

CHAPTER SIX

CASE STUDY OF THE VHEMBE DISTRICT - PART 2: PRESENTATION OF RESULTS

6.1 INTRODUCTION

The purpose of this chapter is to present the results of this study. This chapter uses simplified tables, figures, percentages and hard facts to present the results. The main objective of this study was to investigate the role played by traditional authorities in IDP policy processes in the Limpopo Province, with the specific focus being on the Vhembe District Municipality. This role is measured in terms of their involvement, participation, and the value attached to their role in the municipal IDP policy processes. The question guiding this objective is: What is the role of traditional authorities in IDP policy implementation?

6.2 THE INVOLVEMENT OF TRADITIONAL AUTHORITIES IN MUNICIPAL IDP POLICY PROCESSES IN THE VHEMBE DISTRICT

The results of this study are shown in Table 6.3. The results of this study have revealed that the majority (46.7%) of the traditional leaders, who are currently serving in the municipal councils as representatives of their communities in the Vhembe District Municipality, agreed that traditional authorities should be involved in the formulation of IDP policy in the Vhembe District Municipality. Only 40.0% of these leaders disagreed that traditional leaders should be involved in these processes. A further 13.3% lacked sufficient knowledge on the involvement of these leaders in these processes. Table 6.1 below shows the involvement of traditional leaders in the formulation of IDP policy.

Table 6.1: Involvement of traditional authorities in the formulation of IDP policy (n=42)

Group		Strongly agree	Agree	Disagree	Strongly disagreed	Do not know	Total
Traditional Leaders in Local Municipal Council, Vhembe	N	4	3	5	1	2	15
	%	26.7%	20.0%	33.3%	6.7%	13.3%	100.0%
Vhembe House of Traditional Leaders	N	2	0	3	1	0	6
	%	33.3%	.0%	50.0%	16.7%	.0%	100.0%
Provincial House of Traditional Leaders	N	0	1	0	0	0	1
	%	.0%	100.0%	.0%	.0%	.0%	100.0%
SANCO	N	1	1	6	2	0	10
	%	10.0%	10.0%	60.0%	20.0%	.0%	100.0%
IDP Managers	N	1	1	2	0	0	4
	%	25.0%	25.0%	50.0%	.0%	.0%	100.0%
Local Municipal managers	N	0	2	0	1	0	3
	%	.0%	66.7%	.0%	33.3%	.0%	100.0%
Local Municipal Mayors	N	0	3	0	0	0	3
	%	.0%	100.0%	.0%	.0%	.0%	100.0%
Total	N	8	11	16	5	2	42
	%	19.0%	26.2%	38.1%	11.9%	4.8%	100.0%

These results are in agreement with the findings of Steffensen and Trollegaard (2000:31); these projects were undertaken in other African countries. such as Senegal, Uganda, Swaziland, Zambia, Zimbabwe and Ghana, which found that the majority of the traditional leaders agreed that traditional authorities were indeed involved in local government processes – particularly as regards community development-policy implementation processes. However, the fact that there are some divisions amongst these traditional leaders regarding their involvement in municipal IDP processes in this municipality, might suggest that these processes are not entirely without challenges.

The results of this study could further suggest that traditional leaders are currently not entirely involved in the IDP policy-implementation processes in the Vhembe District Municipality. These results might, consequently, be pointing to a contrast with the provision of the **Municipal Structures Act**, 1998, which grants traditional leaders the right to be involved in local government processes in South Africa – and particularly in municipal IDP policy processes.

One might also reason from these results that a large number of the traditional leaders (40.0%) in this municipality feel marginalized and excluded from any full involvement in municipal IDP processes, because their role is basically limited to council attendance, without any meaningful involvement and participation in the processes. This could be the result of the fact that the same **Municipal Structures Act**, 1998, which advocates the involvement of these traditional leaders in local government processes, on the other hand, only provides for these traditional leaders to participate in these processes in an ex-officio capacity – without any meaningful involvement and voting rights, for example (Vhembe IDP 2011/12).

In addition, Beall **et al.** (2004:1) argued that traditional leaders were most of the time excluded from any active involvement in the local government processes in most developing countries, as a result of some negative perceptions by incumbent politicians at local government level. It is common that incumbent political elites at local government have suspicions that traditional leaders have been collaborators with colonialism and apartheid systems; and that they, therefore, should never play a role in modern local government processes (Beall **et al.** 2004:1).

Furthermore, there are some traditional leaders who believe that traditional leaders who sufficiently participate in the IDP policy processes in this municipality might well provide a better option for an effective implementation of community-development projects. Local government authorities might capitalize on this factor in pursuing traditional leaders to persuade them to get involved in municipal IDP policy processes as meaningful participants in community development. This might encourage those who hold contrary views to also come on board to strengthen service delivery in this municipality. This view is corroborated by Arnstein (1969:216-224), who argued that the effective implementation of community-development projects becomes much easier where joint planning amongst local government stakeholders is undertaken.

However, the results of this study also revealed that 13.3% of the traditional leaders who serve in the municipal councils in the Vhembe District Municipality lacked the necessary knowledge on the involvement of traditional leaders in IDP policy processes in this municipality. This lack of knowledge might be emanating from the fact that some traditional leaders in this municipality have, in some cases, displayed misunderstandings and disinterest as regards their rights, particularly on local government involvement and participation (SACP 2009). It might also be argued that this lack of knowledge could be pointing to a lack of proper communication strategies that might facilitate the dissemination of proper information to communities in this municipality, particularly with regard to traditional authorities, and their role in local government processes. Effective communication could well enhance the participation of stakeholders, particularly in local government (Khwashaba in Konrad Adenauer Stiftung 1999:50).

The fact that there is a division in the perceptions of the involvement of traditional leaders in the IDP policy processes in this municipality might be an indication that the role of traditional authorities in forming the linkage between local government and civil society in this municipality might well be seriously compromised. This division of perceptions is very large in this municipality, as other structures have also revealed some sharp contrasts in these perceptions. For example, some structures, such as the Vhembe House of Traditional Leaders (66.7%), the SANCO (80%), the IDP managers (50%), and the local municipal managers (33.3) all disagreed that the traditional leaders in the Vhembe District Municipality are actively involved in municipal IDP processes.

On the other hand, some respondents amongst them: the Vhembe House of Traditional Leaders (33.3%), the SANCO (20%), IDP managers (50%), the local municipal managers (66.7%) and the local municipal mayors (100%) agreed that these traditional leaders were actively involved in these processes.

The overall number of respondents who agreed (45.2%), disagreed (50%) and lacked knowledge (4.8%) on the involvement of traditional leaders in the IDP policy processes in this municipality clearly shows the existence of differing views and perceptions among the various stakeholders.

6.3 THE PARTICIPATION OF TRADITIONAL AUTHORITIES IN MUNICIPAL IDP POLICY PROCESSES IN THE VHEMBE DISTRICT

Table 6.2 indicates the results of the participation status of traditional leaders in the IDP policy processes in the Vhembe District Municipality. For example, the results of this study revealed that some structures, such as the traditional leaders in local municipal council in Vhembe (46.6%), Vhembe House of Traditional Leaders (50%), the SANCO (80%), IDP managers (50%) and the local municipal managers (66.6) all disagreed that the traditional leaders in the Vhembe District Municipality actively participate in municipal IDP processes.

