



UNIVERSITEIT VAN PRETORIA  
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YUNIBESITHI YA PRETORIA

**THE ROLE OF TRADITIONAL AUTHORITY IN INTEGRATED DEVELOPMENT  
PLANNING POLICY IMPLEMENTATION WITH REFERENCE TO LIMPOPO  
PROVINCE**

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*Submitted in partial fulfillment of the requirements for the PhD degree in the Faculty of  
Economics and Management Sciences*

**UNIVERSITY OF PRETORIA**

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**OCTOBER 2012**



## DECLARATION

I declare that this thesis hereby submitted for the degree of Doctor of Philosophy at the University of Pretoria, is my own independent work; and that it has not been submitted for this purpose to any other university. I hereby forfeit any copying of this thesis to the University of Pretoria.

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Date

## DEDICATION

This thesis is dedicated to my late mother, Vho-Alilali Ramakokovhu Masinyane Musitha, who single-handedly raised me in rather trying circumstances. This thesis relives “your memory”. Indeed, Alilali shango la Nwali; you are an “unsung hero of this modern time, mama.”

I also dedicate this thesis to my late uncle, Mr Thavhadziawa Ramakokovhu Masinyane, who introduced me to the joy of learning – by sending me to school at his expense.

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### TO WHOM IT MAY CONCERN

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## LIST OF ACRONYMS

<b>ANC</b>	<b>AFRICAN NATIONAL CONGRESS</b>
<b>ADPA</b>	<b>ABYEI DEVELOPMENT PROJECT AUTHORITY</b>
<b>AIDS</b>	<b>ACQUIRED IMMUNE DEFICIENCY SYNDROME</b>
<b>AWB</b>	<b>AFRIKANER WEERSTANDBEWEGING</b>
<b>AU</b>	<b>AFRICAN UNION</b>
<b>BDM</b>	<b>BOTSWANA DEMOCRATIC PARTY</b>
<b>BNF</b>	<b>BOTSWANA NATIONAL FRONT</b>
<b>CBOs</b>	<b>COMMUNITY-BASED ORGANISATIONS</b>
<b>CIKOD</b>	<b>CENTRE FOR KNOWLEDGE AND ORGANISATION DEVELOPMENT</b>
<b>CDM</b>	<b>CAPRICORN DISTRICT MUNICIPALITY</b>
<b>CDW</b>	<b>COMMUNITY-DEVELOPMENT WORKERS</b>
<b>CEO</b>	<b>CHIEF EXECUTIVE OFFICER</b>
<b>CODESA</b>	<b>CONVENTION FOR A DEMOCRATIC SOUTH AFRICA</b>
<b>CONTRALESA</b>	<b>CONGRESS OF TRADITIONAL LEADERS OF SOUTH AFRICA</b>
<b>COSATU</b>	<b>CONGRESS OF SOUTH AFRICAN TRADE UNIONS</b>
<b>DA</b>	<b>DISTRICT AUTHORITY</b>
<b>DPLG</b>	<b>DEPARTMENT OF LOCAL GOVERNMENT</b>
<b>DPLG</b>	<b>DEPARTMENT OF PROVINCIAL AND LOCAL GOVERNMENT</b>
<b>DBSA</b>	<b>DEVELOPMENT BANK OF SOUTHERN AFRICA</b>
<b>DTLF</b>	<b>DISTRICT TRADITIONAL LEADERS FORUM</b>
<b>ECASA</b>	<b>ECONOMIC COMMISSION FOR AFRICA SOUTHERN AFRICA</b>
<b>ECDPM</b>	<b>EUROPEAN CENTRE FOR DEVELOPMENT POLICY MANAGEMENT</b>
<b>FET</b>	<b>FURTHER EDUCATION AND TRAINING</b>
<b>GDP</b>	<b>GROSS DOMESTIC PRODUCT</b>
<b>HIV /AIDS</b>	<b>HUMAN IMMUNODEFICIENCY VIRUS</b>
<b>HOD</b>	<b>HEAD OF DEPARTMENT</b>
<b>HSRC</b>	<b>HUMAN SCIENCE RESEARCH COUNCIL</b>
<b>IDP</b>	<b>INTEGRATED-DEVELOPMENT PLANNING</b>
<b>IGR</b>	<b>INTERGOVERNMENTAL RELATIONS</b>
<b>IFP</b>	<b>INKATHA FREEDOM PARTY</b>



<b>IMF</b>	<b>INTERNATIONAL MONETARY FUND</b>
<b>LED</b>	<b>LOCAL ECONOMIC DEVELOPMENT</b>
<b>LGTA</b>	<b>LOCAL GOVERNMENT TRANSITIONAL AUTHORITY</b>
<b>LGDS</b>	<b>LIMPOPO GROWTH AND DEVELOPMENT STRATEGY</b>
<b>LPHTL</b>	<b>LIMPOPO PROVINCIAL HOUSE OF TRADITIONAL LEADERS</b>
<b>MEC</b>	<b>MEMBER OF EXECUTIVE COUNCIL</b>
<b>MDEV</b>	<b>MASTER IN DEVELOPMENT</b>
<b>MDP</b>	<b>MUNICIPAL DEVELOPMENT PROGRAMMES</b>
<b>NA</b>	<b>NATIVE AUTHORITIES</b>
<b>NBI</b>	<b>NATIONAL BUSINESS INITIATIVE</b>
<b>NCOP</b>	<b>NATIONAL COUNCIL OF PROVINCES</b>
<b>NEC</b>	<b>NATIONAL EXECUTIVE COMMITTEE</b>
<b>NEPAD</b>	<b>NEW PARTNERSHIP FOR AFRICAN DEVELOPMENT</b>
<b>NGOs</b>	<b>NON-GOVERNMENTAL ORGANISATIONS</b>
<b>NHCS</b>	<b>NATIONAL HOUSE OF CHIEFS</b>
<b>NP</b>	<b>NATIONALIST PARTY</b>
<b>OAU</b>	<b>ORGANISATION OF AFRICAN UNITY</b>
<b>PHTL</b>	<b>PROVINCIAL HOUSE OF TRADITIONAL LEADERS</b>
<b>PIMMS</b>	<b>PLANNING IMPLEMENTATION AND MANAGEMENT SUPPORT</b>
<b>PR</b>	<b>PROPORTIONAL REPRESENTATION</b>
<b>RDP</b>	<b>RECONSTRUCTION AND DEVELOPMENT PROGRAMME</b>
<b>REC</b>	<b>REGIONAL EXECUTIVE COMMITTEE</b>
<b>SANCO</b>	<b>SOUTH AFRICAN NATIONAL CIVIC ORGANISATION</b>
<b>SACP</b>	<b>SOUTH AFRICAN COMMUNIST PARTY</b>
<b>SADC</b>	<b>SOUTHERN AFRICAN DEVELOPMENT COMMUNITY</b>
<b>SAGNC</b>	<b>SOUTH AFRICAN GEOGRAPHICAL NAMES COUNCIL</b>
<b>SALGA</b>	<b>SOUTH AFRICAN LOCAL GOVERNMENT ASSOCIATION</b>
<b>SAPs</b>	<b>STRUCTURAL ADJUSTMENT PROGRAMMES</b>
<b>SPSS</b>	<b>STATISTICAL PACKAGE FOR SOCIAL SCIENCES</b>
<b>TA</b>	<b>TRADITIONAL AUTHORITIES</b>
<b>TBVC</b>	<b>TRANSKEI BOPHUTHATSWANA VENDA CISKEI</b>



<b>TLGFA</b>	<b>TRADITIONAL LEADERSHIP AND GOVERNANCE FRAMEWORK ACT</b>
<b>UDF</b>	<b>UNITED DEMOCRATIC FRONT</b>
<b>UN</b>	<b>UNITED NATIONS</b>
<b>UNEP</b>	<b>UNITED NATIONS ENVIRONMENTAL PROGRAMMES</b>
<b>USAID</b>	<b>UNITED STATES AGENCY FOR INTERNATIONAL DEVELOPMENT</b>
<b>USA</b>	<b>UNITED STATES OF AMERICA</b>
<b>VNF</b>	<b>VENDA NATIONAL FORCE</b>
<b>WCED</b>	<b>WORLD COMMISSION ON ENVIRONMENT AND DEVELOPMENT</b>



## ABSTRACT

*This study was to investigate the role played by traditional authorities in IDP policy implementation in local municipal councils in the Vhembe District located in Limpopo Province. The specific objectives of this study were to characterise the traditional authority serving in the municipal councils. Traditional leaders serving in municipal councils, the district mayor, local municipal mayors, managers, IDP managers, district and provincial representatives of the House of Traditional Leaders in Limpopo Province were interviewed using semi-structured sets of questionnaire to obtain the required data. The data were entered into an Excel Spreadsheet and subsequently exported into an SPSS for analysis. The results of the study revealed that traditional authority forms an integral part of IDP policy implementation in Vhembe District Municipality. The results further revealed that perceptions of stakeholders vary as to the role played by traditional authorities in the IDP policy implementation process. The results revealed that some traditional leaders agreed that participation in IDP policy implementation (45.5%), involvement (45.2%), the submission of views (41.2%); ward committee meetings (42.8), council IDP policy (90.0%), role (50.0%), submission of proposals (38.7%) and consultation by the municipality (93.2%), were all satisfactorily taking place in the municipality. Furthermore, the results indicated that traditional leaders serving in municipal councils were members of the ruling party (40.0%), aged on average 55.26 years, distributed between 35 and 75 years, and were from extended households of 11.3 members per household, distributed between 3 and 25 members — with an average of 2.4 spouses per traditional leader, distributed between one and five spouses.*

*The majority had attained secondary level education (40.0%), tertiary level education (33.3%) and primary education (26.7%). They showed high experience ranging between 2 to 35 years, and 17.46 years on average as traditional leaders – with a further 7.66 years of experience in the municipal council. The majority make their livelihood by way of compensation from council (73.3%), wages from government as traditional leaders (93.3%), or employment (6.7%). All the traditional leaders own vehicles.*

*The study concluded that the demographic and endowment characteristics of these traditional leaders influence their role in municipal IDP policy implementation.*



**Key Words: Traditional authorities, District Municipality, Constitution, IDP Policy processes, participation, consultation, Ward Committees, communication strategy, resentments and Mayors**



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## CHAPTER ONE

### ORIENTATION OF AND BACKGROUND TO THIS STUDY

*“...let me emphasise that traditional leaders have a key role to play as partners with government, to build a better life for all our people. I am here to request a stronger partnership between us, a partnership for progress and sustainable development, especially in rural areas...”* Zuma (2010)

#### 1.1 INTRODUCTION

The above quotation from the speech by the President implies that the government is not the only role-player in service delivery. The President is of the opinion that service delivery hinges on the building of partnerships between the government and traditional authorities. The institution of traditional authority comprises an integral part of the social, political and cultural values of African society. The traditional authorities' institution pre-dates any colonial and apartheid establishments; and they are represented by their traditional leaders. Traditional authorities were the only governance structures in place before both colonial and apartheid governments in Africa. Colonial governments, however, used traditional leaders to implement their policies – through direct and indirect rule – thereby reducing their status as representatives of their community members, who alleged that they were collaborators of the colonial system.

However, the 1960s, which heralded the emergence of independent states in Africa, revitalized the institutions of traditional authorities in most of the Sub-Saharan African countries (Muriaas 2009:28). Ray and van Nieuwaal van Rouveroy (1996:7) were of the view that traditional institutions were revitalized because of the apparent failure of the newly independent states to deliver services to the citizens of the new states. However, even after independence, traditional authorities were also used by some of the independent governments in Sub-Saharan Africa, such as Malawi, where the government used them through patronage to solicit the loyalty of the people (Chiweza 2007:61).

In light of the above, the citizens of the newly independent states would have to make a choice on whether to use traditional authorities to promote development, or not.

It is also asserted that the institutions of traditional authorities gained strength and repositioned themselves in South Africa as well (Bekker 1993:200). This was in contrast to the policy of the African National Congress (ANC), which called for the destruction of the institutions of traditional authorities, because they were perceived to be puppets of the apartheid system (ANC 1986). The President of the Republic of South Africa, who is also the President of the ANC, pleaded with them to form partnerships with government, in order to promote sustainable development in rural areas (Zuma 2010:2).

Bank and Southall (1996:421) argued that comrades, civic bodies and traditional leaders have all failed to deliver on the promises they made to their respective followers to deliver services; and that they, therefore, need to co-operate to achieve more. However, the debate in the academic circle is about the actual role traditional authorities can play in the democratic dispensation (Beall *et al.* 2005).

The objective of this chapter is to introduce and provide motivation for this study. This chapter also provides the background to the problem statement, the study objectives, the research questions, the significance of the study, a brief description of the case study, together with the justification for the choice of this case study, the ethical issues, the definition of concepts; and in addition, it describes the general layout of the study.

## **1.2 MOTIVATION FOR THIS STUDY**

Traditional authorities have existed all over the world from time immemorial. In Sub-Saharan Africa, for example, various traditional authorities dominated the daily socio-economic lives of the people long before the introduction of colonialism and apartheid. Powerful traditional authorities existed in Ghana, Lesotho, Mali, Zimbabwe, Botswana, Uganda, Malawi and South Africa amongst others (Van Dijk 2006:74-78; Nemudzivhadi 2007:1).

This implies that traditional authorities are not a product of colonialism or apartheid per se because they were in existence long before the arrival and introduction of some of these political regimes and their systems. Traditional authorities, in particular, presided over a socio-economic system that was suitable for the indigenous peoples of the region at the time.

However, during colonialism in Africa in general and apartheid in South Africa in particular, political systems shifted – with the emergence of a new arrangement for the role of traditional leadership. Traditional leadership systems were systematically dismantled and eroded by the successive European colonial settlers and the apartheid regimes. This was done to promote and sustain the objectives and interests of the colonial masters – especially with regard to the acquisition of productive resources – particularly land, which was customarily the responsibility of traditional authorities long before settler colonialism and apartheid (Mijiga 1998:6).

The traditional authorities could also not escape the wrath of the new post-colonial regimes. Some new African governments and political elites, such as those of Ghana, Guinea, Tanzania and Uganda, amongst others, premised that traditional authorities threatened their political power and influence. Traditional authorities were also perceived to be a hindrance to democratization, modernization and nation-building, in particular (van Nieuwaal van Rouveroy 1996: 37-38). The integration of traditional authorities into the colonial systems could have benefited new states with experience, since they were new and inexperienced post-independent states.

Later on, there was a change of approach in the policies of some of these countries, where some of them began to recognise and rebuild the institutions of traditional authority. For example, the old indigenous kingdoms in countries, such as Uganda, were also restored (Englebert 2002). In other countries, such as Malawi (Chiweza 2007) and South Africa in particular (Ntsebenza 2005; Oomen 2005), as quoted in Muriaas (2009:27), traditional leaders continued to play a major role in modern society. These traditional authorities had played an important role in their respective communities with regard to crucial public service delivery, in terms of health provision, education, agriculture, heritage management and judicial processes in their respective communities (Nicholson 2006:2-3; Kenworthy 2010:2).

This might suggest that the role of traditional authorities in the discharging of the day-to-day life of indigenous Africans might still be relevant in the modern socio-economic set-up, especially on the issue of development, as partners in the modern state (Zuma 2010:7; Motlanthe 2009:4). In crucial aspects, such as communal land tenure rights, especially in rural communities, traditional authority is still a major partner in the modern state (The Independent Venda 1979:26).

During the African colonialism traditional authorities were responsible for the administrative functions, while simultaneously being incorporated into the colonial ruling systems, and as such strengthening the new local councils (van Nieuwaal van Rouveroy 1996:37). In the rural areas of the former homelands of South Africa, these traditional authorities were an important factor of public governance and service delivery to their communities in partnership with Bantustan governments (Beall and Ngonyama 2009:5). Despite their purported support of colonial and apartheid governments, traditional authorities were viewed as role-players, particularly in calming rural communities from mobilizing against modern governments, which are apparently failing to deliver services (Muriaas 2009:29).

However, despite the apparent failure of modern governments in service delivery, the concern is that by their very nature traditional authorities remain threats to democracy (Beall and Ngonyama 2009:12). Traditional authorities are accused of being the representatives of a privileged few who rule over the majority (Economic Commission for Africa 2007:15). What may be deduced from this argument is that there is an acknowledgement of the role that traditional authorities have played in the past. The role they played in the past might have exposed them to modern experience, knowledge and skill, which they could transfer to new modern states after the demise of colonial governments, in which traditional authorities were embedded. This could be supported by the saying: “Do not throw the baby away with the bath water”.

Consequently, modern states should use traditional authorities for the good of the communities, because these modern states are still modelled on the same pattern of the colonial systems, which were served by traditional authorities.

Allowing traditional authorities to continue playing the role of governance could make sense, since they have gained some experience and knowledge in this field.

When a new political dispensation emerged in South Africa in 1994, the post-apartheid democratic government of South Africa embraced traditional authorities in line with the human rights system, as enshrined in the constitution of the country (Sithole and Mbele 2008:4). As a result, the post-apartheid South African government ascertained that for the local and national spheres of government to be operationally effective and efficient (Brinkerhoff 2002, as quoted in McNabb 2010:xvii), stakeholders, such as traditional authorities, should participate in the implementation of government policies.

To fulfill this requirement, the South African democratic government enacted the **Municipal Structures Act, 1998** (Act 117 of 1998), Section (81), which requires that traditional leaders who represent traditional authorities should be identified, and required to attend and participate in municipal councils, as ex-officio members in the South African local government structures. However, this act of parliament prevented these traditional leaders from having voting rights in local government processes (Nicholson 2006:8).

Government further argued that the involvement and participation of these traditional leaders in the local municipal councils would accord them an opportunity to actively participate in municipal processes on issues that fundamentally affect their communities (**Municipal Structures Act, 1998** [Act 117 of 1998]).

Furthermore, the need to involve these traditional authorities also emanates from the fact that local municipalities and district councils in particular, cannot operate effectively without their participation – as communities would still venerate these authorities and hold them in high esteem (Materu **et al.** 2000:18). This view is corroborated by the study of Diaz-Cayeros **et al.** (2009:8) in Mexico, whose findings revealed that municipalities fared worse than traditional authorities on the issue of involving communities in decision-making and information dissemination.

From the above, it may be deduced that traditional authorities and elected leaders would need to work together in policy-making and implementation. It is also clear that traditional leaders would continue their culture of inviting their communities to participate in decision-making process, thereby promoting a bottom-up approach and offering elected leaders an opportunity to learn from this rich experience of administration. The purported rich experience acquired during the pre-colonial, colonial and apartheid governments needs to be investigated. Could it not benefit the new modern states?

This study will investigate their participation in the implementation of policies, such as Integrated Development Planning (IDP).

### **1.3 BACKGROUND TO RESEARCH PROBLEM**

The 1994 era is regarded as the turning point for South Africa politics, since it marked the dawn of a new political period that was based on democracy, equality, fundamental rights and the promotion of national unity (Du Plessis and Scheepers 1999:22). The **Constitution of the Republic of South Africa**, 1996 recognized the institution, role and status of traditional leaders. However, it did not grant them any powers beyond supervising the customary law. The **Traditional Leadership and Governance Framework Act**, 2003 (41 of 2003) provides that traditional leaders should be involved in the promotion of the socio-economic development of their communities. They must also disseminate information for government policies and programmes.

Section 5 (1) states that in order to enhance the role of promoting socio-economic development and the dissemination of government information, there must be partnerships between municipalities and traditional leaders. Traditional authorities have the potential to complement and offer support to elected government leaders (Bank and Southall 1996:407). The survey conducted by the Department of Constitutional Development and Provincial Affairs in 1999 found that traditional authorities were credited with encouraging consultations by holding meetings, taking collective decisions, and relying on advisory structures – thereby creating the



impression that they are more transparent than the elected leaders (Department of Constitutional Development and Provincial Affairs 1999:2).

These findings are corroborated by the study of Diaz-Cayeros **et al.** (2009:8) in Mexico. Their results revealed that municipalities fared worse than traditional authorities on the issue involving communities in decision-making and information dissemination. However, the study by the Department of Constitutional Development and Provincial Affairs (1999) also revealed that respondents showed that local government should take the lead in the implementation of projects, such as electricity and road construction; but traditional authorities should be informed.

However, in Ghana, at the 4<sup>th</sup> Tripartite Seminar on Deepening the Democratic Process in Ghana – the Role of Chiefs in 2005 – the Ministry for Finance and Economic Planning praised the chieftains for their role in the development initiatives, such as Health Foundations, Environmental Protection and afforestation initiatives (2005:2). Traditional institutions have been involved in local governance in Ghana in the past. Hence, the 1992 **Constitution of Ghana**, articles 270-275, established and protected them (Constitution of Ghana 2005:5).

Traditional authorities in South Africa have been accorded a constitutional right to actively participate in the processes of governance and public service delivery in the local government sphere. The **Municipal Systems Act, 2000** (Act 32 of 2000) Section (29) compels municipal councils to identify and consult with the organs of State, including traditional authorities on the drafting of the IDPs. The **Municipal Systems Act, 2000** (Act 32 of 2000) lays down the processes of IDPs, which comprise those phases the municipality undertakes, in order to formulate IDPs. These phases are areas where they should participate in IDP implementation.

The traditional authorities should participate as an organized structure, since they represent communities and also their structures on land matters and other customary issues. Traditional authorities have the potential to derail the implementation of policies if they are not involved in policy processes (Cloete and Thornhill 2005:123).

Traditional authorities have assumed an important role in African life because elected African States have failed to unite and bring development (van Nieuwaal van Rouveroy 1996:7). The recognition of traditional authorities in Sub-Saharan countries, such as Uganda (Englebert 2002), in Malawi (Chiweza 2007), in South Africa (Ntsebenza 2005 and Oomen 2005) sparked a debate on the role they had to play in the new dispensation (Sklar 1999 and Beall **et al.** 2005).

In the pre-colonial period, traditional authorities occupied a paramount position in African culture, because they managed the day-to-day administration of the lives of their communities. Traditional leaders were accountable to the people they ruled through advisory bodies (Khunou 2011:278). There are other scholars who differ with this conclusion by arguing that traditional authorities were never elected, but were forced on the communities, thereby becoming unaccountable, autocratic and feared (Manona 1998; Mbeki 1984; Lodge 1983). This could be the basis for the obvious animosities, resentments and disregard of traditional authorities amongst a considerable proportion of the populace in South Africa, despite Government's continuous insistence that traditional authorities must be accorded the rights enshrined in the post-liberation **Constitution of the Republic of the Republic of South Africa**, 1996.

It should be further stated that in some countries in Sub-Saharan Africa, such as Ghana, there are mixed reactions and opinions on the role played by traditional authorities in modern government processes (Hoffman and Metzroth 2010:15). This is corroborated by Beall and Ngonyama (2009:12) who argue that opinions as to their role in South Africa also remain largely fragmented and highly contested, both in the academic and social spheres.

Although the issues around the challenges faced by local government in South Africa have until most recently received some considerable interest in empirical research, it remains that research on the role that these traditional authorities might play in IDP implementation in South Africa remains fundamentally insufficient or non-existent. It is therefore, envisaged that this study might provide some fundamental and crucial policy tool with regard to the role played by the traditional authorities in IDP

implementation in South Africa in general, and in Limpopo Province, in particular. This is the primary focus area of this study.

#### 1.4 THE RESEARCH PROBLEM

Traditional authorities in South Africa have been accorded a constitutional right to actively participate in the processes of governance and public service delivery in the local government sphere. This is despite the earlier commitment by the ANC to destroy traditional authorities – whom it called puppets of the colonial and apartheid government (ANC 1986). The role of traditional authorities is provided for by the **Municipal Structures Act** 117 of 1998 and the **White Paper on Local Government** of 1998, which stipulate that traditional authorities have a role to play in local government processes in South Africa.

There are debates in the academic circle about the actual role that traditional authorities could play in local government (Muriaas 2009:32). This could also be influenced by the confusion in some countries in Sub-Saharan Africa, such as Ghana, where there are mixed reactions and opinions on the role played by traditional authorities in modern government processes (Hoffman and Metzroth 2010:15). This is agreed on by Beall and Ngonyama (2009:12) who argue that opinions on the role of traditional authorities in South Africa remain largely fragmented and highly contested – both from the academic and social perspectives.

Perceptions, animosities, resentments and disregard exist towards traditional authorities amongst a considerable proportion of the populace in South Africa, on the basis that they lack legitimacy (Bank and Southall 1996:421). This is despite government's continuous insistence that traditional authorities be accorded the rights enshrined in the post-liberation **Constitution of the Republic of the Republic of South Africa**, 1996. Traditional authorities are credited with legitimizing colonial and apartheid governments through indirect rule. It might be assumed that they gained experience, which could be useful to the new governments, since these modern States are perceived to have failed (Muriaas 2009:29).

This view is corroborated by Sklar (1994:1) who argued that in Africa new governments are being founded on the foundations of both the traditional and modern features. The argument about the common foundations being the new basis of modern States could be interpreted as implying that neither traditional authorities nor modern States have the sole right of existence independent of the other. Furthermore, this could mean that if merged together, a new form of government never experienced before in Africa could be established, which harmonizes both the interests of those who favour traditional authorities and modern States – for the ultimate good of the country as a whole.

Yet, the issues around the challenges faced by local government operations in South Africa have until recently received little interest in empirical research. It may however, be submitted that research on the role that these traditional authorities might play in local government systems in South Africa remains fundamentally insufficient or non-existent. It is envisaged that this study will provide some fundamental and crucial policy tool with regard to the role played by traditional authorities in local government systems in South Africa and in Limpopo Province in particular.

While government has a legislative position on the role of traditional authorities in local government processes – especially with regard to IDP policy process, what is actually happening in local government contradicts the provision and government commitment on the role of traditional authorities in most of the municipalities in South Africa. In view of this, this study wants to establish the role played by traditional authorities in IDP policy processes in Limpopo Province – with a special focus on the Vhembe District Municipality.

## **1.5 THE OBJECTIVES OF THIS STUDY**

The main objective of this study is to investigate the role played by traditional authorities in the IDP policy implementation in the Limpopo Province, South Africa. This will be done by measuring, amongst others, their participation, involvement, submission of IDP policy proposals to the municipal council, participation in ward committee meetings and attendance of municipal council meetings – using the

Vhembe District Municipality as a case study. The specific objectives of this study were to:

- Characterize the demographic and endowment characteristics of traditional leaders serving in municipal councils in the Vhembe District Municipality.
- Provide ways and means to resolve the challenges faced by municipalities with regard to IDP policy processes in the Limpopo Province, with a particular focus on the Vhembe District Municipality.
- Provide policy guidelines to policy-makers with regard to the role of traditional authorities in local government processes.

## **1.6 RESEARCH QUESTIONS GUIDING THE OBJECTIVES**

- To what extent are traditional authorities participating in the IDP policy implementation in Limpopo Province with respect to Vhembe District Municipality?
- What are the perceptions of stakeholders on the participation of traditional authorities in governance processes?
- What is the significance of demographic and endowment typologies in the implementation of IDP policy?
- What are the challenges of traditional authorities with regard to their role in local government processes in the Limpopo Province? This question must be seen in relation to their participation, involvement, submission of IDP policy proposals, their role in IDP policy deliberations, the value of their views in council, and their participation in ward council meetings, amongst other issues.

## **1.7 THE SIGNIFICANCE OF THIS STUDY**

This study is intended to provide an effective and efficient policy tool for the future on local government systems' operation in the rural areas of South Africa in general, and in Limpopo Province, in particular, where municipalities still have to cope with an

increasing need to co-operate with traditional authorities to discharge their operations and delivery of service to the communities. The findings and recommendations of this study should improve the implementation of service delivery to the communities in this province, in general, and the Vhembe District Municipality, in particular.

These issues are represented by traditional leaders in local government, and in municipal IDP policy processes. This study might also provide a valuable and new knowledge base on traditional authorities and their role in local government systems in the Limpopo Province. No previous study has ever focused on the demographic and endowment typologies of traditional leaders in South Africa. Previous studies have ignored this important aspect.

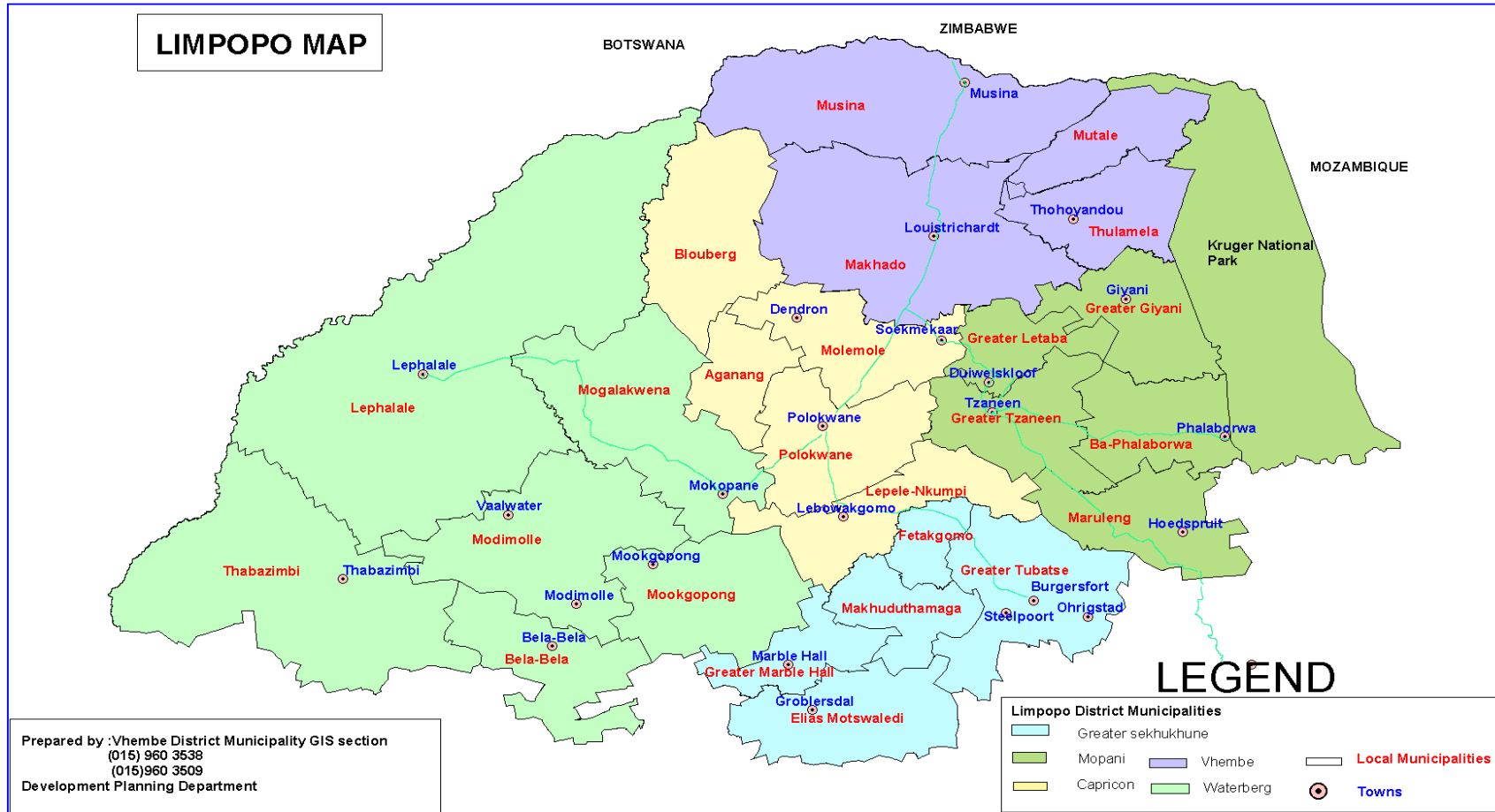
## **1.8 THE STUDY AREA**

Traditional authorities are most common in the rural areas in South Africa, particularly in provinces, such as the Eastern Cape, KwaZulu-Natal, Limpopo, Mpumalanga and North West. Provinces, such as Gauteng, the Northern Cape and the Western Cape are not renowned for functional traditional authorities. Gauteng and the Western Cape provinces are mainly urban provinces. The focus of this study is the predominantly rural Limpopo Province, which is home to many traditional authorities in South Africa. Vhembe District Municipality will be the focus of this study.

