AN ASSESSMENT OF THE IMPACT OF TRADITIONAL LEADERS AND WARD COUNCILLORS’ RELATIONS ON SERVICE DELIVERY: THE CASE OF MNQUMA LOCAL MUNICIPALITY IN THE EASTERN CAPE PROVINCE

BY

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DECLARATION

I, Goodwin Pumelele Mkata, hereby declare that this mini-dissertation submitted to the University of Fort Hare for the Degree of Masters in Public Administration, has never been previously submitted by me for a degree at this or any other University, that this is my own work in design and execution and that all material contained therein has been duly acknowledged.

Signed…………………………………………

Date…………………………………………
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ABSTRACT

The aim of the study was to assess the impact of traditional leaders and ward councillors’ roles on service delivery in Mnquma Local Municipality. Not much research has been conducted in this field. The researcher wanted to ascertain the extent of conflict between traditional leaders and ward councillors in providing services to the communities and provide mechanisms to harness these. In this study relevant literature and legislative frameworks were reviewed. From the literature review, it was evident that service delivery is essential to the communities, and as such, municipalities have a critical role to play.

The data collection instruments used, were questionnaires and interviews. In order to achieve the objectives, questionnaires were distributed to the participants and interviews were conducted. After analysing the data, the researcher formulated conclusions and from those conclusions, some recommendations were made.
LIST OF ABBREVIATIONS AND ACRONYMS

**IDP**  Integrated Development Plan
**IPT**  Independent Project Trust
**SETA**  Sector Education and Training Authority
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CHAPTER ONE

INTRODUCTION AND GENERAL ORIENTATION

1.1 INTRODUCTION

The Mnquma Local Municipality is a category B Municipality and is one of the eight municipalities under Amathole District Municipality; it is also the second largest in the district. The former towns of Butterworth, Ngqamakhwe and Centane as well as the rural areas of these towns are incorporated into this municipality.

The purpose of the research was to assess the impact of traditional leaders and ward councillors' relations on service delivery in Mnquma Local Municipality, since the advent of local government elections in 2000. The intention was to harmonize and minimize conflict, which erupted since the democratic elections, as communities were affected adversely on service delivery.

The researcher looked at the roles and responsibilities of both traditional leaders and ward councillors. The research once again focused on the nature of conflict between traditional leaders and ward councillors and provided mechanisms to address these issues.

1.2 STATEMENT OF THE PROBLEM

The Mnquma ward councillors regarded themselves as the dominant custodians of all developmental projects of Local Government in their areas of operation and perceived traditional leaders as resistant to change. The contentious issue in Mnquma Municipality erupted when the traditional leaders viewed the new dispensation as a way of phasing out their role and existence within the rural communities, while on the other hand ward councillors viewed traditional leadership as an out-dated concept not compatible with the developmental project.
Traditional leaders recognized themselves as the custodians and legitimate owners of land in terms of communal land tenures and observed ward councillors as stripping them of their powers and functions. Despite the Traditional Leadership and Governance Framework Act, 2003 (Act No. 41 of 2003), lack of understanding both the roles of councillors, as the leading vanguards of government programmes by traditional leaders, and conversely, the responsibilities of the traditional leaders by ward councillors, also perpetuated conflict. The issue of legitimacy of some traditional leaders has been critically challenged by some ward councillors; this also caused conflict.

The demarcation process, which was spearheaded by government with the exclusion of traditional leaders, who recognized themselves as the custodians of the land, also provoked conflict. In addition, the lack of alignment of strategic plans of both traditional leaders and ward councillors, contributed to the deepening conflict.

Based on the ensuing problematic issues, the following research questions were posed:

- Why are there are poor relations between the traditional leaders and ward councillors, when they are all responding to local service delivery?
- To what extent do these poor relations affect service delivery?

1.3 RESEARCH OBJECTIVES

**The key objectives of the study were to:**

- Assess the impact of relations between traditional leaders and ward councillors, in the course of providing services by the municipality.
- Identify and explore the challenges of capacity requirements of both traditional leaders and ward councillors, in terms of the municipal and traditional legislative frameworks.
- Furnish and suggest clear mechanisms to harmonize and address the poor relations, which resulted in the conflict.
1.4 HYPOTHESIS
The hypothesis of the study was postulated as follows:
Poor relations between traditional leaders and ward councillors affect service delivery.

1.5 SIGNIFICANCE OF THE STUDY
The research has influenced the leadership and management including the organization of municipal and traditional authorities, to respond to service delivery challenges in Mnquma Municipality. The research has also added value to the proliferation of the literature on leadership and human relations, including conflict management.

1.6 LIMITATION OF THE STUDY
The research has focused on the Mnquma Local Municipality regarding the impact of relations between traditional leaders and ward councillors. The shortcoming that has been encountered was:
A negative attitude by both traditional leaders and ward councillors has resulted in a lack of cooperation to release information relating to poor relations.

To overcome the shortcoming, the researcher held informative meetings with the affected parties, to inform them of the intention of the research. The researcher obtained and produced a declaration letter stating the objectives of the research.

1.7 ETHICAL CONSIDERATION
The researcher respected both the confidentiality and human dignity of the respondents. A consent form that described the purpose and objectives of the research was undertaken.
1.8 CHAPTER OUTLINE
CHAPTER ONE: Introduction and General Orientation
The brief background on the purpose of the study and its objectives are reflected in this chapter. It serves as a guide to the research.

CHAPTER TWO: Literature Review
The chapter explores the theoretical framework of the study, on which the research was based.

CHAPTER THREE: Research Design and Methodology
Research design and methodology, which cover the procedures of how the research was conducted and the methods of collecting information from the participants, were discussed in this chapter.

CHAPTER FOUR: Data Analysis
In chapter four, the results of the study were discussed, linked to the theory and literature expounded in chapter two.

CHAPTER FIVE: Conclusions and Recommendations
This is the final chapter, in which the researcher gave an overview of the study and the findings thereof.

1.9 CONCLUSION
The first chapter dealt and clarified traditional leadership as the form of leadership that existed within the traditional societies. It also elaborated on the roles of ward councillors. The objectives of the study as well as its significance were clarified. This chapter concluded with the limitation and ethical consideration of the study.
CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION AND BACKGROUND

This chapter will assess the impact of traditional leaders and ward councillors’ relations in Mnquma Local Municipality on service delivery. A brief background will be given, followed by a legislative and theoretical framework, using a descriptive and analytical approach. In conclusion, the chapter will evaluate the different respective roles and make deductions in order to harmonize the operations of the traditional leaders and ward councillors. In general, traditional leaders have been excluded from development initiatives, such as, human resource development. Their role, in the development process, could not be clearly spelled out.

Local government is the sphere of government closest to the people; therefore, many basic services are delivered by local the Municipality through ward councillors, who are the politicians closest to the communities. Traditional leadership is hereditary, even though some cases exist where traditional leadership was obtained unlawfully or by violent means. Traditional leaders hold positions of outstanding privilege and great authority. They are the symbol of a tribal unity and the central figure, around whom the activities of the whole the community and their lives revolve. In the past, they were the legislators, rulers, judges, preservers of welfare, distributors of gifts et cetera.

In the run-up to the December 2000 elections, traditional leaders pressurized government to entrench their traditional powers, in the fear that such powers would be lost, once the leaders became part of a new dispensation of local municipalities. Their argument was the issue of representation in council and their roles as against ward councillors.
2.2 LEGISLATIVE FRAMEWORK

The Constitution of South Africa of 1996 recognizes and respects the cultural positions of traditional leaders. However, their roles and responsibilities have not been clearly articulated.