On the other hand, some respondents amongst the traditional leaders in local municipal council, Vhembe (46.7%), Vhembe House of Traditional leaders (35.4%), the SANCO (20%), IDP managers (50%), the local municipal managers (33.3%), the local municipal mayors (100%) and Executive District Mayor (100) agreed that these traditional leaders actively participate in the IDP policy processes in this municipality, as indicated in Table 6.2. Furthermore, it is clear that the overall number of respondents who agreed (45.5%), disagree (50%) and lacked knowledge (4.5%) on the participation of traditional leaders in the IDP policy processes in this municipality, as indicated in Table 6.2, clearly shows differing views and perceptions amongst the stakeholders.

Table 6.2: Participation of traditional authorities in the implementation of IDP (*n=44*)

Group		Strongly agree	Agree	Disagree	Strongly disagreed	Do not know	Total
Traditional Leaders in Local Municipal Council, Vhembe	N	3	4	5	2	1	15
	%	20.0%	26.7%	33.3%	13.3%	6.7%	100.0%
Vhembe House of Traditional Leaders	N	1	1	3	0	1	6
	%	16.7%	16.7%	50.0%	.0%	16.7%	100.0%
Provincial House of Traditional Leaders	N	0	1	0	0	0	1
	%	.0%	100.0%	.0%	.0%	.0%	100.0%
SANCO	N	0	2	6	2	0	10
	%	.0%	20.0%	60.0%	20.0%	.0%	100.0%
IDP Managers	N	1	1	2	0	0	4
	%	25.0%	25.0%	50.0%	.0%	.0%	100.0%
Local Municipal managers	N	1	0	1	1	0	3
	%	33.3%	.0%	33.3%	33.3%	.0%	100.0%
Local Municipal Mayors	N	0	3	0	0	0	3
	%	.0%	100.0%	.0%	.0%	.0%	100.0%
District Municipal Managers	N	1	0	0	0	0	1
	%	100.0%	.0%	.0%	.0%	.0%	100.0%
Executive Mayors	N	1	0	0	0	0	1
	%	100.0%	.0%	.0%	.0%	.0%	100.0%
Total	N	8	12	17	5	2	44
	%	18.2%	27.3%	38.6%	11.4%	4.5%	100.0%

It is clear that the perceptions on the participation of traditional leaders in local government policy processes might remain diverse in this municipality, because there has been some resentment amongst the various stakeholders, particularly in the Limpopo and KwaZulu-Natal provinces of South Africa.

These stakeholders argue that traditional leaders should be substituted by elected community leaders in local government. This view is contrasted with the results of the 1996 study in Namibia, which found that the failure of elected leadership in delivering services to the people is influencing communities to call for traditional authorities to be involved in local government (Dusing 2002:243).

It is, however, also argued that traditional leaders are in essence already represented and sufficiently participating in local government processes – through their ward committees and IDP Representative Forums, for example. Furthermore, the submission reported by Human (2007:111-112), which revealed that there are issues that might hold back the participation of vulnerable groups, such as the disabled, elderly, farm workers, women and youths in municipal IDP processes, are obvious inadequate resources in local government. Additionally, such participation might be time consuming, as it might require a lot of effort to organize it.

However, these radical views on traditional leaders might, however, be counterproductive, because despite some limitations imposed on traditional leaders, they remain very fundamental in terms of their community influence where they lead. They have considerable influence on the response of the communities on co-operation with local government. Human (2007:111) corroborates this assertion by arguing that marginalized stakeholders – and particularly communities – often disown the IDPs, which might result in these communities undermining community service-delivery outputs. It is clear that the marginalization of traditional leaders from active participation in the IDP processes in this municipality could also affect service delivery to the communities, which the traditional leaders are supposed to represent.

It is, therefore, crucial to take into consideration the submissions of Arnstein (1969:216-224), who also argued that collective partnership amongst stakeholders in local government could enhance the value of the participation of individual stakeholders in the local government set-up, in particular. On the other hand, exclusion and non-participation of traditional leaders in IDP policy processes might become a serious cause of discontentment between traditional leaders and local government authorities in this municipality. This argument can be justified, particularly when noting the findings of Markinor (1997) in Konrad Adenauer Stiftung (1999:43), who argued that traditional leaders in the Limpopo (45%) and KwaZulu-Natal (44%)

provinces of South Africa, for example, already thought that traditional leaders have a major role to play in modern local government processes. In addition, their participation is also supported by the **Municipal Structures Act**, 1998. In addition, the IDP Representative Forum meeting of the 13th March 2011 at the Vhembe District Municipality offices corroborates the assertion of discontent amongst the traditional leaders and the municipal authorities. At this meeting, traditional leaders in council vehemently contended that their proposals submitted to the district municipal council for consideration in IDP implementation were not even being considered.

This resentment might be constraining to some IDP decisions, particularly where traditional leaders have massive powers to derail such implementation. For example, IDP decisions requiring land resources might experience serious challenges, as communal land in South Africa is held in the trust of the communities by traditional authorities (Sefala 2007). Local governments rely on the availability of land for their income (Steffensen and Trollegaard 2000:30); and these animosities amongst traditional authorities and local government authorities could have serious negative implications. The participation of traditional leaders in local government processes is, therefore, of benefit to local government authorities and the communities in general – as development might well be unattainable without it.

Of major importance is the fact that these traditional leaders have been politically and administratively interacting with their communities as heads and administrators of these communities for decades, and long before the introduction of modern local government structures. They are, therefore, well-versed in the needs of their communities, who might play a major role in assisting municipalities in terms of setting and developing community development objectives, strategies – and in addition, the identification of projects (The Municipal Infrastructure Grant 2004-2007:34). What is interesting is the revelation that there are some structures, which disagree with the notion that traditional leaders in this municipality actively participate in municipal IDP policy processes. This contradicts the Vhembe District Municipality IDP 2011/ 2012 Review report, showing that traditional leaders representing traditional authorities in the municipality actively participate in the IDP Representative Forum, which in essence provides these traditional leaders with an opportunity to participate in IDP policy discussions, amongst others.

6.4 PERCEPTIONS ON THE VALUE ATTACHED TO THE VIEWS OF TRADITIONAL AUTHORITIES IN IDP POLICY PROCESSES IN THE VHEMBE DISTRICT

This study further measured whether the views of the traditional leaders, who represent traditional authorities in local government IDP policy processes are respected, or not. The objective of this approach was to find corroborative evidence for the results discussed in Tables 6.1 and 6.2. The results of this measurement are indicated in Table 6.3. The results of this study revealed a varying response amongst the respondents, in terms of whether the views of the traditional leaders in council are valued, or not, during the IDP policy implementation in the Vhembe District Municipality.