The Limpopo Province comprises approximately 10.25 % of the total South African land space, with approximately 123 910km<sup>2</sup> of land area. Approximately 37.0 % of this land is suitable for arable farming, 50.1 % for grazing, and 12.2 % for wild life.

There are five geographic district municipalities in the Limpopo Province: Capricorn, Mopani, Sekhukhune, Vhembe and Waterberg, as indicated in Figure 1.1.

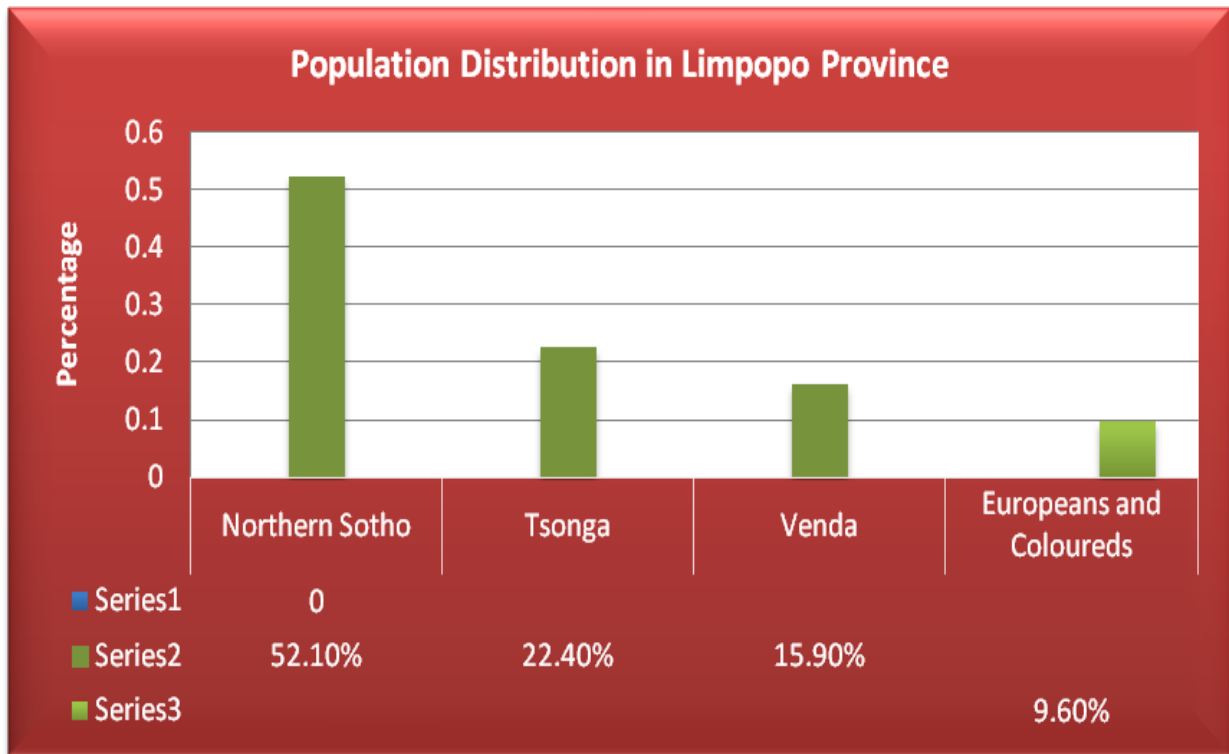
Figure 1.1 Map of the Limpopo Province with five district municipalities



Source: Vhembe District Municipality

The population in this province is approximately 5.6 million people, made up as follows: Europeans and Coloureds (9.6 %), Northern Sotho (52.1 %), Tsonga (22.4 %) and Venda (15.9 %) tribes, as indicated in Figure 1.2.

**Figure 1.2: Population distribution in the Limpopo Province, South Africa**



Source: South African Yearbook (2010/2011).

It is clear that the majority of the population in the Limpopo Province comprises indigenous Africans. These comprise the three major tribes of this province: Northern Sotho, Tsonga and Venda. It should, therefore, be expected that traditional authorities would be a major focus in this province. Limpopo Province, by virtue of its vastness, cannot be covered by a single research. Consequently, Vhembe District will be the focus area of this study.

This province contributes approximately 6.5 % of the National Gross Domestic Product (NGDP) of the Republic of South Africa. The provincial Annual Gross Geographical Product (AGGP) per capita is approximately R1 264, with a Human



Development Index (HDI) of 0.4. Approximately 32.4 % of the population earns less than US\$1 per day, making this province one of the poorest (Mapedza **et al.** 2008).

## 1.9 RESEARCH DESIGN AND METHODOLOGY

Research design is the plan for an intended study. The plan includes the determination of what is going to be observed and analysed, based on the why and how questions (Babbie 2008:96). It is also defined as a route planner on how to address the research problem (Mouton 2008:107). In this study the design is defined as a plan, structure and strategy of investigation – to answer the research problem on the role of traditional authority in the IDP policy implementation in Limpopo Province. This is a case study, which will not be limited to a single research technique, but employs the techniques of qualitative and quantitative analysis, in order to explain the social situation being studied.

Qualitative data are data that take the form of descriptive accounts of observations; while quantitative data are presented in numbers or through numerical values (Crowther and Lancaster 2009:79). The qualitative research utilises the methods of data collection and analysis – aiming at the exploration of social relations – and describing reality as told by the respondents (Adams **et al.** 2007: 26). Qualitative research involves field notes, interviews, conversations and the recording of conversations (Davies 2007:10). Quantitative research employs quantitative measurements and statistical analysis (Adams **et al.** 2007:26).

Quantitative research is utilised to obtain answers pertaining to the questions by using the application of scientific procedures. These procedures increase the likelihood for the information collected to be relevant to those questions asked, and it also enhances the reliability and the lack of any bias (Davies 2007:9). However, qualitative and quantitative techniques should be viewed as mutually inclusive, since a research design might include the characteristics of both qualitative and quantitative research (Du Plooy 2001:81). This approach is referred to as mixed methods. This approach offers the best technique to answer a research problem (Pierce 2008:47).

Therefore, this study employs a qualitative-quantitative methodology; and it was conducted by using face-to-face interviews, questionnaires, focus-group interviews,

together with a review of the literature and observation. A qualitative technique was used to present the findings in narration; while a quantitative technique was used to present the data in numbers and percentages on the graphs. However, the use of mixed methods does not mean that they were applied equally. In this study, the qualitative technique was the dominant technique; while the quantitative approach was used as a secondary technique (Pierce 2008:48).

This study has used face-to-face interviews, focus-group interviews, a review of the literature and observation. The face-to-face interviews took place at the royal kraals; while focus-group interviews were conducted at the Premier's office, where the Provincial House of Traditional Leaders was based, but has since relocated to the Department of Cooperative Governance, Human Settlements and Traditional Affairs. The observation process took place at the Vhembe District Municipality. The purpose of collecting data through interviews, focus-group discussions, a review of the literature and observation was aimed at collecting data from a number of different data sources. A combination of various data sources enabled the researcher to explore these sources, so that more insight into the understanding of the role traditional authorities played in IDP policy processes could be arrived at.

Methodology has to state and show some degree of consistency between the underlying philosophy, the inductive or deductive approach, as well as the qualitative and quantitative methods (Pierce 2008:71). The data-collection methods used in this study are discussed below.

### **1.9.1 Face-to-face interviews**

The face-to-face interviews were conducted with some of the respondents, in order to collect first-hand information from them, because they are traditional leaders, municipal officials and SANCO, who could provide information on the role of traditional authorities in the implementation of IDP policy processes in the Vhembe District Municipality. In this study, four telephonic interviews with structured questions were conducted with the researcher, asking the various respondents one question after the other. The process of collecting the data was much quicker, because the researcher had delivered the questionnaires to the respondents in advance. This method is also recommended by De Vos **et al.** (2005:169).

The researcher, after some days, called the respondents telephonically and requested them to read to him the answers to the questions. This was as an attempt to get them back because the respondents would say that they were too busy to fill them in. When this failed, the last resort was to engage in telephonic interviews.

### **1.9.2 Mailed questionnaires**

Questionnaires were sent to the respondents by the email for this study. Sometimes it needed two or three and telephonic calls to beg the respondents to fill them in. After filling them in, they were emailed back to the researcher. A total of eight questionnaires were emailed, of this number only four were returned to the researcher.

### **1.9.3 Sampling procedure**

This study has employed purposive or judgmental sampling. The researcher chose this sampling technique because only those participants with particular knowledge about the role of traditional authorities in IDP policy implementation were relevant to this study. Maree **et al.** (2007:178) also support the selection of participants who can provide specific data for particular studies.

The researcher just selected anyone from the available categories as a sample for this study. It would, however, have been ideal to interview all the traditional leaders, but due to costs and time constraints, this proved impossible. Consequently, a sample of respondents was chosen, as supported by Bhattacharya (2003:78).

Sixty-two face-to-face interview respondents were sampled in terms of the purposive or judgmental sampling procedure. They were sampled on the basis of the following criteria:

- Being traditional leaders who attended and participated in the municipal council meetings;
- Being traditional leaders who were members of the Executive Committee in the Vhembe House Traditional Leaders;
- Being traditional leaders who were members of the Executive Committee in the Provincial House of Traditional Leaders;

- Being Vhembe regional members of SANCO;
- Being municipal officials who worked closely with traditional leaders; and
- Being an MEC and HOD of Department of Local Government at Provincial sphere.

Table 1.1 presents the informants herein referred to as respondents as follows:

**Table 1.1:** Respondents for this study

<b>Traditional leaders in municipal councils</b>	<b>15</b>
<b>Vhembe House of Traditional Leaders</b>	<b>10</b>
<b>Provincial House of Traditional Leaders</b>	<b>10</b>
<b>Local Municipal Mayors</b>	<b>4</b>
<b>Local Municipal Managers</b>	<b>4</b>
<b>Executive Mayor</b>	<b>1</b>
<b>District Municipal Manager</b>	<b>1</b>
<b>IDP Managers</b>	<b>5</b>
<b>SANCO</b>	<b>10</b>
<b>MEC</b>	<b>1</b>
<b>HOD</b>	<b>1</b>
<b>TOTAL SAMPLE</b>	<b>62</b>

The aim was to make this study representative through this sampling technique.

#### **1.9.4 Focus-group interviews**

Focus-group interviews were conducted with the Executive Committee of the Provincial House of Traditional Leaders. The Executive Committee of full-time members was crucial in this study, because they were located in the office of the

Premier, and they advised the government on matters that affect traditional authorities. They are privy to the policies that govern the affairs of traditional leaders, and as such they could not be left out. Any serious discussion on the role of traditional authorities should include them. The focus-group interview is recommended in a qualitative study, in order to collect the data from the respondents (Johnson 2010:102).

### **1.9.5 Interview procedure**

Just before the interview, the researcher introduced himself to the respondents, although he had known the two very well. In this focus group, two full-time Executive Committee members: the chairperson and the deputy chairperson were convened, in order to discuss the research topic. This is a reasonable alternative to conducting a number of individual interviews (Van der Stoep and Johnston 2009:235). The researcher produced and showed them the ethical clearance letter obtained from the University of Pretoria. The questionnaire reflected the topic of the study, as also did the ethical clearance letter. The broad question was: *The role of traditional authority in the IDP policy implementation in Limpopo Province*. The permission to record the proceedings of the interview was made in advance to the respondents, who both gave their approval of that; and the tape recorder was used to record the interview. However, taking notes also took place during the interview, and this became time-consuming (De Vos **et al.** 2002:304).

The questionnaire contained structured questions, and a few semi-structured questions. Here, the researcher employed the structured approach in terms of the objectives of the research (Welman 2005:201). Structured questions provided the respondents with an opportunity to provide in-depth responses, and also to describe their experiences (Johnson 2010:99).

### **1.9.6 Observation**

In this study, the researcher conducted observations, when he attended some municipal council meetings, in order to observe the participation of the traditional leaders in council meetings, but could not find anyone in attendance. One also attended IDP Representative Forum meetings, notably the one organized by the District on the 13 March 2011, in order to observe the proceedings.

Traditional leaders are members of the IDP Representative Forum. The purpose was to observe how traditional leaders participate in council meetings.

Dane (1990:158) defined participant observation as an observational research method, in which the researcher becomes part of the events being observed. The researcher collected data by observing the process of the proceedings of the IDP Representative Forum, as argued by Bhattacharyya (2003:51).

### **1.9.7 Data analysis**

Data analysis is described as a product of statistical software that is utilised by the researcher (McNabb 2010:85). According to Johnson (2010:142), in the process of analysis, researchers looked for common words, themes and patterns. This study has used questionnaires, interviews, and observation for the collection of data.

In this study, a 5-point Likert scale was used to measure the level of the role of traditional authorities in IDP policy implementation in the local municipality (in Vhembe District Municipality). The responses ranged from strongly agree, agree, disagree, strongly disagree and do not know. The data that were collected came from the respondents who were selected in terms of their characteristics – to provide relevant data needed for this study. The responses were captured in the spreadsheet and analysed by means of SPSS, version 18 of 2010. The responses of each category were recorded separately on the spreadsheet, tables and figures. The responses of each category were to be added together to give a single percentage for presenting the results. The results of the data analyses were comprehensively interpreted, and written up in Chapter Seven in a descriptive manner.

### **1.9.8 Validity and reliability of the data**

Validity and reliability assist the researcher in making the research findings rationally convincing, not only to himself, but also to other people as well.

Research should produce valid and reliable knowledge in an ethical manner (Barzun and Graff 1985:112). Validity and reliability are also referred to as credibility, transferability, and dependability, in addition to objectivity (Lincorn and Guba 1985:300). In order to ensure that credibility is attained, they proposed the triangulation of data: of sources, methods and investigators.

### **i. Validity**

In this study, validity was achieved through the use of multiple sources for the collection of data. The sources complemented each other, unlike in some cases where the researcher only uses a single source of data collection. Validity is the process of ensuring that the measure measures what it is supposed to measure (Dane 1990:257).

Validity helps researchers to obtain authentic data, and to ensure their objectivity, by using different sources of data collection to reach that goal – rather than using only one version of truth (Neuman 2006:196). Validity is a criterion for ensuring that the findings of the study are generalizable to similar situations elsewhere (McNabb 2010:39).

The findings of this study are generalizable to other similar areas. This is because traditional leaders in the whole country are subjected to the same legislation that determines the attendance and participation of municipal councils and ward committees alike. They are also affected by the same mandate that they should participate in IDP matters, and that they are the custodians of the land on which IDP projects take place. Traditional authorities are also members of the IDP Representative Forums.

### **ii. Reliability**

This study was completed through the utilization of similar questionnaires compiled for different group of respondents, a literature review and observation. Of course, replicating this study may not lead to the same conclusions – even if the same respondents were interviewed, due to the fact that the perceptions of respondents change from time to time.

Reliability is the extent to which a measure produces the same scores across different times, groups of people, or versions of the instrument. Reliability is the extent to which the measure is consistent (Dane 1990:257). Reliability should lead to the same results, when the same methods are used by different researchers (Smith 1975:58). Reliable data are collated utilizing the same decision rules all the time (Johnson 2010:51). Consistency is accompanied by accuracy of measures.

This means that same instrument must be able to yield the same findings at a later stage, when employed in similar conditions, for example by means of test-retest (Brynard and Hanekom 2005:41).

### **iii. Triangulation**

In this study, 44 questionnaires were completed; and this provided different opinions, thereby ensuring that not only one source of data collection was used and interpreted. Therefore, triangulation of theory can only happen when a researcher uses multiple theoretical perspectives in the planning stages of research, or when interpreting the data. Triangulation of method is utilised when one employs the mixture of qualitative and quantitative methods, as in this study.

Triangulation refers to the process whereby something is viewed from various viewpoints, rather than from one angle only (Neuman 2006:149-150). It includes a number of sources for data collection in a research study, and it increases the reliability of the observation (Marais and Mouton 1996). Triangulation is, in fact, a research approach that employs a number of methods for the collation of information, and for answering the research problem; and it is intended to enhance the validity of the research results (Johnson 2010:255).

## **1.10 THE ETHICAL ISSUES IN THIS STUDY**

In the conducting of research, people can choose to be either ethical or unethical. The biggest ethical issue is that of invading participants' privacy. In this research, ethical issues were maintained, in order to complete it. The respondents for this study were not taken for granted. The objectives of the research were shared with the respondents after the researcher had introduced himself to them. The respondents were not induced with any incentive to provide the necessary data. The respondents were informed in advance that there would be no benefits handed out. However, they were also informed that the study might provide benefits when the recommendations are implemented and become policies, which might assist with service delivery.



In research ethics, researchers are required to balance their obligations to promote intellectual freedom and to contribute to knowledge with fair treatment of the people to whom these obligations are owed, and to whom the knowledge is to be distributed (Erickson 1967, as quoted in Dane 1990:38).

### **1.10.1 Ethical issues before the project**

Before this study was conducted, an ethical clearance form was completed and submitted to the Ethics Committee, in order to indicate how the ethical matters would be addressed. The research project could not begin before the Ethical Committee was satisfied. There was a letter of introduction to those who would take part in the research. The whole research had to be introduced to them. There was a letter of permission that had to be provided by the institution to show that they agreed that the research should be conducted in their area. The respondents themselves gave the consent that they would participate in the research. The copies of these letters had to accompany the ethical clearance form. The ethical clearance form took consideration of the age and any disabilities of the respondents.

### **1.10.2 Voluntary participation**

Participation in social research directly or indirectly leads to participants revealing personal information about their lives. This information may not even be known to their friends. The purpose of social research may lead them to reveal such information to strangers (Babbie 1992:464). As a result of this revelation, their identity has to be protected. Dane (1990:39) maintains that “...*voluntary participation refers to the participants’ rights to freely choose to subject themselves to the scrutiny inherent in research...*”

In research, participants must be willing to participate. They must not be forced to participate in any research. There are however, two separate issues that characterize the ethical balance of voluntary participation. These two issues are coercion and awareness. They will now be briefly discussed.

(i) Coercion

Dane (1990:39) defines coercion as “...*using threats or force, as well as offering more incentive than what would reasonably be considered fair compensation*”. Coercion may be in the form of rewards or promises to avoid punishment. A researcher may offer the participant money to participate. Rewards limit the participant’s freedom of choice or ability to make a rational decision. In this study, each questionnaire to the respondents was accompanied by a consent form, so that they could always remember their rights.

(ii) Awareness

Voluntary participation includes awareness of their participation in the research project. This is only possible when the participant is aware of his/her participation. In the research, the participant must be informed about the research and the reasons for carrying it out. This should include even the completion of a questionnaire. Participants must be clear about the purpose of the research. In order to complete this study, the participants were informed of the reasons for conducting the study; and the informed form was attached to the questionnaires.

(iii) Informed consent

Informed consent refers to allowing the participants an opportunity to take decisions unhindered that protect their own interests. The attention of the participants should be drawn to the purpose, methods, duration of the project and any potential harm that might come to them (Johnson 2010:12). Informed consent refers to “...*providing potential research participants with all of the information necessary to allow them to make a decision...*”, as was argued by Dane (1990:40). The purpose of the study was detailed in the consent form. It also revealed that the participants would not be harmed, and that their names would remain anonymous, but known to the researcher. The questionnaires did not have any provision for them to fill in their personal details.

(iv) Deception

Van der Stoep and Johnston (2009:15) define deception as the practice of giving false information to research participants on certain aspects of the study. It is intended to lure the participant into giving information, which they would not give if they were told the truth. For example, informing them that if they were to reveal that their Chief Executive Officer (CEO) comes to work late, their identities would not be revealed. This makes them feel free, because they know that the information alone will be known, but not their names.

In this study there was transparency, since the informed consent letter attached to the questionnaires contained all the necessary information, and the questionnaires were clear, but not complicated.

(v) Debriefing

During the research, or even before, researchers might be tempted not to disclose all the information about the research – for fear that the respondents might refuse to participate in the process. If this is the case, a process referred to as debriefing is embarked on, in order to rectify this matter. Dane (1990:49) defines debriefing as “...*a procedure by which any relevant information about the project that has been withheld or misrepresented is made known to participants...*”. It is addressed at the end of the study, and it involves revealing the purpose of the research. It can take the form of a written or an oral nature. It has two purposes: Firstly, to clear the air about the rationale of the study. Secondly, it educates the participants about the topic and increases their knowledge about the issue in which they have participated (Van der Stoep and Johnston 2009:16).

In this study, a letter of consent detailing the rights of the respondents was given to them. The names of respondents would be kept anonymous. Their names would not be published. The purpose of the research was provided to the respondents before they were interviewed. Therefore, no information was concealed from the respondents. They would have known about the whole research purpose right from the beginning.

Permission was also sought to use a tape recorder before a group focus was conducted with the traditional leaders in the provincial house. This was done in an attempt to promote transparency.

## 1.11 DEFINITION OF CONCEPTS USED IN THIS STUDY

This study used various concepts that might be confused with their respective meanings in other disciplines, unless their intended meanings have been clarified for the purpose of this study.

### 1.11.1 Traditional authorities

Traditional authorities are defined as those “structures of governance that derive part of their legitimacy from an association with the past” (Oomen 2005:32). They encompass kings and other aristocrats holding office in political structures that pre-date the colonial State and the post-colonial State, as well as the heads of extended families and other political religious offices in decentralized polities that also date back to the pre-colonial period. It is also worth noting that currently traditional authority refers to “Chiefs” in English (Tettey *et al.* 2003:242).

Traditional authorities are represented by traditional leaders. These are defined by the **Limpopo Traditional Leadership and Institutions Act, 2005** (Act 6 of 2005) as any person who, in terms of the customary law of the traditional community concerned, holds a traditional leadership position, and is recognized in terms of this Act. Traditional leaders function within a traditional leadership system through customary institutions or structures, or customary systems or procedures of governance, recognized, utilized or practised by traditional communities (**Limpopo Traditional Leadership and Institutions Act 6 of 2005**).

### 1.11.2 Integrated development planning

The introduction of IDP in South Africa was aimed at trying to make a break from the apartheid centralized planning to a more decentralized planning, in order to strengthen the new forms of local government.

The IDPs were linked to a system of intergovernmental planning and coordination (Harrison 2003 quoted in Pillay **et al.** 2006:203). IDP was first regarded as the instrument of local planning and coordination; but it has since shifted to be linked to intergovernmental planning system with instruments, such as national government's Medium-Term Strategic Framework and the Provincial Growth and Development Strategy (Harrison 2003, as quoted in Pillay **et al.** (2006:187).

Integrated Development Planning is a process through which municipalities prepare a strategic development plan for a five-year period. It is also a crucial process of development planning in the local sphere. It is a management tool that assists municipalities to take a broad strategic view of their development requirements, and to address all of their key issues in a holistic IDP [Integrated Development Plan] (Department of Provincial and Local Government and GTZ 2005:4; DBSA and NBI (2000:5).

### **1.11.3 The implementation of policy**

Implementation has been defined as a process of putting decisions into action; and this refers to an issue that faces and concerns policy-makers in government. It is about putting mechanisms in place to deal with a particular social problem. It is also a sequence of events triggered off by a policy decision involving the translation of policy into operational tasks to be carried out by a variety of actors and agencies. This requires a substantial coordinating activity, to ensure that resources are available and that things happen as intended (Barrett and Fudge 1981:17).

Hanekom (1991:61) refers to policy implementation as the enforcement of legislations. Policy implementation and policy-making are interrelated (Hanekom 1991:70). In this study, implementation is viewed as an integral part of policy formulation, and not as an end-product of policy formulation. Implementation concludes the policy cycle, and it also marks the beginning of a new one (Gerston 2010:92).

#### **1.11.4 Sustainable development**

Although there are many definitions of sustainable development, it is widely accepted that it is the process that fulfils present needs, without endangering the opportunities of future generations to fulfil their own needs (WCED 1987). It is also seen as the process, whereby society has the capacity to manage limited resources to fulfil present and future needs indefinitely (Van Ballan as quoted in Cloete and Mokgoro 1995:29). Sustainable development is effectively promoted by the participation of local people. Local people know their communities – having lived in deprivation, and surviving the hardships of their poverty, while outside people would not know such experiences. Their common sense knowledge of the political, social, economic, cultural and natural environment dynamics can be of immense value to development efforts. Participation has the potential to promote sustainable development and maintain facilities that are instituted developmental agencies (Swanepoel 1997:46).

#### **1.11.5 Public participation**

Public participation in development is defined as the involvement of community members in development activities, in order to benefit from those activities (Cloete **et al.** 2006:114). Arnstein (1969:216-224) listed eight types of participation as follows:

##### **1.11.5.1 Citizen Control**

The people who are not in power are given the opportunity to have the majority decision-making seats, or full managerial power. This means that the people are able to participate in a meaningful manner.

##### **1.11.5.2 Partnership**

In the delegation of power, the people are given the opportunity to hold the government and its officials accountable. They also have decision-making authority over specific projects. In order to make this more effective, it also includes the veto rights to resolve issues.

### **1.11.5.3 Delegated Power**

Partnership refers to the redistribution of power to the people, who are sometimes called citizens. This distribution is negotiated with the authorities. In this case they form structures, which promote joint planning and the implementation of projects.

### **1.11.5.4 Placation**

In placation, the people are given some degree of power and influence. This type of participation is merely a token – in order to please or manage them. In other words, the people do not have power to take any decision; but they can approve any decisions taken.

### **1.11.5.5 Consultation**

In this type of power, the people are consulted. But the problem arises when their proposals are not taken into consideration or valued for implementation. Their participation is only measured by the number of people who attend the meetings, if they are invited. Of course, the government officials would have confirmation that they sent out invitations. Additionally, an attendance register would attest thereto that people came to the meeting.

### **1.11.5.6 Informing**

In participation, the people are informed of their roles and rights in decision-making processes. This is desirable because it empowers them. The problem arises when their involvement is limited to receiving information – without them being enabled to make their input. They should make input into projects for their own benefit. Meetings should not take the one-way communication path, but should get them fully involved in taking decisions that concern their communities.

#### 1.11.5.7 Therapy

Therapy as a type means that the people are made to believe that they are involved in participation. The aim is to silence them when challenging the *status quo*, and not to give them any real power. They are made to believe that they have power and influence over decisions, while in actual fact they do not have any such power.

#### 1.11.5.8 Manipulation

With regard to manipulation, people are not given any real opportunity to participate. They merely rubber-stamp those decisions that are passed by government and its officials. They are merely given advisory positions. This study agrees with the definition that participation should give the people the right and power to participate in the decision-making processes – leading to the planning and implementation of policies that benefit them. They should take decisions, and not just listen to other stakeholders deciding on their behalf. This definition would help assess the role that traditional authorities play in the implementation of IDP policy.

#### 1.11.6 Spheres of government

Spheres of government refer to three types of government in South Africa: national, provincial and local government. The **Constitution of the Republic of South Africa, 1996** Section 151 (i) stipulates that local government is a sphere of government that consists of municipalities, which must be established for the territory of the Republic of South Africa; (ii) The executive and legislative authority of a municipality is vested in its municipal council; (iii) A municipality has the right to govern on its own initiative the local government affairs of its community, subject to national and provincial legislative bodies, as provided for in the **Constitution of the Republic of South Africa 1996**; (iv) the national or a provincial government may not compromise or impede a municipality's ability or right to exercise its powers or perform its functions.



### **1.11.7 Public policy**

The meaning of the concept of public policy is a complex one, since there is no consensus on a universally acceptable single definition. It may refer to a proposal, programme, or to the goals of a programme, or to the impact of a programme on a social problem. For example, Sharkansky (1975:4) defines public policy as the important activities of government. Anderson (2003:2-3) defines a policy as a relatively stable, purposive course of action followed by an actor or set of actors in dealing with a problem. However, Dye (2000:1) describes policy as anything government chooses to do, or not do. Public policies involve the role of public agencies (Hogwood and Gunn [1984], as quoted in Turner and Hulme [1997:59]).

Hanekom (1978:7) refers to a policy as, "...a policy statement as the making known, formal articulation, declaration of intent or the publication of a goal to be pursued". Public policy is seen as the formal articulation, statement, or [the] publication of a goal, which government aims at pursuing with the society (Hanekom and Thornhill 1993:63).

It is a guide of action or a statement of those goals that should be followed in an institution – in order to deal with a particular problem or a phenomenon (Fox and Meyer 1996:96). Public policy is defined as a relatively stable, purposive course of action to be implemented by bureaucrats in addressing the problem identified. It is formulated by government bodies and officials to address a specific goal (Anderson 2003:2-3).

### **1.11.8 Decentralisation**

Decentralization as a term has been used to encompass a number of alternative institutional and financial arrangements for sharing power and allocating resources. It embraces de-concentration, delegation, devolution and privatization (Martinussen 1997:210). It is crucial for the promotion of good governance through the improvement of efficiency and transparency. Decentralisation also improves equitable development, through the creation of responsive local government (Williamson and Sithole 2006:2).

Decentralization motivates communities to contribute financially to local projects and initiatives, since they would thereby feel that they are involved in decision-making that promotes their quality of life (Van Niekerk **et al.** 2001:249).

Decentralization is part and parcel of the devolution of power. This refers to a system of government, where responsibilities and functions are assigned to local governments, sometimes with the necessary resources to carry out those functions. However, the essence of devolution is discretionary authority. As a result, local governments have discretionary authority to do what they think would be within the law (Materu **et al.** 2000:16).