Chapter 12, of the Constitution of South Africa of 1996 (211-212) recognizes the institution, status of traditional leaders and stipulates the roles of these office bearers on matters affecting local government. Unfortunately, it is not explicit about the roles and responsibilities of traditional leaders. The Constitution of the Republic of South Africa 1996, Chapter 7, section 152, stipulates that the objects of local government are:

- to provide democratic and accountable government for local communities;
- to ensure the provision of services to communities in a sustainable manner;
- to promote social and economic development;
- to promote a safe and healthy environment; and
- to encourage the involvement of communities and community organizations in the matters of local government.

To attain these objects, the machinery of local government should be organized in a way that will allow mutual deliberation and consultation of both traditional leaders and ward councillors.

Section 153(a) and (b) of the Constitution clearly outlines the development duties of the municipalities:

- Structure and manage its administrative as well as budgeting and planning processes, to give priority to the basic needs of the community and to promote the social and economic development of the community; and
- Participate in national and provincial development programmes.
Traditional leaders have been very bitter about councillors taking the lead in development, this is due to traditional leaders’ inability to affect a meaningful impact in the development process, since financial resources are the responsibility of local government. The Municipal Systems Act, 2000 (Act No. 32 of 2000) Chapter 2, section 4, sub-sections 2 states the duties of municipal council.

In addition, the Municipal Systems Act, 2000 (Act No. 32 of 2000), Chapter 4, section 17(2)(d) states that consultative sessions with locally recognized community organizations and, where appropriate, traditional authorities must be held. It is further emphasized that a municipality must develop a culture of municipal governance that complements formal representative government, with a system of participatory governance.

The Constitution of Republic of South Africa of 1996 and the Municipal Systems Act, 2000 (Act No. 32 of 2000) failed to address the roles and responsibilities of traditional leaders in the new democratic political dispensation clearly. In contrast, the roles of ward councillors were clearly stated, regardless of the fact that the Municipal Structures Act, 1998, (Act No. 117 of 1998) section 81 regulates, albeit in a limited manner, the participation of traditional authorities on the municipal council.

The Municipal Structures Act, 1998 (Act No. 117 of 1998), section 81, subsection 3, declares that before a municipal council takes a decision on any matter, directly affecting the area of a traditional authority, the council must give the leader of that authority the opportunity to express a view on that matter. To this end the Traditional Leadership and Governance Framework Act, 2003 (Act No. 41 of 2003), chapter 5, elaborates on the functions and roles of traditional leaders as it relates to municipal level. The Act provides an opportunity for municipalities and traditional leaders to work together in the spirit of cooperative governance. The Act suggests that traditional leaders primarily play a supportive role to the municipalities and is, in turn, one of the key stakeholders that municipalities should consult in accordance with the principles of an Integrated Development Plan (IDP). Community development
is one of the key functions for traditional leaders; this could include economic
development, social development through the support of customs and social
cohesion as well as improved service delivery.

2.3 THEORETICAL FRAMEWORK
The South African Government has clear policies, which sensitize local
municipalities and ward councillors to community views and be responsive to
local problems, while those of traditional leaders have not been developed.
Therefore, assessment of the latters’ impact on service delivery will be
explored.

2.3.1 Traditional Leadership in the past
According to Fox and Wissink (1990:117), in the past, traditional leaders had
a considerable number of duties, inter alia: serve the interests of their subjects
and keep themselves abreast of the affairs of the tribe; secondly, the
traditional leaders were expected to consider personally the grievances and
problems of their people. Nothing could be done without their consent.
Traditional leaders controlled and distributed the use of land, of which they
were figuratively regarded as the owners. The traditional leaders were
exercising legislative, executive and judicial powers. Even though, traditional
leaders were not fully involved in the development processes, these role
players were enforced to implement the very unpopular policies of the
apartheid system. They were empowered with the authority to allocate both
residential and commercial land. Conversely, it was noted that in as much as
they had power to allocate land they were not empowered on how to
appropriately plan for land distribution.

Houston and Somadoda (1996:3) also confirm that traditional leaders were
charged with:
- the allocation of land held in trust; the preservation of law and
  order;
- the provision and administration of services at local government
  level;
social welfare administration including the processing of applications for social security benefits and business premises;
and promotion of education including the erection and maintenance of schools and administration of access to education finance.

According to Atkinson and Reitzes (1998:107), traditional leaders still have notable support within the rural population. They have constitutional protection and have been vested with powers and responsibilities, which cannot easily be taken away from them. Therefore failure to include them in meaningful ways, will seriously impact on development in rural communities and is a recipe for conflict and violence, thereby the ultimate losers will be rural communities.

In addition, Gildenuys, Fox and Wissink (1991:124), explain that in any society conflict of interest does exist and local government is mainly a process of reconciling this conflict. Conflict reconciliation, through local policy and decision-making, is vital for the most common collective needs and the equitable allocation and application of scarce resources among competing needs. Therefore, the sole purpose of local government is to serve communities.

2.3.3 Relationship between Traditional Leaders and Ward Councillors
Bekke, Toonen and Perry (1996:125) state that poor relationships between traditional leaders and ward councillors are due to the degree of representation, with respect to societal opinions and the degree of interest representation. Botes, Brynard, Fourie and Roux (1996:113), on the other hand, posit that tribal authorities are indeed an essential part of the political, social and traditional activities in clearly defined communities. In substantiating these causes for conflict, Van der Waldt, Venter, Van der Walt, Phutiagae, Kalo, Van Niekerk and Nealer (2007:16) explain that traditional leaders believed the new local council would usurp their powers and functions. They were particularly incensed by the fact that the boundaries of
the new council cut across the old tribal authority and they feared that their authority would be challenged. Atkinson and Reitzes (1998:108) further explain that traditional leaders may recognize the authority of the council, but are antagonistic towards ward councillors and do not recognize them. Traditional leaders regard the provision of services or infrastructure without their involvement, as undermining their power base. They often feel that councillors only consult them when they experience problems and require the traditional leaders to mediate. The allocation of land by traditional leaders, within certain areas, without the involvement of ward councillors, also gives rise to conflict (Atkinson & Reitzes, 1998:109).

The question then arises: what should the relationship between traditional leaders and democratically elected ward councillors be?

The problem lies between institutions claiming different kinds of legitimacy with overlapping functions and competing for recognition within the same communities. If the problem of legitimacy cannot be solved, the separation of the roles must be clearly spelt out (Atkinson & Reitzes, 1998:109). Independent Project Trust (IPT) (2000:1) argue that the legitimacy of traditional leaders has been challenged by civic organizations, political parties and others, who argue that any system of inherited rule by traditional leaders is illegitimate, undemocratic, feudal and unnecessary.

According to Kanyane (2007:318), traditional leaders claim stewardship powers over municipalities as custodians of African traditions in some areas. This paradox of power relations is a potential cause for concern because at times, the developmental focus of local government is obstructed as municipal and tribal councils do not always agree, whilst service delivery is desperately expected by the communities they serve. This author further states that traditional leaders are solely concerned about the way in which municipal councillors conduct themselves in the approach of community development. To the traditional leaders, municipal councillors encroach on their traditional affairs by implementing developmental plans in their areas, without their consultation. The two often view each other with distrust (Kanyane 2007:319).
However, the main role of traditional leadership should be to serve as the building blocks of the local government, for effective local economic development.

2.3.4 Roles and functions of Traditional Leaders and Ward Councillors

Cloete (1996:100) advises that traditional leaders who are the residents in a local area shall, before the introduction of any law, be consulted, as local government are required to give effect to some laws. The council will remain responsible for the governmental functions performed in their areas of jurisdiction.

Clarke and Stewart (1996:44-45), identify some roles of ward councillors, inter alia:

- They are elected representatives acting on behalf of their electors and a particular geographical arena.
- They ensure identification of priorities and resource allocation as priorities have to be defined and resources allocated.
- They ensure policy development so as to shape and guide service delivery.
- They also monitor and review projects.
- They serve as community leaders.
- They are strategic in matters of local government.

