



**UNIVERSITY OF  
KWAZULU-NATAL**

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**INYUVESI  
YAKWAZULU-NATALI**

The interface between local government and traditional authority: Exploring  
infrastructure development in Mbizana local municipality

By

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of

Master of Public Administration

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Management Studies

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## **DECLARATION<sup>1</sup>**

I, Mkhuseleli Qumba, student number 206500991 wish to declare that:

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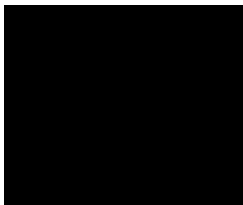
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<sup>1</sup> On 31 March 2021 while this thesis was under examination the name of Mbizana Local Municipality was changed to Winnie Madikizela-Mandela Local Municipality.

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## **ABSTRACT**

The purpose of this study was to examine the Interface between Local Government and Traditional Authority in relation to exploring infrastructure development in Mbizana Local Municipality. The literature reviewed in this study revealed the vagueness and complex relationship between Mbizana Local Municipality and the Local House of Traditional leaders, and how these institutions should function together in rural public service delivery. The study was couched in the constructivist paradigm that adopted qualitative research methods. A purposive sampling technique was used in this study to identify participants from traditional leaders deployed in both district and local municipality councils, the councillors as political oversight and the administration of Mbizana Local Municipality. This selection was motivated by the intimate knowledge these participants potentially possessed with regards to their roles in rural public service delivery. Furthermore, the purposive sampling techniques enabled the researcher to analyse the roles played by traditional leaders, councillors, and management in rural service delivery. The findings of the study provided a deeper insight into the role of traditional leadership in infrastructural development in Mbizana Local Municipality. The findings revealed further that traditional leaders enjoy good relations with Mbizana Local Municipality although more could be done to enhance consultation and communication with some ward councillors who often leave traditional leaders behind when it comes to service delivery matters. The study concludes that the communication strategies between Traditional Leaders and Mbizana Local Municipality must be improved to ensure that information regarding service delivery reached the community. The researcher recommends that Mbizana Local Municipality and the House of Traditional Leaders should each execute their duties without interference in the work of the other although their relationship should be complementary with regards to rural service delivery.

**Key words:** *Interface; Local Government; Infrastructural Development; Rural Service Delivery; Mbizana Local Municipality*

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## **LISTS OF ACRONYMS**

<b>ANC</b>	African National Congress
<b>CBOs</b>	Community Based Organisations
<b>Codesa</b>	Conference for a Democratic South Africa
<b>GEAR</b>	Growth, Employment and Redistribution
<b>GWME</b>	Government-Wide Monitoring and Evaluation
<b>IDP</b>	Integrated Development Plan
<b>ISRDS</b>	Integrated Sustainable Rural Development Strategy
<b>LED</b>	Local Economic Development
<b>NSDP</b>	National Spatial Development Perspective
<b>NGOs</b>	Non-Governmental Organisations
<b>NPOs</b>	Non-Profit Organisations
<b>TRepCs</b>	Transitional representative councils
<b>RDP</b>	Reconstruction and Development Programme
<b>SGBs</b>	School Governing Bodies

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## **CHAPTER 1: INTRODUCTION AND OVERVIEW**

### **1 Introduction**

This study explores the interface between the traditional authority and the local government authority with regards to infrastructural development in Mbizana Local Municipality. This will be done by giving a detailed study background on the issues of rural institutions of traditional leadership. The chapter will also look at the research problem, thereafter, outline research questions and objectives. The study also sought to establish the role of network governance in the development of rural infrastructure as a way of enhancing rural service delivery. The chapter conceptualises local government in South Africa, which is followed by a discussion on the role of traditional authority in rural service delivery in South Africa. The chapter further elaborates on what rural areas are and on the role of network governance in the development of rural areas. The chapter reviews relevant literature regarding the interface of traditional leaders and municipal officials within the South Africa local government context. It concludes by discussing the knowledge gaps observed in the literature on the study topic. The following section unpacks the meaning and structure of local government in South Africa.

### **1.2 Background of the study**

Traditional authority exists and functions in many rural spaces across Africa. Their existence on its own is highly respected by those who live under traditional rule. These traditional institutions and methods of administrating people have a long history in the African continent, in this case with focus being South Africa. They have undergone a lot of transformation across different periods, during the pre-colonial, colonial, apartheid and post-apartheid periods. Traditional institutions have been in existence before the arrival of Europeans in Africa and have strived to bring about order and stability within and amongst communities. “The historical role of traditional leadership was to serve as a bulwark for the defense and integrity of the traditional state, even if through a different set of instruments and strategies. Since time immemorial, traditional leaders were heads of state, chief justices, law makers and enforcers, spiritual leaders and above all military leaders. They were also great farmers, hunters and traders, as well as being adept in the sciences that enabled them to extract gold, diamonds and other minerals. Their mandate was to ensure that their people enjoyed peace, prosperity and security at all times”

(Ndlela, Green & Reddy 2010:2). Traditional leadership had a responsibility to look after those who were impoverished and poor. All people had to feel safe and know that there is authority to bring about justice and harmony whenever conflict arose.

“There were processes for seeking justice, punishing crime, rewarding achievement and compensating those wronged by the state and/or individuals. There was a system for removing traditional leaders if they were found wanting” (Ndlela et al 2010: 02). This shows that the historic traditional institutions were not backward and primitive, they were properly regulated and had law and order. Traditional institution has been structured in a way that leaves no vacuum in leadership in that in every level of society, there is one form of representation on behalf of the people. Ndlela et al (2010: 02) also outlines that within the tribal area or district, the local or village level is run by the headman on behalf of the chief.

Traditional governance structures have been deeply entrenched in South Africa and have cultures that are vibrant depicting a rainbow nation. “Although the history of colonialism in the rest of Africa and apartheid in South Africa managed to discredit the institutions of traditional governance, they failed to destroy these institutions (Holomisa 2003, 2004; Idasa 2003; Mzimela 2003) in Mbata (2006: 74). Many African countries have retained traditional leadership, yet some have incorporated them into a democracy. South Africa is one country that has given traditional leadership space to exist on their own and play their part in communities in the democratic dispensation. Mbata (2006) argues that in the apartheid South Africa, it became eminent after colonial laws and rules that the apartheid government used traditional leaders for advancement of their own agenda. They did this by appointing traditional leaders anywhere, where the authentic leader seemed against their agenda of using traditional institutions to advance apartheid.

### **1.2.1 Traditional Authorities in South Africa**

It is important to understand the historical developments of both traditional leaders and local government for one to understand the status of their relations. A brief outline of the development of traditional governance system until the introduction of local government under a democratic South Africa is done here. For this study, traditional leadership is discussed in relation to the era just before the national elections of 1994 until the present. Traditional leadership has a deep history in South Africa, dating back to the period before the arrival of Europeans. Even though it

has somehow shaped the current form of traditional leadership in South Africa, that history is not included in this study.

Mngomezulu and Society (2015) argue that ‘traditional leadership has been the basis of local government in most of Africa throughout history and is not something that only started recently or after the advent of colonialism and apartheid as some Eurocentric authors argue’. Just before 1994, the African National Congress (ANC) had to make a tough decision whether to keep traditional leadership institutions; it kept them because they were entrenched and rooted in communities within which they exist (Mngomezulu and Society 2015).

The Local Government Municipal Systems Act 2000 provides that a municipality must have an IDP (integrated development plan) for determining the framework of municipal budgetary processes. It is a strategic tool, a tool to manage the municipality. ‘It is imperative, therefore, that a traditional leader is supposed to attend IDP forums. The double-barrel question remains, is the traditional leader invited to attend IDP forums, and if yes, does he or she attend the forums and consider them valuable? Failure to be part of the IDP forums brings about disharmony and blockage during the implementation process for effectual service delivery’ (Kanyane 2007).

The Traditional Leadership and Governance Framework Act of 2009 projects means and ways of working in collaboration between local government and traditional leaders, but each continues to view the other with mistrust. ‘The two structures i.e., safe to say the municipalities and traditional institutions are not in a harmonious relationship. Traditional Leaders Workshop Report (2005:8) spells it out categorically that apparently, traditional leaders are solely concerned about how 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’ (Kanyane 2007). Literature outlines in several instances that as custodians of rural land, traditional leaders feel as though they are not being recognised by the leadership at the local government level. These two institutions have a common goal of servicing the people yet there exists an interface between them, which results in services not being delivered in the intended manner.

Considering that traditional leadership has been in existence for a long time and therefore had control over several issues in communities, the post-apartheid South Africa might have not

catered for coordination of government with traditional institutions. George and Binza (2011) argue that traditional leaders have been side-lined under democratic South Africa. Infrastructural development of rural areas is one the things that developmental local government needs to ensure. It however proves impossible for local government to even entertain the idea that development may be channeled to communities without collaboration with traditional institutions which have control of access to land and resources in rural areas. This then challenges both local government and traditional leaders to build a well-coordinated strategy that will see services being delivered impartially to the communities. In Bizana, the local office of traditional leadership has rules under which it operates when it comes to handling matters of infrastructural development.

### **1.3 Research Problem**

Traditional authority has been in control of many nations across Africa. According to Kanyane (2007), these are the rightful custodians of land and resources in communities. In this process, traditional leaders should be playing a pivotal part in making local government work. Traditional leaders play an important role because they are the primary stakeholders in the communities (Kanyane 2007). Unfortunately, the interface between local government and traditional institutions on availing land and resources for infrastructural development remains a problem. This is due to the status that traditional institutions hold in government versus that they hold within their communities. This leads to traditional leaders and local government repelling instead of showing a united front and providing leadership to the citizenry.

Recently, researchers have shown increased interest in studying the role of traditional leaders in local government and the paradox that exists between the two. For instance, George and Binza (2011) outline that the ‘constitution gives the background to what the institutions of traditional leadership and the municipalities in the rural areas are, and what they are supposed to do. However, since the establishment of local government in 1995/1996, it has still not become clear what part the traditional leadership should play in governance and development for the benefit of their communities’. Similarly, Nkuna (2014) examined the status of traditional leaders as ex-officio members in councils who are not entitled to salaries like councillors are and yet they were expected to contribute to the affairs of the council. In another study, Rugege (2009) illustrates how vague traditional authority has been handled in the democratic dispensation in that

traditional leaders have called for the constitution to spell out their role as has been done with elected local government leadership.

However, much of the research on the role of traditional leaders in local government is descriptive and fails to address the reasons behind the instability between the two when it comes to controlling resources for service delivery and other purposes. Surprisingly, the challenges in land-use management, coordination of actors in local government and coexistence of actors in governance have not been given enough attention. This is where service delivery suffers because of the paradox between local government and traditional authority. In most parts of Mbizana, for instance, something as simple as getting a permit to supply quarry during road maintenance takes a lot of time to convince traditional leaders because they should grant the municipality or appointed contractor the permit. Therefore, the problem of unclear lines in the functions of traditional leadership in legislation remain a challenge which keeps relations between traditional leadership and local government being situationally defined.

#### **1.4 Research Questions**

- Who are the actors in developmental local government in Mbizana?
- What is the relationship between or amongst these actors?
- What strategy is there to coordinate and create platforms for engagements amongst actors?

#### **1.5 Research Objectives**

- To determine if traditional leaders are part of the actors in the space of local government in Mbizana.
- To scrutinize if there exists a relationship within the identified actors and how they contribute to infrastructural development in the area.
- To view if there is a strategy in place in organization of stakeholders or actors in creating a platform of engagement amongst themselves.

#### **1.6 Significance of the Study**

The study examines the interface between local government and traditional leaders in Mbizana particularly on the issue of infrastructural development in rural areas. Traditional leaders are also

looked at from various times that influenced the type of the traditional systems South Africa has. The study goes on to look closer to the relations between traditional leaders and local government in terms of how the two coordinates the relations which are much needed in making rural people's lives better. The study seeks to find ways of coexistence as well and recommend on how best local government can best utilize the relationship with traditional leaders for the benefit of rural development and effective infrastructural development in the rural spaces. The study is quite significant in that it seeks to come closer to study the interface between actors that are very important for rural development to take place.

### **1.7 A Review of recent Literature**

Municipalities in South Africa have more fiscal powers over traditional leaders. On the contrary, traditional leaders claim stewardship powers over municipalities, as custodians of African tradition in some areas (Kanyane 2007). This paradox needs to be closely looked at to determine how municipalities and traditional leaders run their day-to-day businesses for the common clientele: the citizens.

The constitution of the Republic of South Africa recognises the existence of traditional leaders and spheres of government. The White Paper on Local Government looks at developmental local government in South Africa, which must work together with other stakeholders in making sure that communities' needs are provided for. 'The divide between local government and traditional leaders is regretted as the latter is the primary stakeholder in the community' (Kanyane 2007).

George and Binza (2011) argue that although the constitution has recognised the institutions of traditional leadership in South Africa, it has not spelt out the exact role that has to be played by traditional leaders in enhancing developmental local government. The 'Constitution gives the background to what the institutions of traditional leadership and the municipalities in the rural areas are, and what they are supposed to do. However, since the establishment of local government in 1995/1996, it has still not become clear what part the traditional leadership should play in governance and development for the benefit of their communities' (George and Binza 2011).

Traditional leaders administered many functions before 1994 including cultural, legal and other functions. The reluctance on the part of traditional leaders to work with the local government



might be because of perceptions of people about how things were to change after 1994, where traditional leadership institutions would see themselves giving their power to elected councillors. ‘The perception of many South Africans in rural areas after 1994 was that in keeping with the democratic principles proclaimed in the Constitution, all functions that were performed by traditional authorities would be taken over by the newly elected councilors’ (Reddy, Ndlela et al. 2010). ‘It is in this regard that the elected democratic leaders such as councillors consider themselves more powerful. They have the authority to perform the roles of development and governance for all communities in their respective areas. With the allocation of municipal budgets by Parliament, the availability of human and financial resources puts municipalities in the centre of development at a local level. Municipal leaders have the respect of the communities, unlike the traditional leaders who only get salaries from the government, and donations from municipalities and other organs of state to celebrate birthdays or heroic events of their kingdoms’ (George and Binza 2011).

### **1.7.1 Local Government in South Africa**

South African history has largely determined the type of government in existence from the local level to national. The apartheid setup had some form of local government that was only accountable to a minority of white South Africans, strategically excluding the majority black South Africans. The government of democratic South Africa had a huge task to undo the damage caused by apartheid and to establish a citizen-oriented local government that would serve every citizen regardless of race. ‘The democratization process that started with the end of the apartheid regime included significant local government reforms. In 1994, transitional local councils were introduced to replace the old system that had existed during the apartheid era’ (Lutabingwa, Sabela & Mbatha 2006:74).

‘The December 2000 local government elections marked the end of the Transitional Local Councils. These elections gave birth to local municipalities with a new developmental role. The Constitution of South Africa states that the objectives of local government are to (1) provide a democratic and accountable government for local communities; (2) ensure the provision of services to communities sustainable; (3) promote social and economic development; and (4) encourage the involvement of communities and community organizations in matters of local government’ (South Africa 1996 in Lutabingwa, Sabela & Mbatha, 2006: 74). The process of

making a responsive developmental local government could not be an easy process done overnight; it was planned to take place in phases. The legislative framework had to be developed so that developmental local government be structured in a manner that any legislative sphere of government would operate in rendering services to its people.

‘Three major legislative acts resulted from the 1998 White Paper on Local Government and have guided the establishment of a developmental local government in South Africa, as well as the demarcation of new municipal boundaries. These Acts are pillars upon which South African local government laws are based: The Municipal Demarcation Act (1998), Municipal Structures Act (1998), and Municipal Systems Act (2000). The rationale behind the Demarcation Act was that the municipal boundaries that existed during the apartheid era were based on irrational settlement patterns that prevented municipalities from consistently planning and providing basic needs of their communities’ (South Africa 1998 in Lutabingwa, Sabela & Mbatha, 2006:77).

### **1.8 Knowledge gap and link to research questions**

The institutions of traditional leadership and local government are essential for rural local government that is responsive and accountable to the citizens in rural areas. In making this work, the government must invest in creating a sustainable platform for legislating the relations between the two institutions so that the bigger picture of service delivery is not compromised. Acknowledgement of one as a stakeholder in the affairs of government should go beyond just that, it should detail how the said stakeholder is to partake in the process of governance. A holistic approach to governance needs to be considered and properties of coordination amongst stakeholders normalised.