Table 6.3: The valuing of the views of traditional authorities during the implementation of IDP (n=34)

Group		Strongly agree	Agree	Disagree	Strongly disagree	Do not know	Total
Traditional Leaders in Local Municipal Council, Vhembe	N	3	5	5	0	2	15
	%	20.0%	33.3%	33.3%	.0%	13.3%	100.0%
Vhembe House of Traditional Leaders	N	1	0	4	0	1	6
	%	16.7%	.0%	66.7%	.0%	16.7%	100.0%
Provincial House of Traditional Leaders	N	0	1	0	0	0	1
	%	.0%	100.0%	.0%	.0%	.0%	100.0%
SANCO	N	0	2	7	1	0	10
	%	.0%	20.0%	70.0%	10.0%	.0%	100.0%
District Municipal Managers	N	0	1	0	0	0	1
	%	.0%	100.0%	.0%	.0%	.0%	100.0%
Executive Mayors	N	0	1	0	0	0	1
	%	.0%	100.0%	.0%	.0%	.0%	100.0%
Total	N	4	10	16	1	3	34
	%	11.8%	29.4%	47.1%	2.9%	8.8%	100.0%

For example, as indicated in Table 6.3, the results of this study revealed that traditional leaders in local municipal council (53%), Vhembe House of Traditional Leaders (16.7%), Provincial House of Traditional Leaders (100%), SANCO (20%), the district municipal manager (100%) and the Executive mayor (100%) all agreed that the views of the traditional leaders in council are respected and acknowledged. In contrast, local municipal council (33.3%), Vhembe House of Traditional Leaders (66.7%) and SANCO (70%) all disagreed that the views of these traditional leaders are respected and valued during IDP policy processes in this municipality.

The same table further revealed that the overall number of respondents who agreed (41.2%), disagreed (50%) and lacked knowledge (8.8%) on whether the views of traditional leaders in the IDP policy processes in this municipality are respected, or not, clearly shows differing views and perceptions amongst the various stakeholders.

It is clear from the results of this study that only municipal-aligned structures, such as the District Municipality and the Executive mayor are convinced that the views of the traditional leaders on IDP policy processes in this municipality are well respected, as indicated in Table 6.3. However, it might be that these structures are biased, in order to promote disregard of the views of the traditional leaders in IDP policy processes in this municipality. Furthermore, it might be that these structures lack genuine information with regard to the perceptions of the other stakeholders on this matter.

This might jeopardize any improvement regarding the status of the views of traditional leaders during IDP policy processes in this municipality – with the inevitable consequence of missing out on important community input on municipal policy processes in this municipality, as traditional leaders are expected to play a major role in local government activities in South Africa in general (The Municipal Infrastructure Grant 2004-2007:34).

6.5 THE PARTICIPATION OF TRADITIONAL AUTHORITIES IN WARD COMMITTEE MEETINGS

Ward committees are organs of people's power, which have the responsibility of promoting local democracy (**Municipal Structures Act** 1998). The results of this study are indicated in Table 6.4.

As indicated in Table 6.4, the results of this study revealed that traditional leaders in local municipal council (60%), Vhembe House of Traditional Leaders (16.7%), Provincial House of Traditional Leaders (100%), SANCO (20%), IDP managers (50%), local municipal managers (33.3%) and the local municipal mayors (66.7%) all agreed that traditional leaders actively participate in ward committee meetings.

In contrast, traditional leaders in local municipal council (40%), Vhembe House of Traditional Leaders (83.3%), SANCO (80%), district municipal managers (50%), local municipal managers (66.6%) and the local municipal mayors (33.3%) all disagreed that traditional leaders participate in ward committee meetings in the Vhembe District Municipality.

Table 6.4: Participation of traditional authorities in ward committees meetings (n=42)

		Strongly agree	Agree	Disagree	Strongly disagree	Total
Traditional Leaders in Local Municipal Council, Vhembe	N	7	2	2	4	15
	%	46.7%	13.3%	13.3%	26.7%	100.0%
Vhembe House of Traditional Leaders	N	0	1	2	3	6
	%	.0%	16.7%	33.3%	50.0%	100.0%
Provincial House of Traditional Leaders	N	0	1	0	0	1
	%	.0%	100.0%	.0%	.0%	100.0%
SANCO	N	0	2	6	2	10
	%	.0%	20.0%	60.0%	20.0%	100.0%
IDP Managers	N	1	1	2	0	4
	%	25.0%	25.0%	50.0%	.0%	100.0%
Local Municipal Managers	N	1	0	1	1	3
	%	33.3%	.0%	33.3%	33.3%	100.0%
Local Municipal Mayors	N	0	2	1	0	3
	%	.0%	66.7%	33.3%	.0%	100.0%
Total	N	9	9	14	10	42
	%	21.4%	21.4%	33.3%	23.9%	100.0%

Furthermore, Table 6.4 revealed that the overall number of respondents who agreed are (42.8%); those who disagreed make up (57.2%) on whether traditional authorities participate in ward committee meetings in this municipality. This clearly shows differing views and perceptions amongst the stakeholders in this regard. Some traditional leaders might be encouraged to abstain from active participation in ward committee meetings, because these ward committees were perceived to be the extension of the ruling party amongst most communities in South Africa in general. This is corroborated by the fact that not all community members of a particular municipality belonged to the same political party (Ward Committee Resource Book 2005:31). However, non-participation of traditional authorities in these ward committees might deny the communities they represent some role to play in local government processes. This might also cost the local government authorities an opportunity to strengthen citizen participation in civic affairs.

Furthermore, the efficiency of local government, in terms of service delivery, might be impeded. This non-participation might also result in the centralization of power on the local government authorities, which, in turn, might lead to the unaccountability of local government authorities to the local communities. In addition, non-participation of traditional authorities in ward committees might be emanating from the fact that some ward councillors lack the capacity to effectively manage these ward committees, and they also fail to effectively and consistently communicate with these communities (SACP 2009:28). Effective communication among stakeholders might enhance efficiency in local government (Khwashaba in Konrad Adenauer Stiftung 1999:50).

It is also clear that this behaviour might significantly contribute in rendering these ward committees dysfunctional (Ward Committee Resource Book 2005:6), as a result of the lack of experience amongst some ward councillors particularly with regard to reporting back to the communities they represent. In addition, this might also contribute to the inability of some traditional leaders to actively participate in these ward committee meetings. It is clear that ward committees need some in-depth training and education on how to ensure that they remain apolitical – concentrating only on community-service delivery.

6.6 ATTENDANCE OF MUNICIPAL COUNCIL MEETINGS BY TRADITIONAL AUTHORITIES

Table 6.5 determined whether traditional authorities attend council meetings, or not. The results are indicated in Table 6.5.

The results of this study, as indicated in Table 6.5, revealed that IDP managers (100%), local municipal managers (66.7%) and the local municipal mayors (100%) all agreed that traditional authorities actively participate in municipal council meetings in the Vhembe District. Only 33.3% of the local municipal managers in the Vhembe District disagreed that traditional authorities actively participate in municipal council meetings in this municipality. The overall number of those respondents who agreed (90%) and disagreed (10%) that traditional authorities in this municipality actively participate in municipal council meetings shows that the majority of the respondents are satisfied that traditional authorities in this municipality are sufficiently participating in municipal council meetings.