### **1.11.9 Intergovernmental relations**

Intergovernmental relations encompass all the complex and interdependent relations among those at various levels. It is a forum for the co-ordination of public policies among central, provincial and local governments – through programme-reporting requirements, grants-in-aid, the planning and budgetary processes, and impersonal communications among officials. It is a fiscal and administrative process by which higher units of government share revenue and other resources with lower units of government (Fox and Meyer 1996:66). Of paramount importance, intergovernmental relations serve as a forum for policy-formulation debates. The representatives of local authorities and other public sector agencies are brought together through intergovernmental relations (Stoker 1991:75).

### **1.12 ORGANISATION OF THIS STUDY**

This study has seven chapters. Chapter one deals with the orientation, motivation and background of this study. This chapter further explains the background to the research problem statement, its objectives, the research questions, its significance and ethical issues. This chapter also clarifies the meanings of concepts, as used in this study. Chapter two presents the history of traditional authorities in South Africa. Chapter three discusses the conceptualization of the role of traditional authorities in policy implementation within the discipline of public administration. International and national public administrations are two of the issues that will be discussed.

The question of the participation of traditional authorities will also be outlined. Policy formulation and implementation are treated as separate entities, since recipient countries are expected to implement such projects, without necessarily knowing how they were proposed. This led to total failure; and the new theory of bottom-up was envisaged, which proposed mass participation in policy-making. The role of traditional authorities in IDP policy implementation will also be discussed. However, where convenient and applicable, literature from elsewhere in developed and developing regions would also have been consulted.

Chapter four focuses on the implementation of the Integrated Development Planning in South African local government systems. Chapter five presents the case study of the Vhembe District with respect to the organisation of the case study and context. Chapter six further presents the case study of Vhembe District with respect to the results of the study. Chapter seven presents the conclusions, findings and recommendations.

### **1.13 CONCLUSION**

This chapter has reasoned that traditional authorities were in existence – even before the arrival of colonial and apartheid governments. Traditional authorities were the only governance authorities of communities. They presided over the welfare of their communities by providing services to them. However, the arrival of colonial and apartheid governments changed their status of being the guardian of their communities to one of acting for the interests of colonial and apartheid governments. The colonial and apartheid governments – through direct and indirect rule – used traditional authorities to gain access to those communities that were under traditional authorities. Traditional authorities implemented the colonial and apartheid policies, and they received payments; subsequently, becoming paid agents. They no longer represented the interests of their own communities, but compromised the governance of their own communities.

However, when the new independent states were formed in Sub-Saharan Africa in the 1960s, some of them abolished traditional authorities because they felt that they had colluded with colonial and apartheid policies against the will of their communities.

Other new States felt that traditional authorities would be a threat to nation-building. The new independent States re-introduced traditional authorities, although in different guise. Their roles were included in the constitutions that were adopted. This could have been an admission that traditional authorities had accumulated experience in governance and service delivery to their communities.

When South Africa South Africa became a democracy in 1994, she also revived traditional authorities by accommodating them in the new democratic constitution. The **Constitution of the Republic of South Africa** of 1996 recognised the institution of traditional authorities. The government wants a partnership between traditional authorities and government to promote sustainable development in South Africa. Despite this development, the role played by traditional authorities in this country remains largely divisive – and is seen as a sensitive issue by the South African public. It is in this context that traditional authorities are fast emerging as a crucial factor of interest for modern research, particularly in South Africa.

## CHAPTER TWO

### THE HISTORY OF TRADITIONAL AUTHORITIES IN SOUTH AFRICA

#### 2.1 INTRODUCTION

Traditional authorities managed to enter into alliances with a number of political authorities during the apartheid period. As a result of this, the institution subjected itself to manipulation by the ruling party, which was the Nationalist Party Government. They became the instruments of the “divide-and-rule” approach of the government (Khan and Lootvoet 2001:1). Traditional leaders had ruled the traditional authorities as their personal fiefdoms for decades. They were not elected, but the son would succeed the father or the uncle, thus inheriting the positions. During the apartheid period they enjoyed many privileges, by virtue of collaborating with the apartheid government in the enforcement of apartheid (Houston and Fikeni 1996:3).

Ntsebenza (2004:2-3) concurs with these authors, by arguing that traditional rural authorities and headmen became collaborators and stooges for both colonial and apartheid systems, and were thus unaccountable to their communities (Ntsebenza 2004:2-3).

However, Williams (2010:2) is of the opinion that traditional leadership can be accredited with the formation of the African National Congress, and may even claim its soul. Despite the perception of collaborating with colonial and apartheid governments, they have struggled with the masses to fight apartheid. This had a far-reaching impact on de-traditionalizing and de-legitimizing of this pre-colonial institution; and this, in turn, determined the success or failure of the democratic dispensation. The solution to deal with them may be to accommodate them into the political order (Williams 2010:2).

Traditional leaders occupied a position almost similar to that of a governor, whose authority stretched from judicial functions to social welfare (Tshehla 2005:1). The **Bantu Administration Act** of 1951 consolidated the powers and position of *Dikgosi* and prepared them to administer the independent homelands. *Dikgosi* were thus given full charge of their people.

The office of Governor-General was created with powers to appoint whoever was deemed necessary by the government to be a Chief, irrespective of whether he was born for the position or not (Nicholson 2006:5).

The Governor-General was also empowered to remove and replace any traditional leaders who refused to collaborate with the government policies, particularly those in the then Northern Transvaal (Khunou 2011:279).

Local traditional authorities were given the powers to allocate land held in trust, the preservation of law and order, the provision of administrative services at local government level, the administration of social welfare – including the processing of applications for social security benefits and business premises, the promotion of education – including the erection of and maintenance of schools, and the administration of access to education finances (Houston and Fikeni 1996:3).

The **Black Administration Act** (1951), which is a successor to the **Native Administrative Act** of 1927, controlled traditional authorities and traditional courts, but most importantly it was aimed at the recognition and the application of customary law, in order to regulate the institution of traditional leadership (Khunou 2011:278). When the Nationalist Party (NP) became a government in 1948, it extended its power over the control of traditional authorities, and its jurisdiction through the introduction of additional regulatory measures (Khan and Lootvoet 2001:2).

One of those measures appeared in the form of the **Black Authorities Act**, 1951 (Act 68 of 1951). This Act granted traditional leaders the powers to control the land at tribal, regional and territorial levels. The granting of traditional leaders such powers laid the foundation for the apartheid government to combine the areas, in order to create reserves that became either self-governed or independent homelands. The homelands impacted heavily on the traditional leaders. Unlike before, when traditional leaders had assumed their position on the basis of hereditary rights, they had to be appointed through the ratification of the appointment by the homeland government. This undermined the traditional means of appointing traditional leaders (Khan and Lootvoet 2001:3).

Traditional leadership institution is a remnant of colonial and apartheid legacy, which even today remains intact. This institution of chieftaincy is seen as the most complex and complicated system that undermines the democratic experiment.

The African National Congress committed itself to the improvement of the lives of the people, and saw that task as being easily addressed – by supporting traditional leaders and recognizing them – in the new **Constitution of the Republic of South Africa**, 1996. This was important because traditional leaders claimed to have authority over their people (Williams 2010:2).

## **2.2 THE UNCERTAINTY SURROUNDING THE INSTITUTION OF TRADITIONAL AUTHORITIES AFTER 1994**

While South Africa has successfully come to terms with the consequences of the previous order, the country could not do the same with traditional leadership. This is regarded as a remnant of the legacy of apartheid and colonialism. Indeed, traditional authorities have been rooted in African society since time immemorial. The end of apartheid has sparked a debate on the role of traditional authorities. This is because the transition from apartheid to democracy was accompanied by the revival of traditional rule, as it also affected other African States. This is commonly referred to as “re-traditionalization” (Beall *et al.* 2004:1).

While South Africa recognises the institution of traditional leadership, the country faces a major challenge. This challenge is based on the fact that there is a lack of common understanding on what role traditional leaders should play in local governments and other spheres (Bank and Southall 1996:409). This is the situation, despite the fact that the study by Oomen (2005:239) shows that 80% of those interviewed in the Sekhukhune (Limpopo Province) supported traditional leadership. In South Africa, traditional authority competes with elected democratic leadership (Beall *et al.* 2004:1).

In the Sekhukhune area, communities support traditional authority because elected leadership has failed to deliver on their mandate (Oomen 2005: 238). There is a history of this community following their traditional leadership, as they did in the

1950s, when they together opposed the introduction of tribal authority institutions in the Sekhukhune areas (Bank and Southall 1996:418).

Chieftaincy is viewed as a strong political force at the local level; and this evident by the way in which even government officials pushed community members to follow traditional protocol, in order to be assisted (Ntsebenza 2004:71).

The interpretation of this could suggest that some bureaucrats are still embedded in the traditional way of operating, where traditional leaders should be approached first and approve some of the documents – before they are processed by the modern bureaucrats. This could further imply that there is a silent recognition that traditional leaders have an influence on the way public administration operates. The national government views traditional authority as an important institution to complement elected local municipalities in expediting service delivery.

This would imply that traditional authority has a role to assist local municipalities in meeting their objectives, as enshrined in the **Constitution of the Republic of South Africa**, 1996. This is confirmed by the **Traditional Leadership and Governance Framework Act**, 2003 (Act 41 of 2003) section 5 (1) that compels both national and provincial governments to promote partnership between municipalities and traditional councils. Section 20 (1) gives traditional authorities powers to promote socio-economic development, amongst others. By implication, traditional authority might be regarded as a fourth sphere at the local level.

In order to meet the objectives of local government, municipalities are assisted by integrated development planning (IDP). This would imply that traditional authorities are expected to partner with local municipalities in its implementation. Traditional leadership is accorded the status of being the custodian of traditional values and customs. Yet, modern States have a significant role to play in economic and social development as a partner, catalyst, and facilitator (Chhibber 1997:17).

Traditional authorities are viewed as having a greater influence on communities compared with modern democratically elected structures – due to the apparent failure of post-modern African states – and South Africa is no exception to this blame (Beall *et al.* 2004:1).



Traditional authorities are credited with the potential to provide continued governance – on the basis of their previous role of governing over their rural communities, since there was no other institution to do so (Beall **et al.** 2004:1

Ntsebenza (2004:78), however, is of the opinion that those rural communities that did not participate in their election, but this imposed on them and traditional authorities through their leaders, were accountable to the government of the day, rather than to their residents.

Consequently, traditional leaders are perceived as having a negative impact on the total democratization of the South African society, hence the call that they should be eradicated (Ntsebenza 2005; Mamdani 1996).

Williams (2010:3) argues further that the recognition and the protection of the chieftaincy in the **Constitution of the Republic of South Africa**, 1996, has created a struggle between the chieftaincy and the State over who controls the people and land. In order to resolve this struggle, there may be a need for reaching consensus on joint policy implementation. It may be assumed that it was in the quest to resolve this purported struggle that the **White Paper on Local Government**, 1998, granted traditional authorities a role to play in local government, while the **Municipal Structures Act**, 1998, also requires them to attend and participate in the local council meetings. The same Act also demands that they should participate in IDP policy implementation.

The institution of traditional authority ought to be part of the decision-making process in local government. They ought to play a decisive role in crafting the policies that aim to improve the conditions of their subjects. It has become clear that traditional authority is here to stay. Traditional governance is recognised in the Sub-Saharan countries, even though this happens at different levels. Lesotho and Swaziland are deeply embedded in the institutions of State structures (ECASA 2007:x).

Yet, in countries such as France, Russia and Uganda, to mention but a few, monarchy and traditional leadership have been done away with. However, traditional authorities were restored in Uganda, where it had been previously eradicated. In the rest of the world, all absolute monarchies have been replaced by democratic governments (Draft Discussion Document 2000:2).

South Africa became a full democracy in 1994; and it was immediately faced with a challenge that had been faced by some African States, such as Botswana, Zimbabwe, Namibia and Ghana. This challenge was that of revival of traditional authority.

The question to be answered was whether to accommodate, or to abolish traditional authority, which other African States had tried and failed. Traditional authority has been blamed for having been used as a tool to oppress their subjects – by both colonial and apartheid systems (Beall and Ngonyama 2009:8).

### **2.3 THE ROLE OF TRADITIONAL AUTHORITIES IN THE FORMATION OF THE AFRICAN NATIONAL CONGRESS (ANC)**

The role and function of traditional leadership should be easier to resolve in South Africa than in any other African State, given the historical background of the formation of the African National Congress in 1912. The ANC was formed in 1912 by chiefs, amongst others (ANC 1994:2). The ANC demonstrated its trust in the traditional authorities, by electing Chief Albert Luthuli as its president in 1953 (Callinicos 1999:13). The ANC came to power in 1994, when it won the first democratic elections.

In its 2003 January 8 statement, the National Executive Council (NEC) of the African National Congress committed itself to respect and recognize the institution of traditional leadership for its role in the advancement of the interests of the people in the democratic setting. It directly binds its structures to work with them in improving the lives of the rural masses (ANC 2003:11).

Traditional leaders had played a role of promoting developmental issues in the areas that they controlled, whilst being apolitical before democratic local structures were implemented (Khoza 2001:43). This changed immediately after the democratic structures were elected; and a tug of war ensued; and traditional leaders began to choose parties they could align with. The clash was probably influenced by the lack of clarity on the roles between the two structures (Khoza 2001:43). The ANC demonstrated its willingness to accommodate traditional authorities at its 50<sup>th</sup> elective National Conference that was held in 1997 in Mafikeng.

## **2.4 THE MAFIKENG 1997 ANC NATIONAL CONFERENCE**

At its 50<sup>th</sup> National Conference in 1997 in Mafikeng, the ANC noted that traditional leaders and tribal authorities were to:

Be responsible for the administration of communal land. It demarcated and allocated plots for residential and subsistence agricultural use, for performing judicial functions through tribal courts by resolving certain categories of disputes, by assisting members of community in dealing with the State, by promoting the development of their areas by lobbying government departments, by acting as custodians of customs and culture, and by serving as symbol of authority and advising government on matters of concern through the House and the Council of Traditional Leaders (ANC 1997:81).

## **2.5 RESOLUTIONS OF THE 1997 ANC MAFIKENG NATIONAL CONFERENCE**

### **ON TRADITIONAL AUTHORITIES AND LOCAL GOVERNMENT**

#### **PARTICIPATION**

The 1997 ANC Mafikeng National Conference resolved to promote co-operation between traditional authorities and local government. It also resolved to push government to centralize the payment of traditional leaders, in order to free them from the control of political parties, to develop a programme of action to educate traditional leaders and inform them of their rights, duties and responsibilities, and to request government to establish a commission that would investigate and make recommendations on restoring traditional leadership to hereditary leaders (ANC 1997:6).

The ANC Mafikeng National Conference resolutions point to the fact that traditional leaders must play a meaningful role in development projects and plans (ANC 1997:83). The ANC continued to seek a sustainable solution to this challenge of traditional leadership. In its 2004 election manifesto entitled, “A people’s contract to create work and fight poverty”, it committed itself to integrating the institution of traditional leadership into democratic governance and development (ANC 2004:26). What could be deduced from this manifesto was that the ANC was moving towards the implementation of its Bill of Rights, where all the people would be equal before the law.

Furthermore, it could be assumed that the ANC wanted to honour its roots, since traditional leaders from some SADC countries participated in its formation, thereby avoiding two parallel and competing community structures governing the same people.

## **2.6 APARTHEID'S SYSTEMATIC DESTRUCTION OF AFRICAN TRADITIONAL AUTHORITIES IN SOUTH AFRICA**

The minority government in South Africa passed the **Black Traditional Act**, 1927 (Act 38 of 1927). This Act may be viewed a tool that was implemented to lay the foundation for the destruction of the African system of governance and administration. The apartheid government replaced the African system of governance and administration, and took control of the affairs of the African people.

Many traditional leaders were turned into subordinates of the whites. They became paid agents of the oppressive apartheid regime, and were accountable to the White State only, and no longer to their subjects.

Traditional leaders became agents of tax collection for the government; and in addition, they also acted as cheap labor recruitment points among black communities for the whites. Legislation, such as the **Black Authorities Act** of 1951, was systematically used by the white apartheid regime to turn traditional authorities into an extension of government by implementing some of the racist government policies. Consequently, the customary structures of traditional governance and leadership were eroded and eliminated.

Furthermore, the **Black Authorities Act** of 1951 was also instrumental in the creation of new structures to fulfil the requirements of the **Black Traditional Act** 1927 (Act 38 of 1927). The Black Traditional Act of 1927 was aimed at the reinforcement of the 1913 **Land Act**, and it gradually stripped traditional leaders of their powers, by reducing their areas of jurisdiction.

## **2.7 THE ESTABLISHMENT OF TRIBAL AUTHORITIES IN SOUTH AFRICA**

In 1951, the racist South African government passed a piece of legislation called the **Black Authorities Act** of 1951. The **Black Authorities Act**, 1951, became

responsible for the establishment of the structures of tribal authorities. The structures of tribal authorities were placed under the control of the Governor-General, who acted as a supreme chief over the areas formerly under traditional authorities. Traditional leaders were reduced to chief and headmen status.

The Governor-General was granted the powers to create and divide tribes and to appoint whoever he deemed fit to be a chief or headman. He could depose any chief or headman, as and when he felt it fit (Nicholson 2006:5). In 1961, the President of the Republic of South Africa incorporated the position of Governor-General into his office and its functions – particularly the appointment of persons of a native tribe – and subsequently determined the duties, functions and privileges of the recognized Chiefs (Khunou 2011:279).

## **2.8 THE IMPLEMENTATION OF INDIRECT RULE**

The government, in its quest to impose indirect rule, passed and implemented the **Promotion of Bantu Self-Government Act** of 1959. Colonialism and apartheid used the institution of traditional leadership to suppress the African people, and also to promote their policies as indirect rule. Both the systems of colonialism and apartheid incorporated chiefs into the colonial government's administration (Palmary 2004:12). They became a link between the colonial government and society. The co-operation of traditional leaders with colonial and apartheid governments gave those governments the legitimacy and stability to implement their policies. The State institutionalized and manipulated the customs and traditions of the people as a means of enhancing the authority of the traditional leaders, and to thereby facilitate indirect rule (Mamdani 1996).

Traditional leaders were paid salaries by colonial governments on the basis of their positions as traditional leaders, thus rendering them employees of the colonial government (Palmary 2004:12). The colonial government, therefore, had to define their roles and functions, and thus continued during the apartheid era, where traditional leaders became responsible to the government of the day, and to neglect their communities over which they presided. In doing this, apartheid and colonialism created a bifurcated State, where traditional leaders had to adopt decentralized despotism, where they paid allegiance to the apartheid and colonial governments, but not to the local communities that they represented.

Traditional leadership, therefore, no longer had independence, or an autonomous source of legitimacy outside the manipulated version of customary law; and as such, their existence hinged only on the lack of political will of the democratic State (Mamdani 1996).

It could be on this basis that Ntsebenza (2005:23) maintains that the new government should not accommodate traditional leaders, since that would seem to undermine democracy, where the country has some leaders who are elected, while others become leaders by virtue of their inheritance, without the mandate of the people.

Williams, however (2010:13), perceives the institution of traditional leadership as an extension of State authority, since it cannot exist on its own. The position held may suggest that traditional leaders cannot survive independently of the State.

This view is contrasted by article 246 clauses 3 (d) of the **Constitution of the Republic of Uganda**, which provides for the independent existence of traditional authorities. However, on the issue of democracy, in the pre-colonial period, Africans had systems and channels, which allowed them to hold traditional authorities accountable to their communities. The communities could challenge the decisions and actions of chiefs. These systems and channels were destroyed during colonial and apartheid governments (Palmary 2004:12).

In the process of undermining the systems and channels for accountability of traditional authorities to their communities, the powers of these traditional authorities were reduced to the allocation and distribution of land. This resulted in the sweeping away of the institution of traditional authorities and it remained in a state of underdevelopment, with the traditional leader being dispossessed of any role in the delivery of services (Khan and Lootvoet 2001:3).

The allocation and distribution of land had a far-reaching effect. It restricted Africans to claiming land that was designated to the rural homeland. Traditional authorities had the powers to determine who should be allocated land, and even determining where people should live. The colonial and apartheid governments gave traditional authorities the power to dismiss those they felt were not loyal to them from their area (Khan and Lootvoet 2001:4).

Under the apartheid system, segregationist politicians regarded the chiefs and the reserves as a solution to the “native question” that had re-emerged in the form of “detrribalized” Africans, who increasingly demanded direct representation in the electoral politics of the nation. In the 1950s, the various reserves were enlarged and incorporated into “Territorial Authorities” that came to be known as ethnic “homelands” or “Bantustans”. In these areas chiefs ruled as “Tribal Authorities”, and were nominated to fill most of the seats in the legislative assemblies.

In the Transkei, this meant that the Bunga became the parliament of the Transkeian homeland. In 1963, the Transkei became an independent state. In reality, most homelands remained almost entirely dependent for their finances on the central government in Pretoria (which was dependent on the whites-only parliament in Cape Town). However, in at least one homeland, the Tswana state of “Bophuthatswana”, the local government was able to acquire sufficient revenue (in this case from platinum mining) to establish an independent economic infrastructure. In KwaZulu, Chief Mangosuthu Buthelezi originally came to power with the support of the exiled African National Congress.

In the late 1970s, chief Buthelezi had developed a mass-based political following in KwaZulu that threatened the dominance of the ANC in the area. Elsewhere, two homelands (besides the Transkei and Bophuthatswana) took independence; and in the 1980s, were seized by military dictators (Venda and Ciskei). The homeland system – in Transkei, Bophuthatswana, Venda and Ciskei – was a manifestation of the implementation of the **Black Administration Act** of 1951, which altered the leadership roles of traditional leaders, by putting them under the command of the Governor-General in the Union of South Africa (**Black Administration Act, 1951**).

## **2.9 THE CREATION OF INDEPENDENT HOMELANDS**

The **Constitution of the Union of South Africa, 1910**, granted European colonizers powers to replace traditional local authorities with White governors. These areas evolved until the creation of the so-called native homelands or Bantustans for the Africans, which, according to the 1913 Native Land Act occupied approximately 13% of the total land space of South Africa (Davenport 1987:259).



The homeland system can, therefore, be traced back to the 1913 **Natives Land Act** that fixed the borders of the reserves, paving the way for homelands, before the official apartheid system was introduced in 1948. This Act imposed a policy of territorial segregation (Davenport 1987:259).

Furthermore, this 1913 **Native Land Act** was followed by the 1936 **Trust and Land Act**. The ascension of Dr Verwoerd to power was followed by the passing of the **Promotion of Black Self-Government Act** of 1959. This Act paved the way for the creation of the independent Bantustans and the South African-led commonwealth (Parsons 1993:301). The Africans were split according to culture and language (Khunou 2009:5).

The four homelands were created, in order to run their own affairs without any hindrance. These four independent homelands were: Transkei, Bophuthatswana, Venda and Ciskei; and this extended the powers of the co-opted local chiefs (Worden 2000:124-125). The four independent homelands are discussed below.

### **2.9.1 The “Republic” of Transkei**

The **Transkei Constitution Act**, 1963, endorsed the status, roles and functions of the traditional leaders in the Legislative Assembly of Transkei. The majority of seats in parliament were allocated to traditional leaders. Chief Kaizer Matanzima became the president of the Transkei Bantustan in 1976 (Khunou 2009:8). The **Republic of Transkei Constitution**, 1976 section 29 (1), regulated the total number of paramount chiefs and chiefs in the National Assembly (Republic of Transkei Constitution, 1976).

### **2.9.2 The “Republic” of Bophuthatswana**

Bophuthatswana became independent of the Republic of South Africa through the Status of Bophuthatswana Act, 1977. The Legislative Assembly of Bophuthatswana consisted of traditional leaders. Chief Mangope became its president (Khunou 2009:9). Chapter 1 of the **Republic of Bophuthatswana Constitution**, 1978 reflected Bophuthatswana as a sovereign independent state and a republic, which accepted the principles of democracy and an economy based on private and communal ownership, as well as free enterprise. Section 56 (1) of the **Republic of Bophuthatswana Constitution**, 1978, confirmed the status of chiefs and headmen.



### 2.9.3 The “Republic” of Venda

The instrument that propelled Venda towards independence from the Republic of South Africa was the so-called Venda National Party (VNP), which was formed and headed by Chief Patrick Mphephu.

The VNP comprised traditional leaders the majority of whom also became cabinet ministers in the Venda Republican government.

The independence was instituted by the Status of Venda Act, 1979. Venda attained independence in 1979, with Chief Patrick Mphephu as its first president (Khunou 2009:12). The National Assembly of the defunct Republic of Venda comprised the majority of the chiefs in this region. The **Republic of Venda Constitution, 1979** (Act 9 of 1979) Section 25 provided that certain traditional chiefs should be appointed to the 25 Chieftainship positions in Venda.

In addition, there were two further headmen of the Gwamasenga Tribal Council, who were appointed to chieftainship on special arrangement, until they could be appointed chiefs of their areas (Republic of Venda Constitution 1979).

### 2.9.4 The “Republic” of Ciskei

Ciskei was the last to be granted independence from the Republic of South Africa. The territory known as the Ciskei homeland was granted self-governing status in 1972 by the white apartheid regime. Its territorial authority was replaced by a Legislative Assembly. Chief Lennox Sebe became the first president of the Ciskei Republic in 1980 (Khunou 2009:14). The preamble of the **Republic of Ciskei Constitution, 1981** provided that the Transkei government would be of a traditional nature, with some elected representatives to its legislature from the ordinary people who were willing to be held accountable for the people of Ciskei through the Almighty God (Republic of Ciskei Constitution, 1981).

The 1913 **Native Land Act** did not only produce independent homelands, but self-governing or national States, such as Gazankulu, Qwaqwa, Lebowa, KwaZulu, Kwa-Ndebele and Ka-Ngwane. This could be viewed as the remnants of the idea of Dr Hendrik Verwoerd who, as the Minister of Native Affairs, was in favour of the self-government of all tribal areas or homelands – as these areas were known.

According to Minister Verwoerd, these homelands would be administered by Pretoria at the level of Territorial Authorities (Davenport 1987:390).

## **2.10 TRADITIONAL AUTHORITIES – COLLABORATORS WITH OPPRESSIVE SYSTEMS – OR FREEDOM FIGHTERS?**

While developmental local government had introduced the system of an elected local leadership and a commitment to the improvement of the people's lives, it had made a concession to traditional rural authorities.

Traditional rural authorities had been viewed as autocratic local authorities, who had enjoyed significant power under the apartheid system. While they had enjoyed a monopoly on the administration of land, this had not been transferred to the elected officials. The land administration, therefore, remained in the hands of an unaccountable local chief and his headmen (Ntsebenza 2004:67).

Traditional leaders were labelled collaborators and stooges of the colonial and apartheid governments. The new South Africa was seen as having lost the opportunity of abolishing the institution of traditional authority, instead making concessions to it, where they wielded power without accounting to anybody but colonial and apartheid systems (Ntsebenza 2004:2-3). The chiefs wielded influential powers in the local State. Their authority was exercised through judicial, legislative and executive channels, which were centralized in their offices. They were protected and defended by the colonial and apartheid governments against anybody who dared to challenge them. Their stay in office depended on their loyalty to colonial and apartheid governments (Mamdani 1996, as quoted in Ntsebenza 2004:4).

Traditional authorities became a colonial legacy, which was reproduced after the independence of the colonized states. Yet, it is true that that no nationalist State had intended to reproduce this legacy of traditional authority. In trying to reform the colonial state, they reproduced a part of that legacy. . The legacy called the bifurcated State should be dismantled, in order to promote democratic transformation and to link the urban and rural. This would give way for the jelling of rights and custom, representation and participation, civil society and community (Mamdani 1996:34).

Traditional leaders have been called all names – for good or bad reasons. They were accused of having been collaborators with both colonial and apartheid systems against their subjects. These accusations made their status questionable within a democratic dispensation.

There was a group that wanted this institution, which they represent, to be abolished, while another group felt that traditional authorities should remain and continue to play the roles they had played before colonialism and apartheid.

The 1980s became a turning point in the history of traditional leadership in South Africa. There were those who distinguished themselves as progressive and they organized themselves under the Congress of Traditional Leaders of South Africa (Contralesa). Contralesa was formed in 1987, and was an affiliate of the United Democratic Front (UDF). It joined forces with the African National Congress when this was unbanned in 1990. Contralesa served the interests of chiefs, but unlike Inkatha, it called for the dismantling of the Bantustan system (Beall and Ngonyama 2009:9). Of course, there were some who prevented the ANC from recruiting in areas that they controlled. In KwaZulu-Natal, the ANC and the Inkatha Freedom Party (IFP) of chief Buthelezi fought to the bitter end; and this led to a low-level civil war. During the Convention for a Democratic South Africa (CODESA), negotiations, and thereafter fighting, spread to nearly the whole country.

Homeland leaders, such as Chief Lucas Mangope, defended apartheid to the end; and they even invited right-wingers, such as the Afrikaanse Weerstandsbeweging (AWB), to defend his homeland against the ANC.

When Chief Buthelezi saw that other homelands were collapsing, like Bophuthatswana and Ciskei that fell to the ANC, he refused to capitulate. There were some homeland leaders, such as those in Venda and Transkei, who supported the ANC after it was unbanned (Harries 2005). After Transkei, Bophuthatswana, Venda and Ciskei (TBVC) had gained their independence, the Pretoria government wanted to grant another territory of Kwa-Ndebele the same status of independence. The royal family of Kwa-Ndebele in Mpumalanga sided with community structures to oppose apartheid-sponsored independence in the 1980s (Cobbett and Cohen 1988:114). Chief Albert Luthuli had participated in the famous drafting of the Freedom Charter, which is a cornerstone of the new South African society (Callinicos 1999:13-14).

Traditional leaders did not become ANC puppets when they supported it, because when they failed to lobby government support to be accommodated in the democratic dispensation, they threatened to boycott the 1995 local government elections (Ntsebeza 2006:289).

This was as a result of the ANC wanting traditional leaders not to be involved in party politics, as had been the case in Ghana. The ANC promised them a role in developmental local government. The **White Paper on Local Government**, 1998, provided for a “co-operative relationship with elected local government”.

The government gradually capitulated to the demands of traditional leadership in the face of the 2004 general elections. The South African government passed the **Traditional Leadership and Governance Framework Act** (TLGFA) in 2003. This gave traditional councils a place alongside local government structures.

In 2002, the government passed the draft **White Paper on Traditional Leadership and Governance**, 2002. The Minister of provincial and local government wrote that:

*“...it is the Department’s considered view that the institution has a place in our democracy, and has a potential to transform and contribute enormously towards the restoration of the moral fibre of our society, and in the reconstruction and development of the country, especially in rural areas. It is also important that conditions for democratic governance and stability in rural areas are created, so that accelerated service delivery and sustainable development can be achieved. This will only be possible if measures are taken to ensure that people in rural areas shape the character and form of the institution of traditional leadership at a local level, inform how it operates, and hold it accountable...”* (Department of Provincial and Local Government 2002:4).