Network development and analysis need to be watched closely by the institutions so that inclusivity, transparency and coordination can be achieved in governing the citizens. To understand roles by each actor, forums must be established in line with legislation and they should outline roles and responsibilities in governance. There exists a gap between policy governing local government and that governing traditional authority, where the supreme law recognises the powers and functions of elected local government councillors. The same constitution recognises the existence of traditional leaders but does not determine their functions.

## **1.9 Research Methodology and design**

This part of research zooms into issues of procedures, methods and techniques together with data analysis methods that the researcher will employ in the study. Qualitative research method based on an Interpretive paradigm using one on one interviews and network analysis within a focused group discussion.

### **1.9.1 Qualitative Research**

“Qualitative research is a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible. These activities transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. At this stage, qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them (Denzin and Lincoln 2011;3) in (Creswell 2013:50).

Creswell (2013:51) argues that “qualitative research begins with assumptions and use of interpretive/ theoretical frameworks that inform the study of research problems addressing the meaning individuals or groups ascribe to a social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is both inductive and deductive and establishes patterns or themes”. A qualitative research is done when a problem exists and needs to be explored. It is also done in order to empower participants to be able to tell their stories. Qualitative research also allows respondents to be part of research in making them review research questions and objectives.

### **1.9.2 Research Design**

A phenomenological design will be followed in the study. Creswell and Creswell (2018:52) argue that “phenomenological research is a design of inquiry coming from philosophy and psychology in which the researcher describes the lived experiences of individuals about a phenomenon as described by participants. This description culminates in the essence of the experiences for several individuals who have all experienced the phenomenon”.

### **1.9.3 Data collection**

According to Creswell (2018) data collection involves the procedure of gathering data from study respondents. The study used both primary and secondary data. One-on-one interview meetings were used bearing in mind the safety regulations regarding COVID-19 protocols and regulations put in place to prevent the spread of the coronavirus. Three categories of participants that include traditional leadership, councillors, and municipal officials was used in this study. Documents will also be used to support the qualitative findings of the study.

### **1.9.4 Data Quality control**

Data quality control ensures data integrity and determines whether an honest and open review was performed (Plooy-Cilliers et al., 2014). In qualitative research, many dimensions of data quality control that were used include trustworthiness, transferability, reliability, and validity of research findings.

### **1.9.5 Data analysis**

The researcher has used qualitative content analysis in either an inductive or a deductive way. Both inductive and deductive content analysis processes involve three main phases: preparation, organisation, and reporting of results. The preparation phase consists of collecting suitable data for content analysis, making sense of the data, and selecting the unit of analysis” (Elo, et al. 2014:2).

## **1.10 Chapter Outline**

This chapter provided an introduction detailing an overview or background of the study. A brief discussion on traditional leadership in South Africa was also given. The chapter then went on to detail the research problem followed by research questions and objectives. An outline on the significance of the study has been briefly made and literature showing local government and traditional leadership relations was detailed. An outline on knowledge gaps and link to research questions was also determined. The study also shows research design and ethical consideration standards.

### **1.11 Conclusion**

The interface between traditional leaders and local government needs to be looked at thoroughly so that issues of crosscutting functions can be dealt with to render services to the people efficiently. Like many other African countries, South Africa has always been under the leadership of traditional authority and the relationship between the people and traditional authority is deeply rooted. Rural South Africa is largely administered by traditional leaders. Rural areas are in dire need of development and need to be prioritised by local government so that rural livelihoods can also be given the dignity that is enshrined in the constitution of the country. The network that exists in the sphere of local government for stakeholders needs to be properly coordinated so that functionality of actors in the sphere of local government can be properly guided with every stakeholder clear on what role to play and where each stakeholder is supposed to know who gets to do what within the coordinated framework of stakeholders. Rural areas may have the advantage of being properly governed if the interface between local government and traditional authority is resolved in that all stakeholders would be having a common goal of rendering impartial services to the citizens. The issue of squabbles for control of resources can then be resolved and same resources can be used not for political power or to prove control over land but for maximum development and unlocking of the economic potential existing in rural areas.

## **CHAPTER TWO: CONCEPTUAL FRAMEWORK AND LITERATURE REVIEW**

### **2.1 Introduction**

This chapter focuses on outlining the conceptual issues around the nature of governance of communal land that is administered by traditional leaders. This is done by examining and discussing local government throughout its stages from homelands, transitional councils to the current local government. The legal framework and policies governing both local government and traditional authorities in South Africa are also discussed in this chapter. The chapter further reviews literature on the challenges facing local government in South Africa. The last section of the chapter outlines the problem statement of the study.

### **2.2 Rural South Africa on Communal land**

There is quite a substantial percentage of the South African population living in rural areas that are controlled by the traditional authority. Rural South Africa has been largely shaped by the development of homelands or Bantustans during the apartheid period (Beinart 2012). This influence of apartheid spatial planning has given a guideline in terms of how people live in these areas, with control being placed under the hands of traditional leadership (Beinart 2012). The formation of homelands was largely guided by the introduction of the Promotion of Black Self-Government Act of 1959 following borders already brought into existence by the 1913 Land Act (Beinart 2012).

“The Black population was arranged and categorised into national units based on language and culture. There was the North-Sotho unit, the South-Sotho unit, the Swazi unit, the Tsonga unit, the Tswana unit, the Venda unit, the Xhosa unit and the Zulu unit” (Khunou 2009:85). These national units were made in such a way that the administration was to follow tribal lines. The view of the apartheid government at the time was that each tribe should develop under its own culture and be run by its government. The policy of black independent homelands was viewed to unlock economic and political representation in the homelands. “As a result, traditional leaders were manipulated by the government to accept the idea of self-rule or independent homelands. Some of these homelands gained independence with the idea of forming a commonwealth with South Africa. This vision of grand apartheid became the ideal for white South Africa. The

independence of the four South African homelands, namely Transkei, Bophuthatswana, Venda and Ciskei, meant that all of the Xhosa, Tswana, Venda and many other black population groups had effectively become foreigners in their own country” (Khunou 2009:86).

Rural areas in Transkei were demarcated into smaller units, which were each given to or headed by a white magistrate. “The Transkei was divided into twenty-seven districts, each headed by a white magistrate who served as both a judicial and administrative officer responsible for collecting taxes and for reporting to a Chief Magistrate in Umtata. The districts were divided into locations, over each of which was appointed a headman, who in some cases were pliant chiefs and in some other individuals who had no traditional authority whatsoever” (Southall and De Sas Kropiwnicki 2003:50).

Chiefs in rural areas are presently administering land allocation and they issue the permission to occupy certificates versus what is known as title deeds in the urban areas. “Traditionally, when the land was plentiful, chiefs were restricted to a consultative role in the allocation of sites for homesteads. However, as the reserves became increasingly crowded, they began to play a more central role in the disbursement of land. Such control facilitated their access to wealth and increasingly differentiated them from the masses of the population” (Southall and De Sas Kropiwnicki 2003:52).

### **2.3 Rural areas in South Africa**

South African rural areas were referred to as “Bantustans” and administered across the states of Transvaal, Ciskei, Natal, Transkei, and Orange Free State. “In Mpondoland, people largely spoke their language and had a self-assurance about their society and culture, whether traditionalists or Christians. Most people remained firmly committed to their customary forms of landholding and the rural self-built dwellings were both distinct and aesthetically fascinating. The older men knew a good deal about their history. A number were attempting to maintain smallholder production not least livestock farming despite long employment on sugar fields and mines. The poverty was palpable, but at least on their home terrain, people did not seem culturally subservient” (Beinart 2012). Rural spaces became pockets of cheap labour and the trend of movement of rural youth continued.

South African history tells of how land disposessions took place even before the 1913 Land Act was made official. Up to this day, there are many people who have put in claims for their land through the department of land affairs. These disposessions saw the development of deep rural areas in South Africa characterised by poverty, illiteracy and inequality. “The ‘homelands’ were characterised as amongst the most oppressed zones, housing the most impoverished people: Transkei In Dependence, as one student pamphlet punned. These critiques discussed bantustans largely in terms of their functionality to the South African economy, their immiseration, and the ersatz Afrikaner attempts at retribalization of people who were essentially incorporated into a national state” (Beinart 2012). Rural people largely depend on primary means of production and they do that in the subsistence form. This is where a considerable number of people live, yet it continues to be left out even in serious processes regarding developmental planning. “The Local Government Transition Act of (1993) was initially silent on the form local government would take in rural areas. In the urban areas, the transitional structures, called negotiation forums, were set up. Nothing of this kind was provided for in the rural areas. However, the ANC-led Government of National Unity recognised this deficiency, and in June 1995 passed amendments to the Local Government Transition Act of 1993” (Ntsebeza 1998).

The young people of South African rural areas continue to migrate to cities in pursuit of better opportunities. “According to Sustainable Villages Africa (2002:1) without electricity, no industrial development beyond the cottage industry can be started, and no agricultural activity beyond subsistence can be maintained. Without telecommunications, no current market information is available, and know-how cannot be transferred. Large numbers of the rural population migrating to the urban area of this country seeking job opportunities. Many are forced to return, thereby increasing the pressure on the environmental degradation in the rural areas” (Herselman 2003).

## **2.4 Developmental local government in South Africa**

Developmental local government in South Africa has been influenced by the historical background of the country, in which a white minority had control over the black majority (Khunou 2009). The government was imposed on the people, who were not given a right to elect their government. Beinart (2012) argues that the government in the homelands was not accountable to anyone but functioned as it pleased in rendering or not rendering services to the



population in homelands. “The South African population is significantly unequal with the Gini co-efficient – the disparity between the rich and the poor—that has rapidly grown since South Africa gained its democracy. The essence of the existence of the local sphere of government is to ensure easy delivery of services and to further promote the general well-being of the people living within the jurisdiction of a particular state” (Madumo 2015:154).

#### **2.4.1 Transitional local government**

The World Trade Centre determined transitional local government in South Africa using the Local Government Transition Act 97 of 1996. This exercise had its shortcomings in addressing matters on rural governance. Ntsebeza (1998) argues that the distinguishing feature of the negotiations after 1990 was the urban bias, as traditional leaders were not included at the beginning. “Traditional authorities were initially excluded from the Conference for a Democratic South Africa (Codesa) talks and the issue of rural local government was first raised in 1992, after the temporary collapse of these talks. When negotiations resumed at the World Trade Centre traditional authorities were invited” (Ntsebeza 1998:153).

The urban bias came with the introduction of the Local Government Transition Act of (1993) through which the government only put plans for urban areas and nothing on rural areas. ‘The Local Government Transition Act of (1993) was initially silent on the form of local government that would be implemented in rural areas. In the urban areas, the transitional structures, called negotiation forums, were set up. Nothing of this kind was provided for in the rural areas’ (Ntsebeza 1998:155). As further argued by Ntsebeza (1998), the government of national unity amended the Act in June 1995, where rural areas were prioritised, and a district council model developed. Membership in the district council was then made through a nomination process from the local structure, and in a case where no local structure was there, a proportional representation election was used for direct membership in the district council. The most fundamental task was rendering services to local rural communities.

The transitional representative councils (TRepCs) were created and capacitated to meet the needs of the rural people and to render impartial services to the people in rural areas. “In short, the TRepCs would initially have limited administrative functions and no delivery functions, but the legislation does provide for the growth of functions over time. During this transitional period, the district councils would undertake all service delivery in rural areas” (Ntsebeza 1998:156). In

ensuring that the TRepCs became fully functional bodies of local government in rural areas, an amendment was enacted again in 1996 which determined powers and functions of the TRepCs (Ntsebeza 1998).

#### **2.4.2 Local government post TLCs**

“In the context of the South African Constitution (1996) and specifically section 152, a developmental state implies that municipalities assume a greater and significant role in economic and social development” (Koma 2010:113). As noted by Thornhill (2008) in Koma (2010:113), “local government is the first contact sphere between individuals and public institutions. Being the government closest to the people, it is expected that a core function of municipalities is the rendering of a variety of basic but essential services to the community within its jurisdiction” (Koma 2010).

Reddy, Naidoo & Pillay (2005) argue that local government in South Africa has been through various stages of transformation and has had big changes from its inception. He asserts further that many local government institutions were formed and issues of decentralisation of functions came with their advantages and disadvantages. Decentralised powers meant that municipalities had to be responsible for their procurement systems, financial viability and other important functions. This introduced many challenges in the municipalities, which triggered several failures in delivering services (Reddy et al. 2005). Rural local government in South Africa is run through elections for a five- year term as determined by the Electoral Act of 1998 together with the Local Government Municipal Electoral Act of 2000. This is mainly for rendering services and provision of accountable and transparent government for the people. “The provision of services in rural areas is mostly measured from a zero baseline. In terms of the developmental mandate of local government, rural communities will be the primary recipients of services, infrastructure and other social services that were virtually non-existent previously” (Reddy, et al. 2005:43).

“The national government supports municipalities in delivering basic services to poor households through the equitable share allocated from nationally raised revenues via the provinces. The equitable share is an unconditional transfer to assist municipalities in delivering basic services such as water, sanitation, electricity and refuse removal to the indigent. The provision of free basic services is funded primarily through reprioritization towards basic

services delivery and a degree of cross-subsidisation in the tariff structure of certain services” (Reddy, Naidoo et al. 2005:43). The local Government Systems Act of 2000 spells out the functions of municipalities and determines their powers. The municipalities should reduce socio-economic challenges affecting local communities, and these include poverty, unemployment and inequality.

“The Local Government: Municipal Systems Act of (2000) in detailing the functions of municipalities mention socio-economic rights, which are also regarded as an integral part of municipal planning. It defines a basic municipal service ‘as a service that is necessary to ensure an acceptable and reasonable quality of life and, if not provided would endanger public health or safety or the environment’. This includes, inter alia, water, sanitation, local roads, stormwater drainage, refuse collection and electricity. The government of South Africa adopted an indigent policy of free basic services which seeks to ensure a basic level of municipal services to all households” (Reddy, et al. 2005:44). Therefore, local municipalities are required to develop a policy that will assist the poor and vulnerable people with basic services in communities. Section 7 (3)(1) of the Local Government Municipal Systems Act of 2000 reiterates that a municipality must follow the constitution and ensure that people benefit from a minimum level of basic needs. Nevertheless, the skills shortage is the major constraint adversely affecting the functioning of local government in South Africa.

“To enhance service delivery in local government, there is an urgent need to improve management through training to effectively and the practical implement policies, plans, programs, and strategies to delivery and ultimately development. A more co-operative and productive relationship has to be developed between councillors and officials in a municipality” (Reddy, Naidoo et al. 2005:48). Regarding the rural local government, Reddy (2005) argues that traditional leadership needs to be involved and is involved in local government but points out that their involvement does not go a long way because of undetermined powers and functions in local government involvement.

#### **2.4.3 Interface between traditional Leaderships Institutions in South Africa**

In South Africa, traditional leadership has long existed even before the precolonial era and its role in societies has been embraced across all facets of life. Shai (2018:266) affirm that traditional leadership in South Africa is still a contested phenomenon despite the transition of

South Africa into a democratic dispensation after 1990. Previous research (Ntsebeza 2005; Logan 2009) realised earlier the controversy surrounding the role of traditional leadership in municipal service delivery. However, Lekgoathi (2013) advocates for the preservation traditional leadership in South Africa as its importance in preserving culture and redirecting the societal moral fabric cannot be ignored.

Researchers in South Africa are of the view that, the role of traditional leadership is no longer compatible with contemporary democratic society as it appears to suppress human freedom (Lekgoathi, 2013). Although this may be subject to debate, municipalities are the entitled authorities to render public services. As Williams (2010) advises, traditional leadership should come secondary as municipalities involve experienced officials who are trained to deliver goods and services. It can be argued that with regards to rural infrastructural development, traditional leaders play an inferior role of harnessing grassroots communities to participate in municipal processes although the actual implementation is done by the local municipality.