Van der Waldt et al (2007:5) suggest that, in playing their role, municipal councils have a duty to:

- use their resources in the best interest of the communities;
- be democratic and accountable in the way they govern;
- encourage communities to be involved in the affairs of local government; and
- provide services to the community and make sure that the environment is safe and healthy.
In addition, Van der Waldt et al (2007:38) add, ward councillors should ensure that the ways in which services are delivered, match the preferences of the community as to how these services should be delivered. Councillors should represent the interest of the community in the council and should promote the involvement of citizens and community groups in the design and delivery of municipal Programmes. Stewart and Stoker (1992:188) argue that traditional leaders should have substantial discretion in the discharge of services to their communities.

Traditional leaders provide a mechanism, through which conflicts about local issues can be resolved. The primary role of traditional leaders is a concern for the problems and issues faced by the communities. Theron and Schwella (2000:113) support the view that public participation is an essential part of sustainable service delivery. Therefore, without the understanding of both traditional leaders and ward councillors this notion can never be realized. Traditional authorities have remained a significant social, cultural and political force and exercise their power particularly in rural areas. Although traditional leaders, in rural areas, do not provide significant municipal services, their control over the dispersion of tribal authority land, secures their political and economic influence within their areas of jurisdiction. Traditional leaders should not be viewed as individual citizens with a uniform democratic system, but as a special interest group, worthy of consultation and active participation in local government (Gerrit et al 2007:88).

Gildenhuys et al (1991:125) further state that ward councillors must be sensitive to public problems and needs, feel responsible for satisfying these needs and solving the problems and realize their accountability to the public. Local government should work closely with traditional leaders in the form of participation and involvement in service delivery to the communities within their domain. The White Paper on Local Government, (1998:15) made proposals on the possible co-operative relationship between local government and traditional leadership. It allowed the participation of traditional leaders in the council meeting on matters relating to needs and interest of their
communities. The White Paper on Local Government has highlighted some of the development roles of traditional leaders which require them to:

- Make recommendations on land allocations and the settling of disputes.
- Lobby governments and other agencies for development in their areas.
- Facilitate the involvement of communities in development.
- Make recommendations on commercial activities.

Traditional leaders will have representation on local councils to advise on the needs and aspirations of the people for whom they are responsible. Although the White Paper on Local Government attempted to bring about understanding between municipalities and traditional leaders, it failed to achieve the working relationship between the two since major decision-making powers were still vested with the local municipalities.

However, the White Paper did not allow traditional leaders to reject the introduction of municipalities in rural areas. Traditional leadership has to function in a manner that embraces democracy and contributes to the entrenchment of a democratic culture, thus enhancing its own status and standing among the people. The critical challenge, facing both government and traditional leadership, is to ensure that custom, as it relates to the institution, is transformed and aligned with the Constitution and Bill of Rights (Van der Waldt et al, 2007:37).
2.3.5 Capacity building for Traditional Leaders

According to Konrad Adenauer Stiftung (1997:121), traditional leadership has to be empowered to play a meaningful role in development. There is a need for the understanding of the situational realities of communities functioning under traditional authority and leadership, and to use such realities, as a basis for proactive participation in community based structures, as strategies. One of the reasons why traditional leaders have found it difficult to engage with development processes, is that they have not been well informed about the developmental environment, and have not known how to engage with it. Traditional leaders have not been empowered to participate in development by the government departments that were responsible for them. Lack of appropriate education and training as well as lack of access to development resources has compounded the problems that traditional leaders have experienced in relating to development initiatives.

The researcher also concur with the statement above, in that traditional leaders have not as yet really made an impact on development, because they lack development knowledge. Furthermore, the researcher also noted that only a few traditional leaders, who happened to have educational standards, made an impact in development. If there is no involvement of traditional leaders on matters affecting their jurisdiction by ward councillors, while discharging their roles as elected politicians, conflict will emerge.

2.4 CONCLUSION

In conclusion, it is paramount that traditional leaders must be recognized as an important stakeholder in rural areas though it is imperative that they must be integrated in local government structures so as to minimize tensions in policy development processes and programmes. Moreover, a forum should be established, consisting of traditional leaders and ward councillors, wherein issues of concern relating to service delivery in relation to their territory could be debated and agreed upon for better improvement of the quality of life of the communities. Traditional leaders must constitute part of the cadre of leadership that is leading South Africa towards a better life for all. In addition,
a policy should be developed to give effect to the Constitutional obligation on the role of traditional leaders so as to avoid conflict.
CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 INTRODUCTION

The primary goal of this study was to provide different research designs that were used to interact with the respondents. The focus is to present the tools, through which the data were collected. In this chapter the research design, methodology and sampling are explained. A research method is a special form of procedure, through which certain processes are carried out. According to Leedy (1985:90), it is important to recognize the fact that data and methodology are inextricably interdependent. Methodology is merely an operational framework, within which the facts are placed, so that the meaning may be seen more clearly (Leedy, 1985:91).

3.2 RESEARCH DESIGN AND METHODOLOGY

3.2.1 Research Design

According to Bless and Higson-Smith (1995:69), research design is the planning of a scientific research from the first to the last step. It is a programme to guide the researcher in collecting, analysing and interpreting observed facts. The research design is the plan for the study, provides the overall framework for collecting the data, outlines the detailed steps in the study and provides guidelines for systematic data gathering (Strauss & Corbin, 1990:17). A research design is the arrangement of conditions for collecting and analysis of data in a manner that aims to combine economy in procedure (Neuman, 2000:17). In addition, Neuman (2000:18) further indicate that the research design is a plan that will be applied during the investigation in order to answer the research questions and aims at trying to ensure that answers to questions are accurate ones. The design shows, which individuals will be studied as well as when and where. The goal of a sound research design is to provide results that are judged to be credible.
According to Bailey (1987:13), research design is a stage where the researcher must decide how to measure the two main variables, hypothesis and the group of people, who will be used as research subject, what their particular characteristics should be and under which circumstances the data will be gathered. Kruger and Welman (2001:46) define research design as the plan, according to which researchers obtain research participants and collect information from them.

De Vos, Strydom, Fouche, Poggenpoel and Schurink (1998:81) define research design as the plan or blueprint, according to which data are collected. For this research a phenomenology design was used as members of traditional leaders, ward councillors, Speaker, Municipal Manager, ward committees, community members and other interest groups constituted the focus group and were interviewed using structured questions. The information received was collated, analysed and interpreted into a meaningful conclusion.

For purposes of this research, it is important to reflect on the research approach used, to understand the guiding principles, on which the research techniques were based. The process of research concerns not just methods, but also the underlying methodology, philosophy of social research, in terms of which the basis assumption and criteria underlying research are framed (Bailey 1982:32).

There are different approaches to research, which are qualitative and quantitative. According to Bryman and Burgess (1999:36-37), quantitative research is essentially an exploratory and unpredictable way of conducting social investigation, while qualitative research is depicted useful as a means of eliciting hunches and hypotheses, which can be tested more rigorously by quantitative research. In quantitative research the researcher's contact with the people studied is non-existent, due to the use of some methods associated with the research. Qualitative research entails a much more sustained contact especially when participant observation is the central method.
A combination of both qualitative and quantitative methods was applied by the researcher to minimize the weaknesses inherent in each of the two so as to maximize validity of the exercise. The purpose of using quantitative analysis was to make observation more explicit. Quantitative analysis makes it easier to aggregate, compare and summarize data.