This is the recognition that traditional leaders wanted – to have a role to play in the rural areas, where the majority of South Africans reside. The Minister also acknowledged the role of traditional leaders in the reconstruction and development of the rural areas. Of course, their major role is at the local level, where they could co-operate with municipalities.

## 2.11 RECOGNITION OF TRADITIONAL AUTHORITIES IN THE DEMOCRATIC

### SOUTH AFRICA

The institution of traditional leadership gained recognition in South Africa in the 1993 Interim **Constitution of the Republic of South Africa**, which was passed a year before the historic general elections, where all the citizens of the Republic of South Africa voted for the first time. The institution of traditional leadership was also recognised by the **Constitution of the Republic of South Africa**, 1996 (Ntsebenza 2004:3). Traditional leaders in South Africa had participated in the Convention for a Democratic South Africa (CODESA) which negotiated for a new democratic South Africa. The negotiations led to the adoption of the 1993 Interim **Constitution of the Republic of South Africa**, which laid the foundation for the subsequent **Constitution of the Republic of South Africa**, 1996.

The Interim **Constitution of the Republic of South Africa**, 1993, defined the roles and functions of traditional authorities and local government. Section 182 puts traditional authorities at the same status as elected leaders, by stating that a traditional leader of a community who observes a system of indigenous law and who resides on land within the area of jurisdiction of an elected local government would be an ex-officio member, and would also be able to stand for any position in such a local government. This section clearly put traditional leaders in a position to participate in the life of democratic government.

The period 1994 and 2003 was characterised by the debates on the role and responsibilities of traditional authorities in the new South Africa. In 2001, traditional leaders were estimated to be about 800, while the number of headmen stood at 1000 in South Africa. As a result, the new South African government identified the importance of the institution of traditional authorities; and in 1996, the **Constitution of the Republic of South Africa** was signed into law (Khan and Lootvoet 20014).

Chapter 12 of the final **Constitution of the Republic of South Africa**, 1996, recognizes the institution of traditional authorities, roles and status. The provision was that the institution and its roles should be based on customary law.

However, it laid down a condition that the recognition should be on the basis that the institution must abide by the democratic principles contained in the **Constitution of the Republic of South Africa**, 1996, and the Bill of Rights.

It also stressed that the **Constitution of the Republic of South Africa**, 1996, provided national legislation for traditional leadership as an institution at local level, on matters affecting local communities. The National or provincial legislation would provide for the establishment of houses of traditional leaders and national legislation would establish a council of traditional leaders to deal with matters relating to traditional leaders.

This **Constitution of the Republic of South Africa of 1996** laid down the foundation for the relationship between traditional leadership and democracy in South Africa. It provided the framework for the broad principles of democracy. The foundation provides a baseline for negotiation between government and traditional leadership. Traditional authorities suspected that government was not serious about spelling out clearly their roles, powers and functions. Accordingly, they threatened the local government elections of 2000, which were postponed three times.

The **Constitution of the Republic of South Africa**, 1996, which ushered in a new dispensation in South Africa, was partly as a result of the role traditional leadership played in the fight against colonialism and apartheid in South Africa. This is captured vividly by former Deputy President Thabo Mbeki in his famous speech on the occasion of the adoption of the Constitution in 1996. He declared that “...*I am the grandchild of the warrior men and women that Hintsa and Sekhukhune led, the patriots that Cetswayo and Mphephu took to battle, the soldiers Moshoeshoe and Ngungunyane taught never to dishonour the cause of freedom...*” (Mbeki 1996).

The caption comes from Mr Mbeki, former president of the Republic of South Africa. He praised traditional leaders for the role they had played in the fight against colonialism. The **Constitution of the Republic of South Africa**, 1996, provided for the introduction of national legislation, in order to determine the roles of traditional leadership at local level. It also provided for the national and provincial legislations that gave power to the establishment of National and Provincial Houses of Traditional Leaders, in order to address the roles of the traditional leaders, customary law and the customs of those communities that observe a system of customary law.

The **Municipal Structures Act**, 1998 (Act 117 of 1998) provided that local government would be a sphere, created for the purposes of bringing government to the local population and assisting communities in participating and becoming involved in the political processes, in order to improve the quality of – and to determine – their lives. The **Traditional Leadership and Governance Framework Act**, 2003 (Act 41 of 2003), provided for the socio-economic development of their communities. Traditional leaders should also disseminate information about government policies and programmes. Section 5 (1) encouraged the formation of partnerships between municipalities and traditional leaders. This implies that traditional authorities had the necessary power to represent their communities.

The **Municipal Systems Act**, 2000 (Act 32 of 2000) section 23 compels municipalities to pursue a developmental approach in their planning, in order to fulfill the objectives of local government, as set out in the **Constitution of the Republic of South Africa** 1996. It is obvious that traditional authorities had to play their role in this planning, as this is recognised by **Traditional Leadership and Governance Framework Act**, 2003 (Act 41 of 2003). The **White Paper on Local Government**, 1998 (Section 152), sub-section (b) gives effect to these developmental duties, as required by section 153 of the **Constitution of the Republic of South Africa**, 1996; subsection (c).

This compels municipalities to co-operate with other organs of State, and to contribute to the progressive realisation of the fundamental rights, as contained in (Sections 24, 25, 26, 27, and 29) of the **Constitution of the Republic of South Africa** 1996.

The **White Paper on Local Government**, 1998 provided for the role of Traditional Leaders and those of elected local government. It lists such functions as follows: Traditional leaders should act as head of the traditional authority, and as such exercising limited legislative power and certain executive and administrative powers; they should also preside over customary law courts and maintaining law and order; they must consult with traditional communities through *imbizo/lekgotla*; they should also assist members of the community in their dealings with the State; they should advise government on traditional affairs, through the houses of traditional leaders; they must convene meetings to consult with communities on needs and priorities, and to provide information; traditional leaders should be the spokespersons for their



communities; and traditional leaders should continue to be the custodians and protectors of the community's customs and general welfare (White Paper on Local Government 1998:75-76).

The **White Paper on Local Government**, 1998, also includes the roles in the development of the local area and community. Traditional leaders should make recommendations on land allocation and the settling of land disputes, lobbying government and other agencies for the development of their areas, to ensure that the traditional community participates in decisions on development and contributes to development costs. They should also make recommendations to authorities on trading licences in their areas.

The **White Paper on Local Government**, 1998 envisaged a co-operative model for rural local governance (White Paper on Local Government 1998:76).

## **2.12 THE ROLE OF TRADITIONAL AUTHORITIES IN LOCAL GOVERNMENT**

### **SPHERES IN SOUTH AFRICA**

As in 1998, the functions of traditional leaders were, according to the **White Paper on Local Government**, 1998, the following: Acting as head of the traditional authority, and as such exercising limited legislative powers and certain executive and administrative powers. Traditional leaders should also preside over customary law courts, and maintain law and order, consulting with traditional communities through *imbizo/lekgotla* and assisting members of the community in their dealings with the State.

Traditional leaders must also advise government on traditional affairs through the Houses and Council of Traditional Leaders, convening meetings to consult with communities on needs and priorities and providing information. They also have a responsibility of protecting the cultural values and providing a sense of community in their areas, through a communal social frame of reference, being the spokespersons generally of their communities, being symbols of unity in their community.



Traditional leaders are viewed as custodians and protectors of the community's customs and general welfare (The White Paper on Local Government 1998:76-77). This **White Paper on Local Government**, 1998, lists the roles of traditional authorities on the development of their local area and community, such as: making recommendations on land allocation and the settling of land disputes, lobbying government and other agencies for the development of their areas, ensuring that the traditional community participate in decisions on development and contributes to development costs, and considering and making recommendations to authorities on trading licenses in their areas, in accordance with law (The White Paper on Local Government 1998:76).

The **Traditional Leadership and Governance Framework Act, 2003** (Act 41 of 2003) Section 5 (1) compels both national and provincial governments to promote partnership between municipalities and traditional councils. Section 20 (1) gives traditional leaders powers to promote socio-economic development, amongst others. By implication, traditional authority might be regarded as a fourth sphere in the local level. In order to meet the objectives of local government, municipalities are to be assisted by integrated development planning (IDP). This means that traditional authorities are expected to partner with local municipalities in facilitating implementation. There is a fear that elected leadership could face a challenge from traditional leaders (Parnell **et al.** 2002:120). It could be stated that service delivery can only be meaningfully dispensed if there is a relationship between the elected leadership and traditional leadership, one based on mutual respect and recognition.

This would mean that instead of traditional leaders going to council and becoming spectators, they should participate in the business of council – right through to IDP formulation and implementation. The **Local Government Transitional Act**, 1993 (Act 209) was passed; and it granted traditional leaders the right to participate in transitional regional councils, as well as transitional representative councils.

This arrangement brings two different institutions together. The first is that municipal councils obtain their power from party politics, election mandates and legislative instruments. The second is that traditional leaders derive their mandate, power and authority from customary law.

## 2.13 THE POSITION OF TRADITIONAL INSTITUTIONS IN THE NEW SOUTH

### AFRICA

Traditional leadership is seen as an embodiment of the system of discourses. This system characterizes Africa's earlier forms of government. It goes without saying that this system has become and remains the heritage of Africa. Traditional leadership remains a firm and true icon of Africa's identity. This institution of traditional leadership has stood the test of time, by surviving both colonial and apartheid governments. African culture has become synonymous with the institution of traditional leadership and customs.

The rural masses still respect the institution of traditional leadership. Of course, they also support the democratic institutions, as embodied in the **Constitution of the Republic of South Africa**, 1996 (Draft Discussion Document 2000:1-2).

When South Africa was praised for having drawn up the most liberal Constitution, it was faced with a stern test: that of dealing with the powers and functions of customary authority systems. This was the most difficult issue that the new South Africa had to address, in order to be a real democracy (Marais 2001:303). The **Constitution of the Republic of South Africa**, 1996, recognised the institution of traditional authorities. In trying to decide on options for the accommodation of the traditional leaders, the African National Congress (ANC) should tap into the experience of other African states. The **Constitution of the Republic of South Africa**, 1996, embodies a chapter on the Bill of Rights. The Bill of Rights also protects the rights of traditional authorities.

## 2.14 PARTNERSHIP BETWEEN TRADITIONAL AUTHORITIES AND ELECTED

### LEADERSHIP

Although traditional authorities are viewed as having the capacity to threaten elected leadership, there is a need to promote the relationship between the two, so that they can both work towards achieving the objectives of local government (Khwashaba 1999:50). This view overlaps with the requirement of the provision of **Traditional Leadership and Governance Framework Act**, 2003 (Act 41 of 2003). The said Act stipulates that there must be a partnership between these two parties.

The Capricorn District Municipality (CDM) of Limpopo Province has implemented this partnership through its District Traditional Leaders Forum (DTLF). The Executive Mayor of the Capricorn District Municipality is quoted as saying:

*“...over the year, working hand-in-glove with traditional authorities, we have preoccupied ourselves with service delivery in the communities that you lead...”*  
(Capricorn District Municipality 2009:7).

This partnership is currently working in this district, since traditional leaders have been delegated the power for the operation and maintenance of water schemes, for example (Capricorn District Municipality 2009:7).

## **2.15 TRADITIONAL AUTHORITIES AND DEMOCRATIC PRINCIPLES**

The question of traditional authorities has sparked debates about its compatibility with the democratic principles, as enshrined in the **Constitution of the Republic of South Africa** 1996. The **Constitution of the Republic of South Africa**, 1996, provided for democracy and human rights that must be central to all institutions. This has given academic scholars a tool to analyze traditional authorities' compatibility with democratic governance. Ntsebenza (1999:2) is of the opinion that traditional authorities exercised administrative, judicial and executive powers in a centralized manner.

This centralization of power by traditional authorities was seen by Mamdani (1996), as having earned them the tag of being responsible for a bifurcated state, and a decentralised form of despotism (Mamdani 1996). In the light of this argument, it is clear that traditional authorities are perceived as undemocratic institutions. However, it could be argued that traditional authorities, as the name suggests, could be elected to their positions by way of principles, which are not compatible with those of western democratic principles.

It is, therefore, not advisable to generalize the argument that they are undemocratic. There are usually disputes in royal families over candidates who contest their positions of authority with others, who are usually unqualified.

## 2.16 LIMPOPO PROVINCIAL HOUSE OF TRADITIONAL LEADERS

The Limpopo Provincial House of Traditional Leaders may be assumed to be an association of traditional leaders, which addresses matters that affect them collectively.

## 2.17 THE POWERS, FUNCTIONS AND DUTIES OF THE PROVINCIAL HOUSE

The **Limpopo Houses of Traditional Leaders Act, 2005** (Act 5 of 2005) gives powers to the Provincial House to advise and propose to the Provincial Legislature or Provincial Government on matters relating to traditional councils, indigenous law or traditions, and the customs of traditional communities within the Province. They also make inputs into Bills on roles that affect them. They also execute any functions conferred on them by law.

The **Constitution of the Republic of South Africa, 1996**, recognises the importance of communities by putting them at the centre of development. Although traditional authority is part of the community, it occupies a higher status, both as the custodian of values and customs, and as provided for in the **Limpopo House of Traditional Leaders Act, 2005** (Act 5 of 2005). There must be a partnership between elected leadership and traditional authority. Therefore, the two must necessarily be equal before the law. Traditional and elected leaders must, therefore, both promote social and economic development. While politicians are sent to office by a popular vote, traditional leaders who represent traditional authorities occupy office by way of hereditary means. Nevertheless, they depend on government resources for their survival (Beall **et al.** 2004:5).

Traditional leaders are, in terms of the **Constitution of the Republic of South Africa, 1996**, recognised; and they are represented at national level through the National House of Traditional Leaders, and at provincial level through Provincial House of Traditional Leaders. The **White Paper on Local Government, 1998**, gives traditional leaders powers to attend and participate in municipal local council meetings, and to advise councils on the needs of their communities.

The Limpopo Provincial House of Traditional Leaders (LPHTL) is entitled to advise and make proposals to the Provincial Legislature or Provincial Government in respect of matters relating to traditional councils, indigenous law, or the traditions and customs of traditional communities within the Province. They must also discuss any Provincial Bill that pertains to traditional authorities, indigenous law, or to such traditions and customs, before they can be taken to the speaker of Provincial Legislature for tabling before the legislature.

They can also perform any function referred to them by way of any legislation. The Provincial House of Traditional comprises 36 members. It has an Executive Committee of six members (Limpopo Houses of Traditional Leaders, Act 5 of 2005).

Chapter 3 of the **Limpopo House of Traditional Leaders Act**, (Act 5 of 2005) has established six regions, namely: Vhembe, Mopani, Sekhukhune, Capricorn, Waterberg and Bohlabela (which has since been transferred to Mpumalanga).

#### **2.17.1 The Vhembe Local House of Traditional Leaders**

The Vhembe Local House of Traditional Leaders is made up of 14 part-time members. The management is made up of the chairperson and the deputy chairperson.

#### **2.17.2 The Mopani Local House of Traditional Leaders**

The Mopani Local House of Traditional Leaders comprises 10 members who are part-time. The management is composed of the chairperson and his deputy chairperson.

#### **2.17.3 The Sekhukhune Local House of Traditional Leaders**

The Sekhukhune Local House of Traditional Leaders is the biggest, as it is composed of 20 members, who are all part-time. The management falls under the chairperson and the deputy.

#### **2.17.4 The Capricorn Local House of Traditional Leaders**

The Capricorn Local House of Traditional Leaders has 10 members, who are all part-time. The management falls under the chairperson and the deputy.

### **2.17.5 The Waterberg Local House of Traditional Leaders**

The Waterberg House of Traditional Leaders is made up of nine members, who are all part-time (Limpopo Houses of Traditional Leaders Act of 2005). Therefore, in total, the province has 63 members in its House.

### **2.18 TRADITIONAL AUTHORITIES ARE UNIVERSAL INSTITUTIONS**

Traditional authority is a universal phenomenon, and it is not only a South African affair. Countries, such as Germany, France, Russia, Italy, Spain, Britain – to mention but a few – were not without their traditional monarchies. While, there have been attempts to overthrow them, monarchies, just like traditional authorities in Africa, have survived in some countries. According to Mbeki (1998:259), Great Britain also has a queen.

### **2.19 TRADITIONAL AUTHORITIES REVISITED IN AFRICAN SOCIETY**

The centrality of traditional authorities in Africa cannot be undermined. The reason for this is that this institution is seen as the pillar of African society. Traditional authorities can, therefore, be regarded as the heartbeat of Africa, and the custodians of African tradition. The governments of Africa are, therefore, proud of their traditional authorities. This is symbolised by the emotional speech by the Deputy President of both the ANC and the republic of South Africa, Thabo Mbeki, in his speech: “I am an African”.

In this speech, he praised himself for being a descendant of great traditional heroes who inspired Africans to go to war to protect their traditional or African heritage. Part of this speech reads:

*“...I am an African. I am the grandchild of the warrior men and women that Hintsa and Sekhukhune led, the patriots that Cetshwayo and Mphephu took to battle, the soldiers Moshoeshe and Ngungunyane taught never to dishonour the cause of freedom. My mind and my knowledge of myself is formed by the victories that are the jewels in our African crown, the victories we earned from Isandhlwana to Khartoum, as Ethiopians, and as the Ashanti of Ghana, as the Berbers of the desert...”(Mbeki 1996).*

Here, the Former Deputy President is praising those traditional leaders who fought for the freedom to defend their countries. Among the above-mentioned leaders, there is Mphephu, who is credited with fighting colonialism. His forefather, Makhado, is highly esteemed for fighting and defeating the invaders to his territory. He is one of those who are honoured by the process of standardization and the changing of place names. The name of the town of Louis Trichardt is going to be renamed after him. This process of naming and renaming is discussed below.

## **2.20 THE STANDARDISATION PROCESS AS A TOOL TO CONFIRM THE ROLE OF TRADITIONAL AUTHORITIES**

The process of standardization, commonly referred to as name-changing, is the brainchild of the **South African Geographical Names Council (SAGNC) Act 1998** (118 of 1998). At the core of the **South African Geographical Names Council Act, 1998**, is the regulation of the naming of geographical features. The **South African Geographical Names Council Act, 1998**, seeks to restore the history of the people.

Subsequent to this, there were names of towns in Limpopo, whose names were changed, in order to honour those great and gallant traditional leaders who fought and defended their land and people. Potgietersrus was renamed Mokopane, after the Ndebele king. Louis Trichardt was renamed Makhado after that Vhavenda warrior. Naboomspruit became Mokgopong. All these are being given effect by the **South African Geographical Names Council Act, 1998** (Act 118 of 1998).

This is the same parliament that must decide to either scrap or to restore traditional leadership in South Africa. The ANC itself is a heritage of traditional leaders. Hence, the ANC still honours them. Section 2(1) of the SAGNC provides for the establishment of the Names Council. The objectives of the Names Council are as follows:

To facilitate the establishment of Provincial Geographical Names Committee; to ensure the standardization of geographical names; to facilitate the transformation process for geographical names; to ensure the implementation of standardized geographical names in South Africa; and to promote awareness of the economic and social benefits of the standardization of geographical names.



Section 9 of the **South African Geographical Names Council Act, 1998**, sets out the powers and duties of the Names Council; among them are the following:

To receive proposed names submitted by various stakeholders; recommending geographical names falling within the national competence to the Minister for approval; to consult with the provincial governments in identifying geographical names in need of revision, and to co-ordinate requests for advice on geographical names and standardization.

In the light of these provisions of the Legislation, the Makhado Municipality attempted to change the name Louis Trichardt town to Makhado. In describing the meaning of the proposed name and the language from which it comes, the answer is that the name relates to the late King of the Venda people, King Makhado (Nemudzivhadi 2007:1). The application to change the name of the town Louis Trichardt to Makhado came from Makhado municipality, according to the **South African Geographical Names Council Act 1998**, which is an Act of Parliament of the Republic of South Africa.

## **2.21 THE CURRENT STATUS OF TRADITIONAL AUTHORITIES**

The participation of traditional authorities in IDP policy implementation is currently not effective. Traditional leaders merely add the in the councils without making any contribution to IDP. The following two factors compound this problem.

### **2.21.1 Participation in ward committees**

Ward committees are forums where the initial planning takes place. This is where traditional leaders with other stakeholders meet and engage with one another on development matters.

Ward committees, as the organs of people's power, are not functioning properly. Ward councillors do not have the capacity to communicate effectively and consistently with communities. In order to address this challenge, there is a need to establish Street, Block and Village Committees (SACP 2009: 28). The purpose of ward committees is to enable communities to engage with government at the local level. They are meant to narrow the gap between local municipalities and communities.



Ward committees are assumed to have the knowledge and understanding of those communities they represent (Ward Committee Resource Book 2005:11).

The essence of ward committees is visualized by the **White Paper on Local Government**, 1998. Here, ward committees are pictured as being the means whereby communities are involved in governance matters, including planning, implementation, performance monitoring, and review. However, attendance registers of the meetings of ward committees do not reflect any meetings attended by traditional leaders. Some of the invitations are too general, and are not specifically sent to traditional leaders. There is also no proof that the messages about the meetings of the ward committees ever reach them. This, therefore, limits any chance of them attending such meetings.

### **2.21.2 Lack of knowledge on policy matters**

Traditional leaders are not able to participate in IDP policy implementation, due to the fact that they do not understand the concept of IDP itself. The majority of them are illiterate, since they occupy their position via hereditary means, and there is no democratic process followed in choosing them.

Even those who sit in municipal council meetings do not participate meaningfully. Consequently, the implementation of IDP is left to elected councillors and municipal officials.

## **2.22 CONCLUSION**

This chapter has argued that traditional authorities have managed to adapt to any environment – hence their survival. When they realised that their existence is being threatened, they adapt, and allow themselves to serve colonial and apartheid governments. They also served as paid agents and implemented the policies of the new arrivals, although they were putting themselves at risk of being rejected by their communities in the future. They did not hesitate to form alliances with colonial and apartheid governments when it was a matter of their survival.

However, colonial and apartheid governments were able to manipulate the traditional authorities to get access and to control the black masses through them. Colonial and apartheid governments were able to implement their colonial and apartheid policies,

only because they had the co-operation of traditional authorities. Traditional authorities, instead of representing their subjects, assisted colonial and apartheid governments to suppress the masses. Yet, traditional authorities also gained in this co-operation because colonial and apartheid governments granted them the sole right for the allocation of land.

The co-operation with the apartheid government provided an opportunity for the implementation of homelands in South Africa. A total of 10 homelands, of which four were independent homelands, were created in South Africa from 1976-1981. These homelands were a product of negotiation with traditional authorities, while the communities were opposed to them. There is no doubt that in running homeland governments, traditional authorities gained administrative capacity. This expertise could assist the new democratic government, which did not have administrative capacity to run the country.

This might also be the reason for the new government of South Africa seeing traditional authority as an important institution to complement elected local municipalities in providing service delivery. Although the institution of traditional authority is constitutionally recognised, there are those who feel uncomfortable with their recognition, because they view their role of allocating the land to community people as a remnant or legacy of apartheid.

Traditional authorities are further seen as having a negative impact on the democracy in South Africa, because they assumed their positions on a hereditary basis. This is against the provisions of the **Constitution of the Republic of South Africa, 1996**, which promotes democratic participation through elections. As a result, there is a call for the government to abolish traditional authorities in South Africa, in order to be in line with the provisions of the **Constitution of the Republic of South Africa, 1996**.

However, **Traditional Leadership and Governance Framework Act, 2003** (Act 41 of 2003), Section 5 (1) compels both national and provincial governments to promote partnership between municipalities and the council of traditional authorities. Section 20 (1) (a-n) gives traditional authorities the powers to promote socio-economic development. The recognition of traditional authorities is gaining momentum in South Africa, as features of the country are mainly named after them, such as Louis

Trichardt being renamed as Makhado, Potgietersrus as Mokopane, Naboomspruit as Mokgopong, and Pretoria as Tshwane.

Despite the recognition of traditional authority, traditional authorities are not participating meaningfully in the implementation of IDP, hence their exclusion from exercising administrative powers. The next chapter will discuss the conceptualization of the role of traditional authorities in policy implementation within the discipline of public administration.

## CHAPTER THREE

# CONCEPTUALIZATION OF THE ROLE OF TRADITIONAL AUTHORITIES IN POLICY IMPLEMENTATION WITHIN THE DISCIPLINE OF PUBLIC ADMINISTRATION

### 3.1 INTRODUCTION

Public policies on good governance are assumed to have originated from the international organisations, such as the League of Nations (1919), the United Nations (1945), the Organisation of African Unity (OAU) (1963), the African Union (AU) (2002), the South African Development Community (SADC) (1992), the World Bank (1946), the International Monetary Fund (IMF) (1946), and the New Partnership for African Development (NEPAD) (2002). Organisations, such as the World Bank and the IMF, however, tend to impose their own version of good governance through Structural Adjustment Programmes (SAPs). However, the focus was mainly on the Third World countries, which had just emerged from colonialism and apartheid government systems.

The many States of the Third World were characterised by autocratic and military governments; while the international world wanted to promote justice, freedom and prosperity in Africa. This would be done through the enhancement of legitimacy in public institutions and political systems (Human and Zaaiman 1995: v).

The World Bank and the IMF were the organisations that channeled financial support to the Third World countries through Structural Adjustments Programmes (SAPs). In South Africa, they were self-imposed by the apartheid government, which constitutionally marginalized the black majority of the population. However, they failed to achieve much, because their programmes were externally imposed without the participation of the recipient countries. Policies were determined externally, and were expected to be implemented without the consultation of recipient countries, which meant to gain from the policies formulated at the World Bank and the IMF (Deng 1998:39-40). The World Bank and the IMF adopted the top-down theory, and clearly followed the separation of policy formulation from the implementation process (Walt 1994:126).

The study by Kleemeier (1984:171) that was conducted in Tanzania, a recipient of projects to end poverty found that 77- 89% of the World Bank's integrated development rural projects had failed to achieve their goals.

The failure to achieve the goals of poverty-reduction in Tanzania was attributed to a top-down policy, which excluded the recipients of the aid from the participation process (Prah and Ahmed 2000:30). Therefore, traditional authorities have to be involved in the formulation and implementation of policies, particularly the IDP policies, which aimed at improving their communities otherwise the policies fail.

This chapter presents an overview of public administration in the international and national arenas. It also provides the theories of implementation, the IDP policy, and the participation of traditional authorities in such IDPs.

## **3.2 DEFINITION OF CONCEPTS**

The definitions of concepts which are used in this study are listed below.

### **3.2.1 Traditional authorities**

The definition of traditional authorities is a complex one, and does not have any universal form, since in Africa, Asia and Latin America it refers to the leaders of traditional communities who are generally referred to as chiefs and elders (Lutz and Linder 2004:12). In Europe, these leaders are referred to as kings (Lutz and Linder 2004:12). Tettey **et al.** (2003:242) argue that traditional authorities encompass kings, other aristocrats holding offices in political structures that pre-date colonial states and post-colonial states, as well as the heads of extended families and other political religious offices in decentralised polities that also date back to the pre-colonial period. Traditional authorities are generally viewed as the representatives of the poor (Materu **et al.** 2000:8).

The leadership of traditional authorities is not a product of the electoral process; but it is inherited or appointed, and its legitimacy is solely rooted in tradition and culture; while that of modern democracy is a product of the electoral process. The modern leadership derives its legitimacy from the electoral process, which is the product of the constitutional principles (Lutz and Linder 2004:13). Chiefdoms have evolved over time from a complex stateless society.

Traditional authorities were not only manipulated by colonial governments, but also by the modern countries as well. This view is corroborated by Chiweza (2007:61), who found that in Malawi they were simply being used to solicit support from the rural communities. This could have been a strategy they might well have used to survive over the years. The study by the Economic Commission for Africa Southern Africa, (2007) has revealed that traditional institutions have survived because of their resilience; and consequently, they were legally recognised and protected by new governments.

The same study also revealed that, while they are recognised in some countries, their role is limited to advisory and lobbyist functions. Their advisory role and the inability to have their own independent resource base have curtailed their ability to promote service delivery (ECASA 2007:x).

From the above definitions, it becomes clear that there is a convergence on the definition of traditional authorities. The only difference depends on the terminology used in various countries. In Europe they are called kings, while in Africa they are referred to as chiefs and leaders, kings, aristocracy, heads of extended families and representatives of the poor.

However, there are the following discernible distinct features in each of the above concepts.

- In Africa, Asia and Latin America, they are leaders of traditional communities, who are chiefs and elders;
- Representatives of the poor;
- Kings, other aristocrats holding offices in political structures that pre-date the colonial State and the post-colonial states, as well as the heads of extended families and other political or religious institutions;
- In Europe they are kings; and
- They perform an advisory role in government, but do not have their own independent resource base.

From the above, traditional authorities could be defined as institutions of leaders, kings and chiefs – who are democratically elected through the process, which is embedded in customary values.

Their manner of election makes them representatives of the poor people in their communities, as they are part of them traditionally. Their origin is way back in time and space; and furthermore, it is boundless, since they pre-date the colonial eras and are also leaders of huge families. Because they have ruled their communities since before the dawn of democracy, modern democracy may only gain legitimacy by being sleeping partners of traditional authority institutions, which remain the true representatives of traditional values.

### **3.2.2 Definition of public administration**

The study of public administration is broad, and it comprises both theory and practice (Henry 1986:26). The following section discusses theory and practice.

#### **3.2.2.1 Theory of Public Administration**

Public Administration has emerged as a field of independent field of study and practice. The theory is used to refer to formal university-based professional education. Yet, it is important to remember that the study of public administration was there even before it became a field of study at the universities (Hiling 1966:320). It originated from the field of political science, before it became an independent field of study (Henry 1986:27).

The study of Public Administration is attributed to Woodrow Wilson, where his ideas were published in the Political Science Quarterly in 1887 in America. Wilson had discovered that there was a need for the American nation to know what administration was all about. The study of administration would enable the nation to know what government was capable of, and how it would be able to perform its functions in an efficient and effective manner. According to Wilson, the purpose of the study was to provide knowledge on the functions of government – and also what was needed for government to be efficient and effective.

The study of administration assists public administration, referred to as 'civil service' in that time, to improve personnel, organisation and methods of government offices. Wilson was concerned that up until his time, writers were more interested in the constitution of government, the nature of the State and the prerogative of kings, amongst other issues.

What bothered Wilson even more, was who was going to make laws, and what was going to be the nature of that government. But of great importance was the question on, "Who was going to administer the law with enlightenment, with equity, with speed and without friction" (Wilson 1886 available at

<http://teachingamericanhistory.org/library/index.asp?document=465>: Accessed 1.10.2012). Wilson had also seen how government alone was responsible for administration, without consulting anybody; but he also saw that the tasks of government were becoming more and more complex, and as such, government functions had to be studied, hence the science of administration. It was on this question of science that Pfiffner and Presthus (1967:4) wrote that Wilson and Frank Goodnow perceived Public Administration as being part and parcel of political science; while Goodnow saw policy and administration as being two separate processes.