#### **2.4.4 Nature/ extent of Infrastructural Development in Rural Areas**

In the study of Opawole, Jagboo, Bababola, & Babatunde (2012) rural infrastructural development was regarded as topical issues as it was used as a yardstick to gauge the capacity of every to compete in the global arena. The reason is that basic services are strongly related to population and societal growth and performance of any nation (Oyedele, 2012). Nevertheless, basic infrastructure such as roads network, education and health are in dire state in many rural communities in South Africa. The post 1994 could have done justice to rural infrastructure in South Africa, however, the sorry sight one could experience indicate the poor extent of basic service delivery (Mazibuko, 2013). As indicated by Futsane, Mashiri, Mpondo & Chakwizira (2013) in many rural areas of South Africa, transportation infrastructure is inadequate, preventing the poor from accessing social and economic opportunities. Traveling in rural areas is challenging and energy-intensive due to bad road conditions (Barrios, 2008). The study of Sewell, Desai, Mutsaers & Lotteringa (2019:2) argue that rural roads are presently poor in South Africa, most of which are earth and gravel roads. Rural road maintenance remains a challenge, not only because of the government's lack of funding and capacity but also because of the nature of rural roads. In the rainy season especially when the most necessary health care and market access are, for example, gravel roads deteriorate rapidly.

The rural poor may be unable to participate in labor and agricultural markets due to geographical isolation and lack of road access, limiting their income opportunities (Mazibuko, 2013). By providing access to jobs, basic services, and increased household mobility, the construction of rural road infrastructure will improve opportunities for the poor in South Africa (Twala, 2012).

Roads may play an important role in poverty reduction in rural areas, according to literature from Bryceson et al. (2008), Twala (2012), and Faiz (2012). According to Du Plessis (2014) greater access is related to many aspects of poverty. Futsane, et al, (2013) argue that access is a major determinant of poverty and the possibility of escaping it. Roads are one of the most important factors affecting access to social and economic opportunities for rural households. The rural poor remain vulnerable and stuck in a vicious cycle of poverty without sufficient access (Porter, 2007).

While local governments have made efforts and policy changes in the field of infrastructure growth, most of these efforts have not been concentrated in South Africa's rural areas (Chopra, Lawn, Sanders, Barron, Karim, Bradshaw, Jewkes, Karim, Flisher & Mayosi 2009). Since its inception, the Rural Transport Strategy has not played a significant role in rural development or community empowerment (Kruger and Luke, 2015). One of the key reasons for this is a lack of understanding among policymakers about the real needs of the rural population. Most of the strategy's policies are implemented without the involvement of rural communities, resulting in top-down policies rather than bottom-up approaches (Koma, 2010). This alone trigger illegitimacy challenges as rural citizens tend to question the rural infrastructural programmes being implemented without adequate consultation with the people. Although infrastructural development is vital within rural settings there is a need to ensure that citizens actively participate in the process making decision which helps in influencing the type and nature of development that surrounds them. This is because the growth in basic infrastructure can help trigger rural development, improved quality of life for many rural citizens (Ale, Abisuwa, Olagunagba & Ijarotimi, 2011).

Furthermore, in South Africa, advancing rural infrastructure such as communication networks can help bridge the digital divide and bring closer connections of communities to public services (Straka & Tuzova, 2016). A study carried out by Aziz (2015) in India has proved that basic infrastructure is important for improving the living standards of rural people while shortage of

such services cause poverty and inequalities. Relating to South Africa, therefore, the absence of proper rural infrastructure has triggered rural-urban migration gender-based violence, crime and other social ills. Although the National Development Plan vision 2030, projects to enhance rural economy, so far little has been done to support the idea as infrastructural development is deteriorating, thereby widening the poverty and development gap in contrast to urban areas. The following section unpacks the theoretical foundation for this study.

## **2.5 Theoretical Framework**

### **2.5.1 Network Governance Theory**

A few authors have written on the network governance theory which include Keith Provan and Patrick Kenis (2007), Mubangizi, Nhlabathi and Namara (2013); Provan and Kenis (2007) look at network as a form of multi-organizational governance. They further say coordination of networks is a pivotal aspect of network governance theory where in both public and private sector which when conducted in a proper way translates to improvement in how resources are used, increased capacity in planning, better and greater competitiveness and adequate rendering of services. These authors emphasize the issue of network functionality so that one can understand why networks come to certain outcomes.

Provan and Kenis (2007) look at governance as well to understand the issue of network governance through the discipline of public administration during the new public management era. “In public management, governance refers not to the activities of boards, but mainly, to the funding and oversight roles of government agencies, especially regarding the activities of private organizations that have been contracted to provide public services. A critical role for governance in all these sectors, and consistent with principal-agent theory, is to monitor and control the behavior of management, who are hired to preside over the day--to-day activities of running the organization” (Eisenhardt 1989; Fama and Jensen 1983) in Provan and Kenis (2007;230)

“For goal-directed organizational networks with a distinct identity, however, some form of governance is necessary to ensure that participants engage in collective and mutually supportive action, that conflict is addressed, and that network resources are acquired and utilized efficiently and effectively. Although all networks comprise a range of interactions among participants, a focus on governance involves the use of institutions and structures of authority and collaboration

to allocate resources and to coordinate and control joint action across the network as a whole” (Provan and Kenis 2007:231).

Mubangizi *et al* (2013) outline network governance at the view of service delivery protests in South Africa and Uganda. They take a closer look and coordination in relation to IGR in both Uganda and South Africa. “The IGR system in South Africa has evolved since decentralisation became government policy, and various commissions and reports have highlighted a shift in the way IGR is perceived. Mubangizi and Nhlabathi (2012:56) have observed that the initial focus on IGR was at the legislative, conceptual and policy level, and led to the creation of IGR structures, procedures and processes, and a primarily ‘silo’-based sectoral focus” (Mubangizi *et al.* 2013:779). The condition of IGR in Uganda is also outlined and has almost different synthesis underlying operational properties of IGR.

“Intergovernmental relations in Uganda therefore prescribe organised dispersal of power in society – both in a political and an economic sense. Intergovernmental relations further prescribe for the sharing of power and responsibility between several sub-national authority units, which have jurisdiction over their areas in terms of providing services to their constituents. But while the differentiation of responsibility is clearly stipulated within the government system, significant overlap persists and creates a grey area of responsibilities between the various stakeholders and levels of government suggesting weak intergovernmental relations” (Mubangizi *et al.* 2013:779). Network governance has proven beyond IGR to be a determinant in how effective and efficient use of resources and rendering of services to the communities need to happen. It has somehow leaned towards being a prerequisite for proper servicing of the people.

“The need to deliver publicly-funded services at the local level, and to integrate and co-ordinate service providers in this regard, are at the heart of this development. Sorensen and Torfing (2005:195) describe ‘governance networks’ as a relatively stable horizontal articulation of interdependent – but operationally autonomous – actors, who interact through negotiations that involve bargaining, deliberations and intense power struggles. Governance networks take place within a relatively institutionalised framework of contingently articulated rules, norms and knowledge” (Mubangizi *et al.* 2013:780).

Provan and Kenis also argue that network governance can have two types. They detail these as network that may or may not be brokered. They outline further by saying that the network may be governed by a particular organization that possess the network. This is where every organization can consult with every other organization in the network which is largely decentralized. On the other end, a brokered network is governed by a single organization which coordinates all others, there is limited access of one organization to the other except regarding issues of access to information and operational matters. On this one, “Instead, network governance would occur by and through a single organization, acting as a highly centralized network broker, or lead organization, regarding issues that are critical for overall network maintenance and survival” (Provan and Kenis 2007:234).

### **2.5.2 Network governance in South Africa’s rural local government**

“We define the term ‘network’ narrowly. Our focus is on groups of three or more legally autonomous organisations that work together to achieve not only their own goals but also a collective goal. Such networks may be self-initiated, by network members themselves, or may be mandated or contracted, as is often the case in the public sector. When defined in this way, as multilateral collectivities, networks can become extremely complex entities that require explanations that go well beyond the dyadic approaches that have been traditionally discussed in the organisation theory and strategic management literature” (Vollenberg, Kenis et al. 2007).

Networks make things much simpler if well-coordinated in making sure that the results speak to the desired outcome, namely a proper service being rendered holistically. “The advantages of network coordination in both public and private sectors are considerable, including enhanced learning, more efficient use of resources, increased capacity to plan for and address complex problems, greater competitiveness, and better services for clients and customers” (Vollenberg, Kenis et al. 2007).

In South Africa, there are mainly three spheres of government enshrined in the constitution, namely distinctive, interdependent, and interrelated government. The constitution of the Republic of South Africa promotes decentralization of these spheres and each of them is tasked with various duties to the electorate. “In a decentralised system functioning under the New Public Management model of efficiency and effectiveness, various role players must, by



necessity, find ways to traverse multifarious relationships to render effective services” (Mubangizi and Nhlabathi 2013).

As the sphere closest to the people, the local sphere of government has a task to coordinate and involve role players in the affairs of the government. “The need to deliver publicly-funded services at the local level, and to integrate and co-ordinate service providers in this regard, are at the heart of this development” (Mubangizi and Nhlabathi 2013). Mubangizi and Nhlabathi (2013) further outline the concept of network governance as relatively stable interaction of actors through negotiations that include bargaining and which at times has power struggles. All of this is done to ensure efficiency, which occurs when there is fair distribution of knowledge and when problem solving is decentralised.

## **2.6 Evolution of policies governing traditional authorities in South Africa**

The following section discusses various policies on traditional leaders in South Africa in both the pre-and post-apartheid era.

### **2.6.1 Under apartheid policy**

“Institutions of traditional leadership are an old form of governance that, in the past, held administrative, executive and judicial functions. During the colonial era, traditional leadership institutions in Southern Africa were eroded, as some traditional leaders were co-opted into the governance structures of colonial governments and became associated with the oppression and injustices of these regimes” (Mashumba and Mindzie 2008:26). Various legislations were introduced in governing traditional leaders and amongst these was the Black Authorities Act 68 of 1951. “The objective of the Black Authorities Act was to establish the three tiers of administrative hierarchies in traditional communities, namely tribal authority, regional authority, and territorial authority. The Black Authorities Act of 1951 significantly redefined the indigenous political institutions. Under this Act, tribal authorities were established in the African reserves, in line with the governments’ stated intention of preventing “squattening” and eliminating black land ownership in ‘white areas” (Khunou and Science 2011:280).

The Bantu Authorities Act of 1951 put the traditional leaders in the realm of government vision and included them in giving reserves control over the African population. These were the so-called independent states or self-governing states. “Historically, the traditional leaders served as

the governors of their communities with authority ranging from social welfare to judicial functions” (Madumo 2015:155).

The apartheid setting had the objectives to help the government advance its mission of racial segregation using traditional leadership institutions (Madumo 2015). “In the case of South Africa, it then became apparent that the emergence of the Apartheid regime ensured that the traditional leaders were provided with the powers and roles recognised by the regime and this further strengthened the division of the people following their tribal groups” (Madumo 2015:157).

### **2.6.2 Post-apartheid**

“The democratic government has actively developed policies specifically aimed at regulating and promoting the institution of traditional leadership within the framework of the new constitutional dispensation. These policies require the institution to promote good governance in respect of local government matters and traditional administration” (Khunou and Science 2011:281). The White Paper on Local Government (1998) looks at how to improve efficiency in local government in rural areas under traditional leadership in the delivery of services and inclusivity of actors in government, with the aim of promoting accountability and democracy. It goes on to spell out duties of traditional leadership in the democratic dispensation, naming amongst others, consultation with traditional people through imbizo, presiding over customary law courts, and being a symbol of unity in the community (Koma 2010).

The White Paper on Traditional Leadership and Governance (2003) is arguably the most coordinated piece of legislation governing traditional leadership (Khunou 2011). “The White Paper on Local Government (1998) asserts that ‘basic services enhance the quality of life of citizens and increase their social and economic opportunities by promoting health and safety, facilitating access to work, to education, to recreation and stimulating new productive activities” (Koma 2010:114). Other objectives of the legislation include defining the place of the traditional institutions in the new democracy and transforming the institution so that it can play a role in the socio-economic development of rural traditional areas.

“The Traditional Leadership and Framework Act (2003) sets out a national framework and norms and standards that will define the place and role of traditional leadership within the new

system of democratic governance, to transform the institution in line with constitutional imperatives and to restore integrity and legitimacy of the institution of traditional leadership in line with customary law and practices” (Khunou and Science 2011).

Madumo (2015) argues that traditional institutions post-apartheid has expectations that they need to approve regarding development initiatives in their areas of jurisdiction, including how the process of demarcation is conducted. “This is because of the expectation by the traditional authority that before the implementation of any program in an area falling within their jurisdiction, the traditional leaders should first approve it. Such an entitlement thinking of traditional leaders has triggered conflicts with local municipalities as traditional leaders tend to overlap and attempt to interfere with the developmental role of municipalities in the communities they serve” (Madumo 2015:155).

Furthermore, Chapter 12 of the constitution of the Republic of South Africa recognises the existence of traditional leaders. It further outlines that national and provincial government may provide for the establishment of houses and council for traditional leaders. Policies on traditional leaders fail to detail how specifically chiefs in their localities should practice their day-to-day operations without overlapping into the duties of elected local government councillors. “In the early 1980s in South Africa, traditional leaders challenged the government for increased political space. During the negotiations for the country’s transition to democracy after 1990, traditional leaders expressed their dissent on issues of customary law, for instance having gender issues being provided for in the Bill of Rights. In South Africa’s new political dispensation, traditional leaders are recognised by the government and a specific ministry for traditional leaders was established” (Mashumba and Mindzie 2008:26).

## **2.7 Legislative frameworks related to developmental local government in South Africa**

Various legislative frameworks govern local government in South Africa. Chapter 7 of the constitution of the Republic of South Africa provides for the establishment of the local government sphere. “A three-phase model for transforming local government was ushered in taking due cognisance of, inter alia, democracy, redistribution efficiency and effectiveness in a new redefined developmental context” (Reddy, Ndlela et al. 2010). The first phase is that of the introduction of the Local Government Transition Act of 1993, which laid the foundation for

developmental local government. The second phase is marked by the 1996 elections and the final phase is the introduction of pieces of legislation that have been regarded as core to the functionality of local government in South Africa (Reddy 2005).

“The Local Government: Municipal Demarcation Act, 1998 (Act 27 of 1998); Local Government Municipal Structures Act, 1998 (Act 117 of 1998) and the Local Government: Municipal Systems Act, 2000 (Act 32 of 2000) which had a major impact on the restructuring and transformation process” (Reddy, Naidoo et al. 2005). The other pieces of legislation outlining roles, functionality, importance, and value for the existence of municipalities are the Local government Municipal Electoral Act 700 of 2000 read together with the Electoral Act of 1998 which covers the framework for elections. The 1995/96 elections on amalgamated municipalities were arguably based on ward representation of segregated areas and not on voter numbers (Reddy et al 2005). “It was only with the ushering in of the Local Government: Municipal Structures Act, 1998 that an electoral system ensuring overall proportionality with all votes of equal value became a reality” (Independent Electoral Commission 2000: 70). All this legislation and policy guide functionality are at the core of service delivery in the local government sphere.

“Indeed, the White Paper on Local Government (1998) recommends that municipalities look for innovative ways of providing and accelerating the delivery of municipal services. It is in this regard that White Paper on Municipal Service Partnerships of (2004) provides a framework within which to leverage and marshal the resources of public institutions, Community Based Organisations (CBOs) and Non-Governmental Organisations (NGOs), and the private sector toward meeting the country’s overall development objectives” (Mubangizi 2019:558). Madumo (2015) argues further that it was not just the legislation that shaped local government, but policies also played a significant role. “Developmental policies include the National Spatial Development Perspective (NSDP), the Reconstruction and Development Programme (RDP) of 1994, the Growth, Employment and Redistribution (GEAR) strategy of 1996, the White Paper on Local Government of 1998, the Integrated Sustainable Rural Development Strategy (ISRDS) of 2000, the Accelerated Shared Growth Initiative of South Africa (AsgiSA) of 2005, the New Growth Path (NGP) of 2010 and the National Planning Commission: Vision 2030” (Madumo 2015:161).

## **2.8 Key studies on local government challenges**

Madumo (2015) argues that local government post-apartheid has a mandate given through the process of elections where the winner must abide by the contract given to them by the people and account to the people. In addressing injustices, building cohesion and unity amongst communities, South Africa created developmental local government. The White Paper on Local Government (1998) defines developmental local government as government ‘that is 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 life’.

According to Madumo (2015), local government in South Africa is confronted with challenges, which include the inability of municipalities to financially sustain themselves, lack of capacity in the personnel to deliver desired services, lack of expertise from personnel in interpreting and implementing regulations governing finance. “The challenge of financial sustenance is mostly created by the situation where municipalities fail to institute proper mechanisms to ensure they collect their revenue accordingly” (Madumo 2015:163).