Table 6.5: Participation of traditional authorities in council meetings (n=10)

		Strongly agree	Agree	Disagree	Total
IDP Managers	N	2	2	0	4
	%	50.0%	50.0%	.0%	100.0%
Local Municipal managers	N	2	0	1	3
	%	66.7%	.0%	33.3%	100.0%
Local Municipal Mayors	N	0	3	0	3
	%	.0%	100.0%	.0%	100.0%
Total	N	4	5	1	10
	%	40.0%	50.0%	10.0%	100.0%

It might, therefore, be convincingly argued that the provisions of Section 81 of the **Municipal Structures Act**, 1998 (Act 117 of 1998), which provides for traditional authorities to attend and participate in municipal processes, particularly in the IDP processes, are being adhered to in this municipality – despite the 10% evidence to the contrary.

However, such attendance and participation are limited to the ex-officio status of traditional authorities in councils, where they attend without any voting powers. This reduces the role of traditional leaders to one of passive participants. In order to make the participation of traditional authorities in municipal council meetings more significant, it might be imperative to note the submissions of Arnstein (1969:216-224), who argued that participation was better enhanced by citizen control and delegated power models – to thereby give more active participatory roles to all the stakeholders – lest some of these stakeholders are reduced to mere rubber-stamping of decisions taken without their participation. Resentment might result from this kind of arrangement.

6.7 THE ROLE OF TRADITIONAL AUTHORITIES IN THE MUNICIPAL COUNCILS IN VHEMBE DISTRICT

The results of this study, as depicted in Table 6.6, sought to determine the role played by traditional authorities in municipal councils, particularly in regard to IDP policy processes in the Vhembe District. It is of paramount importance to note that the determination went beyond mere council attendance, and looked at the contribution traditional authorities could make in municipal councils.

Table 6.6: Traditional authorities play meaningful role in this council (n=10)

		Strongly agree	Agree	Disagree	Strongly disagree	Do not know	Total
IDP Managers	N	1	1	1	0	1	4
	%	25.0%	25.0%	25.0%	.0%	25.0%	100.0%
Local Municipal Managers	N	2	0	0	1	0	3
	%	66.7%	.0%	.0%	33.3%	.0%	100.0%
Local Municipal Mayors	N	0	1	2	0	0	3
	%	.0%	33.3%	66.7%	.0%	.0%	100.0%
Total	N	3	2	3	1	1	10
	%	30.0%	20.0%	30.0%	10.0%	10.0%	100.0%

As indicated in Table 6.6, the results of this study revealed that IDP managers (50%), local municipal managers (66.7%) and local municipal mayors (33.3%) all agreed that traditional authorities in the Vhembe District play a major role in municipal councils.

On the other hand, the results revealed that 25% of the IDP managers and 66.7% of the local municipal mayors thought that traditional authorities played no meaningful role in municipal councils in this municipality. In addition, a further 25% of the IDP managers lacked knowledge on the role played by traditional authorities in municipal councils.

This result raises suspicions, because if the IDP managers are honest and acknowledged that they lacked knowledge on the role of traditional authorities in municipal councils, it might be reasonably argued that such managers lack the proper management skills to interact with an important stakeholder.

This might affect the performance of their intended IDP targets. The overall number of respondents who agreed (50%), disagreed (40%) and lacked knowledge (10%) on the role played by traditional authorities in this municipality confirms that indeed the role of traditional leaders in municipal council remains a widely divided perception amongst the various stakeholders.

6.8 SUBMISSION OF IDP PROPOSALS TO MUNICIPAL COUNCILS IN THE VHEMBE DISTRICT

The results of this study, as indicated in Table 6.7, determined whether traditional authorities submit IDP proposed items for prioritization in the IDP implementation of the Vhembe District.

Table 6.7: Submission of IDP items by traditional authorities for prioritization in the Vhembe District Municipality IDP (n=31)

		Strongly agree	Agree	Disagree	Strongly disagree	Do not know	Total
Traditional Leaders in Local Municipal Council, Vhembe	N	3	4	2	1	3	13
	%	23.1%	30.8%	15.4%	7.7%	23.1%	100.0%
Vhembe House of Traditional Leaders	N	1	0	1	2	2	6
	%	16.7%	.0%	16.7%	33.3%	33.3%	100.0%
SANCO	N	0	2	4	2	2	10
	%	.0%	20.0%	40.0%	20.0%	20.0%	100.0%
District Municipal Managers	N	1	0	0	0	0	1
	%	100.0%	.0%	.0%	.0%	.0%	100.0%
Executive Mayors	N	0	1	0	0	0	1
	%	.0%	100.0%	.0%	.0%	.0%	100.0%
Total	N	5	7	7	5	7	31
	%	16.1%	22.6%	22.6%	16.1%	22.6%	100.0%

The results of this study showed that traditional authorities in local municipal council, Vhembe (53.9%), Vhembe House of Traditional Leaders (16.7%), SANCO (20%), district municipal manager (100%) and district Executive mayor (100%) all agreed that traditional authorities in the Vhembe District Municipality submit IDP proposals for prioritization in the municipal councils in this municipality.

However, some traditional authorities in local municipal council, Vhembe (23.1%), Vhembe House of Traditional Leaders (50%) and SANCO (60%) all disagreed that traditional authorities in the Vhembe District submit IDP proposals for prioritization in the municipal councils in this municipality.

On the other hand, the results of this study further revealed that a further 23.1% of the traditional authorities in local municipal council, Vhembe, 33.3% of the Vhembe House of Traditional Leaders, and 20% of the SANCO, lacked knowledge on whether traditional authorities in the Vhembe District Municipality submit IDP proposals to municipal councils in this municipality. These results might imply that the Vhembe House of Traditional Leaders structure is weak in terms of its operation, because at least this structure is expected to fully and sufficiently know whether in the structure it represents, the traditional leaders are submitting IDP proposals to municipal council or not. However, it might be possible that there is poor communication and organisation in this structure, which needs some intervention, as this might result in a weak traditional leaders' structure in this municipality. The overall numbers of respondents who agreed (38.7%), disagreed (38.7%) and lacked knowledge (22.6%) on the submission of IDP proposals to municipal councils by traditional leaders in Vhembe District, show some considerably wide perceptions on this aspect.

6.9 CONSULTATION OF TRADITIONAL AUTHORITIES BY LOCAL GOVERNMENT AUTHORITIES IN THE VHEMBE DISTRICT

Table 6.8 depicts the results of this study on the determination of the level of municipal consultation of traditional authorities regarding the formulation and implementation of IDP policy in the Vhembe District Municipality. The results of this study indicated that the majority of the traditional authorities in local municipal council, Vhembe (80%), Vhembe House of Traditional Leaders (100%), Vhembe House of Traditional Leaders (100%), SANCO (100%), IDP managers (100%), local municipal managers (100%), local municipal mayors (100%) and the district Executive mayor (100%) all agreed that traditional authorities are consulted by the local government authorities on IDP policy processes in this municipality. These traditional authorities should be consulted, because they are an important stakeholder structure, and are very crucial for community development and service delivery (Mudzanani in Konrad Adenauer Stiftung 1999:47).