Wilson wanted an administration that could be Americanised, whilst he also and promoted decentralisation. He was concerned that, for example, the German Bluntschli promoted the separation of politics from administration. His actual words were: "This discrimination between administration and politics is now, happily, too obvious to need further discussion". Its focus then was on the following academic field of principles of administration:

In the Legal-Historical Approach, public administration is studied, in order to understand the relationship that exists among all three branches of the government. Theoretically, policy and administration are not treated as being integrated fields, but as separate. The study of public administration helps one to understand that at the beginning it was integrated into the field of political science, and was not seen as an independent field of study, as it currently exists today. However, in the Structural-Descriptive Approach, public administration is studied, so that students may understand the scientific management assumptions.



They are taught the strategies of management within an organisation. What is important is that they study that an organisation does not exist alone, but must have personnel, finances and controls (Pfiffner and Presthus 1967:11-12).

In the Behavioral Approach, the study is about the code of conduct of employees within an organisation. The action of bureaucrats has to be consistent all the time, in order to avoid conflict. The study inculcates leadership styles to be exercised within the organisation in order to achieve the desired organizational goals (Pfiffner and Presthus 1967:13).

Public administration as an academic field of study is concerned with the means for the implementation of political values (Pfiffner and Presthus 1967:6). The means with which the academic study is concerned may be found in the dimension of public administration, which is the practice of public administration concerned with making the government execute its functions (White 1955:10). This practice of public administration is discussed in the next section.

### **3.2.2.2 The practice of public administration**

The study of Public Administration provides the knowledge about the locus of public administration, which is in the government bureaucracy (Goodnow 1900, quoted in Henry 1986:29). The study of the professional field contributes to the administrative functions of government (Hilling 1966:320). Public administration is responsible for policy formulation and policy implementation. These fields were perceived to be separate, until there was a paradigm shift that recognised the role of stakeholder participation. Government alone was responsible for policy-making, based on top-down theory, and bureaucrats for the implementation thereof (Brans 1997 available at: <http://hp.sagepub.com/content/9/3/389.short>.accessed on 5.1.2012).

Policy implementation has failed – largely because of the lack of understanding that during implementation, there is a need for constant feed-back to take place (Meek 2010:1-2). Therefore, it is clear from the above, that government alone – or any other agencies – should not hope to achieve any meaningful policy implementation through the top-down approach.

There is, consequently, a need to involve all the stakeholders; and these would include traditional authorities who should be able to link modern administrative policies with traditional values.

Cloete, who is perceived as the father of public administration in South Africa, describes public administration as comprising generic processes or functions, such as policy-making, organizing, financing, staffing, workplace procedures and control (Cloete 1981). White (1955:1) was of the opinion that public administration comprises all of those operations whose purpose is the fulfillment or enforcement of public policy. Pfiffner and Presthus (1967:6) viewed public administration as a field that is mainly concerned with the means for implementing political values.

It is clear from the above, that although each scholar has a different definition of public administration, all implies a certain degree of public administration. All the above definitions imply:

- Government activities;
- Government functions;
- Enforcement of public policy;
- Implementation of government policies;
- Executive functions of government;
- Administrative functions of government;
- That policy formulation and implementation are integrated; and
- Policy formulation is an interactive process.

Therefore, from the above, public administration could be defined as the executive and administrative functions of government – utilised with the sole purpose of implementing government policies in an integrated manner. It could also refer to all government activities, which government carries out, in order to address identified social problems within society. However, what is critical is to acknowledge that policy formulation is not a privilege of the chosen few, but that it needs various stakeholders to participate, in order to make it a success.

### 3.2.3 Development

Development is a concept that also fails to have a uniform consensus in its definition, and according to Rodney (1972:9), development in human society is 'a many-sided process'. The concept entails sustainable development that meets the needs of the present, without compromising the ability of future generations to meet their own needs (WCED 1987:43). The concept of development refers to the process whereby human life is improved, in order to unleash their potential to enable them to build their total humanity (Mushala, as quoted in Prah and Ahmed 2000:1).

It is also used to refer to economic growth, which promotes the expansion of economic activities and to higher average incomes; while economic development refers to growth, which results in the improvement of the people's lives (Fitzgerald **et al.** 1997:234).

The other dimension of development is modernization, which is defined as the process of change towards those types of social, economic and political systems that originated in the highly industrialized northern community and then parachuted down to the Third World countries (Eisenstadt 1966:1, as quoted in De Beer and Swanepoel 2000:32).

All the above definitions show that development promotes top-down theory, and not bottom-up theory. However, development should promote bottom-up theory, though the participation of stakeholders – with the goal of empowering them to participate in their own future development policies. The envisaged development should be a product of policy formulation and implementation – as a single process.

In the light of the above, development could be defined as a participation process by stakeholders who are empowered to articulate their problems and propose solutions to those problems, so that they are in a position to formulate and implement and orchestrate policies, which will improve the welfare of the citizens of that society.

### 3.3 INTERNATIONAL PUBLIC ADMINISTRATION AND DEVELOPMENT

#### FRAMEWORK

The end of the Cold War ended the bipolar international systems that had dominated the world since the end of the Second World War; and it ushered in a New World Order. This has since then left only one unipolar system that has been dominated by America (Yilmaz 2008:44). Yet, Harrison (2004) suggests that America is alone on this leadership race to lead the international affairs, since there is the European Union and the Organisation of Asia-Pacific Economic Cooperation with other nation-states, which do not fall within this basket. The new order has certainly needed a new approach of governance that was no longer based on military competition.

The New World Order needs new governance, and that requires collective effort. In the eyes of the World Summit for Social Development of (1995) in Copenhagen, new governance could promote the elimination of poverty, through collective international effort in Africa, together with other countries in the Southern hemisphere. However, in order to achieve this goal of poverty-alleviation, there is a need for decentralisation in developing countries, which could also promote the delivery of administrative services to the citizens. The World Bank has adopted decentralisation as one of the tools for the democratization process in the African continent (Materu **et al.** 2000:2). This has taken the approach of influencing governments to promote participatory, local governance and decentralised co-operation (Materu **et al.** 2000:7). Public administration could be assumed to be central in the process of decentralisation, together with the formulating of those policies which will promote service delivery that eradicates poverty. If properly exercised, decentralisation could have the potential to mobilize stakeholders who should be positioned to gain from the processes of decentralisation through active participation.

The European Center for Development Policy Management (ECDPM), the Municipal Development Programme (MDP) Eastern and Southern Africa, and towns and Development workshop in Kenya in 1999 debated the benefits of the implementation of joint action. The consultative workshop was to discourse in the lessons learnt through the joint action of local governments and civil society organisations (Materu **et al.** 2000:2).

In his *Rethinking African Development*, Deng (1998:2-3) was of the opinion that Africa needs a new strategy of policy formulation, in order to address economic reform, democratization and to effectively attack poverty. This section suggests that in order to rid Africa of lack of development, there is a need to come up with policies, which are dictated by the needs of the African people.

This also proposes that Africa should stop formulating policies, which serve the interests of their colonial masters. Of particular importance is that in the process of policy formulation, there must be stakeholders that could participate – unlike in the past, where government had the monopoly on policy formulation.

Deng (1998:13) concurred with Prah and Ahmed. According to him, the lack of participation by the masses characterises public administration in the Third World. Deng (1998:54-55) was of the view that without the proper participation of stakeholders – which should also be seen as the empowerment of the masses in all the aspects of public administration – this would achieve little. Effective participation should involve participation in the design and implementation of development policies (Ndulu and van der Walle 1996:11, as quoted in Deng 1998:57).

In supporting their view, Prah and Ahmed (2000:30) are of the opinion that Africans who are the recipients of development aid ought to participate in identifying, designing, implementing and evaluating the programmes, which are aimed at helping them.

Participation in the above policy formulation activities is the fulfilment of the democratic principle of equality, where all the citizens take part in the activities of their government (Nyerere 1968:5). This echoes Chapter Two of the Bill of Rights of the **Constitution of the Republic of South Africa**, 1996. It provides that all people are equal before the law – thus inviting all sections of the community, and in this case traditional authorities, to participate in all those activities that affect their lives.

In terms of the democratic principle of democracy, as was mentioned by Nyerere (1968), the co-operation between traditional authorities and democratic institutions legitimizes the latter, since traditional authorities represent the rural people. Rural people are skeptical about the ability of modern elected leaders to deliver services.

If they see that there is co-operation between the traditional leaders and the democratically elected leaders, they would start trusting the latter (Davidson 1993:52, as quoted in Deng 1998:78). The United Nations Environment Program (UNEP) even recognises the active role of traditional values, institutions and knowledge property in environmental matters, because in order to succeed, local people should have a buy-in into their own programmes (UNEP 1994:1).

In the view of the researcher, traditional values, institutions and knowledge systems would also be able to complement the ability of public institutions, thereby disseminating information to their communities.

Since public administration institutions are crucial in policy-formulation processes, they need to be democratized and restructured, to allow stakeholders, such as traditional authorities, who are symbols of local organisations, to participate in government structures (Deng 1984:87-88). The inclusion of chiefs in government structures would produce a system of governance that responds to the dynamics of the communities that are represented by traditional authorities, and who are trusted as symbols of society (Deng 1984:90-91). Having discussed public administration at an international level, it is prudent to also discuss it within the South African context.

### **3.4 PUBLIC ADMINISTRATION IN SOUTH AFRICA**

In order to position stakeholders at the strategic position of policy formulation, the Reconstruction and Development Programme (RDP) framework (ANC 1994:5) sees those as resourceful who can determine their path of development through active participation. As a strategy to actualize this active participation, Section 152 of the **Constitution of the Republic of South Africa**, 1996 compels municipalities to ensure that stakeholders participate in the municipal affairs. In corroborating this, the **Municipal Structures Act**, 1998 directs that traditional authorities should also be invited to participate in the formulation of IDP policy. In the light of the above, it is obvious that South Africa has entered the new era of bottom-up approach, by involving various role-players in the formulation of policies. Of course this does not only refer to traditional authorities, but also to other stakeholders available in their areas of jurisdiction. This could suggest that public administration should not be a monopoly of government, but of all the affected stakeholders.

In South Africa, public administration is associated with Cloete (Hanekom **et al.** 1978:59). Cloete's model of public administration is based on generic administrative functions. Those administrative functions are policy-making, organisation, financing, staffing, work procedures, and control (Cloete 1981). For the purpose of this study, only policy-making will be discussed below.

### **3.4.1 Policy-making**

The process of policy-making is central to all public administration. Off course, the definition of policy is rather ambiguous.

The policy-making process is always discussed together with policy implementation and policy analysis (Cloete 1981:79). The policy-making process encompasses formulation, approval and the implementation of government programmes (Sharkansky 1975:5).

For policy-making to take place, there should always be a partnership between community stakeholders and the officials of government – through public meetings and through forums formed, in order to offer advice (Cloete 1981:91). Policy-making is viewed as an activity that is undertaken before a goal can be formally articulated. The policy which is closely related to the process of policy-making is seen as the result of the policy-making process.

Public policy is thus seen as the process of the allocation of values, a course of action, and a framework for interaction. In order to come up with a process of policy-making, one must be able to identify the need. Once the need has been identified, then a policy must be formulated. When all these are done, the policy is implemented (Hanekom and Thornhill 1993:47).

Both public and private sector bodies are involved in the policy-making process. These bodies include political office bearers, leading public officials, interest groups, trade unions, and professional institutes. All these bodies should be playing a role in the implementation of public policy (Hanekom and Thornhill 1993:47).

#### **3.4.1.1 The definition of public policy**

The meaning of public policy is a complex one, since there is no consensus on a universally acceptable single definition (Sharkansky: 1975:4).



Public policy may refer to a proposal, the programme, and the goals of a programme, or alternatively, the impact of a programme on a social problem. For example, Sharkansky (1975:4) defined public policies as the important activities of government. Anderson (2003:2-3) defines a policy as a relatively stable, purposive course of action followed by an actor, or set of actors, in dealing with a problem.

However, Dye (2000:1) describes a policy as anything government chooses to do, or not do. Public policies involve the role of public agencies (Hogwood and Gunn 1984, as quoted in Turner and Hulme 1997:59).

Hanekom (1978:7) refers to a policy as, "...a policy statement as the making known, formal articulation, declaration of intent, or the publication of a goal to be pursued...". Public policy is seen as the formal articulation, statement or a publication of a goal, which government aims at pursuing with the society (Hanekom and Thornhill 1993:63).

The definition by Sharkansky (1975) would imply that public policies are the activities and objectives, which underline the very existence of government.

The definition given by Anderson (2003) refers to a carefully designed course of action, which government takes to solve an identified problem. The implementation thereof is relegated to officials who should ensure that the target is actually achieved.

The definition given by Dye (2000) means that government has the prerogative to decide what it should do, or not do, in terms of what should be implemented, to resolve any problem the society faces. In other words, this implies that government is the sole initiator of policies, but this is always supposed to be done in the interests of the community.

Hogwood and Gunn (1984) imply that policy is an action that involves community stakeholders. This is the place where traditional authorities and other interest groups may participate in the formulation and implementation of policies.

The definition by Hanekom (1978) could be interpreted as having government first putting its aim into writing for a specific issue. This should not only be in writing, but it should be made public to promote knowledge. The intention is to also clarify the objective of the policy to be achieved.



Hanekom and Thornhill (1993) implied that government should be transparent in whatever actions it decides to take. It must pronounce the problem that should be capable of being resolved by a particular policy that has been formulated. It should also ensure that the public knows the policies and the clarification of the objectives to be achieved.

The above definitions, as defined by each scholar, have an element of a policy even though there is no consensus amongst them. Therefore, the definition that may be constructed, and which would be used in this study, refers to policy as a course of action by government to solve the identified societal problem, through the participation of community stakeholders – and by publishing of such policy – so that the public is aware. Now that policy has been defined, policy-making will be discussed below.

#### **3.4.1.2 The participants of policy-making**

Policy-making is a complex process since scholars debate on whether a particular approach is linear or integrated. There are those who argue that it does not follow a linear pathway, since policy-making cannot be separated from its implementation arm. Yet, Walt (1994:45) presented the following sequence in policy-making.

- Problem identification and issue recognition

Problem identification refers to identifying issues that are construed as problems that are faced by the particular society.

- Policy formulation

In policy formulation, government, officials and stakeholders participate. The initiative comes from the government, which invites stakeholders to participate. Policy formulation produces a policy, which government then publishes in writing – for the public to know – and also to be implemented by government officials and other stakeholders.

- Policy implementation

Once the policy formulation has given birth to a policy, which is a particular course of action, it should be implemented with resources, such as staff, budget, organisation that supports implementation.

- Policy evaluation

This phase is crucial in policy-making. It demystifies the policy-making process. This phase may be regarded as an intervention one in policy-making. When the policy is being implemented, it must be consistently evaluated, to ensure that it is achieving its objectives. The unintended objectives should also be checked and appreciated, of course.

From the above features, the problem identification, the policy formulation, the policy implementation and its evaluation are discernible. During this phase, inputs can still be made by stakeholders to ensure that implementation achieves the targeted objectives. Policy-making does not take place on its own, but there should always be stakeholders for this purpose.

### **3.5 PUBLIC POLICY IMPLEMENTATION**

#### **3.5.1 A definition of public policy implementation**

The implementation of policies is a more daunting task than policy formulation, since it includes features, which may apply universally. Policy process involves a number of actors rather than relying on a single actor (Walt 1994:153). However, the features of policy formulation make the implementation process complicated, confusing; and they also render the implementation slow (Ripley and Franklin 1986:19). Those features are: the bureaucrats, the units of various levels, bargaining, multiple government bureaucracies and a multiplicity of role players (Ripley and Franklin 1986:219-220).

Traditional public administration theory has been of the view that public officials merely implement policies, which are formulated by the elected leaders and officials, the congress and the president. However, contemporary view demands that public officials and the public should participate in the influencing and shaping of public policies (McNabb 2010:141). According to Hanekom (1991:61), policy implementation refers to an enforcement of legislation.

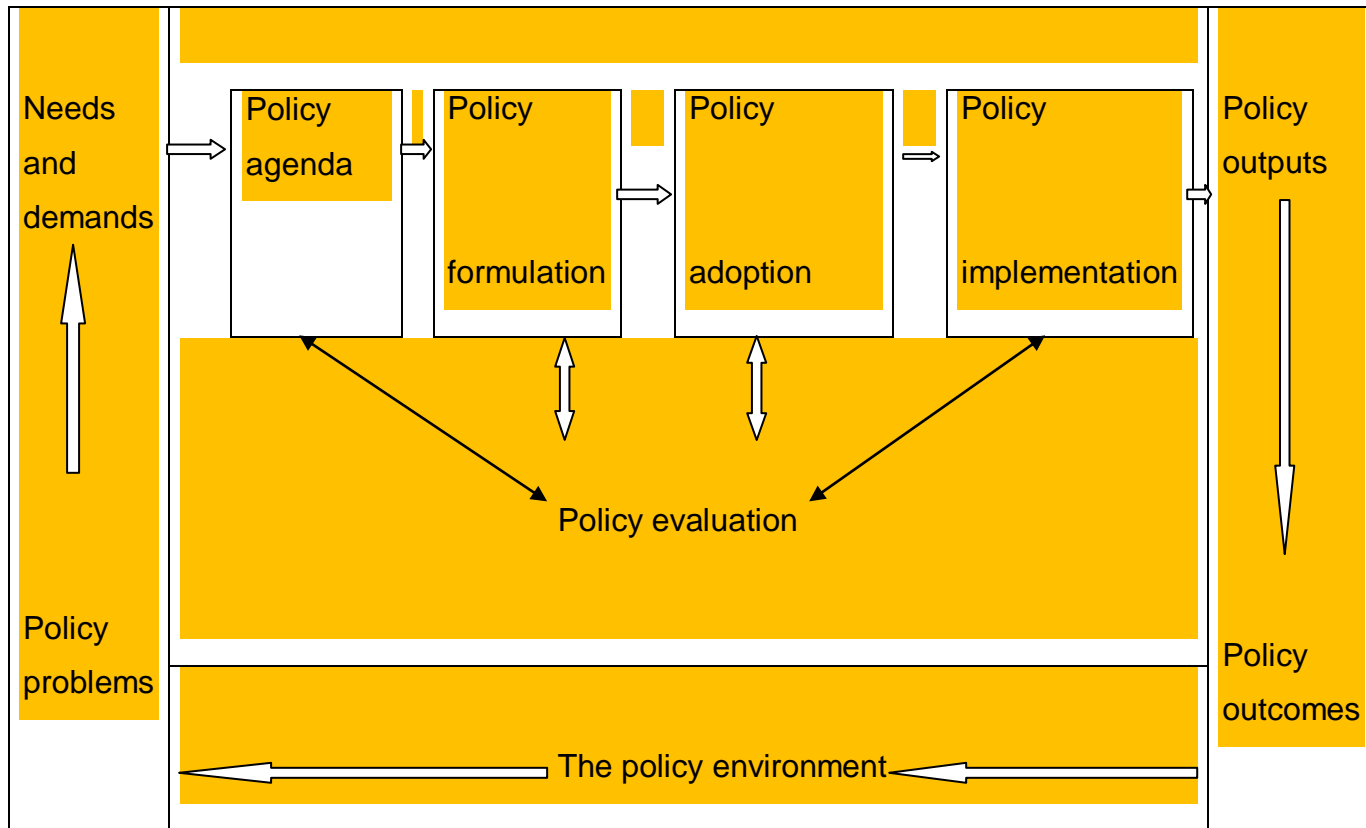
Grindle and Thomas (1990) view implementation as part of whole policy-making procedure. The view is also expressed by USAID (2001:2) that policy implementation is not a linear process. In concurring with Grindle and Thomas, Calista (1994:117), argued that implementation is a critical part of the policy-making process.

To conclude this thinking, Pressman and Wildavsky 1973:143) were also of the view that implementation should be viewed as interwoven with the formulation of the policy, since it cannot be separated from policy implementation. According to Hanekom (1991:70), policy implementation and policy-making are invariably interrelated.

According to Brynard (2005:6), three generations of research are in existence in policy implementation. The three generations will now, therefore, be briefly discussed. The first generation assumed that implementation would automatically follow the pronouncement of policies. The second generation came as a response to the first generation. It was of the opinion that implementation is a political process, which is more complex than policy formulation. The third generation, which is also known as the classical generation, did not focus on the limitations of implementation, but was concerned more with the understanding of how implementation functions, and how it can be improved (Brynard 2005:6).

Once governments have analyzed the situation, they assess what their resources are and how they can be mobilized to promote the successful implementation (Turner and Hulme 1991:79). Both Grindle and Thomas (1990) presented the alternative model of implementation to the linear model. This may be seen in Figure 3.1.

Figure 3.1 An integrated model of policy-making



Source: Van Niekerk **et al.** (2001:99)

This diagram shows that policy implementation is an integrated process, whereby policy-making and implementation are fused into one, and are not to be seen as a linear process. This study concurs with the following scholars who maintained that policy-making and implementation cannot be separated.

According to Van Meter and Van Horn (1974:447-448), policy implementation includes the actions of public or private individuals (groups); and they are formulated to attain objectives, which have been set forth in prior policy decisions.

Pressman and Wildavsky (1973: xii-xv), defined implementation as also do Webster and Roget: to ensure that policies are executed, in order to achieve the goals and objectives, which the State or organization has put in place. The policy is that which is to be implemented. Before there is any talk of implementation, there has to be something that must be implemented.

According to Williams (1971), as quoted in Mudacumura **et al.** (2006:432), policy implementation is a process that ensures that an organization links policy formulation and implementation in a cohesive organizational unit, in order to carry out the organization's stated objectives. Policy implementation is seen as a process that does not need a single actor, but takes place within a multi-organizational context.

From the above definitions, Grindle and Thomas (1990), USAID (2001), Calista (1994) and Pressman and Wildavsky (1973) all implied that policy-making is integrated with the implementation thereof. Brynard presented three generations of research that are in existence in policy implementation. The first generation implies that policy does not need resources for its implementation, but will happen on its own. This is in contrast with the view that implementation should be interwoven in policy-making. The second generation implies that implementation is done by government; and therefore, it does not need participation by stakeholders. The third generation suggests that implementation is an interactive activity.

Van Meter and Van Horn (1974) suggest that policy implementation includes the actions of public or private individuals (groups); and they are formulated to attain objectives, which are set forth in prior policy decisions.

Williams (1971) implies that without policy implementation, organizations fail to link policy formulation and implementation in a cohesive organizational unit, to carry out the organization's stated objectives. In these definitions, there is a major convergence of opinions by scholars. The above definitions show the following features:

- Policy-making is integrated with implementation;
- Policy does not need resources for implementation, but will happen on its own;
- Implementation is usually interwoven with policy-making;
- Implementation is done by government.
- There is no need for participation by stakeholders;
- Implementation is an interactive activity;
- Policy implementation includes the actions of public or private individuals (groups);

- Policies are always formulated to attain objectives, which are set forth in prior policy decisions; and
- Policy implementation supports organizations to link policy formulation and implementation in a cohesive organizational unit – to carry out the organization’s stated objectives.

This study concurs with the definition that policy implementation is interwoven with policy-making; and that they cannot be divorced from each other. This is perhaps the only way to achieve the objectives within an organisation. This further promotes bottom-up theory through an interactive process that includes stakeholders, as opposed to a top-down theory. Government cannot be the sole role-player in policy implementation, because it exists to provide services and goods to its citizens, and as such there must be collaboration, and Government cannot be left alone, thereby promoting the top-down approach..

### **3.5.2 Theoretical models of public policy implementation**

There are probably many theories to policy implementation, but the three most prominent are top-down, bottom-up and bargaining and negotiation models.

#### **3.5.2.1 The top-down theory**

The early theoretical models regarded policy-making as a linear exercise, which separated policy formulation from policy implementation. The focus of these models was on the political part of policy formulation and policy-making was located within the government structures; while the implementation thereof was the responsibility of the management or administration (Walt 1994:153).

Therefore, in a top-down theory, national governments are perceived to be the sole role-players in policy formulation; while in the international arena, it takes place between the donors and the national policy-makers (Walt 1994:153). (Sabatier and Mazmanian, as quoted in Hill and Hupe 2009:48-49) are the exponents of this approach; although Sabatier at a later stage withdrew from this position.

Hambleton (1983:406) referred to top-down as a classical approach. In the case of the IDP policies, decisions of municipal council politicians are relegated to

administrators for implementation by municipal councils. In such a case, they could have been either involved or not involved in policy formulation.

However, Sabatier (1986:37) acknowledges some of the advantages of the bottom-up approach – for its effective incorporation of the study of networks and its strength in evaluating influences on policy outcomes, other than the government programmes, and its value in the interactions of policy programmes.

Sabatier (1986:30) further acknowledged that the top-down approach did not go far enough in providing a good conceptual vehicle for predicting the change of policies with time. His main concern was that the top-down approach did not accommodate the contribution that other actors could make in policy formulation. In his theories of the Policy Process, Sabatier (2007:3) appeared to embrace the bottom-up approach, as he argued that the policy process depended on a multiplicity of actors, various layers of government, and debates about the policies. From the above, it is clear that the top-down approach excludes the participation of stakeholders; and this has resulted in the failure of the poverty-alleviation projects of the World Bank and the IMF in the Third World countries. This failure has necessitated a paradigm shift of stakeholder participation, which could be linked to the need for the bottom-up approach.

### **3.5.2.2 The bottom-up theory**

In the case of the bottom-up theory, which is in contrast to the top-down that is a product of the linear approach to the policy process, the role of implementers is crucial in the whole implementation-policy process, since implementation is an interactive process. As a result, implementers ensure that all the activities that contribute to the successful implementation are utilised to achieve the goals and objectives intended to be achieved (Walt 1994:155). The view that implementation the process should be seen as an interactive process is corroborated by Hambleton (1983:405), who regarded the bottom up theory as an integrationist approach.

The views of Walt and Hambleton were summarized by Frawley (1977:14-15), as views that are seeking to integrate policy-making and policy implementation. The bottom-up theorists like Hjern and Porter, (1981); Hjern, (1982); Hull and Hjern (1987); and Lipsky, (1980) are of the opinion that the goal of implementation is to

facilitate service-delivery through the participation of stakeholders at grassroots level. The bottom-up model is based on a decentralized model, in which the central government's control is decentralized to State or local government – through bargaining, conflict or a compromise.

According to Lipsky (1978:397), the most important actors are the street-level bureaucrats and lower-level implementing officials, whose decisions and actions influence the outcomes rather than policies and programmes made by the politicians in the upper echelons.

In the case of the IDP policy, the municipal councils should involve traditional authorities in their formulation and implementation processes. The two processes are a single unit, because traditional authorities have a better understanding of the social and economic problems faced by their communities.

Traditional leaders had led their communities before colonialism and apartheid, and communities relied on their guidance for service delivery. Modern elected leaders are usually not trusted by communities, who are still too rural to trust modern democratically elected leaders; and as such, policy implementation may only be effective if they are involved.

This view of the researcher could be corroborated by the **Traditional Leadership and Governance Framework Act**, 2003, which requires that municipalities and traditional authorities should establish partnerships and work together.

This study, having observed that municipal councils, government departments, traditional authorities and other structures represented in the ward committees, participate in various fora of the IDP policy process, supports the view that policy formulation and implementation are involved in an interactive process, rather than a linear process. The study that was carried in the Sudan showed that the representation and participation of Dinka chiefs, youths, farmers and women in the management structure of Abyei Development Project Authority (ADPA) for the Ngok Dinka people of Sudan (Deng 1984:87-88), enabled the British Colonial Administration to effectively implement public work schemes, such as roads and public buildings (Deng 1984:91).



### 3.5.2.3 Bargaining and negotiation models

However, the debate between top-down and bottom-up has now largely been harmonized, and Brynard (2005:9) is of the view that there is an agreement, or sufficient consensus, on the convergence of top-down and bottom-up theorists. This view of convergence is also reinforced by Sabatier (2007:3), who argues that the policy process consists of a multiplicity of actors, various layers of government, and debates about the policies. His approaches are based on an advocacy coalition, which more or less refers to actors from all the different layers.

The consensus reached between the top-down and the bottom-up approach may be perceived to have culminated in the model of bargaining and negotiation. Consequently, a new model has now been proposed.

The bargaining and negotiation model presents an alternative to the top-down and bottom-up theories. The argument for this model is that local government is not subjected to any other level of government; but policies and their implementation are rather the product of negotiation and bargaining with top and bottom theorist (Barrett and Fudge 1981:13). This model suggests that the inputs by stakeholders should be put at the centre of any formulation and implementation. However, the model takes the political view of implementation, in that it is maintained that stakeholders should be involved in policy implementation at local level (Barrett and Fudge 1981:29). Bargaining and negotiation holds that policy formulation and implementation and the outcome are all interlinked, and they are not discreet stages (Ingram 1990:471).

From the above three models, the implementation of IDP would be best implemented if there were bargaining and negotiations with the municipal officials. There should be consultations with ward councillors, officials and other politicians on how best implementation could be accomplished. This could also pave the way for their participation in municipal council meetings, and not just their attendance.

The formulation of policies and implementation does not take place automatically; but there should be prerequisites that should be in place to facilitate the successful policy implementation. Sharkansky (1975:294-5) enumerates those prerequisites as factors for policy implementation. These will now be discussed below.

### **3.6 FACTORS CRUCIAL TO POLICY IMPLEMENTATION**

#### **3.6.1 Communication**

Communication is important for effective implementation. Those who are responsible for implementation should have a clear understanding of the intention of such policies. Communication should follow a clear directive from politicians; and such policies should be consistent with the human resources. If policy implementation is to be effective, there should not be any ambiguity. Communication must be clear, so that those charged with the implementation can know what is expected of them; how they must do it; and when to do it (Sharkansky 1975:295-297). According to Pressman and Wildavsky (1973:134), communication is related to co-ordination, which is vitally important to policy implementation.

Co-ordination promotes cooperation among people who hold different views on a particular process (Pressman and Wildavsky 1973:134). From the above, it may be deduced that communication is a mode that promotes an interactive process, so that the role-players understand each other on what should be done. It would be advisable for communication to be effective, since it needs to be two-way communication.

#### **3.6.2 Resources**

Resources are important in the implementation of policies. Decision-makers should provide resources to personnel, in order to enable them to implement the policies. Unless resources are made available, decision-makers should take an equal share of the blame for failure of implementation (Edwards and Sharkansky 1978:41). Resources may be divided into: human resources; information; and authority. Each of these will be discussed below (Edwards and Sharkansky 1978:41). It is important to realise that no public administration can make an impact on the implementation of its policies – without the necessary resources. Although money is not the only resource, it certainly remains central to facilitating the availability of others (Human and Zaaiman 1995:11).