On the other hand, quantitative approach conceptualizes reality in terms of variables and the relationship between these variables. It rests on measurements and therefore restructures data, research questions as well as design. Quantitative researchers tend to rely more heavily on deductive reasoning, beginning with certain premises and then drawing logical conclusions from them. Furthermore, this type of research is associated with analytical research and its purpose is to arrive at universal statements. In quantitative methodology the researcher assigns numbers to observations. By counting and measuring things or objects, data are produced. Quantitative research is underpinned by a distinctive theory as to what should pass as warrantable knowledge. It requires methods, such as, experiments and surveys to describe and explain phenomena. The methods could include techniques, such as, observations and questionnaires (Brynard and Hanekom, 1997:29).

In contrast, qualitative researchers make considerable use of inductive reasoning. These researchers make many specific observations and then draw inferences about large and more general phenomena. Qualitative research seeks to describe the complexities of the human experience, be it within or outside the workplace.

Strauss and Corbin, (1990:17) define qualitative research as any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification. In addition, Henning (2003:8) states that qualitative research is a research that utilizes open-ended, semi-structured or closed structured interviews, observations and group discussions to explore and understand the attitudes, opinions, feelings and behaviour of individuals or groups of individuals. According to Mouton and
Marais (1996:160), qualitative research concepts and constructs are meaningful words that can be analysed in their own right to gain a greater depth of understanding of a given concept.

Mouton and Marais (1996:205) further state that the qualitative method is implemented, “… to understand the complex processes that precipitate human interaction, it is necessary to obtain information that is relevant to various attitudinal, situational and environmental factors in the world of those being investigated”. Qualitative methods are flexible more so than quantitative methods.

According to Bless & Higson-Smith (2000:156), quantitative research is conducted using a range of methods, which use measurement to record and investigate aspects of social reality. It deals with data that are principally numerical. Quantitative research is thought to be more concerned with the deductive testing of hypotheses and theories.

Conversely, qualitative methodology refers to research, which produces descriptive data. Usually no number or counts are assigned to observations. The indispensable condition or qualification for qualitative methodology is a commitment to seeing the world from the point of view of the actor or participant. Qualitative research entails discovering novel or unanticipated findings and the possibility of attending research plans in response to accidental discoveries. Furthermore, qualitative methodology allows the researcher to know people personally and to see them as they are, to experience their daily struggles when confronted with real life situations. This enables the researcher to interpret and describe the actions of people. In qualitative research, methods such as case studies, in-depth interviewing of the key informants, participant observation, and questionnaires are used. The measures used in this type of method are highly structured and primarily tend to use closed-ended questions and may be administered in either an interview or questionnaire. Traditional leaders, community members, ward councillors and ward committees, Speaker of Mquma and Municipal Manager were interviewed, using structured questions. In addition these officials were also
observed in their respective operational areas. The information gathered was collated into themes, analysed and interpreted into meaningful conclusion.

3.2.2 Research Methodology

3.2.2.1 Sampling

Sampling is one of the important steps in the research plan, because it determines the participants in the research. For the purposes of this study, stratified and purposive sampling were used. A stratified sample is a type of random sample, in which the researcher first identifies a set of mutually exclusive categories and then uses a random selection method to select respondents in each case.

On the other hand, a purposive sampling technique is characterized by identifying access points or settings where subjects could be more easily reached, and by selecting especially knowledgeable subjects. In purposeful sampling, the researcher selects particular elements from the population that will be representative or informative about the topic. Purposive sampling is a form of non-probability sample, in which the subjects selected seem to meet the study's needs. This form of sampling generally considers the most common characteristics of the type it is desired to investigate, tries to figure out where such individuals can be found and then endeavours to study them (Baker, 1994:163). On the basis of the researcher's knowledge of the population, a judgment is made about which participants should be selected to provide the best information to address the purpose of the research.

The sample could provide data that would be used as a basis for answering the research questions or testing of the hypothesis. Bless and Higson-Smith (1995:36) discusses the main advantages of sampling as:

- Gathering data on a sample is less time consuming;
- Gathering data on a sample is less costly, since the costs of the researcher are proportional to the number of hours spent on data collection; and
• Sampling may be the only practicable method of data collection.

Sampling is a practical way to collect data, when the population is extremely large and must be representative of the wider population. The target population of the study comprised traditional leaders, ward councillors, ward committees and other interest groups and each category was supplied with 20 questionnaires. This was done in order to get detailed information on their experiences. The sample size was deemed representative enough in order to warrant a fair reflection of the views of the community. In order for a sample to be considered reliable, it must consist of a reasonable number of people (Marshall & Rossman, 1995:55). The samples were selected from homogeneous groups and according to the proportions from which these were represented within the sample. Some participants failed to complete the questionnaires and therefore, did not return the questionnaires either.

3.2.2.2 Research instruments and procedures

• Interview survey

The field interview involves asking questions, expressing interest and recording what was said. The field interview is a joint production of a researcher and a member. Members are active participants, whose insights, feelings and cooperation are essential parts of a discussion process that reveals subjective meaning. According to Clark and Sartorius (2004:15), interviews are qualitative, in-depth and a semi-structured procedure of conducting research.

An interview involves mutual sharing of experiences. A researcher might share his/her background to create trust and encourage the informant to open up, but does not force answers or use leading questions. It encourages and guides a process of mutual discovery. In interviews, members express themselves in the manner in which they normally speak, think and organize reality. The focus is on the respondent's perspective and experiences and in order to stay close to
the respondent’s experience, the researcher must ask questions in terms of concrete examples or situations (Neuman, 2000:371).

To assist the participants in conceptualizing the purpose of the study and to provide ideas that would form the basis of the study, interview schedules with structured questionnaire were drawn up. Formal interviews were mostly conducted to gather information. Structured methods of interviewing engendered an open questionnaire that helped to minimize the risk of inaccuracy of respondents who needed more clarification. Traditional leaders, community members, ward councillors and ward committees, as well as the Speaker of Mnquma and Municipal Manager were interviewed using structured questions. Formal interviews were mostly conducted to gather information. The questions were used to elicit ideas on practical experiences by role-players and their day-to-day encounters. The interview survey assisted the researcher to access a better understanding of the respective roles of the role-players and could assist in moving forward in differentiating their responsibilities.

Mouton and Marais (1996:212) posit that the aim of the qualitative interview is to provide a framework for the subject to speak freely and in his/her own terms about a set of concerns, which the researcher brings to the interaction and whatever else the subject may introduce. The interviews were done in the form of one to one discussions. Appointments with different participants were made to ensure their full participation.

At each appointment, interviews were conducted. The purposes of the interviews were to determine the understanding of the participants on the assessment of the impact of traditional leaders and ward councillors’ roles on service delivery and also to determine their response and the challenges thereof.
The time spent in the field, to gather information, was more than anticipated, because of the vastness of the area in order to reach the respondents, but the researcher managed to perform the task.

- **Questionnaire survey**
  According to Bless and Higson-Smith (2000:156), a questionnaire is an instrument of data collection, consisting of a standardized series of questions relating to the research topic to be answered in writing by participants. Questionnaires encompass a variety of instruments, in which the participants respond to written questions to elicit reactions, beliefs and attitudes. The researcher chooses or constructs a set of appropriate questions and asks the participants to answer these questions, usually in a self-administered form that requires the participant to check the responses.

Mouton and Marais (1996:107) define a questionnaire as a set of questions on a form, which is completed by the respondent in respect of a research project. A questionnaire was developed and issued to the participants, who filled in the questionnaire; the information was then collected through home visits and at municipal offices. The respondents had an opportunity to ask the researcher for clarifications. The data were personally collected by the researcher, with the advantage that some of the questionnaires were completed in the presence of the researcher. A close-ended questionnaire was used, as this type provides a number of alternative answers, from which respondents are to select one or more. Close-ended questions do not discriminate against the less talkative and inarticulate respondents.

