

It is vital and important to note that one of the findings of this study is that the communities in rural areas are still looking forward for their sustainable development in service delivery from either traditional leadership structures or any local government structure, such as CDF, and councilors. This resonates with Annunzio's (2001) stance when he argues that people feel better when they get certain type of service.

These findings clearly indicate that traditional leaders also have a role to play on service delivery on their communities. Reddy (1999:53) is also of the same opinion that traditional leaders operates side by side with civil society and in this regard the role which they play should be seen as complimentary to that of the local government rather than conflicting in nature. The issue of generational gap shows that they need different skills, style in their leadership and maturity in the mechanism of handling diversity in the society

The next chapter presents a summary of research, its limitation, recommendation and conclusion

CHAPTER FIVE
CONCLUSION AND RECOMMENDATIONS

5.1. INTRODUCTION

The aim of this chapter is to provide the summary of the key issues discussed in the preceding chapters and make necessary recommendations.

5.2 SUMMARY

The main purpose of this research was to analyze the role of the traditional leaders in service delivery of the Bushbuckridge Municipality of Enhlazeni District, Mpumalanga Province. The researcher developed the following five chapters in order to achieve the objective of the research.

CHAPTER ONE: In this chapter general orientation of the research the aim, objectives, of the research motivation for the study was presented. The significance of the research and operational definition were outlined.

CHAPTER TWO: In this chapter, the literature review formed the theoretical framework for the research this chapter provided the conceptual framework and discussed the debate between traditionalist and modernist theories thus exploring what role the traditional leadership and modern systems played in the process of community development.

CHAPTER THREE: This chapter presented the Research Design and types of Research Method and the research process in the research project both qualitative and quantitative research design have been used in this research.

CHAPTER FOUR: This chapter focused on the presentation, analysis and interpretation, analysis and interpretation of data collected, in the Bushbuckridge Local Municipality as far as the role of traditional leaders in service delivery in concerned. The response from questionnaires and interviews were analyzed and interpreted.

CHAPTER FIVE: This chapter provide the conclusion of the research and also the summary of the key issues discussed in the preceding chapters and necessary recommendation were also outlined so as to help the traditional leadership improve on their in service delivery.

5.3 RECOMMENDATIONS

In order to improve on service delivery in rural community areas, the researcher recommends the following:

- Local Government and traditional leaders should work together in the form of co-operative governance for service delivery in rural communities to be effected and sustained;
- The working relationship between local municipalities and traditional leadership should be that of transparency, trust and respect;
- Communication between local government and the traditional leadership should create a sense of partnership and quality in service delivery;
- The above statement suggests regular meetings between traditional leaders and councilors in order to avoid unwanted conflicts on service delivery geared for sustainable development;
- Community members should not feel excluded from decision making processes which affect them especially in sustainable development issues and service delivery needs;
- All structures including traditional leaders and that of local government should remain accountable to the community and take time to explain why their needs and service delivery expectations are not being satisfied; and

- Proper consultations and transparency should always be done before any service or project is implemented in the society. This ideology resonates with Kuye's (2006:299) opinion that people holding public office need to consult members of the society about the level and quality of service they are receiving.

5.6. RECOMMENDATIONS FOR FUTURE RESEARCH

This research suggest that there's a pressing need for future research in other rural areas in other municipalities of the Enhlazeni District, Mpumalanga Province because not all rural communities in the Bushbuckridge local municipality have been covered by this research. The problem of municipalities can be unique. A further suggestion is that a similar study can be conducted in other district areas in order to assess whether the research study could provide similar findings regarding the role of traditional leaders in service delivery.

5.5. CONCLUSION

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

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APPENDIX: QUESTIONNAIRE

A. INTERVIEW WITH COMMUNITY MEMBER

Biographical information of participants

1. **Area**

Tsuvulani 1		Rolle 2

3. Songeni		4. Newington

2. **Gender**

1. Male	2. Female

3. **Marital status**

1. Single		3. Divorced

2. Married		4. Widow

4. **Age group**

1. | 15 - 25 | 2. | 26 – 35 |

3. | 36 - 45 | 4. | 46 – and above 55 |

5. **Occupation**

1. | Government Sector | 2. | Private Sector |

3. | Self-Employed | 4. | Pensioner |

70

6. Educational level

| 1. STD 5 -8 | 2. STD 8 -10 |
| 3. Diploma /Degree | 4. All of the above |

7. Have you ever been employed?

| 1. Yes | 2. No |

B. General understanding on the role of traditional leaders

1. Which of the following do you rate number one in your community (in terms of service delivery?)	
School	1
Clinic	2
Road	3
Water	4
Electricity	5
Neither of the above.	6

2. Who are responsible for service delivery in your local area?	
Civic/ CDF	1
Induna and his cabinet (traditional leaders)	2
NGO	3
Councilor	4
I do not know	5

3-which one of the following has never been constructed in your area?	
Clinic	1
Tarred road	2
Electricity	3
School	4
Houses	5
None of the above	6

4. How do you rate service delivery in your local municipality? (Please tick)	
Poor	1
Good	2
Excellent	3
Satisfactory	4

5. Where do you get water in your local area? (Please tick)	
Dam/ pond	1
Rivers/flowing	2
Borehole/Well	3
Rain water tank	4