According to Weber in SAIPA (1991:234), government officials do not own the resources that are critical for delivering the services. The case study conducted in Same District in Tanzania by Lerise (in Materu **et al.** 1986:59) found that local chiefs there in partnership with District, had played a significant role in mobilizing the

necessary resources for the implementation of community-development projects just before independence. When they were sidelined with other stakeholders, so was the communal input; and this led to government failing to promote local development. This would suggest that stakeholders, including traditional authorities, might well assist government in its management of the public administration, in order to mobilize the resources plan for development, as was seen in Same District.

### **3.6.3 Human resources**

Human resources refer to the staffing of the organization, which is responsible for the implementation of public policy. Without the human resources, policies would be made for their own sake, and would not achieve anything of significance. It is not enough to have staff alone. The staff that is responsible for policy implementation must be well-trained (Sharkansky 1975:303). From this, it may be inferred that the availability of staff is not an end in itself, but should such staff must be trained to acquire skills and knowledge of the job, so that they would be able to assist in policy-making and its implementation.

This would assist them in the participation and in the implementation of policies, thus promoting the bottom-up approach, and also bargaining and negotiation.

### **3.6.4 Information**

Information is generally equated to power, because those who have access to information are regarded as standing a good chance to know what do with it. In addition, such people might have the knowledge of the information, which their peers do not have. According to Sharkansky (1975:204), information is critical for policies dealing with technical matters. New programmes which have not been there before are now required for the training of those who must implement them. This means that if there is no training, the chances for the successful implementation of policies are low. The implementation of public policies requires staff to have information on the compliance of any relevant organizations, or individuals with government standards.

What is critical here is that there must be information on every aspect of a programme, such as how to implement policies, how to bench-mark success, how to evaluate, how to assess, and how to monitor.

Usually, what is seen is the passing of one policy after the other; while the staff does not know what or who informed such policies.

### **3.6.5 Authority**

Staff members in the organisations usually find themselves in a dilemma, when they lack mandates to implement any decisions. In order for them to do certain things, they need a definite mandate, which may take a long time to come by. According to Sharkansky (1975:206), authority is a resource that is of paramount importance for the implementation of policies. The authority that is given to staff empowers them to implement any policies, as planned. However the study in Abye Development Project Authority shows that when stakeholders are represented and participate in the organisation, they take responsibility and have authority to take decisions, as the Ngok Dinka chiefs showed in Sudan (Deng 1984:87-88).

Yet, participation enhances the sense of responsibility, because participants have a vested interest in the solution of the problem that needs to be resolved (Human and Zaaïman 1995:x). In the light of this, it could be deduced that participation and representation increase the level of authority of the participants, thus making it easier for them to take a decision there and then, without waiting for anyone to give them permission to solve the problem.

### **3.6.6 Disposition of the implementers**

The disposition of the implementers is an important issue to take note of in the implementation of policies. Organisations may have trained staff in abundance, but it must be clear that this is not an end in itself. Sharkansky (1975:308) stated that there must be a willingness to carry out policies by such personnel. This is necessitated by the fact that there are two arenas: one for those who make; and another for those who implement policies. Those who make policies are not the ones who implement them, and as such, those who are employed to implement, should be prepared to implement them; otherwise, this could achieve the very opposite of the intended goals.

There is a notion of independence on the side of staff; and this should lead to discretion. Usually, if the staff feels that the policies that they should implement clash with their interests, they will not implement such policies. This can happen in three ways: through the selective perception of instructions, an implementer ignores some of the directives received.

Secondly, when those who are supposed to implement such policies do not support them, they ignore them instead of implementing them. Finally, implementers feel that they know better than the original decision-makers.

### **3.6.7 Follow-up**

Follow-up is crucial in policy implementation, as a way of monitoring the success of the policies. Senior officials or decision-makers give orders; and leave these instructions to bureaucrats for their implementation. Those who give directives trust that such policies have been implemented. When this trust is abused, this unleashes the negative results of implementation. Sharkansky (1975:317) proposed a follow-up strategy to ensure compliance. Follow-up must take place at every level, so that all staff members can start taking responsibility of their actions. This may suggest that if there is no follow-up conducted, the chances are that the implementation may achieve little or nothing.

### **3.6.8 Co-ordination**

The ANC's RDP that became government policy framework in 1994 proposed that for implementation to take place, there must be structures for the co-ordination and monitoring thereof. This must also take place between departments and among the various tiers of government (ANC 1994:138). The case study conducted in Mombasa in Kenya by Nginyi and Kinyua (in Materu **et al.** 1986:111) in the Joint Action History of Mombasa found that without effective co-ordination, it became difficult to implement any development projects. This therefore, suggests that the co-ordination of stakeholders has a chance of guaranteeing the effective implementation of the various development projects.

### 3.6.9 Programme implementation

The implementation of policies should not be complicated; rather it should be made easier by taking a few simple steps. This enhances the chances for the successful implementation of the policies. Policy implementation has to be directed on target, in order to be successful. The implementation of policies should not be ambiguous, if it is to be effective. Simplicity becomes the key to successful implementation (Pressman and Wildavsky 1973:147). The training of the population is important, if government policies are to be effectively implemented and achieve their set goals of service delivery (Pressman and Wildavsky 1973:151).

Training equips personnel with knowledge and the skills to be effective in service delivery. Programmes or policies must be able to define clear goals. For example, projects must contribute directly or indirectly – either to the creation of new jobs – or to the alleviation of poverty (Pressman and Wildavsky 1973:153). Of course, these are the goals for the implementation of Integrated Development Planning (IDPs) in South Africa.

The successful implementation of policies hinges on strong staff, assertive leadership, and stringently enforced rules. If leadership is not strong, there is no way that policy implementation could be successful. Leadership that does not provide direction will fail to inspire its followers via the enforcement of rules to the achievement of goals (Pressman and Wildavsky 1973:169).

In public administration, implementation is referred to as “the end-product of administrative efforts, or as being co-existent with public administration itself” (Pressman and Wildavsky 1973:171).

Barrett and Fudge (1981:254), suggested the linkages between groups and agencies that are involved in the implementation of policy. Yet, those involved are not organized in any formal organizational structures or hierarchical arrangement. Since these groups that cooperate for the implementation of policies do not have any formal relationships, their co-operation leads to the creation of new chains between policy and action. Public policy development and implementation require various institutions, in order to be functional.

In South Africa for example, traditional authorities, municipalities, and national government are some of the institutions dealing with public policy development and implementation. However, the focus of this study is mainly on traditional authorities, local government policy development and its implementation. It is, therefore, crucially important to have a thorough understanding of these institutions, and particularly traditional authorities, as the main focus of this study.

### **3.7 THE ROLE OF TRADITIONAL AUTHORITIES IN POLICY IMPLEMENTATION**

It should be noted that despite the fact that they are recognised in some of the African States, there is still no consensus on the integration of traditional authorities into modern democratic structures; while local municipalities and district councils do not have the capacity to implement policies alone (Materu **et al.** 2000:18). Two arguments are presented, which either support or oppose their integration within modern democratic structures. These arguments are based on the neo-traditionalist and neo-liberal theories.

#### **3.7.1 The neo-traditionalist argument**

Traditional authorities have presided over social, economic and political systems, which ruled over societies before colonialism came to the continent of Africa. They developed and implemented policies, which enabled them to promote good governance in the society. Through the revenue base that they controlled, they were able to promote the development of their communities (Sakyi 2003:131).

The case study in Same, Tanzania by Lerise (in Materu **et al.** 1997:59) has shown that the participation of local chiefs contributed to the effective implementation of development projects before independence; but when they were marginalized after independence, government failed to implement those projects alone because it lacked the capacity to do so. Another study in Sudan by Deng (1984) showed that when local chiefs participate in the development projects, there is frequently a success in the implementation of such projects.

This implies that the participation of traditional authorities in policy implementation is crucial, as the case study in Tanzania and Sudan has shown. In Swaziland, Botswana, Nigeria and Mozambique traditional leaders continue to work with government in the development of their areas, to improve the lives of their citizens.



A study that was conducted in Ghana revealed that 79% of the 214 respondents who were interviewed thought that traditional authorities were effective in their performance in local governance. This is clearly shown in the next sections. From the above examples, it could be deduced that traditional authorities could play a positive role in the area of policy implementation in South Africa – beyond their mere attendance of municipal council meetings as ex-officio members.

### **3.7.2 The neo-liberal argument**

There are some scholars who, despite the fact that traditional leaders have played such roles in the past, still feel that traditional governance structures should not be involved in the modern governance structures, since, by virtue of their hereditary nature, which according to them did not promote democracy, they have compromised on democratic principles (Mamdani 1996, Ntsebenza 2005, Rugege 2002). The following section discusses the participation of traditional authorities in policy implementation. Neo-liberals agree that traditional authorities have played a positive role in their communities, but base their argument on constitutional matters.

However, it could be implied that traditional leaders are elected leaders, who are elected in terms of the customary values, which are not similar to those of modern leaders. The election of Chief Mamitwa of the Valoyi traditional authority in Limpopo could be a case at hand. The Baloyi traditional authorities could have discussed the matter, but failed to finalize the matter, and the Constitutional Court had to study the protocol employed when appointing a chief, and then make an award.

## **3.8 POLICY IMPLEMENTATION IN SOME SELECTED CASES OF TRADITIONAL AUTHORITIES IN SUB-SAHARAN AFRICA**

While there might be several countries where the institution of traditional authorities is still active with regard to local government practices, this study recognises that considerable literature exists that reveals that countries, such as Botswana, Ghana, Mozambique, Nigeria and Swaziland have more of this institution. In addition, the study focuses on South Africa, which is closer to some of these countries; and it assumes that the characteristics of traditional authorities in these countries might be reasonably closer to the traditional authorities in South Africa. There is an abundance of literature, which the researcher could utilise for the study.



### 3.8.1 Botswana

The **Constitution of Botswana**, 1966, provides for the institution of traditional authorities with a judicial, ceremonial and developmental mandate. It further provides for the House of Chiefs, whose function is to advise National Assembly and the Executive (Constitution of Botswana, 1966). The House of Chiefs comprises 15 members. Of this, eight are ex-officio members, being chiefs from the eight tribes that are recognised by the **Constitution of Botswana**, 1966, four elected members, being sub-chiefs elected by their fellow sub-chiefs from the four settlement districts of Botswana; and three especially elected members being members elected by the ex-officio members of the house.

It is important to note that the first President of Botswana, Seretse Khama, apart from being a lawyer and a devout liberal, was a chief himself. He was a prince of the Bangwato chiefdom. His son, Ian Khama in 1998, retired from the army to take over as chief of the Bangwato. Being a chief enabled him to mobilize voters for the Botswana Democratic Party (BDP) and to thereby keep it in power. Mr Khama was subsequently appointed vice-president, to after the election as a token of recognition for his role in the election. In doing so, he held positions of chieftaincy, MP and vice-presidency at the same time (Melber 2003:96-97).

The elite both from majority and minority ethnic groups have created associations to articulate their commitment to their traditional culture, and to their chiefs. For example, the Society for the Promotion of Ikalanga Language, Pitso Ya Batswana, and Kamanakao attests to this (Nyati-Ramahobo 2002, Webner 2002a, 2002b, Mazonde 2002 quoted in Melber 2003:98). Various examples also show how chieftaincy and democracy in Botswana can be dynamic.

In Botswana, the local authorities consist of the Tribal Administration, the District Council and the Tribal Land Board. All these institutions have equal status; and as a result, they work together in implementing the rural development agenda. Before Botswana became independent, primary health care, the provision of primary education, the settlement of disputes, water supply and road maintenance comprised the mandate of Tribal Administration. Currently, these functions are jointly carried out by both government departments and the Tribal Administration (Mijiga 1998:12).

To give effect to the **Constitution of Botswana**, 1996, Botswana has incorporated traditional authorities into its government system, based on the Westminster model. Botswana is one of the four protectorates that were never colonized; and as such, the chiefs were responsible for governance when Botswana was still called the Bechuanaland British Protectorate. It was not until 1966, when Botswana became independent, that a House of Chiefs was formed as the upper house of the legislature. In 1987, they were transferred and placed under the Minister of Local Government, Lands and Housing. Their mandate, amongst others, was for public consultation, disseminating government information, and acting as a judicial institution in those cases that relate to traditional and modern law (Beall and Ngonyama 2009:6).

Botswana has a dual character – in that democracy and chieftaincy work together. This has resulted in engagement, where both chieftaincy and modernity have emerged as winners (Melber 2003:110-111). This case study provides a good lesson to other countries, like South Africa, where traditional authorities should not get a window-dressing participatory status, but be involved in the developmental agenda of the country.

They should be full members of municipal council after all the elected leaders have been brought under these same traditional authorities in which they live. Elected leaders are the subjects of these traditional authorities.

Consequently, in Botswana, chieftaincy and modernity make democracy work. Therefore, chieftaincy is not regarded as being inferior to modernity, since the two blend into liberal democracy in Botswana.

### **3.8.2 Ghana**

Traditional Authorities (TAs) and their indigenous knowledge formed the basis of social and economic development in Ghana at the local level. A study was undertaken in Ghana, where it was revealed that 79% of the 214 respondents who were interviewed thought that traditional authorities were effective in their performance in local governance. On the relationship between traditional authorities and Unit Committees of the District Assembly, 95% of all the respondents thought that there were harmonious relationships.

The high percentage suggests that there is a baseline for building on this relationship to formulate policies, in order to enhance this. Traditional authorities were rated 96% in terms of their role in the upliftment of the lives of their communities. The reasons were based on the maintenance of peace and discipline, being the custodians of land, providing leadership and direction, facilitation of development, preservation of culture, and societal values and maintenance of family cohesion (Guri and Kwesi 2008).

The survey by Center for Indigenous Knowledge and Organisational Development (CIKOD) and the University of Cape Coast found that TAs felt that they were being marginalized during the planning and implementation of projects in the district. However, the TAs have agreed that the District Assembly (DA) has put in place structures for participation, such as community forums, and also TAs that are included in the DA committees (Guri and Kwesi 2008).

While the survey that was undertaken by CIKOD found that there was a barrier between TAs and government institutions because of the mistrust and fear of competition, it, however, revealed that the two structures were willing to co-operate together at the sub-district level (Guri and Kwesi 2008). TAs in Ghana influence the economic, socio-cultural and political matters through the land that they control (Crook 2005: 2).

In local government, the Afrobarometer survey shows that 42% of the respondents wanted chiefs to be elected; while 16% said they should be appointed. However, 29% showed that TAs should not have any role to play in government (Hoffman 2010:15). In South Africa, traditional leaders do not participate – even if they are members of municipal councils because of their non-partisan nature (Municipal Structures Act 1998).

Ghanaians still trust and support the institution of traditional authorities, because they view these as being representatives of their roots, and being the source of social advancement (Tettey *et al.* 2003:270). Traditional authorities are regarded as those institutions that are closest to the people, and who know the needs, aspirations, and the mechanisms required to achieve the needs of their people (Osabutey 2009:1).

This assertion is supported by the empirical evidence that in Ghana at least 90% of ordinary Ghanaians (both rural and urban) believe and depend on a traditional authority system for organizing their lives (Guri and Kwesi 2008).

The 2002 pre-election study results showed that 43% of the respondents in Ghana wanted their traditional authorities to participate in local governance, while 56% indicated that chiefs played an active role in educating the voters, and they created the needed awareness amongst other things (Osabutey 2009:1). According to Osabutey (2009:2), traditional authorities were not involved in all the phases of policy implementation, such as the planning, implementation, monitoring and evaluation, and the management of natural resources. From this case study, it could perhaps be implied that the popularity of traditional authorities means that they are trusted by their communities; and as such, they could legitimize any policy implementation.

### **3.8.3 Mozambique**

Traditional authorities are recognised in Mozambique; and they are represented there by their traditional leaders in the local government; and they also participate at the meetings of the local council. This inclusion encourages the local population to participate in municipal activities, because their traditional leaders are recognised (Lutz and Linder 2004:29).

The recognition of traditional authorities creates a smooth path for the acceptance of policy implementation. If traditional authorities are recognised, it becomes easier to implement government policies.

This is because the people follow their traditional leaders, and not the government. Therefore, local government relies on traditional authorities to implement their policies (Lutz and Linder 2004:29).

The case study on Mozambique is a good example that there is room for co-operation between local government and traditional authorities – even when they participate in council meetings. In fact, the benefit is that local government is assisted by traditional authorities – to implement policies without any resistance from the people.

### **3.8.4 Nigeria**

In each of the local government authorities in Nigeria, there are traditional councils of chiefs. The Local Government is responsible for all the policy-making. The traditional councils comprised traditional office bearers and the chairperson of the Local Government authority. The traditional council was responsible for discussing and making suggestions to the Local Government authority on matters affecting them. The traditional council was also responsible for advising on customary laws and practices on various issues that relate to land (Olanipekun 1988:2-4). The Local Government was responsible for the maintenance of order and good government. It is of paramount importance to note that Local Government acts as a tool of development and as a training ground for the administration. However, there is a financial problem for the carrying out of Local Government work. The other challenge is that of the lack of skilled human resources, and the need for regular training through training courses and via the workshops of Local Government staff (Olanipekun 1988:7-8).

The case study in Nigeria proves that traditional authorities can partner with local government structures; and together they could help in shaping those policies that have improved the lives of the rural people.

### **3.8.5 Swaziland**

The monarchy is a dual system presided over by the King and the Queen Mother (Indlovukati). The King is head of the government. He is advised by the Cabinet Ministers, Swazi National Council and the Swazi National Council Standing Committee (Brown 2011:20). The chiefdoms are responsible for the running of local government. The study by the Economic Commission for Africa Southern Africa, (2007) has revealed that while traditional governance is recognised all over the Sub-Saharan Africa, it is however highly integrated into the State institution in Lesotho and Swaziland (ECASA 2007:x). Swaziland is a traditional system that is underpinned by its monarchy. There are dual systems of governance in Swaziland. The western parliamentary system and the traditional systems operate parallel to each other. The traditional system, called Tinkhundla, is a local government administration centre. Each Inkhundla comprises 10 chiefdoms (Imiphakatsi). The Tinkhundla is responsible for the implementation of government activities (Brown 2011:18).

Swaziland has a system that incorporates the Western system and Tinkhundla, in which the electorates are provided an opportunity to elect their parliamentary representatives in their own constituencies (Brown 2011:18). Tinkhundla are grouped into four districts, namely: Hhohho, Lubombo, Manzini and Shiselweni – under the Regional Administrator. They are responsible for the administration of the town councils and town boards, which serve as municipal governments (Brown 2011:19). Local government does not have any challenges for project implementation because in Swaziland, land is held communally in trust by the King (Brown 2011:13). From the case study of Swaziland, it could be deduced that traditional authorities are best suited to complement local government on policy implementation.

### 3.9 CONCLUSION

This chapter has discussed and shown how public administration has originated from international bodies, and how the World Bank and the IMF developed top-down policies to assist newly independent Third World Countries. Those policies and the subsequent programmes failed because the recipients of the development programmes were excluded from participation in planning and implementation. The failure to usher in a new approach of bottom-up, had sought to solicit the participation of all the rural stakeholders. From this international perspective, Africa – and South Africa in particular – developed its public administration, based on the administrative generic functions. The generic functions have now created a platform for the participation by stakeholders in policy formulation and implementation, thereby promoting a more bottom-up approach. The **Municipal Structures Act**, 117 of 1998 and **Municipal Systems Act**, 32 of 2000 require that municipalities should formulate and adopt IDPs and that the formulation should involve traditional authorities. Traditional authorities should also attend and participate in municipal council meetings; yet, they only attend without participating because they are given only an ex-officio status. This is also a norm in Malawi; but in Mozambique, traditional authorities attend and participate in debates in municipal council meetings. However, in Uganda they are independent of the state, and do not participate in government institutions. The participation of stakeholders, particularly by traditional authorities, has the potential to pull community members to support government policies because these communities support the traditional authorities more than most other modern leaders.

## CHAPTER FOUR

### IMPLEMENTATION OF THE INTEGRATED DEVELOPMENT PLANNING (IDP)

#### POLICY IN SOUTH AFRICA

##### 4.1 INTRODUCTION

Chapter three of this study presented a conceptualization of the role of traditional authorities in policy implementation within the discipline of public administration. It has been shown that the aspect of policy-making has been the focus of a number of studies of international politics. The focus of this has been within national states or through international policy-making bodies. The aim of the international public administration was to promote good governance in the world, and in the Third World countries – particularly, since they have emerged from colonialism – as newly independent States. Public administration at the international level has been promoted by various bodies, such as the World Bank and the IMF.

These bodies formulated policies, which have led to the implementation of development projects to alleviate poverty, but without the participation of those countries which, were the recipients of such projects. The recipient countries were only expected to implement them. The approach followed by the World Bank and the IMF was clearly based on top-down theory. There was a clear separation of policy formulation and its implementation. Implementation took place in the North, and implementation in the South. This resulted in the failure of those projects; and a new paradigm shift toward promoting participation of stakeholders in policy formulation and its subsequent implementation was proposed. It was also proposed that traditional authorities should participate in policy-making and implementation, thereby adopting a bottom-up theory. This would make policy-making an interactive process.

The end of colonialism in Africa has ushered in a new institutional context of development, with the emphasis on participatory forms of governance at national public administration level. This followed the failure of the World Bank and the IMF's Structural Adjustment Programme (SAPs) – to bring development in the Third World – due to the lack of any meaningful participation by the recipients of the programmes (Prah and Ahmed 2000:30).



The need for participation by the recipients of the public administrative efforts to improve the lives of the African population was a break with the past, in which the State had enjoyed the monopoly on policy formulation. The focus has now moved to the participation of multiple role-players in public administration (Materu *et al.* 2000:14).

Public administration in South Africa is mostly associated with Cloete, who is regarded as the father of public administration. According to (Cloete 1994:63), public administration is an independent work discipline, since it requires those who practised it to comply with certain guidelines. Public administration also expects public representatives and officials to understand that Parliament and legislatures have authority over their areas of jurisdictions. Therefore, in short, public administration refers to the systematic execution of public law (Geldenhuys 1988:14).

This chapter will discuss the implementation of IDP at both national and provincial levels; and it concludes by focusing on Vhembe District, which could be an example to the rest of South Africa – in line with the main heading of the chapter.

#### **4.2 LOCAL GOVERNMENT AND PLANNING IN POLICY IMPLEMENTATION**

Planning is the key in the implementation of policies including the IDP. All activities need to be presented with a plan on how they should be realized. As a local government activity, planning refers to the processes of assisting in the taking of decisions on the allocation and the use of the existing resources (Mabin in Parnell *et al.* 2002:40). During the time of resistance in the 1980s, there was a demand for planning to be a participatory process – by the people of South Africa – and not just a unilateral process (Mabin in Parnell *et al.* 2002:44-45).

The **Local Government Transitional Act** (LGTA), 1993, can be regarded as the source of new planning in South Africa. This Act was amended in 1995; and this paved the way for a concept of developmental planning in South Africa. The amendment of the LGTA compelled local governments to engage in a different way of planning. According to the **White Paper on Local Government**, 1998, Integrated Development Plan is one of the three tools of developmental local government. The other two are performance management and partnership with citizens.



It directs municipalities to establish a development plan for short, medium and long-term. Thus, IDP is not confined to a single actor, but combines a broad range of participants (White Paper on Local Government 1998:26-27).

#### **4.3 THE NEED FOR MUNICIPAL PLANNING**

The **Constitution of the Republic of South Africa**, 1996, Section 152 provides that the purpose of local government is to promote social and economic development. It further provides for the developmental duties of the municipalities. In order to achieve the mandate of developmental duties, the municipality is required to structure and manage its administration, its budgeting and its planning processes to give priority to the basic needs of the community, to promote the social and economic development of the community, and to participate in national and provincial development programmes (**Constitution of the Republic of South Africa** 1996:84-85).

#### **4.4 DEFINITION OF INTEGRATED DEVELOPMENT PLANNING**

Integrated Development Planning process is a process that is undertaken to produce IDP, which is a developmental plan for a municipal area containing short, medium and long-term objectives and strategies. The IDP serves as a principal strategic management instrument for municipalities. It is legislated by the **Municipal Systems Act** 2000 (Act 32 of 2000). Oranje and Huyssteen in (Fox and Van Rooyen 2004:131-132), see integrated development planning as a crucial instrument of development planning in the local sphere, and as a process that helps municipalities to prepare strategic development plans on the basis of a five-year period (**Municipal Systems Act** 2000 (Act 32 of 2000), Section 35 (1)).

The IDP has to be prepared in such a way that it must run with the term of office of a particular council. It is incumbent upon the new council to either adopt the IDP of the previous council, or to develop a new one, in order to achieve its own policy objectives. The preparation of Integrated Development Plans (IDPs) became a legal requirement in South Africa for local councils, according to the **Local Government Transition Act Second Amendment Act** 1996 (LGTA). Integrated Development Planning, as it is enshrined in the **White Paper on Local Government**, 1998, provided that IDPs must be a tool for developmental local government, together with performance management and participatory processes.

The Integrated Development Planning policy is implemented under the leadership of the Department of Co-operative Governance, Settlement and Traditional Affairs. It is a valuable mechanism for the promotion of co-operative intergovernmental relations among the three spheres of government.

In order to ensure co-ordination of the three spheres, municipalities are compelled to align their planning activities with those of national and provincial spheres, as well as those of municipalities that might be affected by their planning (Cloete and Thornhill 2005:119-121). The IDP is a principal strategic instrument that guides and informs all planning, budgeting, management and decision-making in a municipality. The IDP comprises various phases / processes, whose execution should include traditional authorities, as discussed briefly below.

#### **4.5 THE IDP PROCESSES**

The **Municipal Systems Act, 2000** (Act 32 of 2000) lays down some processes of integrated development planning, which comprise phases that the municipality undertakes, in order to formulate integrated development plans. These phases are discussed below. The **Municipal Systems Act, 2000** (Act 32 of 2000) section (29) compels municipal councils to identify and consult organs of State, including traditional authorities, on the drafting of the integrated development planning. These phases are areas where they should participate in IDP planning.

##### **4.5.1 The analysis phase**

The analysis phase deals with the current situation. In this phase, any problems faced by communities in the municipal area are profiled. These problems range from lack of basic services to criminal activities and unemployment. Thereafter, the needs are prioritized in the order of the attention they need, and the available resources from the municipality. In this stage of identifying problems, it is where stakeholders, such as traditional authorities should be involved, because they have some experience of the development problems their communities face. Municipalities are not supposed to make assumptions – otherwise real problems would not be clearly identified.

#### **4.5.2 The strategies phase**

The analysis phase gives municipalities the opportunity to understand the problems that affect the people and the causes of those problems. From here, municipalities must develop a priority list and the solution to address the challenges identified. The municipalities must now formulate a vision, development objectives, development strategies and project identification. In this phase, traditional leaders must articulate the problems and solutions.

Public debates must include the role of the traditional authorities, since they have had considerable experience of delivering services to their communities. They will be in a position to share their experience with the elected leaders and with the municipal officials.

#### **4.5.3 The project phase**

The Municipal Infrastructure Grant (2004-2007:34) shows the project phase as the one in which projects are identified. Project proposals are also decided in this phase. The most important project is the infrastructure. The basic infrastructure projects are listed. The proposals for basic infrastructure are also made in this phase, and particularly following the listing of the infrastructural projects. If traditional authorities are involved, the designed projects would be able to target people who need it most. Traditional authorities and community members would be able to highlight those areas where such projects should be located, and even nominate beneficiaries where necessary. This phase is concluded by developing a monitoring plan. Traditional leaders would also need to check whether the projects are being implemented according to the plan.

#### **4.5.4 The integration phase**

Mathye (2002:30) is of the opinion that municipalities must ensure that the projects are in line with the objectives and strategies of municipalities. Traditional leaders who represent traditional authorities in municipal councils participate in the debates. The whole plan in terms of the initiation of the project, and its implementation through to monitoring should be planned in this phase. The municipality is able to design a programme for a period of five years, as required by law.

In order to implement projects in a successful manner, key performance indicators would need to be developed.

#### **4.5.5 The approval phase**

According to Mathye (2002:31), after the completion of IDP, it must be submitted to the municipal council, so that it can be considered and approved. It must be presented to the public for their comments; and thereafter it should be submitted to council for approval. It is incumbent on the council to check whether the document has identified the problems analyzed, and how they are to be resolved. The most important area that council must apply its mind to is the compliance with existing legislation. There is no doubt that council should check whether communities and traditional authorities have participated in the debates that led to the final document, as it is required by legislation.

The extent to which the participation of traditional authorities takes place in these phases will depend on their understanding of public policies and the IDP itself. In all fairness, their participation will be evaluated on whether they play an active role in making meaningful contributions, or whether they prefer to play a passive role – in the sense of the mere attendance of meetings in whatever form.

#### **4.6 THE PARTICIPATION OF TRADITIONAL AUTHORITIES IN INTEGRATED DEVELOPMENT PLANNING**

The recognition of the institution of traditional authorities by the **Constitution of the Republic of South Africa**, 1996, could imply that it was an admission by the government that traditional authority was integral to the African society; and therefore, that it has a role to play in terms of customary law. The **White Paper on Local Government**, 1998, provided that they should participate in the affairs of local government. The **Municipal Structures Act**, 1998 Section 81 and subsections (1) - (4) provided that traditional authorities should be consulted, so that they could participate in decision- making in those municipalities presiding over areas that fit the definition of a traditional community. The **Municipal Systems Act**, 2000 (Act 32 of 2000), which was later passed, granted traditional authorities the right to be represented through their leaders, who should attend and participate in local municipalities and district municipalities.

It prescribed that their number in each municipality should not exceed 30% of the total number of the councilors of that municipality. However, they have an ex-officio status in municipal councils (Bank and Southall 1996:409).

Section (29) of the **Municipal Systems Act**, 2000 (Act 32 of 2000), demanded that organs of the State should identify and consult with traditional authorities to participate in the drafting of the IDP policy processes.

The **Traditional Leadership and Governance Framework Act**, 2003, granted them powers to participate in the promotion of social and economic development. In order to play this role, there should be a partnership that must be established between local government and traditional authorities, thus characterizing South Africa's social and political landscape as a dual society. This dual character affords traditional authorities an opportunity to be part of policy implementation in local government.

In South Africa, the survey that was conducted by the South African Social Attitudes Survey (2005) on the level of trust on traditional authorities has revealed that the perception of respondents in Eastern Cape to be 52%; while in Limpopo Province, the perception is 68%. Table 4.1 shows the relationship per province in trust in spheres of governance in South Africa.

Table 4.1: Relationship per province in trust in spheres of government in South Africa

Level of governance	WC	EC	NC	FS	KZN	NW	GT	MP	LP
Traditional Authority	44	52	25	63	64	59	41	63	68
Local Government	24	80	42	54	53	52	39	59	48
Provincial Government	36	86	50	73	74	64	50	71	67
National Government	37	95	72	74	74	77	67	78	72

Source: 2005 South African Social Attitudes Survey

Table 4.1 above shows that, with the exception of Eastern Cape and Northern Cape, the level of trust in traditional authorities is higher than in each of the provinces.