The researcher distributed questionnaires by hand, so that sample respondents could complete it. This method was a challenge, because it proved to be time consuming, as the participants were not readily available at the time of the visit. Other challenges encountered during the process were that some of the participants were illiterate, but well versed with the matters in relation to their roles. To avoid unreliability,
the written questionnaires were restricted to those who were perceived to be illiterate and direct questions were maximized in order to obtain accurate responses. Written questionnaires were directed mostly at those who were perceived to be more enlightened and whose responses were based more on personal perceptions and knowledge. A recording was made of each interview. The management of questionnaires in the field was organized in accordance with the means that were used, such as, observations.

The questionnaire is attached under Appendix “A”.

- **Observations**

According to Neuman (2000:361), a great deal of what researchers do in the field, is to pay attention and listen carefully. The researcher becomes an instrument that absorbs all sources of information. In observation, the researcher carefully scrutinizes the physical setting to capture its atmosphere. Observational techniques are used to determine how individuals or groups of people react under specific circumstances either natural or artificial. Every recording made should be a true reflection of what was observed at the precise moment and not of what was anticipated or predicted. The advantage of observation is that real life behaviour can be perceived, studied and verified. Misunderstanding can also be clarified on the spot. The disadvantage is that a group may feel that an outsider is interrupting them in their work and they may become uncomfortable.

The researcher has managed to observe the general attitude and reaction of the participants during the interview and questionnaire process. Some of the participants were raising questions, which were not relevant to the topic, due to their impatience as a result of the conduct of either traditional leaders or ward councillors. Their level of understanding of their respective roles was minimal. The observation was based mainly on the response from the participants on the
assessment of the impact of traditional leaders and ward councillors’ relations on service delivery.

3.3 LIMITATIONS

Some respondents were either unavailable or unwilling to participate in the research. Respondents were de-motivated and demoralized as they claim that no improvement will ever take place in their respective areas, even after this research. Respondents were not readily available for interviews resulting in unnecessary delays in the interview process. There were those who lacked interest in the research as they claimed to have participated in a lot of researchers’ work, which did not produce any fruit. In addition, the vastness of the area also contributed to the delay. Of the 70 questionnaires issued, only 50 questionnaires were returned, which left 20 questionnaires outstanding. This was basically due to the lack of apathy among the respondents. Since the response from most of the participants was relatively common and related, the researcher noted that those who did not return the questionnaire would not compromise the purpose of the research and the researcher managed to reach a logical conclusion. A positive attitude and words of encouragement by the researcher motivated the participants to take part in the research.

3.4 ETHICAL CONSIDERATION

Ethical issues are of great importance in that all interviews involved some interaction between the participant and the interviewer. Ethics deal with personal conduct and moral duty, what are perceived as good and bad, right and wrong with moral duty and obligation. The researcher ensured that privacy was maintained and anonymity preserved.

The participants were assured that their personal information would be kept in the strictest confidence and their identities would not be disclosed. Information received from the participants would solely be used for the purpose of fulfilling the study requirements. Finally, written
permission from the University was obtained and presented to the participants.

A letter of permission to conduct research from the Professor is attached as “Appendix B”.

3.5 CONCLUSION
In this chapter, the research design and methodology were expounded. The interviews were selected, because they would assist the researcher during the time in the field to create variables and note issues of importance when the respondents gave answers to the questions. The respondents who were interviewed were those relevant to give information on the research topic. The questionnaire and closed ended questions were used in order to get an in-depth understanding of the participants on the respective roles and responsibilities of both traditional leaders and ward councillors so as to arrive at an informed conclusion. The choice of using observations was due to the fact that the researcher had to look at the impact on the communities and the physical expression of the respondents, when responding to some of the questions. The findings emanating from the interviews will be discussed in the next chapter.
CHAPTER FOUR

DATA ANALYSIS

4.1 INTRODUCTION

The objective of the research was to assess impact of traditional leaders and ward councillors’ relations on service delivery. A comparative study of these different roles was examined, hence the presentation of the findings of such a study, which are scientifically analysed. The thorough analysis of the data was done, based on the data collected from different interest groups. Both qualitative and quantitative data analysis methods were applied.

QUANTITATIVE DATA ANALYSIS

![Bar Chart]

**Figure 4.1: Role players**

Figure 4.1, illustrates that about 60% of the participants indicated their displeasure on the functioning of both the traditional leaders and ward councillors in relation to service delivery, claiming that consultation was not adequately done. This can be attributed to the non-existence of platforms wherein both traditional leaders and ward councillors sit together to discuss service delivery issues in their respective areas of operation. Of the respondents, 40% indicated that the role of ward councillors was that of representing the communities in local government and the traditional leaders
were the custodians of the land. The participants further stated that ward councillors were a broader product of the voting process, while traditional leaders were enthroned by tribal authorities. Other respondents argued that ward councillors should be a link between their constituencies and the local government on all service delivery matters.

There was a general consensus by most participants that the role of the traditional leaders was profound and cohesive. This was observed across various levels of participants and from various respondents, for example, on the issue of social grants, they help to identify those who qualify according to them, and recommend such individuals to the relevant department. However, with the introduction of the local government in rural areas, some councillors tend to believe that this is the sole responsibility of ward councillors, though these officials are not readily available and not knowledgeable about the personal circumstances of the applicants. Traditional leaders were seen as people, who interact on a daily basis with their communities. It was viewed that traditional leaders should strive to enhance tradition and culture and also promote nation building and harmony as well as peace among the people. Traditional leaders must promote the principles of cooperative governance in its interaction with all spheres of government and organs of the state. These leaders must also promote an efficient, effective and a impartial dispute resolution system as well as a fair system of administration of justice as envisaged in applicable legislations.

Ward councillors were perceived by respondents as representatives of the community in government, who carry their mandate, but that does not happen as ward councillors do not consult the electorate. Projects to be implemented were planned by the ward councillors, without involving the broader community.
On the question of whether consultation was done; it transpired that the majority of the participants, that is, about 85% were consulted by neither the traditional leaders nor the ward councillors in relation to service delivery projects in the respective wards. This problem transpired to such an extent that some projects stalled during the implementation phase, due to a number of reasons. Of the participants, 15% indicated that they were consulted by the ward councillors or traditional leaders, while 85% claimed that consultation only took place when road shows were conducted by local government on IDP and Budget issues, which are perceived as compliance matters. No service delivery audit meetings, to determine the priority needs of the communities and as such leading to the implementation of projects, which are not in their interest and undesirable, were held. Furthermore, 15% of the respondents indicated that a lack of consultation deprived them of their Constitutional rights of ensuring participatory governance, when it came to service delivery matters.

It was reported that no meetings were held to discuss the service delivery projects, resulting in unwanted projects being implemented by local government, in opposition to the broader interest of the communities. Participants believed that community meetings were effective and efficient platforms, where service delivery issues could be discussed broadly.
No scheduled meetings with ward councillors aspired, though meetings with traditional leaders were convened occasionally. However, ward councillors realized that to ensure an acceptable quorum for all meetings, traditional leaders had to be engaged, as these officials have the authority to call people to attend meetings.

![Figure 4.3: Respondents’ views on community involvement](image)

Considering the greater involvement of the communities, the findings reveal that about 85% claimed not being involved in any planning programmes for projects and 15% reported being informed at the last minute. It became clear that the non-involvement of communities by neither the traditional leaders nor the ward councillors paralyzed the provision of service delivery. Communities are the basic units, which need to be informed about the intention of all projects to be implemented. No structured meetings were organized, wherein communities could deliver input on any developmental projects that were in the pipeline. Traditional leaders experienced problems in dealing with other service delivery projects, which were:

- Political influence,
- Municipal versus traditional structures,
- Traditional versus municipal boundaries, and
- Lack of capacity.
About 70% of the participants indicated that meetings of both traditional leaders as well as ward councillors were not attended to satisfaction, as ward councillors were hardly seen in the meetings of the tribal authority and vice versa. Of the participants, 30% indicated being informed about and invited to the meetings of the ward. This high percentage vindicated the fact that there was no coordination of programmes between traditional leaders and ward councillors. Respondents argued that there was a need to determine the clear roles of traditional leaders, so as to avert the overlapping of responsibilities with those of ward councillors. Lack of regular consultation with the communities proved that there could be no proper planning of projects for effective service delivery. In terms of a municipal planning tool, meetings were supposed to update communities on a quarterly basis. In terms of the chart above, 70% indicated that monthly and quarterly meetings were not held, while 30% indicated knowledge of such meetings and therefore, attended monthly and quarterly meetings.