Although lack of funding is a major issue, the situation is worsened by unethical practices in the South African local government. “It is a common practice in most municipalities that the process of appointing service providers is influenced by politicians, thereby influencing the accurate supply chain processes. In some municipalities, municipal managers (accounting officer in a municipality) have been suspended by the municipal council for failing to appoint service providers that the politicians favoured” (SA Local Government Research Centre 2014b:21). Asha (2014) argues that amongst other challenges facing local government in South Africa, there is lack of meaningful participation by the public in issues of Integrated Development Planning (IDP), weak cooperation between or amongst departments in developing and implementing IDP and weak monitoring and evaluation tools or sections of municipalities.

“However, this linear relationship is not the only one through which municipalities function. There is often a network of parties and stakeholders, and municipalities have dyadic linkages with many service providers external to them” (Mubangizi, 2019:58). In such partnerships for service delivery, agents such as civil society organisations and private companies innovate to save costs and thus develop the capacity for future sub-contracting, thus increasing their

entrepreneurial confidence. “At the same time, the image of local government improves although the coordination of stakeholders in promoting service delivery is no clear cut in rural municipalities” (Mubangizi 2019:58).

Given that rural municipalities require the support of, not only other levels of government but also the support and involvement of extra government actors in the private sector and civil society, it stands to reason there is a complex web of actors involved in the delivery of services, by necessity. This is a web whose actors and activities ought to be judiciously monitored, so that focus on outcomes is not lost (Mubangizi 2019). This web, under which actors need to be coordinated, has been largely disturbed by the COVID-19 pandemic outbreak that has hit the world. The pandemic has affected especially the rural municipalities where the level of technological capacity has not grown much, considering that the pandemic demands the replacement of physical with virtual meetings. Therefore, achieving a developmental local government has been adversely affected by COVID-19 following regulations issued by National Treasury which effects changes in municipal budgeting to help fight the pandemic at local government level.

## **2.9 Chapter Outline**

This chapter gave an introduction as a conceptual and literature review chapter. A reflection on a number of concepts was done and these include rural South Africa on communal land, rural areas in South Africa, developmental local government in South Africa, Transitional local government, local government post TLCs. A theory of which the study is based on was discussed and some aspects that impact on governance in a setting working with networks and this is the network governance theory. A legislative framework governing traditional leadership both under apartheid and post- apartheid have been outlined. The legislative framework for local government together with key studies on local government have been discussed and concluded upon.

## **2.10 Conclusion**

The analyses of the existing literature revealed that local government in South Africa has undergone various stages of transformation from the colonial, apartheid to post-apartheid rule. The ever-changing nature of local government then was uniform with the traditional authority in

South Africa, which transformed depending on the political climate of the time. Furthermore, the review of the literature indicated that the legislation governing local government in South Africa has improved greatly to being people-driven and to being directed at achieving an inclusive goal of developmental local government. This is in stark contrast to the apartheid era in which legislation was used as a weapon to discriminate one race from another. The researcher deduced further that traditional leadership institutions in South Africa have evolved through difficult stages, especially during the apartheid system which segregated and worked against achieving a developmental local government that benefits the rural people. Presently, local government and traditional leadership experience challenges in proper coordination, which derails and negatively affects service delivery in rural communities. Achieving an inclusive local government requires traditional leaders to collaboratively work with local government to ensure quality goods and services are rendered to many South African citizens in rural communities. The following chapter focuses on the research methodology adopted in this study.

## **CHAPTER THREE: RESEARCH METHODOLOGY**

### **3.1 Introduction**

This chapter commences with a discussion of the social constructivism/interpretivism research paradigm underpinning this study. This is followed by the research sample and sampling techniques used. The third section discusses the data collection instruments and procedures followed in data analysis. The fourth section explains the ethical considerations observed in this study while the last section discusses the limitations encountered by the researcher in this study.

### **3.2 Research paradigm**

According to Neumann (2014:96), a paradigm is “general organizing framework for theory and research that include basic assumptions, key issues, models of quality research, and methods of answering questions”. Paradigms, as noted by Rubin and Babbie (2013), inform the way of thoughts that direct the researcher in understanding reality by observing and reasoning. Dominant paradigms in social research include the positivist, critical theory, interpretivism/constructivism, and the feminist. The interpretive paradigm was adopted for this research.

#### **3.2.1 Interpretivism/ Constructivism**

Interpretivism is usually described as social constructivism. Creswell and Creswell (2017) argue that the goal of the study relies mainly on the study participants’ views of the phenomenon being studied such that open-ended questions are used to allow participants to draw from a variety of experiences in answering questions and in making sense of what is being studied. This world view holds that there are multiple participant meanings on what is being studied and is based on social and historical construction. Creswell and Cresswell cite Crotty (1998) who submits of social constructivism, “humans engage with their world and make sense of it based on their historical and social perspectives. They also interpret what they find, interpretation shaped by the researcher’s own experiences and background” (Creswell and Creswell 2017). This paradigm greatly enhances the direction taken by this study in that the researcher interacted with various people (traditional leaders, councillors and management) who, although they service people in their various ways, come from different cultures and are influenced by different experiences in the work environment in the municipality. “Social constructivism emphasises on the importance



of culture and context in understanding what occurs in society and constructing knowledge based on this understanding” (Kim and technology 2001).

### **3.3 Description of study site**

The research was conducted in Mbizana, a small town in the south of the Eastern Cape province and bordering KwaZulu Natal. Mbizana Local Municipality has 31 wards and ward committees, and 14 members of the traditional council from the 31 wards, who are part of the municipal council. Mbizana boasts extensive and vast land where people mainly plough the land and produce maize, *amadumbe*, sweet potato and other vegetables. Some of the rural residents are engaged in animal production as a source of livelihood in this area of the Eastern Cape where Xhosa speaking people popularly known as *Amampondo* reside. Its political landscape has influenced the entire country since it is where Oliver Tambo and Winnie Madikizela Mandela were born. This is one of the richest rural areas in terms of economic potential given its geography in relation to tourism. Mbizana has areas such as *Mzamba* mouth, the wild coast casino, *mnyameni* waterfalls and the proposed *Xolobeni* mine. The Mbizana area falls under the control and administrative jurisdiction of traditional leaders led by King Zanozuko Sigcawu. Mbizana Local Municipality was chosen as the ideal case study due to its establishment in the deep rural areas of the Eastern Cape where traditional leadership has been long in existence. Also, the dispute that arise between traditional leadership and municipal authorities with regards to service delivery trigger the researcher to conduct this study using Mbizana Local Municipality to see what other solutions can be provided to ensure the two houses co-exist in service delivery matters.

### **3.4 Target population**

Target population refers to the sample from which participants of the study have been drawn. The local house of traditional leaders has traditional leaders in both local and district municipalities; it has two (2) serving in the district and twelve (12) in local municipality drawn from 27 traditional leaders of Mbizana. The executive committee has 10 councillors including the mayor drawn from the 62 councillors. The senior management of the local municipality has 7 managers.

### **3.4.1 Sampling and sampling strategies**

Bryman and Bell (2015) define a sample as a “plan for obtaining a sample from a given population”. Bhattacharjee (2012) defines sampling a “statistical process of selecting a subset called a sample of a population of interest for purposes of making observations and statistical inferences about that population”. From these definitions, therefore, the researcher chose a representative sample from Mbizana Local Municipality to interview traditional leaders and municipal officials regarding infrastructural development in the municipality.

A purposive sampling strategy was utilised in this study. According to Neuman (2014: 274), purposive sampling, also known as judgemental sampling or deliberate sampling, is used when a researcher uses their judgement and expertise in identifying participants that have sufficient knowledge of the subject being investigated. The study employed purposive sampling to ensure that identified participants are interviewed during their agreed time and venue and at their convenience. “Purposive sampling is an informant selection tool widely used in social science studies. However, the use of the method is not adequately explained in most studies. Simply put, when using purposive sampling the researcher decides what needs to be known and sets out to find people who can and are willing to provide the information by knowledge or experience” (Tongco and applications 2007). “This is the primary sampling strategy used in qualitative research. It means that the inquirer selects individuals and sites for study because they can purposefully inform an understanding of the research problem and central phenomenon in the study” (Creswell and Poth 2007). Therefore, in this study purposive sampling helped the researcher to identify participants within the house of traditional leaders and the municipal council of Mbizana Local Municipality. To address the research questions and achieve the goals of the analysis of the study, purposive sampling allows the researcher to use their judgement to select samples non-randomly (Saunders, Lewis & Thornhill 2016).

### **3.4.2 Sample and sample size**

Traditional leaders in Mbizana Municipality have their dynamics in terms of recognition by the Department of Cooperative Governance and Traditional Affairs but all of them have been recognised for purposes of this study. From 27 traditional leaders with authority over 31 wards of Mbizana, 12 seats in the local municipality and 2 seats in the district municipality from Mbizana. Therefore, of the 12 traditional councillors in the local municipality, four members and one

member from the district were interviewed. One member of the political leadership from the troika (Mayor, Speaker and Chief whip of the council) and 3 from the executive committee were also interviewed. In addition to these, two of the six senior managers were interviewed.

**Table 1.1: Summary of sample**

Population	Total number	Target	Sampled	Codes
Traditional Leadership (LM)	27	14	4	A01 A02 A03 A04
Councillors EXCO	10	10	4	B01 B02 B03 B04
Management	7	7	2	C01 C02
Traditional Leadership (DM)	2	2	1	A05

Source: (Author 2021)

The number of traditional leaders in the study area is known and the researcher used the purposive sampling technique to select traditional leaders who sat on the local municipal council and those who sat on the district council. Only the traditional leaders who had been sitting on the council for three years and above were included. Similarly, only councillors who had been in the executive committee for more than one term formed the study sample.

### **3.5 Description of data collection**

According to Creswell (2018) data collection involves the procedure of gathering data from study respondents. The study used both primary and secondary data. Data collection through interviews was challenging under the COVID-19 pandemic induced restrictions. Due to government regulation regarding physical contact, the researcher could not interview all the intended participants. Although the government regulation regarding physical contact was in place, traditional leaders insisted on one-on-one interview meetings, which forced the research to heed to their demands and interview them under strict COVID-19 protocols and regulations put in place to prevent the spread of the coronavirus.

Data collection focused on three categories, namely traditional leadership, councillors, and municipal officials. To maintain the terms outlined on the ethical clearance certificate, codes were used to refer to participants instead of their names. Traditional leaders are referred to as category A, with participants named A001 upwards. Councillors are category B and municipal officials are category C.

Interviews with chief A01 was done in Bizana on August 25, 2020 at 09:00 and it was followed on the same day by that with chief A02 at 11:00. On August 27, 2020, the researcher conducted an interview with chief A03 in Port Edward at 17:00 after several failed attempts to meet with him. The other interview was with chief A04 on August 29, 2020 and it was done telephonically after a long time of trying to physically meet with the participant. He proposed a telephonic interview because he could not find time but had initially insisted on a physical meeting. Chief A05, who sits in the district council for Mbizana was interviewed on October 14, 2020 via telephone at 12:04.

Furthermore, Councillor B01 was telephonically interviewed on August 28, 2020 at 20:04. Another meeting was also telephonic and it was with Cllr B02, who serves under the portfolio for Local Economic Development (LED) and Spatial Planning. This was on August 30, 2020 at 16:25. On the first day of September 2020 at 14:00, the researcher had an interview with Cllr B03 who serves under the portfolio for Good Governance. This was also a telephonic interview.

It was a very big challenge to get an interview with Cllr B04. However, on October 21, 2020 an interview with her was conducted successfully telephonically at 7:00.

Manager C01 was able to avail himself for a very detailed interview in the municipal offices (Mbizana Local Municipality) at 10:05 on October 6, 2020. Manager C02 wrote down her answers in response to the interview questions and her responses were emailed to the researcher on October 12, 2020.

### **3.5.1 Secondary data collection**

Data from various sources, largely academic articles, books and journals were used and interpreted for this study. “Social scientists who intend to study a particular theoretical problem or a specific policy issue have the choice to collect their data or to search for existing data relevant to the problem at hand” (Hox and Boeije 2005). Both secondary data and primary data have advantages and disadvantages. “This sums up the advantages and disadvantages of using secondary data. The disadvantage is that the data were originally collected for a different purpose and therefore may not be optimal for the research problem under consideration or, in the case of qualitative data, may not be easy to interpret without explicit information on the informants and the context; the advantage of using secondary data is a far lower cost and faster access to relevant information” (Hox and Boeije 2005).

### **3.5.2 Primary data collection**

Primary data in this study was collected from the actual people who hold positions in the community, such as traditional leaders, councillors, and administrators of Mbizana Local Municipality. Given the COVID-19 crisis and restrictions regarding face-to-face contact, telephonic interviews and video calls were used for data collection. Unstructured interview questions were used for this study. This method was used so that respondents get a chance to detail their responses and give deeper insight into how they view a particular phenomenon. “Unstructured interviews offer flexibility in terms of the flow of the interview, thereby leaving room for the generation of conclusions that were not initially meant to be derived regarding a research subject. However, there is the risk that the interview may deviate from the prespecified research aims and objectives” (Langkos 2014).

Virtual meetings as well are advantageous as they offer a better environmental profile, lower costs, and on-demand streaming. Since everyone was not prepared to face a pandemic, collecting data through virtual meetings minimises the risk of COVID-19 infections (Spinelli and Pellino 2020).

The researcher conducted interviews telephonically with identified participants as part of avoiding physical contact in line with the government's COVID-19 pandemic regulations. Unstructured interview questions were sent via email to the identified respondents and were able to familiarise themselves with both the objectives and questions before participating in the study. Some participants felt they needed one-on-one sessions and those were done with three traditional leaders. Interview questions were derived from the three research objectives of the study that enabled the researcher to properly explain the issue of an interface in infrastructural development between traditional leadership and local government.

### **3.6 Data quality control**

Data quality control, according to Du Plooy, Davis & Bezuidenhout (2014), is a mechanism that ensures that the data obtained is both accurate and reliable. Validity and reliability are more relevant to quantitative analysis as they are concerned with the findings' measurability. Qualitative researchers, on the other hand, are more interested in researching people's thoughts, emotions, and experiences. As a result, they are more concerned with the honesty and correctness of the gathered information and the findings than with reliability and validity (measurability of results). The four foundations of transferability, dependability, integrity, and conformability are comprised of honesty and correctness of knowledge gathered (Du Plooy, Davis, & Bezuidenhout, 2014). To ensure data quality control this study examines the trustworthiness, dependability, confirmability and transferability.

**“Trustworthiness** in a qualitative inquiry aims to support the argument that the inquiry's findings are worth paying attention to” (Lincoln & Guba 1985). “This is especially important when using inductive content analysis as categories are created from the raw data without a theory-based categorization matrix. Thus, we decided to use such traditional qualitative research terms when identifying factors affecting the trustworthiness of data collection, analysis, and presentation of the results of content analysis” (Elo, et al. 2014). Assessment of trustworthiness

in qualitative research can be looked at in terms of credibility, dependability, conformability and transferability. From the perspective of establishing credibility, researchers must ensure that those participating in research are identified and described accurately.

**Dependability** refers to the stability of data over time and under different conditions. Conformability refers to the objectivity, that is, the potential for congruence between two or more independent people about the data's accuracy, relevance, or meaning.

**Transferability** refers to the potential for extrapolation. It relies on the reasoning that findings can be generalised or transferred to other settings or groups (Elo, et al. 2014). The standards used in conducting qualitative research were used without the need for variation for the study. Notes detailing participants' responses during the interviews are kept in the office of the supervisor.

### **3.7 Data analysis**

“Qualitative content analysis can be used in either an inductive or a deductive way. Both inductive and deductive content analysis processes involve three main phases: preparation, organisation, and reporting of results. The preparation phase consists of collecting suitable data for content analysis, making sense of the data, and selecting the unit of analysis” (Elo, et al. 2014:2). During the preparation phase, data were collected and arranged to give or make sense. Data were also categorised according to how related they are. The traditional qualitative terms were used in identifying factors affecting the trustworthiness of data collection, analysis, and presentation of results. Qualitative content analysis was used to make sense of the transcripts from the participants.