However, it is interesting to note that even in the Western Cape, which does not have traditional authorities, the respondents put their trust in the traditional authorities, rather than in other spheres of government. Table 4.1 shows that traditional authorities are popular structures; and this should, therefore, justify that they be permitted to play a role in the policy implementation, particularly in the IDP policy implementation in South Africa.

Various pieces of legislation have recognised and granted traditional authorities the right to attend and participate in IDP policy processes. South Africa is a diverse country of various set-ups. For example, some provinces, such as Limpopo, Mpumalanga, EC and KZN are increasingly very indigenous; and they have the vast majority of the traditional authorities in this country.

Despite the fact that the law governing traditional authorities in South Africa is the same in all the provinces, it should be noted that various factors, such as characterization, and endowments, for example, might impact on the implementation of policy differently, the focus of this study is Limpopo Province, and a profile of this province with regard to its traditional authorities' policy issues will now be discussed.

The participation in the decision-making process is an approach founded on political democracy that promotes a bottom-up approach. The people and communities who will be affected by the decisions made must be afforded the opportunity to participate in decision-making process (Cloete *et al.* 2006:114). The **White Paper on Local Government**, 1998, compels municipalities to ensure citizen participation in policy initiation and formulation, the monitoring and the evaluation of decision-making, and also the implementation of IDPs.

Traditional authorities must be consulted to participate as an organized structure, because they represent communities and also their structures. If they are not consulted, there could be no effective implementation of government policies (Cloete and Thornhill 2005:123).

Section (81) of the **Municipal Structures Act** (Act 117 of 1998) stipulates that traditional authorities – who traditionally observe a system of customary law in the area of a municipality – must be allowed to attend and participate in any meeting of the council. The traditional leaders must also be consulted by the council before any decision that affects their traditional authority can be taken. The number of traditional leaders is not supposed to exceed 20% in relation to the total number of the elected councils. There are various models of participation, which could enhance effective policy implementation.

#### **4.7 MODELS OF PARTICIPATION**

According to Arnstein (1969:216-224), there are eight types of participation, which will now be briefly discussed below.

##### **4.7.1 Citizen control**

The people who are not in power are given an opportunity to have the majority decision-making seats or full managerial power. This means that the people are able to participate in a meaningful manner.

##### **4.7.2 Delegated power**

Delegated power gives people the power and the opportunity to hold the government and its officials accountable. The people also have decision-making authority over specific projects. In order to make it more effective, this also includes the veto rights to resolve issues.

##### **4.7.3 Partnership**

Partnership refers to the redistribution of power to the people, who are usually referred to as the citizens. This distribution is negotiated with the authorities. In this case, they form structures, which promote joint planning and the implementation of the projects.

##### **4.7.4 Placation**

In placation, the people are given some degree of power and influence, but not real power: just enough to placate them. It is merely a token to please or manage them.

The act is for window-dressing only. The people do not have the power to take any decision, but can merely promote the decisions taken.

#### **4.7.5 Consultation**

In consultation, the people are consulted. But the problem arises when their proposals are not taken into consideration, or sufficiently valued for implementation. The participation is only measured by the number of people who attend the meetings – if invited. Of course, the government officials would have proof that they sent out invitations; and also the attendance register would attest that people came to the meeting.

#### **4.7.6 Informing**

In informing as a type of participation, the people are informed of their roles and rights in the decision-making processes. This is desirable because it empowers them. The problem arises when their involvement is limited to receiving information without their inputs being taken seriously. They should make inputs into projects for their benefit. Meetings should not be a one-way communication for making them the mere corroborators of decisions already taken.

#### **4.7.7 Therapy**

In therapy, the people are made to believe that they are involved in participation. The aim is to silence them in challenging the status quo, but not to give them any real power. They are made to believe that they have power and influence over the decisions, while in actual fact, they do not have any real power at all.

#### **4.7.8 Manipulation**

Manipulation as a type of participation does not give people any real chance of participating. They just rubber-stamp those decisions that are passed by government and its officials. They are merely given advisory positions.

As a measure to achieve the research problem of this research, the researcher selected a consultation model. The consultation model was selected on the basis that legislation compels municipalities to consult community structures; and the extent to which they are consulted needs to be determined.



This model cuts across all the processes of IDP implementation; and if properly implemented, there is no doubt that it could promote the effective implementation of government policies – including the IDP implementation.

#### **4.8 LEGAL MANDATE FOR INTEGRATED DEVELOPMENT PLANNING**

The **Constitution of the Republic of South Africa**, 1996, can be regarded as the source of origin of IDPs, since it enjoins local government to:

- Provide democratic and accountable government to all communities;
- Ensure the provision of services to communities in a sustainable manner;
- Promote social and economic development;
- Promote a safe and healthy environment, and encourage the involvement of communities and community organizations in regard to matters of local government.

Section 40 of the **Constitution of the Republic of South Africa**, 1996, emphasizes that all of the three spheres must observe co-operative relationships, and they must support one another. The **Municipal Systems Act**, 2000 (Act 32 of 2000) provides for the goals, processes, role-players and requirements for integrated development planning.

In order to fulfil the mandate of co-operative government, the **Municipal Systems Act**, 2000 (Act 32 of 2000) requires that all the three spheres must integrate their plans. Local government is a local democracy that requires community and other stakeholders to be involved through active participation in community-development processes (Fox and Van Rooyen 2004:112). Traditional authorities remain a strategic institution in the fabric of stakeholders – whether by law or default. Communities are not able to make any meaningful contribution directly to national and provincial governments, since these spheres are functionally often removed from them. There are good chances that traditional authorities can represent communities better, since the community members respect their traditional leaders.

The **Municipal Structures Act**, 1998 (Act 117 of 1998) provides that local government is a sphere created for the purposes of bringing government to the local population, and assisting communities to participate and be involved in the political

processes, in order to improve the quality of their lives. The **Traditional Leadership and Governance Framework Act, 2003** (41 of 2003) provides that, in addition to playing a role for the promotion of socio-economic development of their communities, traditional leaders must also disseminate information on government policies and programmes. Section 5 (1) provides that there must be partnerships between municipalities and traditional leaders. This implies that traditional authorities have representative powers for their communities.

The **White Paper on Local Government, 1998**, provides for a vision of 'developmental local government' whose achievement lies in the co-operation with local communities to facilitate sustainable ways to meet their needs and to improve the quality of their lives. The **White Paper on Local Government, 1998** therefore, provides the following approaches that are set to assist municipalities in their efforts to become more developmental: integrated development planning and budgeting; performance management; and working together with local citizens and partners.

Integrated development planning in South Africa is a process through which municipalities, together with their constituencies, various stakeholders, interested parties including traditional authorities and affected parties, compile a strategic planning instrument for municipalities. It is a process that is aimed at arriving at decisions on issues, such as municipal budgets, land management, the promotion of local economic development and institutional transformation in a consultative, systematic and strategic manner.

The IDP, which is a strategic plan emanating from the process, informs the municipal management and also guides the activities of any agency from the other spheres of government, corporate services providers, NGOs and CBOs, and the private sector within the municipal area.

The IDP is a strategic planning instrument for a five-year period; and it is used by the municipality to fulfill its role of developmental local governance, as well as to promote co-ordination and the integration of planning and development between all spheres of government. The IDP planning is the process through which municipalities prepare a strategic development plan, for a five-year period. The IDP is the principal strategic planning instrument, which guides and informs all planning, and development in the municipality (**Municipal Systems Act, 2000** (Act 32 of 2000)).

Both the District and Local Municipalities have to undertake an IDP process to produce IDP. The **Municipal Systems Act, 2000** (Act 32 of 2000) lists the main principles to be adhered to in the IDP process, namely:

(i) Planning must be developmentally oriented. (ii) Planning must support the role of local government as an agent of development; and therefore, an IDP is a tool for developmental local government. (iii) Planning must take place within the framework of co-operative government. (iv) Municipal planning must be aligned with the plans and strategies of national, provincial, as well as with those of other municipalities.

The **Municipal Systems Act, 2000** (Act 32 of 2000) lists some minimum requirements, which would allow for an IDP to be legally adopted: (i) A vision for long-term development with special emphasis on the municipality's development and internal transformation needs. (ii) Development provides priorities and objectives, including local economic development aims. (iii) The development strategies must be aligned with national and provincial plans and planning requirements. (iv) A spatial development framework, including basic guidelines for land-use management. (v) The operational strategies.

(vi) Disaster-management plans. (vii) A financial plan, including a budget projection for at least the next three years. (viii) The key performance indicators and key performance targets.

#### **4.9 THE IMPLEMENTATION OF IDP IN LIMPOPO PROVINCE**

The implementation of IDP in Limpopo is informed by Section (152) of the **Constitution of the Republic of South Africa, 1996**, which requires municipalities to involve community organisations in the affairs of the municipalities. Section (29) of the **Municipal Systems Act, 2000** (Act 32 of 2000) provides that organs of the State, including traditional authorities, need to be identified and consulted in the drafting of the IDP.

Policy implementation, as part of the whole policy-formulation process, means that traditional leaders must also participate in the deliberations of municipal councils, where community decisions are taken. The **Municipal Systems Act, 2000** (Act 32 of 2000), Section (81) provides that traditional authorities, which traditionally observe a system of customary law in the area of a municipality, may participate through their

traditional leaders, identified in terms of sub-section (2), in the deliberation of the council of that particular municipality; and those traditional leaders must be allowed to attend and participate in any meeting of the council.

#### **4.10 PARTICIPATION OF TRADITIONAL AUTHORITIES IN LIMPOPO IDPs**

The **Constitution of the Republic of South Africa**, 1996 (section 152) requires municipalities to involve community organisations, which by implication includes traditional authorities, in the affairs of the municipalities. Section (29) of the **Municipal Systems Act**, 2000 (Act 32 of 2000), specifically mentions that organs of the State, including traditional authorities, ought to be identified and consulted in the drafting of the IDP.

Policy implementation, as part of the whole policy-formulation process, means that traditional leaders must also participate in the deliberations of municipal councils, where community decisions are taken. The **Municipal Systems Act**, 2000 (Act 32 of 2000), Section (81) provides that traditional authorities, which traditionally observe a system of customary law in the area of a municipality, may participate through their traditional leaders, identified in terms of sub-section (2), in the deliberation of the council of that particular municipality, and those traditional leaders must be allowed to attend and participate in any meeting of the council.

The research conducted by Oomen (2005:239) in the Sekhukhune area shows that 80% of those interviewed still had a high regard for their traditional leadership. This high support might suggest that traditional authorities should be fully integrated within the democratic structures.

In South Africa, traditional authority competes with elected democratic leadership (Beall 2004:1). In the Sekhukhune area, communities support traditional authorities, because elected leadership has failed to deliver on their mandate (Oomen 2005: 238). Chieftaincy is world-wide viewed as a strong political force at the local level. In terms of previous research on traditional leadership, there is a convergence of ideas that in much of the Sub-Saharan Africa, and South Africa in particular, that communities continue to rely on the traditional authorities to address their daily social challenges (Logan 2009; Beall 2006; Bratton, Mates and Gyimah-Boadi 2005; Oomen 2005).

The Draft MEC's IDP Assessment Report 2009/2010 serves as the source of the public participation discussed in this section/study. Participation of traditional authorities in the implementation of IDPs is critical to this study. This investigation takes place at one of the five districts, which make up Limpopo Province. Highlights of all the districts, in terms of public participation are however, only briefly discussed here, while details will be reserved for the Vhembe District, which is the focus area.

#### **4.10.1 Capricorn District Municipality**

The Capricorn District comprises Aganang, Blouberg, Lepelle-Nkupi, Molemole and Polokwane local municipalities. According to the 2009/2010 MEC Assessment Report, these municipalities in the Capricorn District have all established their IDP Coordination Units, which are placed within municipal departments – with the exception of Aganang, which places the units in the office of the Municipal Manager.

Under the heading: “Good governance and public participation”, Capricorn District Municipality shows its participation processes. These processes were analysed through the following IDP processes.

##### **(i) Strategies phase**

In the strategies phase, there is no mention of public participation in the IDP documents for Molemolle, Lepelle-Nkupi and Blouberg municipalities.

This means that traditional authorities are not involved, as required by the **Constitution of the Republic of South Africa, 1996** and **Municipal Systems Act, 2000 (Act 32 of 2000)**. The comment that the MEC made confirms that there is no public participation indicated in the IDP document submitted.

##### **(ii) Projects phase**

In the projects phase, the local municipalities of Blouberg, Molemole and Lepelle-Nkupi do not show that there is any public participation by the traditional authorities – let alone any legislative requirement of public participation.

(iii) Integration

The two local municipalities of Blouberg and Molemole do not show the participation of traditional authorities, nor that of the communities, as required by the **Constitution of the Republic of South Africa, 1996** and the **Municipal Systems Act, 2000** (Act 32 of 2000). The two municipalities do not have any communication strategy that is central to any organization, particularly for inviting stakeholders to meetings.

#### **4.10.1.1 Implementation structure for Capricorn District Municipality**

The Capricorn District Municipality has a good relationship with its stakeholders, with whom it has a partnership for the creation of economic development to promote service delivery. This is confirmed by its motto which reads thus: “To provide quality services, in a cost- effective and efficient manner, through competent people, partnerships, information and knowledge management, creating sustainability and economic development in the interests of all of all stakeholders” (CDM final IDP 2007/2011:i). This motto shows that Capricorn District Municipality is determined to work with other stakeholders, which implies that traditional authorities are also in partnership.

#### **4.10.2 Mopani District Municipality**

The Mopani District consists of Greater Giyani, Greater Letaba, Greater Tzaneen, and Baphalaborwa local municipalities.

(i) Analysis phase

In Mopani District Municipality, no effective ward committees exist in all the municipalities in terms of their IDPs. The Assessment Report of the MEC has put an emphasis on the ward committees in the district of Mopani; they must be made functional, and they should have a relationship with the traditional authorities. This, by implication, means that there is no participation by traditional authorities in the IDP implementation in this district.

(ii) Strategies phase

In the strategies phase, Greater Tzaneen and Greater Letaba's IDPs do not reflect public participation. Greater Tzaneen does not have effective ward committees.

This implies that public participation, even by traditional authorities, would be impossible. In Mopani District, the strategies phase is co-ordinated by consultants.

(iii) Projects phase

In terms of the projects phase, Mopani District and Baphalaborwa, Greater Giyani, Maruleng have all indicated that they involve the public in the implementation of their projects. It is only Greater Tzaneen and Greater Letaba, which do not reflect their public participation.

(iv) Integration phase

The integration phase in the Mopani District local municipalities shows that there are no effective ward committees.

#### **4.10.3 Sekhukhune District Municipality**

The Sekhukhune District is made up of Greater Tubatse, Makhuduthamaga, Elias Motsoaledi, Mable Hall and Fetakgomo local municipalities.

(i) Analysis phase

In the analysis phase, public participation and participation by traditional leaders is reflected in the IDP document.

There are also effective ward committees in all the local municipalities. The comment of the MEC stressed that more should be done in the improvement of the relationship with traditional authorities.

(ii) Strategies phase

In the strategies phase, there is a mention of public participation in the IDPs, except for Greater Mable Hall. The assessment by the MEC has emphasized that there must be strategies for the proper promotion of public participation.

(iii) Projects phase

In the projects phase, all the identified projects show that there is a fairly public participation in the IDPs. The comments by the MEC also urged municipalities to make sure that there is public participation in all the projects.

(iv) Integration phase

In the integration phase, there is an indication by all the local municipalities that there are ward committees, and that public participation strategies are in existence. The comment by the MEC says that there must be strategies for public participation and that the DLGH will give their support to this.

#### **4.10.4 Waterberg District Municipality**

The District of Waterberg comprises Modimolle, Mogalakwena, Mokgopong, Lephalale, Thabazimbi and Belabela local municipalities.

(i) Analysis

There are ward committees in all the local municipalities, and they are forums for participation by stakeholders, even though there is a poor relationship with traditional authorities in Modimolle, Mogalakwena and Mokgopong municipalities.

(ii) Strategies

The IDPs indicate that there is a public participation strategy that exists in the municipalities of Waterberg.

(iii) Projects

As far as participation in this phase, only in Belabela and Lephalale is there any public participation, although it has not yet become clear that traditional authorities are participating.

(iv) Integration

There are ward committees in all the local municipalities in the Waterberg District. The assessment by the MEC stressed that the issue of public participation must be prioritized, which implies that traditional authorities should be invited to participate.



## **4.11 IMPLEMENTATION OF THE INTEGRATED DEVELOPMENT PLANNING**

### **(IDP) POLICY IN VHEMBE DISTRICT MUNICIPALITY**

The Vhembe District Municipality was established in 2000 by the **Municipal Structures Act, 1998** (Act 117 of 1998). Vhembe District Municipality is the research area of this study. It is made up of Makhado, Thulamela, Musina and Mutale local municipalities. In terms of **Municipal Systems Act, 2000** (Act 32 of 2000) municipalities are directed to undergo the process of IDP planning that should result in an integrated development plan; and Vhembe is no exception to this. The implementation of IDP policy in Vhembe District comprises various structures for IDP implementation. The mechanisms and procedures for public participation will also be discussed. This will be followed by the implementation of intergovernmental relations. Finally, the participation of traditional authorities in IDP policy implementation in Vhembe District Municipality will also be discussed.

#### **4.11.1 Implementation structures for Vhembe District Municipality**

The implementation structure for Vhembe District Municipality comprises three components, namely: political, administrators, and the community.

##### **4.11.2 Political structure**

This comprises the Executive Mayor, the mayoral committee, the council, the portfolio councillors / committees. All these structures have been responsible for carrying out any decision-making functions within the IDP process.

##### **4.11.3 Administrative structure**

The administrative structure is headed by the Municipal Manager. There are heads of department, IDP steering committees, IDP progress committee, project task teams, and cluster conveners, who are all required to perform their functions in terms of the IDP process plan. The IDP office and PIMS centre personnel are responsible for the co-ordination of the process of compiling the IDP and reviews.

##### **4.11.4 Community**

The IDP Representative Forum and ward committees at local municipalities carry the mandate for public participation at the community level.

Stakeholders, such as traditional authorities, are members and take part in the IDP Representative Forum and ward committees. The compilation of an IDP had been made a legislative mandate for each municipality in South Africa. The **Municipal Systems Act**, 2000 (Act 32 of 2000) requires that the IDP be implemented. Effective implementation of IDP requires institutional arrangements and resources to be available in the municipality.

The nature and the extent of the re-organization of the human resources depends on the existing organization capacity to cultivate its developmental objectives (Vhembe IDP 2007/2008-2011/12:7). This challenge did not seem to be resolved, since its 2009/10 IDP review analysis report (1<sup>st</sup> draft) showed that the challenge for VDM was a lack of staff, due to the lack of any recruitment policy or employment. There is a serious challenge of lack of monitoring and the evaluation of a supply-chain management policy implementation (Vhembe 2009/10 IDP Review Analysis Report (1<sup>st</sup> Draft)).

#### **4.11.5 Mechanisms and procedures for public participation**

Public participation has become one of the key features of developmental government. This aspect has been entrenched in the **Constitution of the Republic of South Africa**, 1996 and Chapter 4 of the **Municipal System Act**, 2000 (Act 32 of 2000), which then becomes a legislative requirement. Participation of affected and interested parties ensures that the IDP addresses real issues that are experienced by communities within the District. Participation of the public in local government matters takes place through a structured manner, hence the establishment of the IDP Representative Forum.

A review of existing representatives will be made, in order to involve those stakeholders that were not included during the initial stage of the planning process. At the district level, participation will be restricted to local municipalities, provincial and national sector departments, representatives of marginalized groupings and organized stakeholders. During the planning process, the local municipalities were responsible for the arrangements and were seen as the major link between the municipal government and communities, while continuous meetings to discuss their progress were held as the District Development Planning Forum. Table 4.2 below shows the activities and mechanism for participation in terms of the planning phase.

Table 4.2: Activities and mechanism for public participation per planning phase

Planning Phases	Activities	Mechanisms
<b>Preparation phase</b>	Inputs into the Process Plan & Framework for IDP Review	Workshop and meetings
<b>Analysis</b>	To participate in identification of gaps.  -To ensure that identified gaps are in line with developmental issues.	Workshops and meetings
<b>Strategies and developmental objectives</b>	-Ensure that developmental objectives are realistic.  -Ensure that reviewed strategies are in line with the Localized Strategic Guidelines.  -To ensure that developed reviewed strategies are in line with developmental priorities.  -Participate in discussions to formulate and adopt alternatives	Workshops, meetings and working sessions
<b>Projects</b>	Discussion on developed project proposals.	Workshops, meetings and working sessions
<b>Integration</b>	Integration all developed activities & programmes.	Working sessions and meetings
<b>Approval</b>	Comments	Council meetings

Source: Vhembe IDP 2007/2008-2011/12

The 2009/2010 Draft MEC's IDP Assessment Report has shown that Vhembe District and Makhado municipalities do not have a good working relationship with the traditional authorities. The MEC demands responses to alleviate the problems of the relationship with traditional authorities.

#### **4.12 IMPLEMENTATION OF INTERGOVERNMENTAL RELATIONS IN THE VHEMBE DISTRICT MUNICIPALITY**

Thornhill **et al.** (2002:8) define intergovernmental relations as all the actions and transactions of politicians and officials among national and sub-national units of government and organs of State. This definition could refer to all the activities within the spheres of government, which assist bureaucrats to perform their public administrative functions.

The **Constitution of the Republic of South Africa**, 1996, provides for intergovernmental relations to promote integrated policy implementation for service delivery. These structures give South Africa a unique character distinct from other countries. These structures confirm that South Africa has matured in terms of democracy. Chapter 2, Section (5) (1) of **Intergovernmental Relations Framework Act**, (2004) provides for a number of intergovernmental structures.

Municipalities that fall under its area of jurisdiction have formed an intergovernmental protocol framework. That gave effect to the interdependence of the levels of provincial, district and local municipalities. The intergovernmental arrangement within which Vhembe District Municipality operates is shown below in Table 4.3.

**Table 4.3:** Intergovernmental protocol

<b>Key Performance Areas</b>	<b>Vhembe District</b>	<b>Musina Local</b>	<b>Mutale Local</b>	<b>Thulamela Local</b>	<b>Makhado Local</b>
Participation in Provincial IGR structures	<p>-Premier's Mayoral Forum</p> <p>-Ex co Lekgotla</p> <p>-Governance &amp; Administration Technical Committee</p> <p>-District and Provincial Government's Communication Forum</p>	<p>-Premier's Mayor Forum</p> <p>-Governance &amp; Administration Technical Committee</p> <p>-Provincial Government's Communication Forum</p>	<p>-Premier's Mayor Forum</p> <p>-Governance &amp; Administration Technical Committee</p> <p>-Provincial Government's Communication Forum</p>	<p>-Premier's Mayor Forum</p> <p>-Governance &amp; Administration Technical Committee</p> <p>-Provincial Government's Communication Forum</p>	<p>-Premier's Mayor Forum</p> <p>-Governance &amp; Administration Technical Committee</p> <p>-Provincial Government's Communication Forum</p>



-District Mayor's Forum	-District mayor's Forum	-District Mayor's Forum	-District Mayor's Forum		
- District Municipal Managers' Forum	-District Municipal Managers' Forum	-District Municipal Managers' Forum	-District Municipal Managers' Forum		
-District Technical Committees	-District Technical Committees	-District Technical Committees	-District Technical Committees		
-District CFO Forum	District CFO Forums	-District Technical Committees	-District CFO Forums		
- District Skills Development Facilitators' Forum	-District Skills Development Facilitators' Forum	District CFO Forums	-District Skills Development Facilitators Forum		
		-District Skills Development Facilitators Forum			

Source: Vhembe IDP 2007/2008-2011/12

Vhembe District implements IDP through IGR structures. Implementation structures also include the Premier's Mayors' Forum, governance and administration technical committee. The District Mayors Forum is also in place in Vhembe. There are also IGR structures that have been formed with district departments. There is an IDP progress committee that monitors the successful implementation of IDP in the district. Therefore, IGR had been put in place to promote successful IDP implementation through the bottom-up and participatory approach.

#### **4.13 TRADITIONAL AUTHORITIES AND IDP POLICY IMPLEMENTATION IN**

##### **VHEMBE DISTRICT MUNICIPALITY**

Despite the view that traditional authorities should not be afforded the constitutional right to participate in the developmental role – due to the perception of them collaborating with apartheid policies (Kotze and Davies in Seminar Report: 1999:43), their participation is legalized by section 152 of the **Constitution of the Republic of South Africa**, 1996, which stipulates that municipalities should ensure community participation in the affairs of the municipality.

Chapter Two of the **Constitution of the Republic of South Africa**, 1996, enshrines the right of the people to participate in governance and government processes. The **White Paper on Local Government**, 1998, emphasizes the need for citizens to contribute into local politics. Subsequent to this, Section 16 (1) of the **Municipal Systems Act**, 117 (Act 117 of 2000) calls upon municipalities to create a culture of municipal governance that promotes participation by local community and stakeholders. Section 20 (2) (c) empowers all sections of the community – including traditional authorities – to participate in the municipality's integrated development plan, or its amendment, when it is presented to the municipal council for consideration.

The participation of traditional authorities in policy implementation is emphasised by section 29 (1) (iii), which compels municipalities to identify State organs, and also traditional authorities, so that they could participate in the drafting of the IDPs. Section 29 (1) (iii) also binds Vhembe District Municipality to ensure that traditional authorities participate in the processes of IDP in its area of jurisdiction.

It should be noted that the survey conducted by Markinor (1997) showed respondents in Limpopo Province believing very strongly that traditional leaders should participate in local government by 45%, while in KwaZulu-Natal the percentage is 44%. Traditional leaders should participate in the local government councils, since they have some knowledge of the challenges and solutions for their communities (Khwashaba in Seminar Report 1999:49).

In order to participate in local government councils, there is a need for the co-operation between traditional leaders and elected councillors (Khwashaba in Seminar Report 1999: 50). This co-operation between traditional leaders and elected councillors is stressed by the **Traditional Leadership and Governance Framework Act** (Act 41 of 2003). Despite the need for gender representation in municipal councils, the survey revealed that in Limpopo Province only 20% of the municipal councillors were women.

In Vhembe District Municipality, there are various structures, which should enable traditional leaders to participate in the Integrated Development Planning policy processes, such as Integrated Development Planning (IDP) and ward committees (Vhembe District Municipality 2007/8-2011/12:8).

#### **4.13.1 Ward committees**

The **Municipal Structures Act** (Act 117 of 1998) gave rise to the concept of the ward committee system. The aim of ward committees was to enhance local democracy (Ward Committee Resource Book 2005:42). Ward committees consist of 10 members and the ward councillor, who is the chairperson.

The survey conducted by Piper and Deacon in Msunduzi Municipality (2008:44), however, found that the rigid prescribed representation was unfair, given that some wards were much bigger than others. Although ward committees are the instruments of promoting local democracy, they serve as advisory structures to council through the ward councillors. Section 17 (1) of the **Municipal Systems Act** (Act 32 of 2000) provides that ward committees are the forum for the participation of local community. The members of the community meet with the municipality through the ward councillor to discuss development plans and programmes of that specific ward.



The ward committees are expected to promote bottom-up decision-making processes, since it is the members of that particular ward who decide what they want. This is in line with the requirements of the **Constitution of the Republic of South Africa**, (1996) section (152), which compels local government to provide democratic and accountable government for local communities, and also to encourage the involvement of communities and community organizations in the matters of local government.

The Guidelines for the Establishment and Operation of Municipal Ward Committees 2005 (Notice 2005) provided for the uniform guidelines on the establishment and operation of ward committees. In terms of the guidelines, ward committees should be advisory bodies, representative structures, independent structures and impartial bodies. However, the study conducted by Piper and Deacon in Msunduzi Municipality (2008:44) revealed that ward committees were highly politicized, particularly where it was difficult to differentiate between ward committees and branches of political parties, since at times ward councillors combined ward committees and branch meetings of political parties.

The ward councillors do not communicate effectively and consistently with communities (SACP 2009:28). The ward committees are not able to function properly, since some members do not have experience in reporting back to communities. The study conducted by Himlin (2005) in the City of Johannesburg found that many ward committee members did not understand their responsibilities. The lack of understanding of responsibilities by ward committee members and the inability to make any effective impact on council decision-making in the city of Johannesburg frustrated them.

A skills audit of 373 ward committees in the Nelson Mandela Bay Municipality by Bendle (2008) found that 34 of the members (9%) had tertiary training, while 59 members (16%) did not even have a matric certificate. There is a problem that some of them do not have any experience of participating in committee meetings (Ward Committee Resource Book 2005:6). This is where traditional leaders can complement ward committees, since they have experience of reporting back to their communities through territorial council meetings.

Some of them were former ministers in the homeland governments, and have vast experience of working with people. Therefore, unless traditional authorities can be properly involved and participate, ward committees will not function well; and this would impact on the IDP processes.

These ward committees are currently operating in most of the communities in South Africa. However, the functionality, effectiveness and efficiency remain largely untested and unaccounted for (SACP 2009:28).

Ward committees are established for all the local municipalities: Makhado, Thulamela, Mutale and Musina of the Vhembe District Municipality. Ward committees are used as a barometer for promoting good governance and public participation in Vhembe District Municipality. They have been established in Vhembe to serve as the conduits between the municipality and the community, which includes traditional leaders (Vhembe Draft IDP Analysis Report 2010/11:26). The ward committees also serve as the instrument for the promotion of participatory democracy. They are also used to solicit the views of the community, which must be included in the IDP (Vhembe Draft IDP Analysis Report 2010/11:28).

According to Section 72 and 74 of the **Municipal Structures Act**, 1998 (Act 117 of 1998), ward committees should enhance the participation of communities in local government. The mandate of ward committees is to function as advisory committees to the ward councillors, and most importantly, as a resource to municipal councils (Good Governance Learning Network 2008:23). However, the Human Sciences Research Council (HSRC) (2005) showed that only 63% of the respondents in Limpopo had any knowledge of the ward committees.

#### **4.13.2 IDP Representative Forum**

The IDP Representative Forum is a structure that is responsible for the promotion of public participation in Vhembe District Municipality. It is chaired by the Executive Mayor. The composition of the IDP Representative Forum includes traditional leaders. However, the participation of traditional leaders is viewed as being minimal when it comes to planning processes. This is attributed to the lack of training and capacity on the understanding of IDP (Vhembe District Municipality 2009/10 IDP Review Analysis Report (1<sup>st</sup> Draft):10).

However, Vhembe District Municipality has committed itself to ensure that traditional leaders are involved and participating in local governance (Vhembe District Municipality 2008/2009 Review Approved Version. 2008: 20).

#### **4.13.3 Attendance of municipal council meetings**

In South Africa, the **Municipal Structures Act**, 1998 (Act 117 of 1998) gave traditional leaders, who represent traditional authorities, the right to attend and participate in municipal council meetings. Traditional leaders are, however, given ex-officio status in council meetings and do not even have voting rights (Municipal Structures Act 1998). Municipal councils are responsible for the adoption of IDP, while traditional leaders by virtue of being ex-officio status do not participate in the debates beyond their mere attendance. This means that they can do no more than just listen to councillors debating and adopting IDP.