Table 6.8: Consultation of traditional authorities in the formulation and implementation of policies by government (n=44)

		Strongly agree	Agree	Disagree	Strongly disagree	Total
Traditional Leaders in Local Municipal Council, Vhembe	N	9	3	2	1	15
	%	60.0%	20.0%	13.3%	6.7%	100.0%
Vhembe House of Traditional Leaders	N	5	1	0	0	6
	%	83.3%	16.7%	.0%	.0%	100.0%
Provincial House of Traditional Leaders	N	1	0	0	0	1
	%	100.0%	.0%	.0%	.0%	100.0%
SANCO	N	8	2	0	0	10
	%	80.0%	20.0%	.0%	.0%	100.0%
IDP Managers	N	4	0	0	0	4
	%	100.0%	.0%	.0%	.0%	100.0%
Local Municipal Managers	N	2	1	0	0	3
	%	66.7%	33.3%	.0%	.0%	100.0%
Local Municipal Mayors	N	2	1	0	0	3
	%	66.7%	33.3%	.0%	.0%	100.0%
District Municipal Managers	N	1	0	0	0	1
	%	100.0%	.0%	.0%	.0%	100.0%
Executive Mayors	N	0	1	0	0	1
	%	.0%	100.0%	.0%	.0%	100.0%
Total	N	32	9	2	1	44
	%	72.7%	20.5%	4.5%	2.3%	100.0%

Whereas the level of agreement with the perception that traditional authorities are consulted in the IDP policy processes in the Vhembe District is considerably higher, some stakeholders also, such as traditional authorities in local municipal council, Vhembe (20%) disagreed that traditional authorities are consulted during IDP policy processes in the Vhembe District. It is lamentable that this result shows a discord within the traditional leaders' structure, as both the Vhembe and the Limpopo Provincial House of Traditional Leaders indicate different perceptions from those of the local traditional authorities.

It is evident that there is some discord within the traditional leaders' structure: both locally and in the province as a whole. It might be that there is poor communication and dissemination of information within this structure. This divides the voice of the traditional authorities in local government processes, which might result in a weakened traditional leadership structure. Generally, 93.2% of the respondents agreed that traditional authorities in the Vhembe District are consulted for municipal IDP processes, whereas 6.8% of the respondents argued against this version.

It is of paramount importance that local government authorities should realise the value of a well-coordinated traditional leadership structure. Such structures are highly valued among rural communities, in particular for service delivery, to the extent of being rated far more highly than modern democratic and politicised local government municipalities (Agbese 2004; Oomen 2005 in Beall & Ngonyama 2009:2).

Consultations might strengthen relations between traditional authorities and local government authorities, which would further enhance effective service delivery to the communities, and also strengthen and incapacitate local government authorities as intervening organisations in terms of this service delivery and community development (Mudacumura **et al.** 2006:421).

6.10 COMPARISON OF SELECTED VARIABLES THAT DETERMINE THE ROLE PLAYED BY TRADITIONAL AUTHORITIES IN IDP POLICY PROCESSES IN LIMPOPO PROVINCE

This section contains a comparison of the variables selected and used to measure the participation of traditional authorities in IDP policy processes in the Vhembe District.

The objective is to provide a model to the stakeholders, and in particular to local government policy-makers, which might assist them in identifying the areas, which still need some improvement in terms of the participation of traditional authorities in IDP policy processes in this municipality.

It is clear, as represented in Figure 6.3, that perceptions on the participation levels of traditional authorities in the IDP policy processes in the Vhembe District show different intensities. For example, this figure clearly reveals that the levels of agreement and disagreement of participation of traditional authorities in municipal IDP processes in the Vhembe District reveal the highest variations in consultation (93.2%), council meeting attendances (90%), role played by traditional authorities in IDP policy processes in the Vhembe District Municipality (50.0%). It is clear that traditional authorities are more than merely satisfied that these factors are well handled in this municipality.

Contrary to this, participation in ward committees (57.2%), involvement (50%), in representation of views (50%), and participation (50%) in the IDP processes still shows some poor levels of performance in this municipality, as revealed by the increasingly high number of respondents who thought the municipality was not doing enough in terms of the participation of traditional leaders, as indicated in Figure 7.3. Furthermore, the results of this study have revealed that serious attention needs to be given in terms of knowledge dissemination among various stakeholders, particularly with regard to the submission of IDP policy proposals, the consultation of traditional authorities for IDP policy processes, attendance of council meetings, and ward committee meetings, as these areas revealed very low information availability among stakeholders in this municipality.

However, the municipality is doing reasonably well in terms of knowledge and understanding of stakeholders with regard to involvement (4.85%), participation (4.5%), presentation of views in council for IDP proposals (8.8%), and the role played by traditional leaders in IDP policy processes (10%) in this municipality. Very low numbers of stakeholders who are uninformed have been recorded, as indicated in Figure 7.3. Clearly, only 28.15% of the stakeholders in the Vhembe District have insufficient knowledge and information on issues pertaining to IDP processes in this municipality.

This study has also investigated the demographic and endowment characteristics of traditional leaders serving in municipal councils in the Vhembe District. The results of this demographic study, together with the endowment characteristics are presented hereunder.

6.11 RESULTS OF DEMOGRAPHIC AND ENDOWMENT CHARACTERISTICS OF RADITIONAL AUTHORITIES SERVING IN MUNICIPAL COUNCILS IN THE VHEMBE DISTRICT

Table 6.9: Demographic and endowment characteristics of traditional leaders in councils of the Vhembe District

Variable	Results		
	Option	Total	Number
	Total Percentage		
Gender	Male	15	100
Age	55.26	35 to 75 Years	
Marital Status	Married	15	
Number of Spouses	2.4	1 to 5 Wives	
Number of Household Members	11.3 Members	262	
Experience as traditional leader in Years	17.46 Years	2 to 35 Years	
Source of Income	Formal employment	1	6.7%
	Government Payment	14	93.3%
Means of transport	Personal Vehicle	15	100%
Main source of communication	Other	3	20.0%
Expenditure	Household food	15	100%
Compensation at municipal representation	Yes	11	73.3%
	No	4	26.7%
Political affiliation	Yes	6	40.0%
	No	9	60.0%
Experience in council in Years	7.6 Years	1 to 16 Years	

Source: own creation

The results of this study, as indicated in Table 6.9 revealed that the majority of traditional leaders representing traditional authorities in the local government in the Vhembe District are men (100%). A study conducted in Malawi by Botha (2007:18) found a contrasting result in terms of gender distribution among traditional leaders.