### **3.8 Ethical considerations**

Every study has an element of ethical considerations that guide the collection of data from participants. “A common misconception is that these issues surface during data collection. They arise, however, during several phases of the research process, and they are ever-expanding in scope as inquirers become more sensitive to the needs of participants, sites, stakeholders, and publishers of research. One way to examine these issues is to consider the catalogue of possibilities such as provided by Weis and Fine (2000). They ask researchers to consider ethical considerations involving researcher's roles as insiders/ outsiders to the participants; assessing

issues that we may be fearful of disclosing; establishing supportive, respectful relationships without stereotyping and using labels that participants do not embrace; acknowledging whose voices will be represented in our final study, and writing ourselves into the study by reflecting on who we are and the people we study” (Creswell and Poth 2016).

In upholding the ethical principles governing social research, the researcher obtained an ethical clearance certificate from UKZN research ethics committee before collecting data. Gatekeepers’ permission was also granted by the houses of local traditional leaders at Mbizana Local Municipality to interview the identified municipal officials, councillors and traditional leaders. Ethical principles such as informed consent, confidentiality and anonymity, avoidance of harm and use of pseudonyms were observed. (See appendix A - EC, Appendix B - Informed consent letter and Appendix C - unstructured interview questions.)

### **3.9 Limitations of the study**

The study looks particularly at traditional leaders in Mbizana only and only those who serve in the local municipality and the district municipality. It does not open up to all traditional leaders in the whole 31 wards of Mbizana. Furthermore, it does not include the people being administered by the traditional leader. The local municipality of Mbizana also has 64 councillors and out of these, only four were part of this study. The limitation comes from the point where there exists the likelihood that some other persons may have information that may influence research findings, but the sample size and sampling technique excluded them from the study. The study involves councillors, traditional leaders, and officials in the jurisdiction of Mbizana Local municipality, and thus excludes ordinary citizens of Bizana. The identified sample has been made to include mostly participants with experience in the field of local government and therefore would be in a better position to give as much detail as possible in order to overcome the likelihood of persons influencing the research findings.

### **3.10 Chapter Overview**

In this chapter an outline of the entire research methodology has been detailed. The details of research paradigm, the description of the study site, target population, sampling and sampling strategies, sample and sample size were given. Description of data collection which discussed and detailed secondary data collection and primary data collection, data quality control, data



analysis ethical consideration and conclusion were detailed. The following chapter will be the presentation of findings.

### **3.11 Conclusion**

This chapter focused on the research methodology used in this study. It describes the methods adopted in this research. The research paradigm, approach, data collection methods, target population, sample and sampling strategies were discussed in detail. The chapter further discussed the data analysis procedures, the trustworthiness of data and ethical consideration and limitations of the study. The following chapter provides a discussion of data presentation, analysis and interpretation of research findings.

## **CHAPTER FOUR: PRESENTATION OF FINDINGS**

### **4.1 Introduction**

This chapter presents the findings of the study. This is done for the three categories of respondents, namely traditional leaders, councillors and management of Mbizana local municipality. Interviews were conducted in line with COVID-19 regulations hence telephonic interviews were conducted with most participants and letters of consent to participate were filled and signed by participants. The data for the study was collected based on interviews conducted with traditional leaders who sit on the Mbizana Local Municipality Council, the political leadership of the municipality and the senior management. A qualitative approach was employed for this study on these socially constructed institutions: local government and traditional leadership. The study explores a social phenomenon by examining the interface between local government and traditional leadership institutions in community infrastructural development in Mbizana Local Municipality area. Presented below is the data obtained from a meaningful sample of political leadership, traditional leaders, and management of Mbizana Local Municipality to address the objectives of the study.

Data is presented in three categories as follows:

- Perceptions of traditional leaders on their involvement in infrastructural development in Mbizana.
- Perceptions of political leadership (councillors) on the role played by traditional leadership in infrastructural development in Mbizana, and
- Management perceptions on the role of traditional leaders and councillors on infrastructural development in Mbizana.

### **4.2 THEMATIC REPRESENTATION OF RESPONSES TO THE STUDY QUESTIONS**

From the analysis of the data collected through semi-structured interviews, several themes emerged. These themes result from participants' views that were analyzed for recurrent words and issues.

### **4.3 FINDINGS IN RESPECT OF OBJECTIVE 1: PERCEPTIONS OF TRADITIONAL LEADERS ON THEIR INVOLVEMENT IN INFRASTRUCTURAL DEVELOPMENT IN MBIZANA**

Responses to the first question of the study were analysed and grouped according to the themes discussed below.

#### **4.3.1 Involvement of traditional leaders in infrastructural development**

During the interviews conducted with five traditional leaders in Mbizana Local Municipality, four serving in Mbizana Local Municipality council and one serving in the district municipality of Alfred Nzo, it was evident that traditional leadership plays a pivotal role as an actor in service delivery as well as in upholding the societal moral campus. Traditional leaders outlined several actors in rural service delivery in Mbizana local municipality. The findings reflected that traditional leaders identified a multiplicity of actors drawing from civic, church and government entities as well as community policing forums. These groups work collaboratively together to ensure that service delivery is rendered to communities efficiently and effectively.

An actor in Mbizana would, according to A05, be:

*Someone who has a priority of uniting people and create social cohesion, someone giving his time to the service of the people and be willing to be part of a solution to their daily problems. Attributes valued in actors included presence, informed of development matters, has an interest in inclusive development of the community, is a leader and a unifier.*

The analysis of data further revealed that the traditional leaders provided distinct views regarding their involvement in the Integrated Development Planning (IDP). The participants interviewed felt that traditional leaders were regularly on service delivery matters, although strong views from some participants indicated that such involvement was only superficial during *imbizos*, which is an inadequate platform for meaningful contribution. The analysis of data shows that in situations where hopelessness and lack of trust are experienced in infrastructural development, traditional leaders emerge as restorers of values and morals in the communities; hence, they are regarded as a voice for the voiceless communities. Considering the pivotal role played by traditional leaders, it can be argued that local government needs to strive for greater inclusion of traditional leaders in road infrastructural development. Their inclusion is

fundamental as they act as checks and balances for Mbizana Local Municipality. A03 also outlined a challenge of unclear mining rights where some quarries belong to the department of public works yet traditional leadership institutions have no information on how the department got those mining rights.

#### **4.3.2 Challenges of communication Channels**

The issue of appropriate communication channels was raised by the participants. For some traditional leaders, the weak involvement of traditional leaders in matters of infrastructure development was not because of a lack of willingness on local government's part but rather a lack of understanding by some councillors on the role of traditional leaders. This lack of understanding affects poor working relations between councillors and traditional leaders. This was particularly the case regarding the issuing of permits for road contractors to access quarry. Because traditional leaders have the mandate of land administration in communal areas, quarry mining permits can only be issued by traditional leaders. Misunderstanding develops when councillors disregard this and expect full access without paying royalties to the traditional leaders.

One participant A04 argued that: *Roads in Mbizana were mostly gravel and depended on the availability of quarry for them to be properly maintained. Challenges arise between local government and traditional leaders; in some instances, the local government expects to have full access to quarry without any payment to the local house of traditional leadership. This is where traditional leaders feel left out.*

A03 also added that: *Traditional leadership, they do not normally know about infrastructural developments and the municipality does not play an active role in recognising them as traditional leaders who are custodians of quarry deposits on behalf of their communities.*

A05, however, argued that: The traditional leadership's role was to provide or create a friendly environment for development to occur, adding that the municipality did not involve the traditional leadership on these issues.

These responses indicated the controversial relationship between traditional leadership and municipal officials when it comes to service. Although, traditional leadership in many cases is meant to address the cultural and social issues, its significance in community service delivery

should be recognized. This argument is drawn from the fact that, traditional leaders accused local municipality of manipulating them when they need community support and they not rarely consulted. Such a dispute may impact negatively on municipal service delivery hence, the relationship between the two offices should be maintained in order to spearhead infrastructural development.

#### **4.3.3 Imbizos as a platform for enhancing public participation in infrastructural development**

As a way of upholding accountability and transparency in rural infrastructural development, local municipalities in South Africa embark on imbizos, which are imitated by mayors to report to the citizens on public expenditure. The findings reflect that Mbizana Local Municipality embark on imbizos to inform citizens on service delivery issues. Participant A05 argues that traditional leaders that are truly informed bring services to the people so that they may own them and prevent any damage to the infrastructure. A01 also shared the same view, arguing that traditional leadership conducts imbizos for the wider community, making people understand what is going on in local government and inviting ward councillors where there is need. A03 expressed the view that traditional leaders must build united communities and provide communities with information timeously and transparently. A02 argued that they developed youth and women programs through which they reached out to the office of the mayor to assist.

Traditional leader A04 noted and appreciated the efforts by the office of the speaker in assisting processes of stakeholder engagement; however, the participant also noted that there were areas that needed to be improved, such as that planning of capacity building workshops must involve traditional leaders in council. He further outlined that coexistence between local government and traditional institutions is very important for uplifting society, service delivery and instilling the values of *umuntu ngu muntu ngabantu*. A02 argued that many council documents had legal field language, and this made it difficult to understand blaming councillors for not taking time to break it down for them to understand it properly. A05 expressed that inclusivity was there, and local government continued to support them and develop means and ways that sought to involve traditional leaders in decision making for improving people's lives.

It can be argued that actors need to follow and review a strategy that seeks to promote engagements amongst themselves. A02 argued that there must be open platforms where

stakeholders and the community continuously engage so that issues can be solved as soon as they happen. A05 believed that imbizos that are well thought and planned should be the order of the day to improve communication. The participant also said that traditional leaders, local government councillors, business forum sports and youth formations should be part of drawing up a communication strategy. This view was supported by the input given by A04 who said that representatives of all stakeholders in service delivery needed to be considered in planning a communication strategy for actors.

#### **4.3.4 Compliance challenges**

Maintaining a successful network relies on the ability of actors to abide by the stipulated rules and regulations (Sorenson and Torfing 2005). However, in local government, complying with the stipulated legal frameworks is often a challenge as traditional leaders themselves perceive their position as supreme in communities in contrast to municipal officials (Hamusunse 2015). As noted by A01, actors met monthly through a communication strategy established for each ward called war rooms. On one hand, A03 noted that there was a problem with war rooms in terms of abiding by the set rules on when to meet and on the availability of stakeholders who should be providing answers on service delivery issues. A02 on the other hand argued that effectiveness and efficiency are the problematic areas for local government to plan around, indicating that on the side of traditional leaders, they could meet weekly and give direction to issues affecting people in the communities. A04 further argued that the strategy used for communication and organisation of stakeholders needed to be improved, and there was a need to revive strategy for effective development to take place and not just for compliance purposes.

A04 argued that local government needed to invest in strategy development that meaningfully involves all actors for effective community development. It can be noted from the presentation of data above that war rooms were triggered by lack of compliance with regulations of the network. Studies by Nyamnjoh (2014) and Augustine (2016) indicate that the contestation between the house of traditional leaders may cause inefficiencies in the functioning of the network and ultimately affected infrastructural development due to delays in decision making. As argued by Van Zyl (2016), traditional leaders within a network perceive themselves as the legitimate leaders to guide community development although their duties are limited in the constitution of other legal frameworks guiding public service delivery. Maintaining relations between the local

government and traditional leaders is crucial for achieving good infrastructural development in Mbizana. Furthermore, as supported by the network governance theory, actors must reduce conflicts, forge a common path, and bargain decision to utilise the available resource together to make a change (Klinj and Koppenjan 2000:146-148). Tolerating each other and curbing power egos can help Mbizana Local Municipality to become an efficient service provider in communities as well as revamping infrastructure to attract investments.

#### **4.4 FINDINGS IN RESPECT OF OBJECTIVE 2: VIEWS OF POLITICAL LEADERSHIP ON THE INVOLVEMENT OF TRADITIONAL LEADERS IN INFRASTRUCTURAL DEVELOPMENT**

Responses to the second question of the study were analysed and clustered into the following emerging themes.

##### **4.4.1 Roles of political leaders and traditional leaders in infrastructural development**

The political leadership interviewed showed an understanding of various actors and stakeholders in service delivery in Mbizana Local Municipality. In addition, they were familiar with the policy and legislative framework and were aware of the need for involvement of communities in matters of local government. They saw traditional leaders as part of this ‘community’ alongside other civic organisations like churches, business and taxi association. This was perhaps the fundamental problem because traditional leaders should be a unique part of the community. In mentioning the actors, B01 indicated that these were councillors, traditional leaders, the council of churches, sector departments, taxi associations, business forums, sports and youth formations, community policing forums (CPF), organised groups and pressure groups. B03 said that ward committees and women were some of the important actors in service delivery. B04 also pointed out the same actors, adding community-based organisations.

According to participant B01, an actor would be someone with a direct interest in terms of service to be rendered, affected by decisions to be taken and a person who is consulted for a decision to be taken. Participant B02 argued that an actor would be someone with views and someone affected, such as an organisation that has an interest in the affairs of local government. Participant B04 submitted that an actor refers to organised people who wish to contribute

meaningfully to create an enabling environment for the delivery of services. Participant B01 stated that traditional leaders had a role to play in priority setting during the process of integrated development planning (IDP) with communities using their influence and their ability to speak on behalf of the communities. He further outlined that when traditional leaders raised their views concerning the IDP, they were likely to be captured with dignity and influence local government by inviting them to the sessions that normally sit in traditional institutions. B03 also indicated that traditional leaders had an influence on the priorities set by the executive on behalf of the council by contributing through advising the council whether it should proceed with its five-year plan. Traditional leaders have no direct role in prioritising the needs of the community because they are lumped up into the rest of the community.

#### **4.4.2 Oversight role of actors in infrastructural development**

The management of local government affairs demands that other actors within the network are given the mandate to play an oversight role in infrastructural development. Participant B01 stated that his office had been assigned the oversight role over the municipal council and had been given powers to coordinate section 79 committees, which are committees of council reporting directly to the executive committee established under section 79 of local government Structures Act of 117 of 1998. He indicated that they also had oversight over municipal public accounts committee, members' interest and traditional councils in the communities as well had the role to interact directly with this office. He further argued that his office was considered a champion of public participation and took a center stage in driving community engagement programs and policies or by-law presentations to communities. Participant B02 said that amongst other things, his office addressed communities on issues about development and continuously advised people on how to resolve the problems they faced. Participant B04 revealed that her office had been established under the local government municipal structures act as a champion of service delivery. This role is arguably the most important as it deals with rendering much-needed services in the communities. Participant B04 said her office's role was challenging since rural municipalities had no base for revenue collection but depended on government grants.

These findings are in line with those of the study by Marutlulle (2017) who acknowledges the minimised revenue base for rural municipalities as residents find it difficult to pay or comply with municipal rates. As the network theory denotes, actors must trust each other to harness the



resources they have within their environment to achieve an outcome. They should not act or comply because of fear of legal sanctions, economic ruin, or social exclusion but they should do so because of a zeal to see the objective of the partnership being met (Scharpf 1994:45-46). Traditional leaders and municipal councillors need to foster alternative means to ensure that funds for infrastructural development are raised to enhance development in Mbizana. Therefore, network governance in this study is essential as it helps facilitate access to information and resources by combining different types of knowledge and expertise in service delivery issues (Paraq et al. 2013).

#### **4.4.3 Maintaining good working relations between traditional leaders and municipal officials**

In South Africa, traditional leadership is perceived as the oldest method of leadership based on the needs of the people, cultural development and the preservation of customs (Mpungose 2018). Today, traditional leadership still holds a significant position in communities, as they contribute to service provision for the citizens they govern. The relations of traditional leaders and local municipalities are often maintained to ensure that communities respond to the type of service delivery being rendered to communities. This is probably triggered by the vagueness of traditional leadership in promoting sound and equitable governance in South African rural communities (Mawere and Mayekiso 2014). From the analysis of data, as was indicated by B01, relations between traditional leaders and local government in Mbizana were not good, as they are marred by conflicts relating to who should render services between ward councilors and traditional leaders. The analysis of findings revealed that some ward councillors failed to master the art of working with traditional leaders. He added that heads of departments and councillors did not show traditional leaders the desired respect even in terms of time management. These findings are affirmed by a study of Enwereji and Uwizeyinama (2019), which revealed that lack of respect shown by municipal councillors on traditional leaders emanate from the fact that traditional leaders are not well trained and educated in municipal service delivery; hence, they are looked down on. Although it is an unfair judgment of traditional leaders, they play a unique role that may be detached from local government affairs but is closely linked to communities under which they serve.