Figure 4.4: Respondents’ views about scheduled meetings
When analysing the impact of the relations, it is evident that 70% of the respondents showed dissatisfaction, while 30% were merely happy about relations. Participants claimed to have been informed of programmes, while others claimed not knowing and only being informed when the project was implemented. It became clear that those who expressed satisfaction were those closest to traditional leaders or ward councillors. Even though, participants expressed mixed feelings about the impact of relations on service delivery, the majority were very dissatisfied as indicated by the figures above. The 70% of respondents, who expressed dissatisfaction, were mostly those living in rural areas, while 30%, who expressed satisfaction, were those living in semi-urban areas.
About 80% of respondents argued that the municipal authorities’ role of monitoring the relations between traditional leaders and ward councillors was minimal as there were no proper constituted structures to do so, while 20%, conversely, responded in the affirmative.

Participants claimed not even being consulted in the demarcation process, which was spearheaded by local government. Other respondents maintained that even local government was not doing its best in ensuring a better life for the poor. The view of some respondents was that the demarcation process should be transparent and be inclusive of all the affected stakeholders.

In response to the demarcation process, the Municipal Manager indicated that municipalities were facilitating the holding of meetings, as the demarcation process was the competency of the national sphere of government. This official, however, indicated that communities were at liberty to forward proposals and recommendations to the municipality for purposes of transmitting these to the demarcation board.
4.2 QUALITATIVE DATA ANALYSIS
The qualitative analysis looks at the sources and the participants’ responses as reflected on the questions posed. During the interviews, respondents revealed not clearly understanding the role of traditional leaders in relation to service delivery as they perceived said leaders as dealing with their subjects, whereas ward councillors were perceived as the elected representatives of communities in their wards. This information was mostly proffered by members of the community. With regard to the traditional leaders, participants proclaimed that the role of a traditional leader is a historical one since time immemorial, being that of serving their subjects in all their needs. Ward councillors were perceived as the vanguards for service delivery in the wards.

As much as respondents understood that projects are implemented through ward councillors, they seem to be unaware of the procedures to follow when in need of a project. On the other hand, ward committees were perceived as serving the interests of the elected councillors, ignoring the broader interest of the community. This scenario was disputed by ward committees claiming that in some projects they were invited, but in others they were not. Their role was being questioned as they were not fully utilized.

In all focus groups, the role of traditional leaders was of great concern as it was claimed that all the powers and dignity, historically assigned to traditional leaders, were removed by the legislative framework that came about after the elections. Other participants stressed the importance of recognizing traditional leaders, in order for these office bearers to be on an equal footing as the elected councillors. Respondents believed that development in rural areas, should be monitored by traditional leaders; otherwise, these role players will become redundant.

According to the researcher’s observation, the traditional leadership level of authority in the community has been and will remain the centre of power in the community and indeed the interactive body between the community and local government. It is therefore, evident that the roles of ward councillors are clearer, than those of traditional leaders. This is a result of the fact that the
role of traditional leaders has not been clearly stipulated by the Constitution of the Republic of South Africa, although the Traditional Leadership and Governance Framework Act, No. 41 of 2003, and other applicable legislation recognize and regulate the role of traditional leaders, albeit in an ambiguous way.

The researcher is of the opinion that traditional leaders need to be empowered through provision of proper skills and knowledge on how to assist communities with regard to issues relating to service delivery. It was evident that the relations between the traditional leaders and ward councillors are poor, as most of the traditional leaders do not know their councillors to such an extent that the latter hardly attend the meetings of the tribal authority and vice versa. The syndrome of undermining each other has paralyzed the relations with one another, each considering him-/herself superior to other. The researcher observed that despite differences and scepticism over the capacity of traditional leaders, these office bearers remain serving as cultural leaders in charge of the their respective societies’, their well-being and management. It is therefore necessary for the government to review the structures pertaining to traditional leaders and formulate a very clear role of traditional leadership in government.

Consultation on certain projects implemented was disregarded; this is acting against the laws of the country stipulating regular consultation with the communities on any project to be implemented in the area. Ward councillors imposed projects without consulting beneficiaries, thereby resulting in the collapse thereof and some projects becoming white elephants. Traditional leaders believe that more concentration has been put into semi-urban areas, while rural roads are still very poor and not well maintained. Consultation should not be disregarded in major decisions that affect the lives of those under one’s authority.

It is the view of the researcher that traditional leaders could best mobilize communities towards participatory developmental approach as against the
dependency approach that only sees these citizens as recipients of development.

As such, traditional leaders may enforce certain regulations among their respective subjects, though challenges were experienced by communities, like the provision of basic infrastructure and health facilities. In considering whether there were any tensions between traditional leaders and ward councillors, it was evident from the respondents that as much as this could not be clearly noticed, tensions were in existence. This is evident by the fact that no scheduled meetings, where cooperative discussions regarding the challenges of the ward in relation to service delivery, took place. There were also no planning sessions on programmes to be implemented in the ward, this resulted in social distance. Community respondents indicated that some of the requests for projects were not taken into consideration by the relevant authorities. These tensions, in the long run, affect the delivery of service to the communities, to such an extent that in certain wards, projects stalled while in progress, compromising the effectiveness of the government.

Seemingly, the role of local government is minimal as there are no platforms to engage and solve tensions between the traditional leaders and ward councillors. Even the meetings convened by either party ended up being attended by those, who had a particular interest in that specific matter under discussion. One of the respondents claimed that as community members, they did not even hear when a meeting was convened by either of the parties involved. Participants believed that local government should play a leading role in all service delivery projects. The Speaker of Mquma Municipality indicated that standing committees of the council, however, do sit in where traditional leaders and ward councillors broadly discuss projects and other service delivery issues for various wards. Unfortunately, monitoring of this performance in the wards was ineffective; fortunately, this problem is being addressed. Community members indicated not being involved in the Project Steering Committee, as some projects, which were eventually implemented, were reserved for certain individuals. With the restructuring of the local government, the respondents stated that boundaries were redrawn in conflict
with the traditional boundaries. One traditional authority is divided between two wards, causing overlapping of authority, resulting in a negative impact on service delivery.

Finally on general comments, it was remarked that government should impose monitoring and evaluation tools to assess the performance of both traditional leaders and ward councillors’ performance in relation to service delivery. The respondents claimed that they were not happy with the pace, in which the government was handling the matter.

According to the respondent from the local municipality, development has to be planned in consultation with all the relevant stakeholders in the community and in order of priority. It can, however, be concluded that the local government has failed to oversee the performance of ward councillors in the execution of their operational work in relation to service delivery matters. A regulatory framework needs to be developed to assess the role of both traditional leaders and ward councillors’ impact on service delivery. The Municipal Manager indicated that as much as the municipality has developed the monitoring tool for ward councillors, there is currently no follow-up and feedback. Although the role of traditional leaders was not clearly defined, the findings of this chapter elicited that with the capacity building programmes focused on development, traditional leaders could play an important role.