This study found that approximately 11.1% of traditional leaders who participated in an HIV/AIDS community training programme were women, whereas 88.9% were men. This difference in gender distribution among traditional leaders in Malawi and South Africa, particularly in the Vhembe District, might suggest that the issue of gender sensitivity among indigenous communities varied from region to region. In addition, it might also mean that women as traditional leaders in Malawi are more advanced and gender-sensitive than in the Vhembe District in terms of participation and involvement in community-related programmes. The results of this study, on the other hand, clearly indicate that men as traditional leaders dominate the local representation in the Vhembe District. However, this result should not be surprising, as men mostly dominate socio-economic life in South Africa, particularly in the rural areas. This might point to a society, which is generally discriminatory towards women in general.

South Africa is a society characterised by intense discrimination against women in most socio-economic contexts. The discrimination and marginalization of women have eventually become a major academic debate and policy focus in South Africa in general, particularly in terms of redressing the gender socio-economic imbalances created by several years of apartheid and patriarchy that left women increasingly vulnerable to poverty and other socio-economic ills (Sithole and Mbele 2008:6). In addition, there are also fewer women traditional leaders in South Africa. The majority of tribal groups have laws and cultures that exclude and discriminate against women as traditional leaders. There has been some contestation of aggrieved women, who were discriminated against and excluded from traditional leadership in South Africa. Chief amongst such cases is the famous Mwamitwa chieftainship case between Tinyiko Lwandhlamuni Philla Mwamitwa Shilubana and Sidwell Mwamitwa of the Valoyi tribe in Mwamitwa traditional authority in the former Gazankulu Bantustan, Limpopo Province. In this case, the Constitutional Court ruled in favour of the woman chief, Tinyiko Lwandhlamuni Philla Mwamitwa Shilubana (being Case CCT 03/07 [2008] ZACC 9 of the Constitutional Court of South Africa Media summary 2008). The fact that the majority of traditional leaders as representatives in municipal councils in the Vhembe District Municipality show some skewed representativity against women, in particular, might re-enforce arguments by those who remain critical of traditional leadership in modern democracy, saying that this structure is undemocratic, and also promotes gender bias against women.

This might be against the spirit of the provisions of the **Constitution of the Republic of South Africa**, 1996. The average age of traditional leaders serving in municipal councils in the Vhembe District Municipality is 55.26 years. This shows that on average, these municipal councils have middle-to-old age traditional leaders in municipal councils, whose ages are between 35 and 75 years.

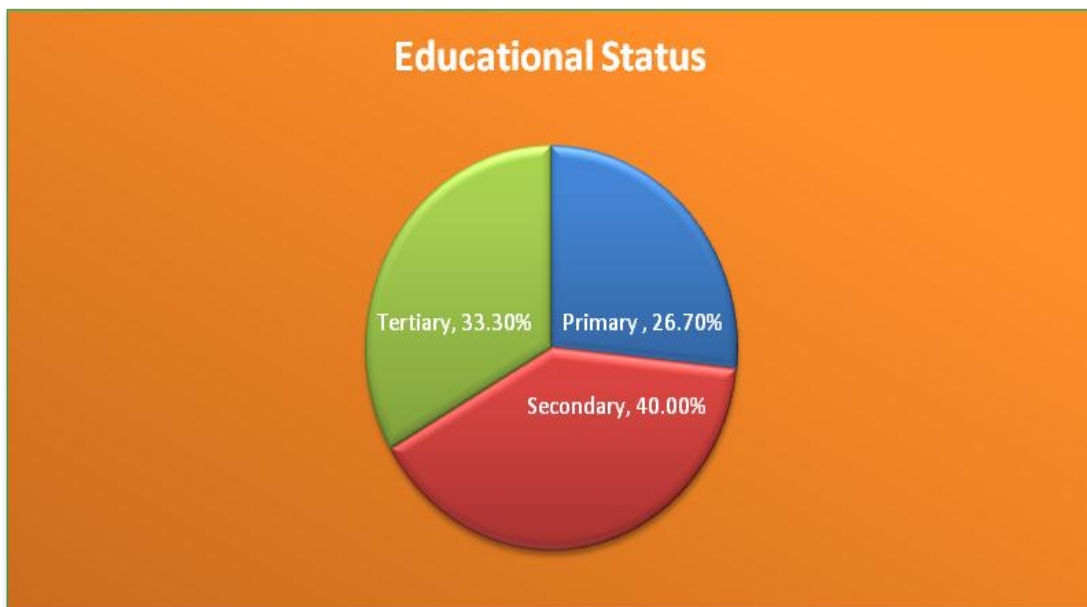
Botha (2007:18) reported that the majority (27.8) of traditional leaders in Malawi are aged between 41 and 50 years of age, whereas others are distributed between 31 and 40 (23.6%), 51 and 60 (12.5%), 61 and 70 (15.3%), 70 and above (11.1%) and 30 or less (9.7%) years of age. It is also clear that there are younger traditional leaders in Malawi than in this study area, as evidenced by approximately 9.7% of their traditional leaders, who are younger than 30 years of age. Older traditional leaders in municipal councils might have some serious limitations. For example, these older traditional leaders are expected to struggle to understand local government processes, as most of these processes are expected to be too modern and complex for these leaders.

Diaz-Cayeron **et al.** (2009:31) alluded to the fact that in Oaxaca (Mexico) age has an effect on the participation of members in development issues. Older members of the community are heads of households and are perceived to have slowed down in their participation as compared with younger members. This implies that older the members of the community become, the more they contribute less in terms of development matters. They have families to look after, unlike younger ones, who still have energy, and less family or no responsibilities.

In addition, as a result of old age, these leaders are also expected to have limited educational levels, as older people in the rural areas in South Africa are known to be less educated. However, the results of this study revealed contrasting patterns in terms of this general belief, because it is clear that the majority of these leaders in this municipality have secondary (40%), tertiary (33.3%) and primary (26.7%) educational levels, with none of these leaders having missed out on formal schooling, as indicated in Figure 7.1. It is clear that the majority of traditional leaders in South Africa have better educational levels than their counterparts in Malawi, who have at most attained primary education (82.%), and none with tertiary education.

The significant number of traditional leaders in the Vhembe District Municipality with tertiary education might indicate that traditional leaders in this area are beginning to take education very seriously. In addition, the fact that there are various institutions of higher learning, such as the University of Venda and Further Education and Training institutions, such as Vhembe FET college in this study area, might be contributing to a higher level of education amongst these leaders. Figure 6.1 shows the educational levels of the traditional leaders serving in the Vhembe District Municipal Councils.

Figure 6.1: Educational status of the traditional leaders serving in the Vhembe District Councils



Source: own creation

This considerably higher educational level might provide a better incentive for these leaders in the Vhembe District to actively find their way into municipal processes, because they could be expected to have a better understanding of these processes, as a result of their better educational levels. However, most crucially, younger and better educated traditional leaders are expected to prefer formal employment in other sectors, rather than to remain in full-time service in their respective communities and the municipalities. This might, however, disadvantage the representation of traditional leaders in municipal councils, as this structure might be forced to deploy old and less educated traditional leaders, who may also struggle with the more cumbersome

municipal processes. This remains a huge possibility, particularly when looking at the fact that these traditional leaders are not remunerated for their roles in municipal service. They are only compensated for their attendance at council meetings.