Furthermore, the findings revealed that when politicians address the communities, they make commitments which they fail to fulfil, thus making communities and traditional leadership lose trust in the institution of local government. B01 further stated that issues of relations between traditional leaders and local government needed to be studied because of the allegation that traditional leadership was not satisfied with how it was treated by the local government. B01 also detailed that lack of consultation on issues in communities under traditional leaders is one area about which traditional leaders were not happy. He also added that there were perceptions that local government had taken over some functions that were believed to have been falling under the traditional leadership. B02 said that traditional leaders were part of the council; they were part of decision-makers and therefore relations were good. B03 stated that relations were good between Mbizana local municipality and traditional leaders. B04 indicated that there were areas where relations needed to be improved and this was usually so when traditional leadership wanted to exercise powers given to councillors by law. The varied responses on the role of traditional leaders in infrastructural development show that participants had diverse views. However, in terms of having grassroots support, it can be depicted that traditional leaders represent a crucial role within the service delivery network.

B04 indicated that infrastructural development was very challenging for rural municipalities and coordination with traditional leaders, especially on issues of roads construction and maintenance. This is made hard due to misunderstandings between traditional leaders and local government councillors on access to resources such as quarry, which is essential for roads. Traditional institutions in some wards often wanted local government to pay for access to quarry, a fundamental problem is the lack of clarity as to who has administrative oversight over land and quarry between public works and traditional leadership. Lack of clarity on the roles of actors constrains service delivery network in Mbizana. Participant B01 shared the same view, arguing that access to quarry has been made limited by traditional leaders claiming that there should be an unstipulated amount of money paid to the local traditional council by the service providers knowing very well that it has not been catered for in the bill of quantities on the specification for the project.

Participant B02 stated that coordination is there with traditional leaders, especially on projects that likely require their blessing and assistance in providing materials like quarry for

maintenance and road construction. The study by Enwereji and Uwizeyinama (2020) posits that although efforts have been made to elevate the position of traditional leadership in some provinces in South Africa, the House of Traditional leaders remains questionable. This ambiguity on what role traditional leaders should play further creates divisions and disunity among actors in the service delivery network, which may result in underdevelopment of rural communities. Because of the complexities surrounding the roles of actors such as traditional leaders and municipal officials, poor performance is sometimes experienced in local municipalities in South Africa, which results in public service delivery protests (Enwereji and Potgieter 2018). The analysis of data showed that the relationship between traditional leaders and municipal councillors of Mbizana was punctuated with love and ‘hate’, although they interfaced in some circumstances for the common purpose of rendering services to communities.

#### **4.4.4 Complementary role of traditional leaders in infrastructural development**

Traditional leaders in South Africa play a more ceremonial role as the custodians of culture, arts and indigenous historical knowledge. As asserted by Sekgala (2018), traditional leaders facilitate arts and cultural programs in the communities they serve, and they help people reclaim their human dignity by redirecting and preserving indigenous knowledge in rural communities. Their role in cultural promotion remains unquestionable although their infrastructural development role remains limited due to the government’s failure to stipulate their role in development circles. The findings of the study revealed that in Mbizana Local Municipality the citizens emulate traditional leadership although the municipal councillors treat their role as insignificant in some circumstances. However, in the service delivery network, political leadership is aware of the important role that traditional leaders play as guardians of morality, social cohesion, protection of infrastructure and the prevention of vandalism. They are available to create an enabling environment for investors to work in their communities, provide safety and security for the communities. Adding to the same view, B02 consented that traditional leadership played a crucial role in fostering values within the communities and ensuring social cohesion.

On a similar note, B01 submitted that traditional leaders are regarded as neutral institutions that rule on issues of communities. He further stated that traditional leaders should not be known to have affiliation with any political party as they represent an ethical statue in society and provide leadership in performing the responsibility of serving traditional communities. These findings

correspond to the network governance theory, which argues for inherent capacity building and knowledge exchange benefits that may speak to the cultural exchanges among traditional leaders for the benefit of communities (Mubangizi et al. 2013). As actors within the network, traditional leaders are expected to provide innovative ideas and exchange their cultural and indigenous knowledge with their subjects, which is essential for historical memory, and in some way trigger other indigenous systems to enhance service delivery.

The role played by traditional leaders in Mbizana is complementary to the role of the local municipality when it comes to service delivery. Participant B01 said that there should be no point where the government gets to be compromised in principles when coordination and inclusivity are a concern. The responsibility of rendering infrastructural development should be from both sides. There are adequate forums and channels for the war rooms and executive meetings; hence, there is a strong view that meetings should not just be for compliance but meaningful participation and contribution to the socio-economic development of residents of Mbizana.

Participant B04 stated that war rooms had been revitalised and given the capacity to deal with issues from all wards and respond quicker to the people. She further confirmed that this was done to make sure that there is proper engagement of stakeholders and meaningful development of communities. Participant B01 elaborated on the different forums that capacitated political leadership in the municipality. These include district mayors' forums, speakers' forums, municipal managers' forums and others. B03 revealed that IDP representative forums involved actors on matters of local government. B01 added that drawing such a strategy was inclusive enough that all actors could own up to the strategy. He mentioned traditional leadership institutions, councillors, church council, business, sporting associations and taxi industry. B03 mentioned departmental officials (managers), local government and traditional leadership institutions as drawers of strategy. It can be noted from these findings that various actors in infrastructural development exist in Mbizana Municipality. Their roles are complementary and essential to ensure that development is initiated in the communities. As the network governance theory postulates, actors must collaborate on issues of common interest, which makes the inclusive relationship more fundamental in infrastructural development.

This argument was supported by participant B04 who advocated for inclusivity among the partners, indicating that the different responsibilities and roles played by actors within local

government helped in realising development. Participant B04 added that others sat monthly and others quarterly. B03 stated that sitting of these stakeholders should not be an issue of compliance but should be for meaningful contribution to the problems facing rural communities. B01 expressed the view that meetings were guided by policy and some may could meeting monthly, quarterly, or anyhow as determined by policy; for an example, ward committees were determined to have monthly meetings so that people's issues could be dealt with timeously.

#### **4.4.5 Monitoring and evaluation in the network**

The introduction of Government-Wide Monitoring and Evaluation (GWME) in South Africa made several local municipalities adopt monitoring and evaluation strategies to ensure that projects are well monitored for the benefit of local communities (Kariuki and Reddy 2017). In addition, Mubangizi (2019) argues that monitoring and evaluation can help rural municipalities to enhance service delivery through monitoring projects. Participant B01 stated that close monitoring and evaluation of the current communication strategy within the network would help revitalise the strategy and commitment to cooperation.

Participant B03 argued that as a crucial element in managing networks, the introduction of in-year reporting would give the strategy meaningful room to assess successes and failures. Nonetheless, monitoring and evaluation have not been easy for Mbizana Local Municipality as B03 affirms that local government has not had it right in terms of community involvement. The participant stated that they had lost a ward-based planning initiative that allowed community involvement. The complexity of monitoring and evaluation in rural infrastructural projects is highlighted by Myeni and Mvuyana (2018), who regard local municipalities as incapable of institutionalising monitoring and evaluation due to skills shortage.

This view is affirmed by participant B04 who stated that the monitoring and evaluation strategy for infrastructural projects in Mbizana Municipality was not clear-cut, hence various service delivery protests by citizens for better municipal services. Participant B04 reiterated that difficulties in monitoring and evaluation were couched in the disunity among actors where the traditional leaders and municipality were not effectively consulting to ensure that programs being rendered to communities were delivered effectively. The weaknesses in the actors are discussed in the Network Governance Theory where such disunity is condemned as detrimental to the success of a network. Therefore, to enhance infrastructural development Govender and Reddy

(2014:164) advocate proper communication and feedback within the network to ensure that every actor is up to date with current happenings and may contribute positively towards monitoring and evaluation of infrastructural projects.

#### **4.5 FINDINGS IN RESPECT OF OBJECTIVE 3: THE ROLE OF TRADITIONAL LEADERSHIP (INSTITUTIONS) AND LOCAL GOVERNMENT IN INFRASTRUCTURAL DEVELOPMENT**

##### **4.5.1 Perceptions of municipal administration**

Actors such as municipal administrators, political office bearers and traditional leaders play various roles in local government in South Africa. Within this governance network, actors contribute meaningfully to ensure that public services are rendered to the people in communities. Enwereji and Uwizeyimana (2020) state that within the networks, traditional leaders close the communication gap between the government and citizens as they distribute information between government and residents. Regarding the roles played by various actors, participant C01 stated that actors in service delivery included council, ward committees, traditional leaders and institutions, municipal management and officials, community members, community-based organisations, the council of churches, small and medium businesses, community policing forums, government departments and ratepayers. Participant C02 mentioned municipality, councillors, traditional leaders, government departments, local businesses, and non-governmental organisations. Participant C01 held that anyone with a need for service delivery, leaders of communities with interest in development and needs of the people, role-players within government and all organs tasked with delivering services to the people by law were actors in service delivery. Meanwhile, participant C02 indicated that for one to be considered an actor, he/she was supposed to be South African or to be member of the community, belong to a launched stakeholder and belong to a forum or structure that represents a certain sector in the society. The findings reflect criteria for one to be acceptable in a network of actors that contribute to service although a gap evolved, in terms of other organisations such as NGOs who may be of foreign origin but contribute meaningfully to infrastructural development. It shows that in Mbizana there is minimal, or no role played by other non-state actors in infrastructural development in the areas. The findings indicate the views of municipal administrators who believed that traditional leaders and local business community should drive infrastructural

development. The study by Koenane (2017) seems to support this view when it regards traditional leaders as the closest to the grassroots masses who actively listen to their rulers. However, the infrastructural delivery network is wide, and it should have room for interested actors to contribute to enhancing sustainable development. Common policy problems experienced within networks can be solved by network coordination of resources, strategies and skills (de Vrie and Nemec 2012:4).

#### **4.5.2 Participation of traditional leaders in IDP processes**

The IDP forums in local government are meant to gather the input of all actors in service delivery of a community. IDP processes should therefore be participatory for all stakeholders to be included in the annual planning processes. The study by Hagg and Kanyane (2013) argues that traditional leaders are one of the actors expected to contribute to the IDP processes as their input enables grassroots citizens to benefit from infrastructural development. Participant C02 stated that traditional leaders become part of IDP processes from the ward level during service delivery meetings. She went on to say traditional leaders had a right to convene meetings in their institutions and inviting ward councillors and ward committee members to share service delivery information. Furthermore, traditional leaders were represented in municipal councils where final decisions are made about service delivery issues. C01 indicated a similar point that traditional leaders were part of the council and contributed to council documents and community meetings and processes of municipal IDP. These findings are in line with a study conducted by Mpungose (2018) who elaborates that within the service delivery network traditional leaders are well known for closing the gaps left by municipal governance. Although their role in infrastructural development is controversial, traditional leaders in South Africa have proven to be influential in participatory IDP processes in local municipalities.

As a manager, C01 indicated that they responded to the needs of the community that emanated from prioritization of the services by the council. He added that amongst other things, he looked at service delivery and budgeting through the SDBIP and made sure, on behalf of the municipality, that services were delivered to the communities efficiently and effectively. Participant C02 stated that being part of influential sessions like strategic meetings, being part of the views-collecting sessions, which influenced what decisions were to be taken by the council

and the influence on areas that have a backlog of service delivery was what made her feel as part of providing solutions.

Participant C01 stated that relations were good between traditional leaders and local government in Mbizana, highlighting open participation by traditional leaders in matters of the municipality. There was also cooperation and collaboration when addressing service delivery reports to the people. These findings are supported in the network governance, as Park and Park (2009:92) argue that cooperation between government agencies and public-private partnerships enables resources to be pooled together, in the process improving public sector management and government projects. However, trust and cooperation are the key for the network to be successful. This is affirmed by C02 who indicated that traditional leaders had good relations with local government and were able to influence decisions of the council through programs of consultative meetings with their traditional councils. Participant C02 indicated that traditional leaders formed part of ward war rooms and were consulted during infrastructure projects and on natural resources such as sand, quarry and land for agricultural activities. The role of traditional leaders in this regard is crucial in ensuring rural infrastructural development. As argued by the network governance theory, there is need to create a sense of collective action that is useful in harnessing a network of resources to render service effectively. Tram (2004) argues that network governance can transform local government, allow the local economy to grow and create jobs for the local propel. In line with this reasoning, if Mbizana municipal officials collaborate effectively with traditional leaders, each actor can strive for the better through sourcing resources to enhance infrastructure development.

#### **4.5.3 Inclusive monitoring of infrastructural projects**

Within a network, actors pool their resources together to ensure the successful implementation of projects. The level of collaboration in infrastructural development in Mbizana was noted by C02 who outlined that handing over of the projects to the traditional leadership, ward committee and stakeholders for inclusive monitoring of the project. However, an interview with C01 revealed that processes for infrastructural development, especially roads, emanate from IDP to the wards and is communicated through headmen, chiefs and ward committees. Nevertheless, in Mbizana Local Municipality, as C01 indicated, there is a gap between traditional leaders and



communities; ordinary people would block access to resources for infrastructural development claiming to be acting on the instructions of the chief.

The role of traditional leaders in community service delivery is crucial, although citizens, as stakeholders, have little power to influence the network leaders. The analysis of data indicated that traditional leaders proposed projects to assist communities and, as C02 indicated, they had the authority to sign documents on behalf of the communities. C02 further said traditional leaders had a role to safeguard government property and traditional councils were sometimes used as site offices for some projects. C01 argued that traditional leaders had a role of fostering societal moral compass and preserving values in the communities. He went on to say traditional leaders had a role to play in teaching the community about the importance of not vandalising infrastructure during protests. However, municipal councillors often looked down on traditional leaders as they view their role as insignificant in infrastructural development. Although this may not be the case, Koenane (2017) argues that many traditional leaders are not educated; hence, they do not have formal training to understand the complex processes of rural development.

The above view was dismissed by C01 who claimed that inclusivity with traditional leaders existed in the municipality, mentioning that there were inclusivity platforms for proper coordination and joint meetings between actors ensuring inclusivity. C02 stated that traditional leaders participated during mayoral imbizos, IDP and budget roadshows of the council. Furthermore, they were invited during the sword turning on projects in their wards. Sector departments and private sector also involved the municipality when there were projects that they wanted to deliver to the people. The municipality in turn informed the traditional leadership. These findings corroborate those by Mubangizi et al. (2013:777) who noted that in such a decentralised system of network, service delivery could be improved, especially when there was strong collaboration of actors across spheres of government, namely the private sector and civil society.

Enhancing the functioning of the network was noted through improved communication strategies as C02 confirmed the presence of a communication strategy to keep actors together through mayoral imbizos, IDP roadshows, annual reports on public consultations, customer care satisfactory surveys, ward war rooms and IDP rep forums. Furthermore, C01 also expressed that ward war rooms were part of the strategy, with others being public participation meetings or

imbizos and usage of media platforms such as Facebook, Twitter, and Instagram, especially during trying times like the of COVID-19 pandemic. The local house of traditional leaders in Mbizana was also regularly furnished with updated information to improve the relations and inclusivity. This is supported by Giest and Howlet (2013) who argue that collective action within the network is a mandate in which communication overflow is initiated to solve complex developmental issues; hence, actors depend on each other to make this a reality. It can be argued that Mbizana Local municipality should be able to play a leading role in the network by ensuring that traditional leaders and political office bearers are regularly informed on developmental actions, which helps combine ideas and make solid decisions that benefit communities in terms of service provision.

#### **4.5.4 Enhancing communication strategy in infrastructural projects**

The analysis of data revealed that poor communication is a hindrance to a good relationship between traditional leaders and municipal officials with regards to infrastructural development. The collaboration of these two entities can help enhance communication on service delivery needs in Mbizana. Participant C02 indicated that to enhance communication, actors that include traditional leaders who serve in council, corporate governance and traditional are invited to take part in drawing up a communication strategy for the actors in the same network. These findings are in line with the network governance theory, which stipulates the mutual relationship and communication actors should enjoy when in a network. The pivotal role of communication in a network was supported by C01 who believed that the office of the municipal speaker played a fundamental role in ensuring that strategies that are drawn by the actors speak to the current challenges. These findings are in line with a study by Enwereji and Uwizeyimana (2020:126) who state that collaboration of municipal employees and other actors such as traditional leaders can help enhance municipal governance and enhance service delivery.