4.4 CONCLUSION
It can be deduced that the relations between traditional leaders and ward councillors in relation to service delivery matters was not sufficient enough to serve the cause of ensuring a better life for the people. It became clear that if both these parties worked together for the benefit of the broader community and created a mutual trust between them, some of the problems would have been minimized. The functioning of the municipality and the future role that can be played by both of these parties was also misunderstood. It also became evident that a measure of competition and a level of undermining existed between traditional leaders and councillors. Some ward councillors did
not recognize or respect traditional leadership and would therefore, not attend the leadership meetings.
CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

5.1 INTRODUCTION

In the previous chapters, the assessment of the impact of traditional leaders and ward councillors’ relations on service delivery and issues of service delivery was explicitly discussed. The major aim was to identify gaps in these respective roles and in addition, to craft proposals on possible strategies that would begin to address these differences. The lack of service delivery is a dire issue and therefore, consultation is an essential step when dealing with communities, especially in rural areas. The assessment of the impact of traditional leaders and ward councillors’ relations on service delivery was received with criticism from community participants and it was clear from the study that service delivery was compromised, due to these role players’ conduct.

5.2 CONCLUSIONS

Traditional leaders have been involved in service delivery, irrespective of the ambiguous role they play in government. It still remains unclear what role traditional leaders can play in issues relating to service delivery. However, current legislations, such as, the Municipal Structures Act, 1998 (Act No. 117 of 1998) and Municipal Systems Act, 2000 (Act No. 32 of 2000) do not clearly indicate the roles and functions of traditional leaders in the context of municipalities and as such, reserve more powers and functions to the local municipalities. The Constitution of the Republic of South Africa, 1996, recognizes the existence of traditional authorities as an organ of state. The Traditional Leadership and Governance Framework Act, 2003 (Act No. 41 of 2003) has gone a long way in defining the role of traditional leaders in service delivery, by proposing partnerships between local government and traditional leaders in order to improve service delivery.

While the Act does present a concerted effort on the part of the government to promote and protect traditional leaders’ positions with local government and
service delivery, not all traditional leaders are satisfied or even convinced by the government's actions thereof. Therefore, the issue of traditional leaders' role on service delivery remains a contested one.

**Chapter One** gave a concise statement of the problem of the research study, which was examined. The chapter established how and to what extent the relation between traditional leaders and ward councillors affect service delivery. The main objective of the study was to assess the impact of traditional leaders and ward councillors' relations on service delivery. In addition, it wished to attempt the identification of challenges facing the capacity requirements for both traditional leaders as well as ward councillors and thus, propose a clear mechanism to harmonize and address the poor relations. Their different roles and responsibilities were examined. All these have been illustrated and achieved as reflected by recommendations embedded in Chapter Five. As indicated in the hypothesis, it could be positively concluded that poor relations between traditional leaders and ward councillors, indeed affect service delivery.

**Chapter Two** supplied a brief background of the roles of both traditional leaders and ward councillors. The literature review of the study was explicated in this chapter. This provided an exposition of the different works of literature by a number of scholars on issues of traditional leadership and ward councillors.

**Chapter Three** elaborated on the research design and methodology that were followed during the interaction with the participants. Quantitative and qualitative research methodology was employed as appropriate approaches in conducting research of this nature. Such research methodology assisted in conducting a systematic research process to its logical conclusion.

**Chapter Four** of the study centred on the presentations and analyses of the results in the light of the research objectives and the research questions posed, hence this Chapter Five.
5.3 RECOMMENDATIONS

Based on the critical issues raised in each chapter, the following recommendations are made:

a. Traditional leaders are part of governance that has to re-engineer their services, so as to meet the needs of rural communities. Therefore, proper consultation and monitoring on any service delivery matters, whether it comes through a traditional leader or the ward councillor and should therefore be considered. This is suggested against the backdrop that some projects stalled during the implementation phase, due to a lack of consultation as well as to determine whether the project was indeed what the communities needed. Thus, in the planning process of the IDP by the municipality, traditional leaders should be consulted as a stakeholder, so as to ascertain their priority needs as against the needs of the ward councillor representing the community. This could be done by organizing platforms wherein both traditional leaders and ward councillors could jointly discuss developmental issues, for example, projects to be implemented be introduced and beneficiaries be informed in a meeting forum. Status of ex-officio role players in their respective meetings should be provided.

b. There should be empowerment of traditional leaders and ward councillors ensuring the ability to utilize all resources within the communities to prevent creation of unnecessary competition between traditional leaders and ward councillors. The capacity of the municipality could be sustained through continuous and appropriate training programmes as well as conducting workshops, which means, local municipality should arrange necessary modules that would capacitate traditional leaders through relevant Sector Education and Training Authorities (Seta’s). Community education programmes should be arranged by the municipality working hand in hand with the traditional leaders, for instance, joint community meetings should be enhanced so as to centralize issues of service delivery.
c. Government should make it compulsory for traditional leaders to have, at least, a Grade 12 qualification, in order to comprehend developmental issues of the municipality. This would make them more effective in carrying out their duties and responsibilities. Current statistics indicated that 80% of traditional leaders are illiterate; therefore, an assessment of their level of qualification should be made in order to identify areas of intervention.

d. Government should finalize the roles and functions of traditional leaders as opposed to those of ward councillors. Through the findings of the study, it was clearly revealed that the functions performed by traditional leaders in the past, should be retained and be legislated. Government should start making policies and strengthen legal frameworks in place for the allocation of powers and functions of both traditional leaders and ward councillors. This could be done through reviewing the current legislation and detail the roles, powers and functions of traditional leaders in local government. This would go a long way in normalizing the relations between traditional leaders and ward councillors and ensure that no overlapping of roles exists.

e. Municipal authorities should ensure that systems are put in place to monitor and assess the performance of ward councillors in serving their communities. It is unacceptable and a disservice for the ward councillor not to inform communities about any development earmarked to take place in their respective wards. Ward councillors are elected to represent local communities on municipal councils, to ensure that municipalities have structured mechanisms of accountability to local communities and to meet the priority needs of communities, by providing services equitably effectively and sustainably. In fulfilling this role, councillors should be accountable to local communities and at least report back on a quarterly basis to constituencies about council matters. This includes that ward councillors should have an itinerary to enable them to visit the villages in their respective wards. Members of the community should know exactly how the municipality operates.
BIBLIOGRAPHY


Legislations


ANNEXURE A: RESEARCH INTERVIEW QUESTIONS

RESEARCH INTERVIEW QUESTIONS

1. What do you understand as the role of Traditional Leaders?

2. What do you understand as the role of Ward Councillors?

3. If the relations are poor, what do you think could be a possible remedial action?

4. To what extent do these poor relations affect service delivery?

5. Which intervention was made by the local government to correct these poor relations?

6. Are services provided effectively and efficiently by the Municipality through Ward Councillors or Traditional Leaders?

7. Do Traditional Leaders inform communities of the decision they have taken in relation to service delivery?

8. Was the demarcation process transparent to both traditional Leaders and Ward Councillors?

9. Are there any tensions that exist between Traditional Leaders and Ward Councillors?

10. What exactly should the role of Traditional Leaders be vis-à-vis that of Ward Councillor?
QUESTIONNAIRE

IMPACT ASSESSMENT TOOL

This research tool has been developed to assess the impact of Traditional Leaders and Ward Councillors role on service delivery.

RESPONDENTS
This questionnaire has been prepared for the participation of Traditional Leaders, Ward Councillors, Speaker, Community Members, Business Fraternity and the Municipal Officials.

Guidelines
The information received will be handled within the confines of research ethics.

Process
The Researcher will interact with the respondents directly and administer the questionnaire.