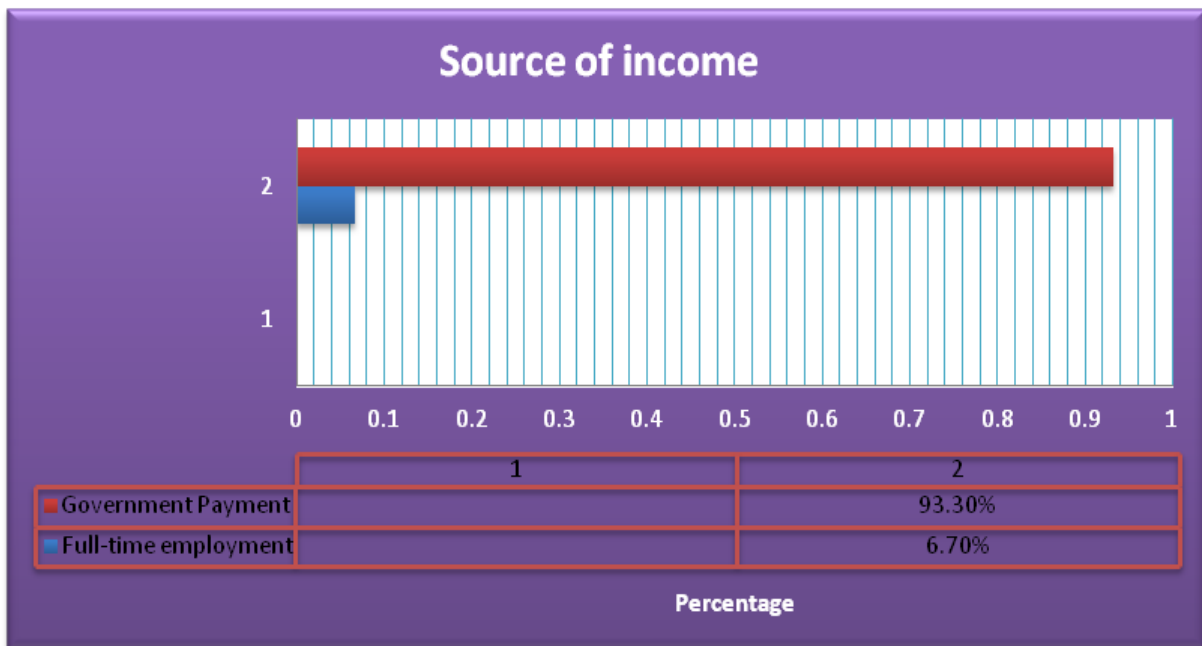
The average number of household members among representatives of traditional leaders in municipal councils in the Vhembe District is 11.3 members – with a minimum of three, and a maximum of 25 members in some households. This shows that traditional leaders in this study area have increasingly larger households. These larger households might result from the fact that the majority of these traditional leaders have multiple spouses. The results of this study revealed that the average number of spouses per traditional leader is 2.4, with a minimum of one and a maximum of five spouses, as indicated in Table 7.9.

Multiple spouses are promoted by deep-rooted cultural and traditional beliefs among the tribes of this region. Larger households might be demanding for these leaders, in terms of resources, such as income, food supply, provision of health and education, and particularly with regard to school-going children. The implication is that traditional leaders might be faced with the responsibility of providing resources for their households rather than services to the general public. For example, all (100%) of these traditional leaders in the Vhembe District see their priority spending as being on an adequate household food supply. It might, therefore, be argued that this could tempt some of these leaders to withdraw from serving, and also to miss out on municipal council meetings, because they might find it difficult to come out on their budgets.

This might be promoted by the fact that these leaders derive no remuneration from the municipality; and to make matters even worse, some of these leaders (73.3%) only receive approximately R550 as compensation per month from the municipality, when compared with the other 26.7% who are without any compensation at all. It is clear that these leaders might find municipal council work both unaffordable and expensive. The results of this study revealed that the majority of these leaders in council rely mainly on their monthly wages paid out by government to traditional leaders (93.3%) and full-time employment in government (6.7%) for their household income, as indicated in Figure 6.2.

What was clear, however, from the traditional authorities during interviews is that the compensation differed from one local municipality to the other, with other leaders having no compensation at all. This means that there are no policy guidelines for the compensation of these traditional leaders in council; alternatively, it might suggest that the local municipal councils are not adhering to policy guidelines – if such guidelines even exist. It is possible that these leaders might develop some resentment, animosity and resistance to participate in municipal processes. Figure 6.2 below shows the main source of income among traditional leaders serving in the Vhembe District councils.

Figure 6.2: Main source of income among traditional leaders serving in Vhembe District councils



Source: Own creation

It was also clear during the interview that the majority of these leaders felt negative about this arrangement, particularly because Ward Councilors and other councillors, such as Proportional Representative (PR) received better well-structured salaries. However, those who argue against the payment of traditional leaders serving in local government indicate that these leaders already have some good salaries from the Department of Co-operative Governance, Human Settlements and Traditional Affairs.

This source of income should actually be regarded as part of their compensation by government. These views regard traditional leaders as being greedy and self-seeking.

The average experience of traditional leaders among these leaders in this municipality is 17.46 years, with a minimum of two, and a maximum of 35 years; while, on the other hand, experience in the local government is approximately 7.66 years, with one year as the minimum and 16 as the maximum years of experience. It is clear that the majority of these leaders have sufficient community leadership experience. This might assist them in their relations with their communities. However, at local government level, the experience is a bit low. This might affect their performance within council.

The majority of these leaders are not members of any political party in South Africa (60%), whereas 40% of them are members of a political party. All of the leaders who belonged to political parties were members of the ruling party, the African National Congress (ANC). Leaders who are not members of any political party might not be available for party exploitation, particularly where the party is the ruling party in the municipality. However, non-membership in party politics might be viewed negatively by the political elite, who might label these leaders as being against their interests. It is common for traditional leaders to be viewed as being against the ruling party in Sub-Saharan African politics.