Participant C02 stated that to ensure that infrastructure is revamped in Mbizana, actors met annually to review policies as a way of ensuring that the dynamic needs of people in communities are met. In addition, C01 indicated that actors met monthly and quarterly depending on the policy used so that communication becomes guided and improved timeously. These efforts by actors in Mbizana Local Municipality to ensure that communication is improved are notable strategies of infrastructural development. The study by Eberbach et al. (2017) notes

the significant role of enhancing communication between traditional institutions and municipal leadership as this ensures that service delivery is rendered efficiently.

Nevertheless, C02 indicated that for enhancing and revitalising the strategy, there must be consistent attendance of actors during the engagement sessions. The participant elaborated further that Non-Governmental Organisations (NGOs), Community Based Organisations (CBOs), forums, and political parties should develop proposals for consideration by the council. As a way of enhancing infrastructural development in Mbizana, CO2 advocated the integration of ward planning with municipal IDP and government departments service delivery plans. Meanwhile, participant C01 called for stakeholder capacity building to be strengthened through workshops so that every actor knew what to do. These findings show that for a network to function effectively, there is a need for proper lines of communication that ensure that every actor is aware of what is happening in the network. Therefore, Mbizana Local Municipality as the locus of the network needs to enhance its communication strategies by regularly advising actors of its intentions on infrastructure development in the communities. When such a relationship exists, service delivery, as well as growth in infrastructure and investment, can be witnessed.

#### **4.6 Chapter Overview**

This chapter details a presentation of responses to the study questions from traditional leaders, political leaders and administration in Mbizana Local Municipality. Discussions have been made in relation to several concepts which include involvement of traditional leaders in infrastructural development, challenges of communication channels, imbizos as platforms for public participation and compliance matters under objective one. Under objective two discussions have been presented on role of political and traditional leadership on issues of infrastructural development, keeping good working relations between the two actors and a discussion about complimentary role of traditional leaders in infrastructural development and monitoring and evaluation of the network. Findings in relation to objective 3 were also detailed and findings presented according to perceptions of municipal administration, participation of traditional leaders in IDP process, inclusive monitoring of infrastructure projects, enhancing communication strategy in infrastructural projects and conclusions were made. The next chapter will be a conclusion and recommendations chapter.

## 4.7 Conclusion

The presentation of findings has shown that traditional leadership plays a crucial role in infrastructural development in Mbizana Local Municipality. The analysis drew deeper insight from the Network Governance Theory which provides for actors within a network to work collaboratively to achieve an outcome. This view has been largely supported by responses from both political leadership and municipal management. The role of preservation of customs and promotion of social cohesion was mentioned as being amongst other things that the traditional leadership did in communities. It is also concerning that traditional leaders think they are not that recognised by the councillors they work with in the wards. However, this has been explained as something that the office of Cllr B01 has been able to attend to since it has been given powers to deal with the welfare of traditional leaders and councillors according to the Local Government Structures Act. The traditional leaders indicated that access to land should not even be a question in terms of who has rights as it is the traditional institutions who have those powers in the rural areas. The communication strategy is arguably having many grey areas pointed out by the traditional leadership and areas of improvement have been suggested from their responses.

A very deep insight has been shared by the political leadership with regards to actors in service delivery in local government. It was argued that it is very important to have and strive to keep healthy relations with traditional institutions for meaningful delivery of services to the people. The political leadership unanimously agreed that there was need to improve the current communication strategy. There was a view that some councillors have no means of involving and understanding the role to be played by traditional leadership in the entire issue of rendering services to the people. The argument about access to resources and land remains an area that needs to be looked at and further researched as no clear-cut responses are given since there is land owned by the state and that owned by the traditional leadership. Management also argued that for meaningful impact to be seen in service delivery, there must be proper coordination of actors and each actor should know what role to play. Manager C01 shared plans that were in place for improvement of stakeholder engagement in local government and these plans were regarded as being implemented in all wards.

## **CHAPTER FIVE: RECOMMENDATIONS AND CONCLUSION**

### **5.1 Introduction**

This chapter draws lessons from the findings and presents recommendations based on these. The chapter further examines the setup of rural municipalities and spatial land use plans which, because of their rurality, are governed mostly by traditional leadership institutions in Mbizana Local Municipality. The importance of recognising the rurality aspect and its implications on running a financially viable municipality is a common character in most rural municipalities which are tasked with rendering much-needed services to the communities. Shared governance between traditional leadership institutions and local government for meaningful service delivery is necessitated by the circumstances under which rural municipalities work.

Kanyane (2007) argues that traditional leadership institutions have always been in existence in some form or the other in African communities and are the rightful custodians of the land and other resources in the communities they lead. The interface noted in the problem statement is there between traditional leaders and councillors in Mbizana Local municipality where chief A03 argued that there is no total trust between them as traditional leaders and the councillors who led development in local government. The participants' arguments were premised on the fact that traditional leadership only plays a ceremonial role with an insignificant contribution to community service delivery. It is only when service delivery protests erupt that traditional leaders are consulted to intervene as they are regarded as the custodians of the people and citizens tend to listen to them.

The analyses of data indicated that political leadership holds a different view regarding traditional leadership as they accuse traditional leadership of viewing themselves as the only stakeholder despite the availability of other actors in the service delivery network in Mbizana Local Municipality. Nonetheless, it can be argued that traditional leaders regard themselves as supreme owing to their historical entrenchment of roles where administering cultural and legal functions in the communities is their main duties, which makes them unwilling to embrace any new order.

Concerning the data collection process, the researcher experienced a few challenges in relation to technology use during interviews. The unavailability of participants at certain times because of

COVID was another constraint. However, the participants, later on, made time for interviews and these were conducted successfully. Furthermore, poor network coverage in Mbizana made things difficult for the researcher to engage participants in virtual platforms such as zoom or skype; hence, the researcher resorted to telephone interviews.

## **5.2 SUMMARY OF FINDINGS**

The following section presents a summary of findings drawn from the previous chapter. Themes drawn from objectives are used to summarise the views of traditional leaders and municipal officials with regards to infrastructural development in Mbizana.

### **5.2.1 Involvement of traditional leaders in in infrastructural development**

The traditional leaders provided detailed explanations regarding their working relations with Mbizana Local Municipality. The traditional leaders admitted that their relations were relatively good, although areas of improvement such as communication, transparency, and recognition of traditional leadership by the political leadership were identified. The conclusions drawn for this study are presented and detailed in line with the research objectives. Traditional leaders outlined that some political leaders regard themselves as the only players in the rendering of services to communities, yet traditional leadership has a part to play in coordinating the very people who are being serviced. This means that the role of traditional leaders is not being fully respected and recognised by some political leaders, causing a rift in the relationship between the two.

- I. Traditional leaders recognise that a multiplicity of actors play a role in public service delivery network:

To enhance community service delivery, traditional leaders outlined several actors in local government in Mbizana Municipality that are considered important. These include business associations, church councils, youth formations, NGOs, Non-Profit Organisations (NPOs), Ward committees, government departments, School Governing Bodies (SGBs), taxi associations. It has been deduced in the findings that the network of these actors is fundamental; hence, it should be maintained to ensure effective rural service delivery.

- ii. Traditional leaders see themselves as the central point of the network:

- The findings further indicated that traditional leaders regarded their presence and role in the community as critical in community building and unifying the people. Historically, the introduction of transitional local government was informed more by urban planning and did not properly cater for the rural communities. Ntsebeza (2007) argues that the negotiation forums that were established in making or planning for a working local government were never made for the rural setting. This is drawn from the fact that communities presently have challenges of holding government accountable in rural service delivery. This necessitates community unity and social cohesion so that when communities are properly capacitated with knowledge and information, they would make informed arguments and contributions to their government, ensuring that services are rendered efficiently.
- iii. Traditional leaders view the recognition of their involvement in local government as mere compliance and that their involvement does not fundamentally influence municipal decisions.
- Some traditional leaders believed that there was involvement by local government in service delivery issues, in particular issues of access to the critical offices like the mayor's and speakers'. Some thought their mere involvement was more of a compliance issue in line with chapter 12 of the Constitution of South Africa where all institutions are expected to collaborate at the local level to deal with matters affecting local communities. Some traditional leaders supported the view from participant A03 that theirs was not a position of influence and decision making in local government as the executive committee did these.
- iv. Traditional leaders saw themselves as the guardians of ethics and morality – matters critical to social cohesion in the municipality.
- Traditional leadership outlined that they were part of building and strengthening the moral campus and a voice for their communities; hence, they believed that they did not need validation from local government. Findings of this study revealed the ugly truth that network coordination involves negotiations with power struggles and bargaining as outlined in the conceptual framework. Traditional leaders are historically known as people who hold high standards of respect in the communities. In the analysis of data, traditional leadership institutions made it clear that with the

- proliferation of Western ideologies in communities through social media platforms and other means, traditional leaders remain the only hope for preserving African customs and traditions in the communities.
- v. Traditional leaders were of the view that their roles as custodians of communal land were undermined by the local government.
    - A misunderstanding between traditional leaders and some councillors emanated from various issues, ranging from access to quarry where councillors would want access without paying royalties to the traditional leaders who are custodians of the land in rural communities. It is a common practice that whenever one has intentions of doing community work in any form, that person must visit the traditional institution and ask for permission to execute his/her intentions. In this case, traditional leadership and local government seem to have an uncoordinated network relation which brings about every good intent into disrepute.

### **5.2.2 The involvement of traditional leaders in infrastructural development – the views of political Leaders**

The findings discussed here are informed by the research objectives. Political leaders constitute the Council of municipalities. The council is made up of elected members who approve policies and by-laws for their area. Through the Council, political leaders decide on development plans and service delivery for their municipal area and pass budgets to the effect. For this reason, their views on traditional leaders were sought. The views by political leaders were deep and insightful. Concerning the research objectives, participants' views are summarised as follows.

- **Political leaders apply policies and legislation in their inclusion of traditional leaders on matters of local government**

Political leadership participants showed that they were aware of the legislation and policies for the involvement of communities on issues of local government, mentioning many actors including traditional leaders as part of local government stakeholders in Mbizana. The political leadership participants, particularly B01, gave an outline of local government as a sphere of government, indicating that it has a duty of coordinating stakeholders as guided by the *Batho Pele* principles. Legislations such as the Local Government Structures Act of 1998, which gives existence to various offices and outlines



their duties, the Local Government Systems Act 32 of 2000 and the Local Government Municipal Finance Management Act of 2003 were mentioned as guiding the rendering of services to the communities.

- **Influence of traditional leaders on municipality's Integrated Development Plan is minimal**

The political leaders viewed traditional leaders as part of the general community and the municipality's planning process does not specifically seek them out. The researcher noted that there was no direct role played by traditional leaders in prioritising the IDP as they could only influence processes through *imbizos*. When the municipal council plans for the integrated development plans, there are stages where officials and politicians go to the communities accompanied by other actors such as departments, business, and other formations for input from the communities on how best to prioritise and deliver the much-needed services. The public consultation meetings are called mayoral *imbizos*, which is where executive members detail plans by the municipality and the community then inputs on how best to shape the plans so that they talk to the needs of the communities. These are the platforms where all actors, including everyone interested and affected, gets to have their say; it is a very wide and robust platform of engagement with local government and departments on service delivery.

- **Knowledge of cultural protocol in interacting with traditional leaders is lacking**

It was also noted that some councillors and administrators failed to learn of how to work with traditional leaders and to adhere to issues of punctuality when meeting traditional leadership and that this was viewed as lack of respect for traditional leaders. When meeting traditional leadership, it is argued that one must be early or honour the starting time if one was given. The attire must also be presentable and display a sense of respect and acknowledgement of the institution of traditional leadership. There are praises that males, including political leadership, need to sing whenever they enter the traditional institution as a sign of respect to the institution. If this is not done, it is regarded as disregard of the traditional leadership.

- **Tension between communal land rights and mining rights**

There is a difficulty in understanding which quarry is under the control of the department of public works (mining rights) and those under the control of traditional leadership

(communal land rights). There was a time when roads were under the department of public works and all maintenance was done internally before the legislation was changed in support of the tender system. This was before 1994 and some traditional leaders had given mining rights to the government for quarry. After seeing that there was a new democratically elected government, it is believed that some traditional leaders, though aware that they gave mining rights to the government, changed their tune, and wanted control over the quarry. It is an exercise that has proven to bear no fruits in Mbizana as the department of public works has tried to intervene to provide clarity but was not well received by the traditional leadership who told the departmental officials and local government that they will not be dictated to on their land. This has been the part where an interface continues to exist between the two actors.

- **Need for a communication strategy**

A system and communication strategy for actors had been revitalised by local government (council) to give meaning to issues facing communities in each ward and this strategy is called *Operation Masiphathisane*. The operation involves a multiplicity of actors from civic organisations, administrators of the different departments in government, traditional leaders etc. This program aims at having each department going to the community to provide answers for matters that are of interest. In this way, every member of the community has a chance to engage directly with the department or entity about their problems as community members. For example, some people have issues with the South African Social Security Agency (SASSA) on various issues; they then direct their questions to a senior official at the entity who would be part of the meeting taking place at ward level so that information and communication are enhanced.

- **Need for a monitoring and evaluation strategy**

Monitoring and evaluation of strategy have been advanced as a measure to determine whether the strategy brings desired outcomes. It would be a fruitless exercise to have the strategy revitalised without any plan of how to monitor and evaluate so that each milestone achieved be noted and if not achieved be reassessed. This plan is to make the strategy an everyday thing so that it talks to the intended issue of addressing rural issues. This would greatly enhance communication to necessitate proper coordination of stakeholders in local government through their involvement.

### **5.2.3 The involvement of traditional leaders in infrastructural development – the views of political leaders and municipal administrators**

Local government administrators are civil servants, and they implement the policies set out by the municipal Council. It was necessary to get the outlined views based on the research objectives from the management of Mbizana local municipality on the involvement of traditional leaders in road infrastructure development in Mbizana.

#### **I. Local government administrators value traditional leaders in development.**

The administration showed a deeper understanding of local government actors and shared their understanding of what made actors active in local government, citing the involvement of traditional leadership that is more meaningful and service driven. They argued that the rural setting and spatial planning in Mbizana allowed for the involvement of traditional leadership to make sure that land custodians and development planned by local government worked. Meaningful involvement was described to mean where traditional leaders know they are valued, and their involvement is being taken as seriously as an actor who controls land upon which services are being rendered.

#### **II. The status of traditional leadership in the actual IDP process from the management perspective**

Administrators looked at the involvement of traditional leadership in IDP as that of an influencer than of an actor directly affected by the issue of having or not having services in their communities. The executive would go for public consultation and after gathering, all inputs from various wards on service delivery, they consider the available budget and prioritise services on behalf of the council before the report gets back to council for adoption.

#### **iii Management role in service delivery**

Managers spoke about their role in service delivery as a support system to the executive and implementers of policies of the council. They also play a role in involving traditional leadership in the running of the municipality through capacitating and arranging capacity building where necessary and giving advice to the traditional leadership where need arises. Management plays a critical role in advising political leadership on matters of

interest and matters worth consideration, including those of involving traditional leaders on governance.

### III. Weaknesses relating to openness and transparency when working with traditional leaders

Management mentioned that relations were good between local government and traditional leadership though there was room to improve those relations. This would involve being open and transparent about rural development and giving a detailed plan on what traditional leaders would be doing in any development that needs them. It would also involve advising political leadership to publicly recognise achievements brought to the municipality by the traditional leadership.

### IV. Ad hoc and poorly planned interactions with traditional leaders affect communication

Management further argued that there was a need for a calendar to determine when actors should meet and for what purpose so that it would be easier to understand the transition in the strategy. This would be communicated through the office of the speaker, having been inputted by all actors who would be playing a role in some way or another. The speaker and the chief whip of traditional leaders would then use platforms for live streaming to share this information on the radio, municipality pages of social media and others.