Communication
The Researcher will communicate both in English and Xhosa, however all responses will be captured in English.
QUESTIONNAIRE

1. NAME OF THE PARTICIPANT:..............................................................

2. TRIBAL AUTHORITY/WARD NO.:..............................................................

3. GENDER  
   FEMALE  MALE

4. How do you understand the role of Traditional Leaders/Ward Councillor in relations to service delivery?

   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________

5. How do you view relations between Traditional Leaders/Ward Councillors?
   POOR
   AVERAGE
   GOOD

6. Are you consulted by Ward Councillors/Traditional Leader when there is a development that will take place in your area of jurisdiction?
   YES
   NO

7. How would you rate/categorize relations between Ward Councillors and Traditional Leaders?
   POOR
   AVERAGE
   GOOD
8. Are there any tensions between Traditional Leaders and Ward Councillors?

YES
NO

9. If the answer is yes, in your view, what are the issues that cause tensions?

______________________________________________________________
______________________________________________________________
______________________________________________________________
______________________________________________________________

10. To what extent do they affect service delivery?

______________________________________________________________
______________________________________________________________
______________________________________________________________
______________________________________________________________

11. Are there any platforms to resolve the tensions?

YES
NO

12. Are you invited to the meetings of Ward Councillor/Traditional Authority in your respective area?

YES
NO

13. If yes, how?

________________________________________________________________
________________________________________________________________
________________________________________________________________
14. If no, why?

______________________________________________________________

______________________________________________________________

______________________________________________________________

15. Do you participate in Project Steering Committee for projects taking place in your area?

YES

NO

16. Are you involved in the identification of projects to be implemented in your area?

YES

NO

17. Is the demarcation process transparent enough to accommodate your area?

YES

NO
QUESTIONNAIRE FOR WARD COUNCILLORS

IMPACT ASSESSMENT TOOL

This research tool has been developed to assess the impact of Traditional Leaders and Ward Councillors’ role on service delivery.

RESPONDENTS
This questionnaire has been prepared for participation of Ward Councillors only. Ward Councillors are directly elected representatives of a community to serve the people in a specific Ward. He/she should be in touch with the issues in the area, understand the key problems and monitor development and service delivery.

Guidelines
The information received will be handled within the confines of research ethics.

Process
The Researcher will interact with the respondents directly and administer the questionnaire.

Communication
The Researcher will communicate both in English and Xhosa, however all responses will be captured in English.
QUESTIONNAIRE FOR WARD COUNCILLORS

1. NAME OF WARD COUNCILLOR:.................................................................

2. WARD NO..............................................................................................
   GENDER
   FEMALE			MALE

3. How do you rate/categorize relations between Traditional Leaders and Ward Councillors?
   LOW
   AVERAGE
   HIGH

4. What do you understand as the role of Ward Councillors in relation to service delivery?

   ______________________________________________________________________
   ______________________________________________________________________
   ______________________________________________________________________
   ______________________________________________________________________

5. Do you invite Traditional Leaders in your Ward Meeting?
   YES
   NO

6. If yes, how?

   ______________________________________________________________________
   ______________________________________________________________________
   ______________________________________________________________________

7. If no, why?

   ______________________________________________________________________
   ______________________________________________________________________
   ______________________________________________________________________
8. Are you consulted by Traditional Leaders if the development or project comes through them?

YES

NO

9. Are Ward Councillors/Ward Committees invited in the meetings of Traditional Leaders?

YES

NO

10. If yes, how are the relations?

________________________

________________________

________________________

11. If no, why?

________________________

________________________

________________________

12. In your understanding, what are the issues that cause tensions in the relations?

________________________

________________________

________________________

13. Are there any platforms to resolve the tensions?

YES

NO
14. Do you involve Traditional Leaders in the Steering Committee meeting of projects implemented by the Municipality in your area?

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</table>
QUESTIONNAIRE FOR THE SPEAKER OF MNQUMA MUNICIPALITY

NAME OF THE SPEAKER:....................................................................................

GENDER

<table>
<thead>
<tr>
<th>FEMALE</th>
<th>MALE</th>
</tr>
</thead>
</table>

As the Speaker, do you understand the role of both Ward Councillors and Traditional Leaders role in service delivery?

| YES | NO |

Are the relations poor or good?

| POOR | GOOD |

If poor, to what extent do they affect service delivery?

___________________________________________________________________
___________________________________________________________________
___________________________________________________________________
___________________________________________________________________

What do you think can be the remedial factor to these relations?

___________________________________________________________________
___________________________________________________________________
___________________________________________________________________
___________________________________________________________________

Have you ever invited both Ward Councillors and Traditional Leaders to a meeting to discuss their working relations?

| YES | NO |

If yes, how?

___________________________________________________________________
___________________________________________________________________
___________________________________________________________________
___________________________________________________________________

Have you ever established the nature of dispute between Traditional Leaders and Ward Councillors?

<table>
<thead>
<tr>
<th>YES</th>
<th></th>
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<tbody>
<tr>
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</table>
QUESTIONNAIRE FOR THE COMMUNITY

1. NAME ......................................................................................

2. WARD NO. ..................................................................................

3. GENDER .................................................................................
   FEMALE  MALE

4. What is your understanding of the role of Traditional Leaders and Ward Councillors in service delivery?
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________

5. How do you view relations between Traditional Leaders and Ward Councillors?
   POOR
   AVERAGE
   BAD

6. If poor, to what extent do they affect service delivery?
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________

7. In your view, if the relations are poor, what do you think can be a remedial issue?
   ________________________________________________________________
   ________________________________________________________________
   ________________________________________________________________
8. Is the communication between Traditional Leaders, Ward Councillors and community viable?

<table>
<thead>
<tr>
<th>YES</th>
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<tbody>
<tr>
<td>NO</td>
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</table>
Sir/Madam

RE: TO WHOM IT MAY CONCERN:
REQUEST TO ALLOW MR. G.P MKATA TO CONDUCT RESEARCH IN YOUR MUNICIPAL JURISDICTION

Mr. Mkata is our registered student in our Masters in Public Administration programme. As part of the requirements for the degree, the student is supposed to conduct a research and submit to us the Research report. The report is solely meant for academic reasons, and nothing else. The research is focused in the area of traditional leadership entitled “Assessment of the impact of Traditional Leaders and Ward Councillors role on Service delivery: The Case Study of Mquma Local Municipality”

We humbly request you to allow Mr. Mkata to conduct research in your municipality amongst others, to interact with relevant structures including
selected municipal officials on issues of traditional leadership. We have instructed the student to observe professionalism and ethical considerations by maintaining anonymity of the participants and the structures concerned. Once the research is complete, it will be made available on request to the municipality and concerned structures including individuals for your attention. We hope that the findings of the research will benefit Mnquma Municipality and Traditional leaders in many ways.

Your support in this research endeavour is appreciated.

Regards,

_____________

Prof. Kanyane MH
ANNEXURE C: EDITOR CONFIRMATION LETTER

SOLI DEO GLORIA
EDITOR CONFIRMATION LETTER
TO WHOM IT MAY CONCERN

I hereby state that I have edited the document:

AN ASSESSMENT OF THE IMPACT OF TRADITIONAL LEADERS AND WARD COUNCILLORS’ RELATIONS ON SERVICE DELIVERY: THE CASE OF MNQUMA LOCAL MUNICIPALITY IN THE EASTERN CAPE PROVINCE

BY

GOODWIN PUMELELE MKATA (200808345)

MINI-DISSERTATION SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTERS IN PUBLIC ADMINISTRATION IN THE FACULTY OF MANAGEMENT AND COMMERCE, SPMD, DEPARTMENT OF PUBLIC ADMINISTRATION

UNIVERSITY OF FORT HARE

SUPERVISOR: PROF. M. H. KANYANE

Disclaimer
At time of submission to student, language editing and technical care was attended to as requested by student and supervisor. Any corrections and technical care required after submission to student is the sole responsibility of the student.

Kind Regards

Hani Sammons
D.Litt. et Phil (University of Johannesburg)

SOLI DEO GLORIA
Language Editing

Cell: 073 778 1801
Email: sdgproofed@gmail.com
10 JANUARY 2011