In addition, these non-party traditional leaders might also be viewed as collaborators of previous regimes, and of the opposition in particular. Political elites who behave like this also fear that traditional leaders, who might not be manipulated in councils, might also influence their communities to be against these political parties. It is obvious that animosity and resentment could start to develop under these conditions, as those traditional leaders who do not belong to political parties might feel marginalized and undermined. However, it is imperative to note that those leaders who are members of political parties might antagonize their communities; particularly where the majorities are not members of the party to which the traditional leader belongs, as such traditional leaders are often viewed as collaborators of the party to

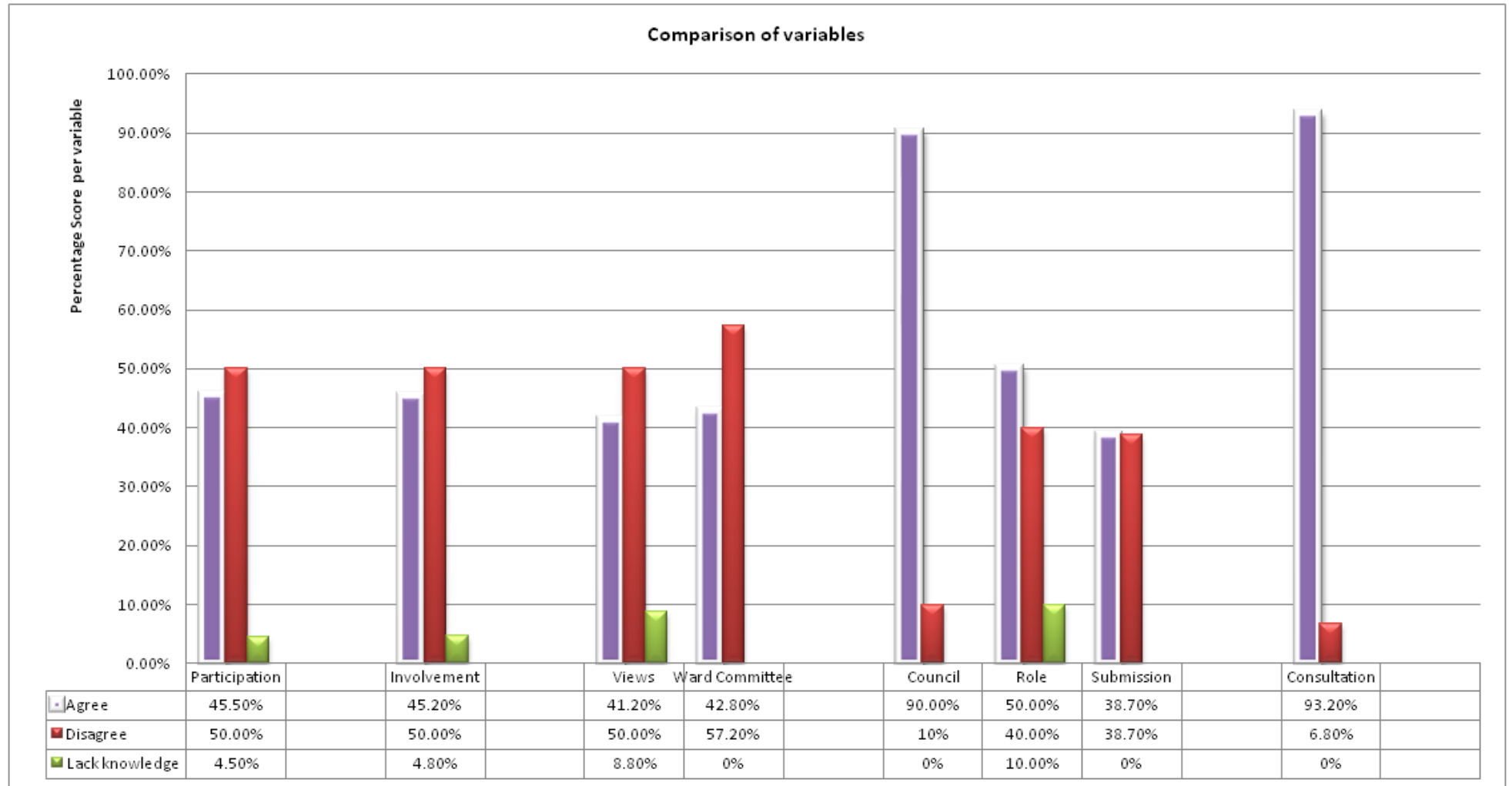
which they belong. This might further strain relations and also affect service-delivery prospects in local government.

In this municipality, the results of this study revealed that communication between the representatives of traditional authorities in council and the local government elites might not be problematic. The results indicate that the majority of these traditional leaders have access to mobile phones (80%) and post (20%), which they might use to access crucial information.

However, the limitation remains that it is expensive for these traditional leaders to use mobile phones for communication because of their low incomes. In addition, these leaders are forced to have better communication means, as a result of the long distances to the municipal council chambers. Poor communication might affect their access to crucial information, as it is not always possible for these leaders to visit the municipal council offices to obtain information. This might become a challenge for these leaders in terms of attending council meetings. However, the results of this study have revealed that the majority of these leaders (100%) have personal means of transport, which they use for commuting between their homes and the municipal stations. The challenge however, remains unaffordability, as the compensation from the municipality remains very low. Figure 6.3 gives a comparison of selected variables on the roles played by traditional authorities in IDP policy process in the Limpopo Province.

Figure 6.3 Comparison of selected variables on the roles played by traditional authorities in IDP policy process in the Limpopo Province

Province



6.12 CONCLUSION

This chapter has shown that perceptions of stakeholders in relation to their involvement, participation, consultation, submission of IDP proposals to municipal council, the role played by traditional authorities in local government processes, the value of views in the municipal councils; and the level of their participation in ward councils remain widely diverse and divided. The majority of the respondents argued that traditional authorities were not actively participating in local municipal IDP processes in the Vhembe District. Some also argued that their role and submission of IDP proposals to municipal councils were also very limited. However, a large majority (93.2%) of the respondents argued that traditional authorities in this municipality were sufficiently consulted for municipal IDP processes in this municipality.

It is clear from the submissions of this chapter that an efficient and effective traditional leadership structure that actively participates and involves itself in municipal IDP processes might be of great benefit for the communities they represent – particularly in terms of service delivery and community development.

Consequently, it is imperative for local government authorities to look for the real participation of all the stakeholders, and in particular, the traditional leaders' structure via any means that might take their participation beyond the level of mere consultation to actual participation in decision-making in IDP processes. It is clear from the results of this study that there is reasonably sufficient information and knowledge among various stakeholders with regard to municipal IDP policy processes in this municipality, as the majority of the stakeholders have the necessary information and knowledge.

Lastly, the understanding of demographic and endowment characteristics of traditional leaders in council provides crucial tools for operational strategy in this municipality. It is clear that older, resource-poor and less-educated leaders represent communities in this municipality. Traditional authorities are still predominantly dominated by males, rather than promoting gender as the struggle between Tinyiko Mamitwa Shilubana and Sydwell Shilubana has proved. This struggle was a clear indication that traditional culture is still strong in South Africa.

However, the Constitutional Court ruled in her favour; and this outcome strengthened Chapter Two of the Constitution of the Republic of South Africa, which provides for a Bill of Right. The discrimination may be influenced when decisions for leadership are taken by royal councils, as the demographic and endowment characteristics of traditional leaders serving in the municipal council may suggest. Traditional leaders should also be provided with resources to enable them to participate in municipal council meetings. The resources should take the form of a sitting allowance, a travelling allowance, in the same way elected councillors are remunerated.

They should also be accorded the status of full members of council, so that they are able to contribute to council deliberations, rather than merely listening to councillors representing their communities. But it is encouraging to observe that traditional leaders have access to mobile phones, which form a means of communication, although they find it expensive to maintain. Municipalities should remunerate traditional leaders, so that they are able to perform their duties, otherwise they might well boycott municipal council activities. The next chapter presents the conclusions, the findings and some recommendations.