## 5.3 RECOMMENDATIONS

Rural municipalities usually receive financial grants from the national treasury, and they have difficulties raising revenue. Given such a challenge, rural municipalities need to use every resource they have for the benefit of the citizens. This includes financial, human resource, natural and other forms of resources for maximum impact on services being rendered. Co-existence in the structures of the council is therefore important to achieve this goal. Municipalities also need to grow their local economies, and this has proven to be a challenge in many rural municipalities. “There is a further source of revenue for municipalities in the form of grants and an equitable share of revenue raised nationally. However, there is significant pressure on LGs to raise their revenue and become self-sufficient– and herein lies the challenge for most rural-based municipalities” (Mubangizi 2019).

The political leadership outlined that relations were not good between local government and traditional leaders due to some ward councillors not understanding the art of working with

traditional leaders, outlining issues of failing on punctuality and commitments being made on service delivery issues by politicians who never come back to deliver on the promises. There is an extra effort needed to make rural municipalities deliver on their mandate of rendering services to the people, both from local government and traditional leadership. Co-existence and governing for the common purpose of changing people's lives in the rural space by local government and traditional leadership institutions would make rural governance much easier.

“Municipalities have the mandate to focus on growing local economies and providing infrastructure and basic services. While municipalities draw on the national government to provide the much-needed finances to provide infrastructure and services, it is expected that municipalities fund their mandated responsibilities” (Mubangizi 2019). The constitution of South Africa outlines clearly under Part B of schedule 5, together with Part B of schedule 4, all the functions falling under local government. It is very important that in democratic South Africa, issues and debates on shared governance be entertained and given recognition. Traditional leaders rule over a large population in rural areas and need to be part of the government. “While the legislation currently exists that recognises the traditional leadership and local governments in South Africa important role that traditional leaders play in the developmental local government, this alone is not sufficient to ensure development in the areas under the traditional leadership. The capacity of traditional leaders needs to be enhanced so that they can be effective in playing their developmental role. Shared governance is a win-win strategy for local governments, traditional leadership, and the people in rural communities” (Lutabingwa, *et al.* 2006).

Traditional leadership used to play a very important role on land allocation for everyone in their communities. It is however essential that this function be thoroughly understood in terms of who should be responsible between the traditional leadership and the council in the current setup of a democratic South Africa. “Traditional leaders played an important role in development and services provision at the local level. In the past, they effectively performed many of the functions normally carried out by local authorities, such as schooling, basic health care and land use and allocation. They also assured the mobilisation of local resource articulation with local needs and priorities” (Reddy *et al.* 2010). The current system of democracy that has local government as the closest door of service delivery to the people comprising of traditional leadership in council, there is a need to clearly outline and detail how involved each actor should be. “The democratic

constitutionality of South Africa that passed a range of statutes contemplating collaborative governance is put to test in circumstances where government conduct deviates. Communities are compromised as they do not enjoy the benefit of being nurtured and guided under the traditional leadership institution, which is part of the public administration and funded largely from the national purse” (Zamisa and Mutereko 2019) . It is however important that traditional institutions and other actors in service delivery be familiar with legislation that guides traditional leadership and detail the extent to which traditional leadership institutions have the power to exercise duties outlined in a particular piece of legislation.

It was evident that political leadership had some idea of how to handle relations with traditional leadership and somehow the issues of trust play a big role between the two actors. The clear view shared by all participants that traditional leadership institutions and traditional leaders are part of the actors in local government in Mbizana fell short in the issue of involvement in issues such as the IDP priority setting sessions with the executive. Transparency and involvement for maximum participation of traditional leaders come in to enhance community involvement as well. Power squabbles should not be played at the expense of the much-needed services to the communities, but all heads should strive to make rural communities better. Rural municipalities mostly struggle with finding a variety of revenue streams to provide the much-needed services to the communities. It is therefore important to look at improving inclusivity with service delivery actors so that they assist local government in making communities aware of how the limited available resources are prioritised.

Traditional leadership highlighted some issues of being overlooked and undermined by the municipality and this has been the case even in other areas in rural South Africa. “In rural areas, traditional authorities complained about the perceived limitation by municipal councils of the powers of traditional leaders who were previously primarily responsible for the administration and development of their respective areas” (Mashau, Mutshaeni *et al.* 2014). This speaks against the desired concept of developmental local government and this has to be addressed by the government with other service delivery partners in the private sector. Natural resources are part of what was initially under the control of traditional leadership before a democratic local government was created in South African rural areas. Mbizana is a very beautiful area with a lot of potential in the economic development of the Eastern Cape and ultimately, of South Africa

with its ocean economy, vast agricultural land, tourism and others, and all this land is under the control of traditional leadership institutions. It is therefore important that shared governance be considered and local government to stop acting as a ‘bigger brother’ to traditional leadership institutions.

Responses from participants showed an understanding that traditional leadership institutions are a critical part of service delivery actors in Mbizana. However, it also became clear that some participants saw little involvement of traditional leadership institutions in matters of government in Mbizana and all that was being done was for compliance and not meaningful in the true sense of involvement. In light of these findings, the following are recommended:

- i. More resources should be directed towards studying the involvement of traditional leadership institutions in the true sense of involvement desired for uplifting of society and for social cohesion.
- ii. It is also recommended that traditional leadership be involved during prioritising of services by the executive committee on behalf of council so that they may be able to assist in giving information to the people on how services have been prioritised and be able to detail to the wider society why some projects were not prioritised.
- iii. A recommendation of ensuring that there is transparency between local government and traditional leadership institutions had to be made to ensure that relations between the two actors are kept healthy and benefiting ordinary citizens. More needs to be done to ensure that traditional leadership institutions know the role they need to play in road infrastructural development, access and control of strategic material that is essential for such development to take place without any impediments.
- iv. It is also recommended that traditional institutions also look at how they are perceived by people and allow more space for engagement and persuasion and shift from the notion of autocratic leadership.
- v. There is a need to visit and revive the strategy used for communication and engagement of actors. Local government and the house of traditional leaders need to plan how the strategy has to be made to speak to the challenges that people continue to face in their day-to-day lives in the communities.

- vi. More resources need to be channelled to making the strategy inclusive and impactful on societal needs.
- vii. It is also recommended for the council to consider inviting researchers in the field of rural development and local government to conduct workshops for all members of the council including traditional leadership in council so that everyone knows what role to play in bringing services to the communities.

## **5.4 CHAPTER OVERVIEW**

This chapter has presented recommendations and conclusions according to findings made in the study. These have been made in involvement of traditional leaders in infrastructural development from views of traditional leaders themselves, political leaders and administrators.

## **5.5 CONCLUSION**

This study was based on the social constructivism paradigm and it looked at the issues pertaining the involvement of traditional leaders in land-use planning and access to resources under the rural municipality of Mbizana in the Eastern Cape, which ultimately determine the pace of service delivery in the municipality. A purposive sampling method was used and traditional leaders serving in the district and local councils were involved together with the executive committee members of council and management. Issues of the COVID-19 pandemic resulted in interviews being done through telephone. Coding of participants' names was done in compliance with ethical guidelines on this qualitative study.

In conclusion, it is clear that both political leadership and administration have a common understanding of the involvement of traditional leaders in municipal infrastructure development. However, there is no clear process of involving traditional leaders directly. For example, while the traditional leaders would like greater involvement, it appears that policy and process are not attuned to this level of participation. In the main, the traditional leaders felt that their contribution to ethics and morality is undervalued even though it is critical given the cultural and historical dynamics that have led to a breakdown in social cohesion. This is manifested by the high rate of crime, teenage pregnancy and poverty-related to baseless homes. Secondly, there is a weak understanding of participation by TLs concerning other actors involved in municipal planning. TLs are perceived to be part of the general community and their contribution is seen as



such. There does not seem to be much understanding as to why their involvement/participation should be prioritised above all other actors.

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## **APPENDICES**

### **Appendix A: Consent Letters**

#### **HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION**

#### **Research Office, Westville Campus**

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Durban 4000 KwaZulu-Natal, SOUTH AFRICA

Tel: 27 31 2604557- Fax: 27 31 2604609

Email: [HSSREC@ukzn.ac.za](mailto:HSSREC@ukzn.ac.za)

Your anonymity will be maintained by the researcher and the School of Management, I.T. & Governance and your responses will not be used for any purposes outside of this study.

All data, both electronic and hard copy, will be securely stored during the study and archived for 5 years. After this time, all data will be destroyed.

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

Sincerely

(Researcher name and signature)

-----

## **CONSENT TO PARTICIPATE**

I (Name ) have been informed about the study entitled “The Interface between Local Government and Traditional Authority: Exploring Infrastructure development in Mbizana by Mkhuseleli Qumba under the school of Management, IT and Governance in the University of Kwa-Zulu Natal (Westville).

I understand the purpose and procedures of the study.

I have been given an opportunity to ask questions about the study and have had answers to my satisfaction.

I declare that my participation in this study is entirely voluntary and that I may withdraw at any time without affecting any of the benefits that I usually am entitled to.

I have been informed about any available compensation or medical treatment if injury occurs to me as a result of study-related procedures.

If I have any further questions/concerns or queries related to the study I understand that I may contact the researcher at 072609 0042

If I have any questions or concerns about my rights as a study participant, or if I am concerned about an aspect of the study or the researchers then I may contact:

## HUMANITIES & SOCIAL SCIENCES RESEARCH ETHICS ADMINISTRATION

**Research Office, Westville Campus**

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Durban  
4000

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Tel: 27 31 2604557 - Fax: 27 31 2604609

Email: [HSSREC@ukzn.ac.za](mailto:HSSREC@ukzn.ac.za)

Additional consent, where applicable

I hereby provide consent to:

Audio-record my interview / focus group discussion YES / NO

Video-record my interview / focus group discussion YES / NO

Use of my photographs for research purposes YES / NO

---

**Signature of Participant**

---

**Date**

**Signature of Witness**  
**(Where applicable)**

**Date**

---

**Signature of Translator**  
**(Where applicable)**

---

**Date**

## **Appendix B: Unstructured interview questions**

**Objective 1: To determine if traditional leaders are part of the actors in the space of local government in Mbizana.**

- Who are the actors involved in service delivery in Mbizana?
- What does it take for one to be referred to as an actor in Mbizana local municipality?
- What role do traditional leaders have in prioritizing of services during the IDP?
- How do you view your role as an actor within the municipality jurisdiction to the wider community of Mbizana which would ultimately qualify you to be considered an actor?

**Objective 2: To scrutinise if there exists a relationship within the identified actors and how they contribute to infrastructural development in the area**

- How would you describe relationship between traditional leaders and local government?
- How would you explain processes of infrastructural development especially roads coordination with traditional leaders?
- What role is played by traditional leaders in sustainable community development in developmental local government in Mbizana?
- To what extent is service delivery coordination inclusive in terms of the two actors?

**Objective 3: To view if there is a strategy in place in organisation of stakeholders or actors in creating a platform of engagement amongst themselves.**

- What means are there in strategy, for creation of engagement platforms to keep the actors intact and involved?
- Who takes part in drawing such strategy for the actors?
- How often do the actors meet in strengthening strategy for effective service delivery?
- What would in your view enhance revitalised strategy to make meaningful contribution to developmental local government by actors in Mbizana local municipality?

## Appendix C: Ethical Clearance Certificate



01 June 2020

**Mr Mkhusele Qumba (206500991)**  
School Of Man Info Tech &Gov  
Westville Campus

Dear Mr Qumba,

Protocol reference number: HSSREC/00001390/2020

Project title: The Interface between Local Government and Traditional Authority: Exploring Infrastructure development in Mbizana

Degree: Masters

### Approval Notification – Expedited Application

This letter serves to notify you that your application received on 21 May 2020 in connection with the above, was reviewed by the Humanities and Social Sciences Research Ethics Committee (HSSREC) and the protocol has been granted **FULL APPROVAL**

Any alteration/s to the approved research protocol i.e. Questionnaire/Interview Schedule, Informed Consent Form, Title of the Project, Location of the Study, Research Approach and Methods must be reviewed and approved through the amendment/modification prior to its implementation. In case you have further queries, please quote the above reference number. **PLEASE NOTE:** Research data should be securely stored in the discipline/department for a period of 5 years.

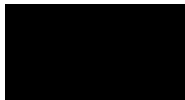
This approval is valid until 01 June 2021.

To ensure uninterrupted approval of this study beyond the approval expiry date, a progress report must be submitted to the Research Office on the appropriate form 2 - 3 months before the expiry date. A close-out report to be submitted when study is finished.

All research conducted during the COVID-19 period must adhere to the national and UKZN guidelines.

HSSREC is registered with the South African National Research Ethics Council (REC-040414-040).

Yours sincerely,



## Appendix D: Gate Keepers Letter

### MBIZANA COUNCIL OF TRADITIONAL LEADERS

P.O.BOX 210494

BIZANA

4800

#### TO WHOM IT MAY CONCERN

I pleased to inform you that the local house of traditional leaders in Bizana grants you the permission to undertake your research in the study titled "Interface between local government and traditional leaders with regards to infrastructure development". We will ensure that you receive our full co-operation during the research period.

We wish to render all necessary support for the success of your study which we strongly believe shall benefit the efforts on nation building. We trust this letter meets the requirements, if not, please contact the name of the person in the office of traditional leadership in Bizana.

Yours sincerely

Sigcau N.C ( chieftaness and chairperson of traditional leaders in Bizana)

0734458937

Signature

Bizana Council Of Traditional Leaders  
DATE: 28/05/2020  
INDLU YENKQSI ZASE BIZANA

# Mbizana Local Municipality

Physical Address  
51 Winnie Madikizela  
Mandela Street  
Postal Address  
P O Box 12  
Bizana



Office of the Municipal  
Manager  
Tel: 039 251 0230  
Fax: 039 251 0917  
lmahlaka@mbizana.org.za

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## Gate keeper's letter for Mkhusele Qumba

P. O Box 902

Port Edward

4295

Dear Sir,

**RE: YOUR REQUEST FOR A GATE KEEPER'S LETTER**

1. I refer to the above matter in your letter dated 11 March 2020.
  2. I am pleased to inform you that our municipality grants you permission to undertake your research study under a title "Interface between local government and traditional leaders with regards to infrastructure development". We will ensure that you do receive our full cooperation during the research period.
  3. The key member of our management team that will serve as your contact person is Ms Nyameka Ngejane, Manager: Council support and Public participation services. The
-

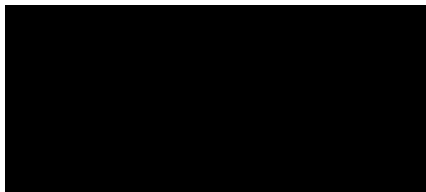


alternative person shall be our Senior Manager: Corporate Services, Mr Zihle Gwala.

4. It our wish to render all the necessary support for the success of your study which will strongly believe shall benefit us too.

1

- 
5. I trust that this letter meets all your requirements, if not, please contact the undersigned or the Ms Nyameka Ngejane.



Luvuyo Mahlaka

Municipal Manager

21/03/2020

## Appendix E: Language Editing Certificate

<table border="1"><tr><td>B</td><td>S</td></tr><tr><td>C</td><td>C</td></tr></table>	B	S	C	C	<b>BE STILL COMMUNICATIONS</b> For effective communication solutions	landamasuku@gmail.com +27835841854; +27618043021
B	S					
C	C					

**Professional**  
**EDITORS**  
Guild

**CERTIFICATE OF EDITING**

This document certifies that a copy of the thesis/dissertation whose title appears below was proofread for proper English language usage, grammar, punctuation, spelling, and overall style by Dr Nhlanhla Landa whose academic qualifications and professional affiliation appear in the footer of this document. The research content and the author's intentions were not altered during the editing process. The formatting of the document is the responsibility of the client.

**TITLE: THE INTERFACE BETWEEN LOCAL GOVERNMENT AND TRADITIONAL AUTHORITY: EXPLORING INFRASTRUCTURE DEVELOPMENT: A CASE OF MBIZANA LOCAL MUNICIPALITY**

**AUTHORS: MKHUSELI QUMBA (STUDENT NO. 206500991)**

Note: The edited work described here may not be identical to that submitted. The author, at their sole discretion, has the prerogative to accept, delete, or change amendments made by the editor before submission.

**DATE: 09 FEBRUARY 2021**

**EDITOR'S COMMENT**

The author was advised to effect suggested corrections in regards to consistency in structure and logic, grammar and expression. Changes were suggested on the title of the thesis. Suggestions were also made in relation to references.

  
Signature

PhD Applied Linguistics (UFH), MA Applied Linguistics (MSU), BA (Honours) English and Communication (MSU)  
Professional Membership: A member of the Professional Editors Guild