6. Do you have access to electricity in your household? (Please tick)	
No access to electricity	1
Connected to neighbors	2
Use generator	3
In house prepaid meter	4

7. Most or More of our household in our local municipality uses one of the following		
Flush toilets	1	
VIPs pit latrine	2	
Drainers pit latrine	3	
Bucket toilet	4	
Chemical toilet	5	

8. Who allocates residential sites in your area? (Please tick)		
Councilor	1	
Traditional authority	2	
Civic	3	
NGO	4	
I do not know	5	

9. Disputes and complains are generally handled by one of the following:		
Councilor	1	
Traditional authority	2	
Police forum	3	
Community members	4	
Magistrate	5	

10. Which of the above are found in your area? (please tick)	
Mobile Clinic Hospital Special doctors Traditional healers All of the above	1 2 3 4 5

11. Our pre-School children receive their education in one of these places (please tick)	
Community hall/ Hall at school Crèches Hired buildings Under trees	1 2 3 4 5

12. Have you ever heard of any development project in your local area (tick)	
Yes No Sometimes years ago Not sure I don't know	1 2 3 4 5

13. How many projects are running in your area? (please tick)	
Many	1
Few	2
Some collapsed	3
Not a single one	4

14. Who initiated these projects? (please tick)	
NGO	1
Member (s) of community	2
Councilor	3
Traditional leader	4
CDF	5

15. How often do you hold meetings with the councilor or Traditional leaders? (please tick)	
	1
Always	2
No meetings	3
Towards elections	4
Not accessible	5
I do not know	

19. The challenges of Ubuntu in the society is the role of : (please tick)	
Civic/CDF	1
NGO	2
Traditional leaders	3
Councilors	4
All of the above	5

20. Rate Development Project Implemented Initiated or supported by the following in your area.

Councilors	Traditional leaders	Civic	CDF
Few	-	-	-
More	-	-	-
None	-	-	-
Many	-	-	-
Not known	-	-	-

21. Indicate the number of community members who were employed/benefited through these developmental projects (please tick)	
Few	1
More	2
None	3
Many	4
Individual	5

C. INTERVIEW WITH TRADITIONAL LEADERS

Biographical information of participants

1. Area

1.Tsuvulani

2. R olle

3.Songeni

4. Newington

2. Gender .

1. Male

2.Female

2. Marital status

1. Single		3. Divorced

2. Married		4. Widowed

3. Age group 1.

15 - 25	2.	26 – 35

3.

36 - 45	4.	46 – and above 55

4. Occupation 1.

Government	2.	Private Sector

3.

Self-Employed	4.	Pensioner

5. Educational level 1.

STD 5 -8	2.	STD 8 -10

3.

Diploma /Degree	4	Pensioner

6. Have you ever been employed?

1. Yes		2. No

D. General understanding on the role of traditional leaders

1. When did you resume your duties as a traditional leader?

   ....

   ....

2. What is your contribution on development of your community?

   ....

   ....

3. What development projects are you involve in empowering your community?

   ....

   ....

4. What are the objectives of the above projects? (Poverty, Unemployment, gender)

   ....

   ....

5. How successful are these projects?

   ....

   ....

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

   ....

   ....

7. How are you currently addressing these challenges?

   ....

   ....

8. What are the most critical developmental needs for your community?

   ....

   ....

9. How do you involve the community in development?

   ....

   ....

10. What do you think can be done in order to improve service delivery in the Bushbuckridge area?

....

....

....

11. Do you think that your role in development is required?

....

....

....

12. What is your relationship with the municipality, Councilors, or other developmental structures?

....

....

....

13. Are you initiatives geared towards development successful or not?

....

....

....

E.   INTERVIEW WITH COUNCILORS/CIVIC MEMBERS

Biographical information of participants

1.   Area

| 1. Tsuvulani | | 2. Role |

| 3. Songeni | | 4. Newington |

2. Gender   .

| 1. Male | | 2. Female |

3. Marital Status

| 1. Single | | 3. Divorced |

| 2. Married | | 4. Widowed |

4. Age group   1.

| 15 - 25 | 2. | 26 – 35 |

3.

| 36 - 45 | 4. | 46 – and above |

5. Occupation   1.

| Government Sector | 2. | Private Sector |

3.

| Self-Employed | 4. | Pensioner |

6. Educational level 1.

| STD 5 -8 | 2. | STD 8 -10 |

3.

| Diploma /Degree | 4 | Pensioner |

7. Have you ever been employed?

| 1. Yes | | 2. No |

F. General understanding on the role of traditional leaders

1. What is your role in community development?

....

....

2. What is your relation ship with traditional leaders in development?

....

....

3. Do you involve traditional leaders in community development?

....

....

4. How do you involve traditional leaders in community development?

....

....

5. What are the most critical development needs for your community?

....

....

6. How do you involve the community in development?

....

....

7. How many sustainable projects were developed in your area through your efforts?

....

....

8. What are the challenges that your are facing in developing rural communities?

....

....

9. What are you doing to address the above challenges?

....

....

10. Do you think your role in development is recognized?

....

....

....