Yet, they derive comfort from the fact that they have participated in ward committees of the IDP Representative Forum and Development Planning Forum. The final IDP is the culmination of the decisions taken at these structures.

The municipal councils have a responsibility in driving the implementation of IDP policy processes. The Vhembe District Municipality councils decide and adopt the process plan and framework for the development of IDP. Municipal councils invite stakeholders, including traditional leaders, to attend and participate in the IDP processes. The municipal councils adopt the IDP Review Documents for the District Municipalities (Vhembe District Municipality IDP Training Guide).

#### **4.13.4 Submission of IDP proposals to municipal council**

The study by Himlin (2005) in the City of Johannesburg found that ward committees are frustrated because the proposals that they submit to councils are not even considered.

According to Arnstein (1969:216-224), stakeholders, such as traditional leaders, should be able to submit items or proposals for implementation. This is what should happen when people are consulted.

The consultation process should not be just another form of window-dressing, but a real one, which empowers the people. Participation should not be measured by the number of people who attend the meetings, if they are even invited.

Of course, the government officials would have proof that they sent out invitations, and also the attendance register would attest to the fact that people came to the meeting. According to Arnstein (1969:216-224), this is a form of manipulation, since there is no real participation. However, it should be appreciated that even if they do not participate, they listen to deliberations amongst the councillors.

#### **4.13.5 IDP Steering Committee**

The IDP Steering Committee is a structure, which comprises municipal officials; but no traditional leaders are represented; thus they do not participate in any of the IDP processes through this structure. The IDP Steering Committee is responsible for driving IDP within the District municipality. This structure is chaired by the Municipal Manager of the District Municipality (Vhembe District Municipality IDP 2010/2011 Review. 2010:2).

#### **4.13.6 Vhembe District Development Planning Forum**

Traditional leaders and other stakeholders, such as IDP managers, institutions of higher learning, district and local municipalities, among others, comprise this forum. Vhembe District Development Planning Forum is responsible for intergovernmental development planning and the facilitation of stakeholders. Vhembe District Development Planning Forum is chaired by the Development and Planning General Manager (Vhembe District Municipality IDP 2010/2011 Review 2010:2-3). The purpose of Vhembe District Development Planning Forum is to align and co-ordinate the planning activities, the implementation, the monitoring and the evaluation of municipalities and sector departments in the province ((Draft MEC's IDP Assessment Report 2009/2010. 2009:82).

#### **4.13.7 Challenges of Vhembe District Municipality**

Despite the fact that traditional authorities participate in some of the IDP forums in the District Municipality, there are still challenges, which the municipality yet faces. Below are some of these challenges.

On the aspect of “Good Governance and Public Participation”, the District Municipality had informed the MEC that it was not co-operating with any of the traditional leaders. Makhado Municipality of the District Municipality also indicated the same (Draft MEC’s IDP Assessment Report 2009/2010. 2009:74).

#### **4.14 CONCLUSION**

This chapter has discussed that Integrated Development Plan is the product of integrated development planning process; and it is a development plan for a municipal area containing short, medium and long-term objectives and strategies. The integrated development plan serves as the principal strategic management instrument for municipalities. It is legislated by the **Municipal Systems Act, 2000** (Act 32 of 2000). The preparation of Integrated Development Plans (IDPs) became a legal requirement in South Africa for local councils according to the **Local Government Transition Act Second Amendment Act, 1996** (LGTA).

The implementation of IDP in Limpopo Province is directed by the **Municipal Systems Act, 2000** (Act 32 of 2000), which compels them to identify and consult traditional authorities. Traditional authorities must be represented in municipal councils by traditional leaders. The **Constitution of the Republic of South Africa, 1996** compels municipalities to involve community organizations in the drafting of IDP. The participation of traditional authorities and communities can be seen as the promotion of bottom-up decision-making.

In Limpopo Province, IDP implementation is regulated by intergovernmental relations. The district municipalities have established implementation structures for the IDP. However, the involvement of traditional authorities in the formulation and implementation of IDP is not uniform. In some district municipalities, traditional authorities are not involved at all, while in others they are involved. There are structures created for the promotion of bottom-up decision-making, such as ward committees and community development workers (CDWs) in local municipalities. However, these structures are weak; and they are easily manipulated for political reasons. The next chapter will discuss the case study of Vhembe District focusing on organisation of the case study and its context.

## CHAPTER FIVE

### CASE STUDY OF THE VHEMBE DISTRICT - PART 1: OUTLINE AND CONTEXT

*“...the essence of a case study is that its aim is to illuminate a decision or set of decisions and to understand why they were taken, and how they were implemented, and with what result...”* Sally and Kydd (1999).

#### 5.1 INTRODUCTION

Chapter Four discussed the implementation of IDP policy in South Africa, and Limpopo Province in particular. All the five districts were outlined on how they implement the IDP policy, and in particular, the involvement of Traditional Authorities in these IDPs. This chapter discusses the case study of Vhembe District Municipality, and its four local municipalities, namely: Makhado, Thulamela, Mutale and Musina. Vhembe District Municipality and its four local municipalities are presented here, because they provide an environment where Traditional Authorities can play a critical role in the implementation of IDP policies and processes.

In Vhembe District, there are Traditional Authorities who should participate in the affairs of the local municipalities. In this study, the role of such Traditional Authorities is limited to the implementation of the municipal IDPs – in line with the promotion of democracy at local and municipal level. Participation of Traditional Authorities must be promoted by all the municipalities, as is required by Section 152 of the **Constitution of the Republic of South Africa** 1996. To this end, traditional authorities should also be encouraged to participate in the affairs of municipalities, and particularly in their areas. According to Cole (1921:176), traditional authorities represent their subjects in a particular area. The public participation is an element of decentralization; and Vhembe District Municipality is discussed here as a unit of analysis.

## **5.2 DEFINITION OF A CASE STUDY**

A case study is an in-depth study, which explores issues, present and past, as they affect one or more units (organisations, groups and departments or persons). It is a description of a management situation, based on the interview, on archival, naturalistic observation, and other data, constructed to be sensitive to the context in which management behaviour occurs (Bonama 1995:199). In public administration, a case study is referred to as a narrative of the events that give rise to decisions or groups of related decisions by a group of public administrators (Yeager 1989:685). A case study offers researchers opportunities to focus their attention on topics that are relevant to a specific field. Case studies can be about individual people in a social context, family relations, groups, business and middle-range workplace settings.

The case study research is directed at understanding the uniqueness and idiosyncrasy of a particular case in all its complexity. The objective is usually to investigate the dynamics of some single bounded system, typically of a social nature, such as family group, community participants in a project, institution or practice (Mitchell **et al.** 2005:25). According to Maree **et al.** (2007:75), a case study may be defined as a unit of analysis or as a research method. It is a systematic inquiry into an event, or a set of related events, which aims to describe and explain the phenomenon of interest.

## **5.3 RATIONALE FOR THE CASE STUDY OF THE VHEMBE DISTRICT**

This aim of this case study was to investigate the participation of traditional authorities in the implementation of IDP policy in the Vhembe District Municipality of the Limpopo Province. The objective of the study was to investigate the extent to which traditional authorities are involved in the IDP processes in the Vhembe District. In order to achieve the objective of the study, a mixture of qualitative and quantitative methodologies was utilised. The researcher compiled questionnaires in line with the research topic, objectives and questions. These were then distributed to the respondents. The respondents were interviewed individually, and in a focus group; while others filled in questionnaires and returned them for analysis.



A review of the literature was also conducted, in order to obtain information on the topic of the study. Observation was also used to collect some of the data. This is corroborated by Davies (2007:184) who argues that case studies can use qualitative methods with observations, interviews, and document analyses. The responses of the respondents were captured in a spreadsheet; and these were then analysed by means of the Statistical Package for Social Sciences (SPSS), version 18 of 2010.

The collected data and their analysis enabled the study to produce deeper knowledge on the participation of traditional authorities in the implementation of IDP in Vhembe District Municipality, as alluded to by McNabb (2010:xix). It also enables the researcher to know the uniqueness of the individual case, as well as its context (Adams **et al.** 2007:112).

## **5.4 THE GOVERNANCE OF LOCAL GOVERNMENT IN THE VHEMBE DISTRICT MUNICIPALITY**

The following governance structures are crucial in the formulation of IDP policy in the Vhembe District Municipality. They are briefly discussed here.

### **5.4.1 Political structure**

The political structure comprises the Executive Mayor, the mayoral committee, the council and the portfolio councillors/committees. All these structures are held responsible for the carrying out of decisions taken within the IDP policy process in this municipality.

### **5.4.2 Administrative structure**

The administrative structure is headed by the Municipal Manager. There are heads of departments, IDP steering committees, IDP progress committees, project task teams, and cluster conveners. These individuals are all required to perform their functions in terms of the IDP process plan. The IDP office and the **Planning Implementation and Management Support** (PIMS) centre personnel were responsible for the co-ordination of the process of compiling the IDP policy and the reviews.



### **5.4.3 Community**

The IDP Representative Forum and ward committees at local municipalities carry the mandate for public participation at community level. Stakeholders, such as traditional authorities are members, and they can take part in the IDP Representative Forum and ward committees. The compilation of an IDP had been made a legislative mandate for each municipality in South Africa. The **Municipal Systems Act, 2000** (Act 32 of 2000) requires that the IDP be implemented.

Effective implementation of the IDP requires that traditional authorities, who control the crucial resources, such as land, be involved in the planning and implementation of government policies, such as IDPs, in order to achieve the policy goals. If they do not feel respected and involved, they may resort to withholding the land, which is crucial for IDP implementation. There are two models of public participation; and these are delegated power and partnership. Traditional leaders, if they are granted the authority and the right to veto, would support the effective implementation of government policies (Arnstein 1969: 216-224).

## **5.5 KEY ROLE-PLAYERS IN IDP IMPLEMENTATION IN THE VHEMBE DISTRICT MUNICIPALITY**

### **5.5.1 Municipal Council**

The council is the political decision-making body that plays a significant role in participatory democracy. The council also decides and adopts the process plan and framework for the development of IDP, thereby ensuring that all the relevant actors are involved. It further ensures that the planning process is undertaken, in accordance with the agreed time frames. In addition, the council ensures that the planning process is focused on priority issues, and that it adopts the IDP Review Document.

### **5.5.2 Executive Mayor**

The Executive Mayor decides on the planning process. With the assistance of the Mayoral Committee, he also recommends to the Council the approval of the reviewed IDP. He tables the District Framework and Process Plan to the Council for approval; and he also tables the final reviewed IDP to the Council for its approval.

### **5.5.3 Portfolio Committee Development and Planning Department**

This department is responsible for interrogating and considering IDP review drafts. The other responsibility is that of recommending to the Mayoral Committee for its approval of drafts of each phase during the IDP review process.

### **5.5.4 Municipal Manager**

The Municipal Manager prepares a programme for the planning process. He is also responsible for the overall management, co-ordination and monitoring of the planning process, ensuring that all relevant actors are involved. He is also responsible for ensuring that all processes are participatory, strategic and implementation-oriented.

### **5.5.5 Vhembe District Development Planning Forum**

The Vhembe District Development Planning Forum focuses on intergovernmental development planning and facilitation within the context of the **intergovernmental Relations Framework Act**, 2005 (No 13 of 2005) between the district, the local municipalities, the State-owned enterprises, and the sector departments in the district. The development Planning Forum is chaired by municipal administrative officials. This forum comprises, among others, representatives of the Traditional Leaders (Vhembe District Municipality IDP Training Guide:13-15).

### **5.5.6 IDP Representative Forum**

The Vhembe District Municipality IDP Representative Forum is chaired by the Executive Mayor. It is composed of traditional leaders, local municipalities, a youth council, and the Vhembe District Municipality, among others (Vhembe District Municipality IDP Training Guide: 17). The Executive Mayor, the Municipal Manager, and the IDP Manager were also interviewed.

## **5.6 POWERS AND FUNCTIONS OF DISTRICT MUNICIPALITIES**

The powers and functions of the district are assigned by Section 84 (1) of the **Municipal Structures Act**, 1998 (Act 117 of 1998). They are:

- Integrated development planning for the district;
- Supply of bulk electricity;
- Supply of bulk water;

- Bulk sewerage purification;
- Solid waste disposal;
- Municipal roads;
- Regulation of passenger transport services;
- Municipal airports;
- Municipal health services;
- Fire-fighting services;
- Fresh produce markets and abattoirs;
- Establishing and managing cemeteries and crematoria;
- Promotion of local tourism;
- Municipal public works;
- Receiving, allocation and distribution of grants; and
- Imposing and collecting of taxes and duties.

From the above listed powers and functions, it is clear that District municipalities have a huge challenge of providing the various services, which take place in the area of jurisdiction of traditional authorities. In order to properly provide these services, stakeholders, such as the traditional authorities, should be involved because they represent their communities. The participation of traditional authorities guarantees the legitimisation of the projects by traditional communities.

## **5.7 MAKHADO MUNICIPALITY**

The Makhado Municipality is located at the foot of the Soutpansberg Mountain Range. It is 100 km from the Zimbabwean border along the N1 Route. The Makhado Municipality is made up of six areas of the Transitional Local Councils, which amalgamated in 2000. The Makhado Municipality is made up of Makhado, Vleifontein, Waterval, Vuwani, and Dzanani formal towns. Its administrative office is in Makhado town (Makhado IDP Review for 2010 /2012:15). Makhado Municipality has been demarcated into 37 wards.

### **5.7.1 Brief history of Makhado Municipality**

Makhado Municipality is named after a 19<sup>th</sup> century Vhavenda king, Makhado, who led his followers in a war against the attacks of Boer trekkers. His statue stands along the N1 in the town of Louis Trichardt (Makhado Local Municipality 2010:3).

The name Makhado has made history in South Africa. In 2003, the Minister of Arts and Culture approved the recommendation for the name change from Louis Trichardt to Makhado. The new name was published in the Government Gazette of June 2003. There were objections made against the name change; and at the Pretoria High Court, Judge Legodi dismissed the appellant's objection in 2005.

The appellant took the matter to the Appeals Court in Bloemfontein, where the name Makhado was reviewed, and set aside in 2007 (*The Chairpersons' Association vs Minister of Arts and Culture* 2007). The new consultative process was embarked upon, and in the Government Gazette 2011 No. 851, the Minister approved the name Makhado for the town Louis Trichardt.

The following individuals within the municipalities were used as units of analysis; and they were therefore interviewed. They are: the mayor, the municipal manager and the IDP manager.

### **5.7.2 Powers and functions of Makhado Municipality**

Makhado Local municipality has powers and functions assigned to it in terms of the provisions of Sections 84 (1) of the Municipal Structures Act, 117 of 1998. Among those powers and functions, it has to prepare an integrated development plan for the whole municipal area (Makhado IDP Review for 2010 /2012:10). Makhado Municipality has 24 Traditional Authorities, who are represented by 11 Traditional Leaders in Council. Four of them died, and only one was replaced. Therefore, eight individuals now represent the traditional authorities in the Council (Data provided by Makhado Municipality).

## **5.8 THULAMELA MUNICIPALITY**

Thulamela is one of the four local municipalities that make up Vhembe District. It shares borders with Mutale Municipality in the North-Eastern part, Makhado in the South, and South-Western side. Thulamela was established in 2000, in terms of the

**Local Government Municipal Structures Act, 1998 (Act 117 of 1998).** Thulamela is a rural local municipality situated in the North-Eastern part of Limpopo Province. Thulamela is made up of five areas of the Transitional Local Councils, which amalgamated in 2000.

### **5.8.1 Brief history of Thulamela Municipality**

Thulamela is a name derived from the Karanga language of Zimbabwe. The name means “Place of giving birth”. The ancient settlement has been declared a national heritage site. This is situated in the North of the Kruger National Park at the Punda Maria Gate. The present Thulamela is a municipal area that covers a combination of some tribal areas and the town of Thohoyandou, which was the capital of the former Venda Bantustan. Thulamela municipality has been demarcated into 38 wards (Thulamela IDP Review 2007 /2008-2011 /2012:11). Thulamela has nineteen traditional authorities, who are represented by nine traditional leaders (Data provided by Thulamela Municipality). The researcher interviewed these traditional leaders, together with the municipal mayor, the municipal manager, and the IDP manager.

### **5.8.2 Powers and functions of Thulamela Municipality**

Thulamela Local municipality has powers and functions assigned to it, in terms of the provisions of Sections 84 (1) of the Municipal Structures Act, 117 of 1998. Among those powers and functions, it has to prepare an integrated development plan for the whole municipal area (Thulamela IDP Review for 2010 /2012:10). Thulamela Municipality has eleven traditional leaders in Council. Four of them died, and only one was replaced. Therefore, there are now eight traditional authorities represented in Council (Data provided by Makhado Municipality).

## **5.9 MUSINA MUNICIPALITY**

Musina was first known as Messina, until 2002, when it was renamed Musina. It is formed by four portions of Transitional Local Councils. Musina Municipality does not have any Traditional Authorities in its area of jurisdiction.

As such, there is no traditional Leader serving in its Municipal Council. The researcher did not interview anyone in the Musina Municipality.

### **5.9.1 Brief history of Musina Municipality**

Musina local municipality is named after a town that was called Messina during the apartheid era. This Northern-most town borders Zimbabwe just across the Limpopo River, which is also known as Vhembe. It is clear that this region is very significant, as both the district and the province derived their names from this municipality.

This town was popular for its great copper deposits and the ancient Vhavenda tribesmen who stayed here some decades ago mined the copper for trade. They called this copper '*musina*'. It is a historically significant municipality because of the famous Mapungubwe heritage site, which is situated some few kilometers from the town of Musina.

### **5.9.2 Powers and functions of Musina Municipality**

Musina Local municipality has powers and functions assigned to it in terms of the provisions of Sections 84 (1) of the **Municipal Structures Act**, 117 of 1998. Among those powers and functions, it has to prepare an integrated development plan for the whole municipal area (Musina IDP Review for 2010 /2012:10).

## **5.10 MUTALE MUNICIPALITY**

This North-Eastern located municipality in the Vhembe District is the most rural municipality of all the four municipalities of this district. Mutale municipality was formed by the amalgamation of Mutale/Masisi/Vhutswema Transitional Local Councils. The municipality is mainly rural (Vhembe Voice 2004:6). In Mutale Municipality, the researcher used the mayor, the municipal manager and the IDP manager as units of analysis, and interviewed them. Traditional leaders were also used as units of analysis, and were interviewed.

### **5.10.1 Brief history of Mutale Municipality**

Mutale was named after the River Mutale that cuts across Lake Fundudzi. Both Mutale and Lake Fundudzi's waters do not mix in the process of crossing each other. Mutale's water simply flows through Lake Fundudzi's waters. There are seven traditional authorities in Mutale, who are the custodians of the land (Mutale IDP 2010 /2011:5). These traditional authorities are represented in the Mutale Municipal Council by four leaders. Two traditional leaders serve in the Vhembe District Municipality.

### **5.10.2 Powers and functions of Mutale Municipality**

Mutale Local municipality has powers and functions assigned to it in terms of the provisions of Sections 84 (1) of the **Municipal Structures Act**, 117 of 1998. Among those powers and functions, it has to prepare an integrated development plan for the whole municipal area (Mutale IDP Review for 2010 /2012:10). Mutale Municipality has eleven traditional leaders in Council.

### **5.11 CONCLUSION**

This chapter has discussed a case study. Such a case study is undertaken whenever there is a need to obtain an in-depth knowledge on a particular topic. This aim of this study was to investigate the participation of traditional authorities in the implementation of IDP policy in the Vhembe District Municipality of the Limpopo Province. The objective of the study was to investigate the extent to which traditional authorities are involved in the IDP processes in the Vhembe District. In order to achieve the objective of the study, a mixture of qualitative and quantitative methodologies was utilised. The researcher compiled questionnaires in line with the research topic, the objectives and the questions; and these were distributed to the respondents. The respondents were interviewed individually, and in a focus group; while others filled in the questionnaires and returned them for analysis. A review of the literature was also conducted, in order to obtain information on the topic of the study. Observation was also used to collect some of the data. Case studies also use qualitative methods with observation, interview and document analysis.

The responses of respondents were captured in a spreadsheet and analysed by means of the Statistical Package for Social Sciences (SPSS) version 18 of 2010. The collected data and their analysis enabled the study to produce deeper knowledge and understanding of the participation of traditional authorities in the implementation of IDP in Vhembe District Municipality. In this study, traditional authorities' representatives, and thus traditional leaders, were sampled as the respondents, in order to address the topic, the objectives and the research questions of the study in Vhembe District Municipality and its four local municipalities, namely: Makhado, Thulamela, Mutale and Musina. The next chapter will discuss in greater depth the case study of Vhembe District focusing on the presentation of the results.

## 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
<b>Traditional Leaders in Local Municipal Council, Vhembe</b>	N	4	3	5	1	2	15
	%	26.7%	20.0%	33.3%	6.7%	13.3%	100.0%
<b>Vhembe House of Traditional Leaders</b>	N	2	0	3	1	0	6
	%	33.3%	.0%	50.0%	16.7%	.0%	100.0%
<b>Provincial House of Traditional Leaders</b>	N	0	1	0	0	0	1
	%	.0%	100.0%	.0%	.0%	.0%	100.0%
<b>SANCO</b>	N	1	1	6	2	0	10
	%	10.0%	10.0%	60.0%	20.0%	.0%	100.0%
<b>IDP Managers</b>	N	1	1	2	0	0	4
	%	25.0%	25.0%	50.0%	.0%	.0%	100.0%
<b>Local Municipal managers</b>	N	0	2	0	1	0	3
	%	.0%	66.7%	.0%	33.3%	.0%	100.0%
<b>Local Municipal Mayors</b>	N	0	3	0	0	0	3
	%	.0%	100.0%	.0%	.0%	.0%	100.0%
<b>Total</b>	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 13<sup>th</sup> 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
<b>Traditional Leaders in Local Municipal Council, Vhembe</b>	N	7	2	2	4	15
	%	46.7%	13.3%	13.3%	26.7%	100.0%
<b>Vhembe House of Traditional Leaders</b>	N	0	1	2	3	6
	%	.0%	16.7%	33.3%	50.0%	100.0%
<b>Provincial House of Traditional Leaders</b>	N	0	1	0	0	1
	%	.0%	100.0%	.0%	.0%	100.0%
<b>SANCO</b>	N	0	2	6	2	10
	%	.0%	20.0%	60.0%	20.0%	100.0%
<b>IDP Managers</b>	N	1	1	2	0	4
	%	25.0%	25.0%	50.0%	.0%	100.0%
<b>Local Municipal Managers</b>	N	1	0	1	1	3
	%	33.3%	.0%	33.3%	33.3%	100.0%
<b>Local Municipal Mayors</b>	N	0	2	1	0	3
	%	.0%	66.7%	33.3%	.0%	100.0%
<b>Total</b>	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
<b>IDP Managers</b>	N	2	2	0	4
	%	50.0%	50.0%	.0%	100.0%
<b>Local Municipal managers</b>	N	2	0	1	3
	%	66.7%	.0%	33.3%	100.0%
<b>Local Municipal Mayors</b>	N	0	3	0	3
	%	.0%	100.0%	.0%	100.0%
<b>Total</b>	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
<b>IDP Managers</b>	N	1	1	1	0	1	4
	%	25.0%	25.0%	25.0%	.0%	25.0%	100.0%
<b>Local Municipal Managers</b>	N	2	0	0	1	0	3
	%	66.7%	.0%	.0%	33.3%	.0%	100.0%
<b>Local Municipal Mayors</b>	N	0	1	2	0	0	3
	%	.0%	33.3%	66.7%	.0%	.0%	100.0%
<b>Total</b>	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
<b>Traditional Leaders in Local Municipal Council, Vhembe</b>	N	3	4	2	1	3	13
	%	23.1%	30.8%	15.4%	7.7%	23.1%	100.0%
<b>Vhembe House of Traditional Leaders</b>	N	1	0	1	2	2	6
	%	16.7%	.0%	16.7%	33.3%	33.3%	100.0%
<b>SANCO</b>	N	0	2	4	2	2	10
	%	.0%	20.0%	40.0%	20.0%	20.0%	100.0%
<b>District Municipal Managers</b>	N	1	0	0	0	0	1
	%	100.0%	.0%	.0%	.0%	.0%	100.0%
<b>Executive Mayors</b>	N	0	1	0	0	0	1
	%	.0%	100.0%	.0%	.0%	.0%	100.0%
<b>Total</b>	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
<b>Traditional Leaders in Local Municipal Council, Vhembe</b>	N	9	3	2	1	15
	%	60.0%	20.0%	13.3%	6.7%	100.0%
<b>Vhembe House of Traditional Leaders</b>	N	5	1	0	0	6
	%	83.3%	16.7%	.0%	.0%	100.0%
<b>Provincial House of Traditional Leaders</b>	N	1	0	0	0	1
	%	100.0%	.0%	.0%	.0%	100.0%
<b>SANCO</b>	N	8	2	0	0	10
	%	80.0%	20.0%	.0%	.0%	100.0%
<b>IDP Managers</b>	N	4	0	0	0	4
	%	100.0%	.0%	.0%	.0%	100.0%
<b>Local Municipal Managers</b>	N	2	1	0	0	3
	%	66.7%	33.3%	.0%	.0%	100.0%
<b>Local Municipal Mayors</b>	N	2	1	0	0	3
	%	66.7%	33.3%	.0%	.0%	100.0%
<b>District Municipal Managers</b>	N	1	0	0	0	1
	%	100.0%	.0%	.0%	.0%	100.0%
<b>Executive Mayors</b>	N	0	1	0	0	1
	%	.0%	100.0%	.0%	.0%	100.0%
<b>Total</b>	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
	<b>Total Percentage</b>		
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.

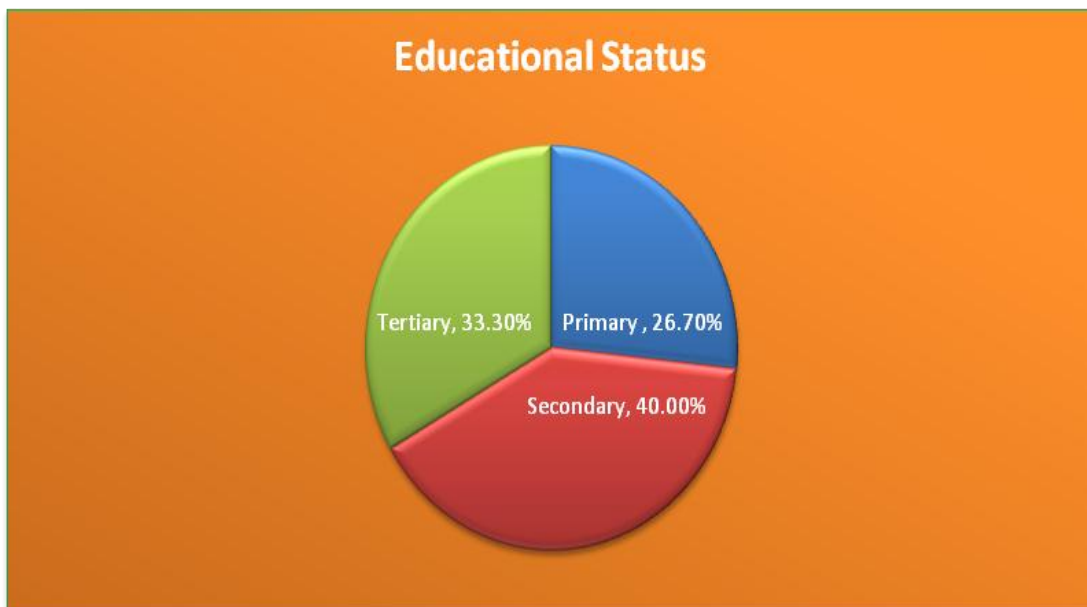
Botha (2007:18) reported that the majority (27.8) of traditional leaders in Malawi are aged between 41 and 50 years of age, whereas others are distributed between 31 and 40 (23.6%), 51 and 60 (12.5%), 61 and 70 (15.3%), 70 and above (11.1%) and 30 or less (9.7%) years of age. It is also clear that there 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.

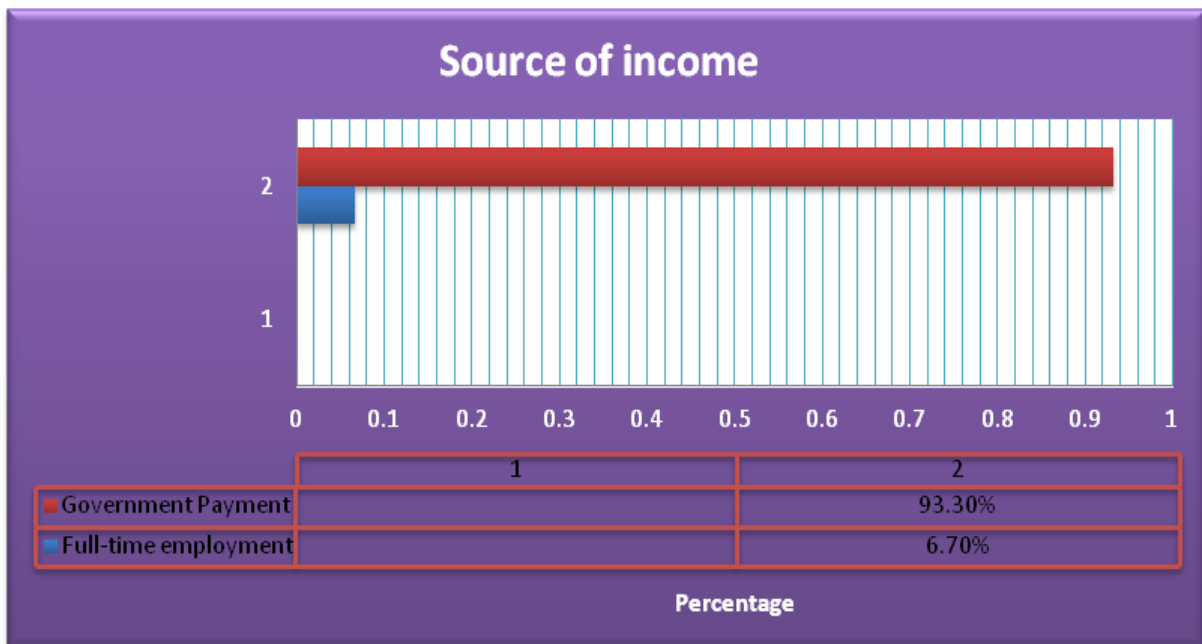
The average number of household members among representatives of traditional leaders in municipal councils in the Vhembe District is 11.3 members – with a minimum of three, and a maximum of 25 members in some households. This shows that traditional leaders in this study area have increasingly larger 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

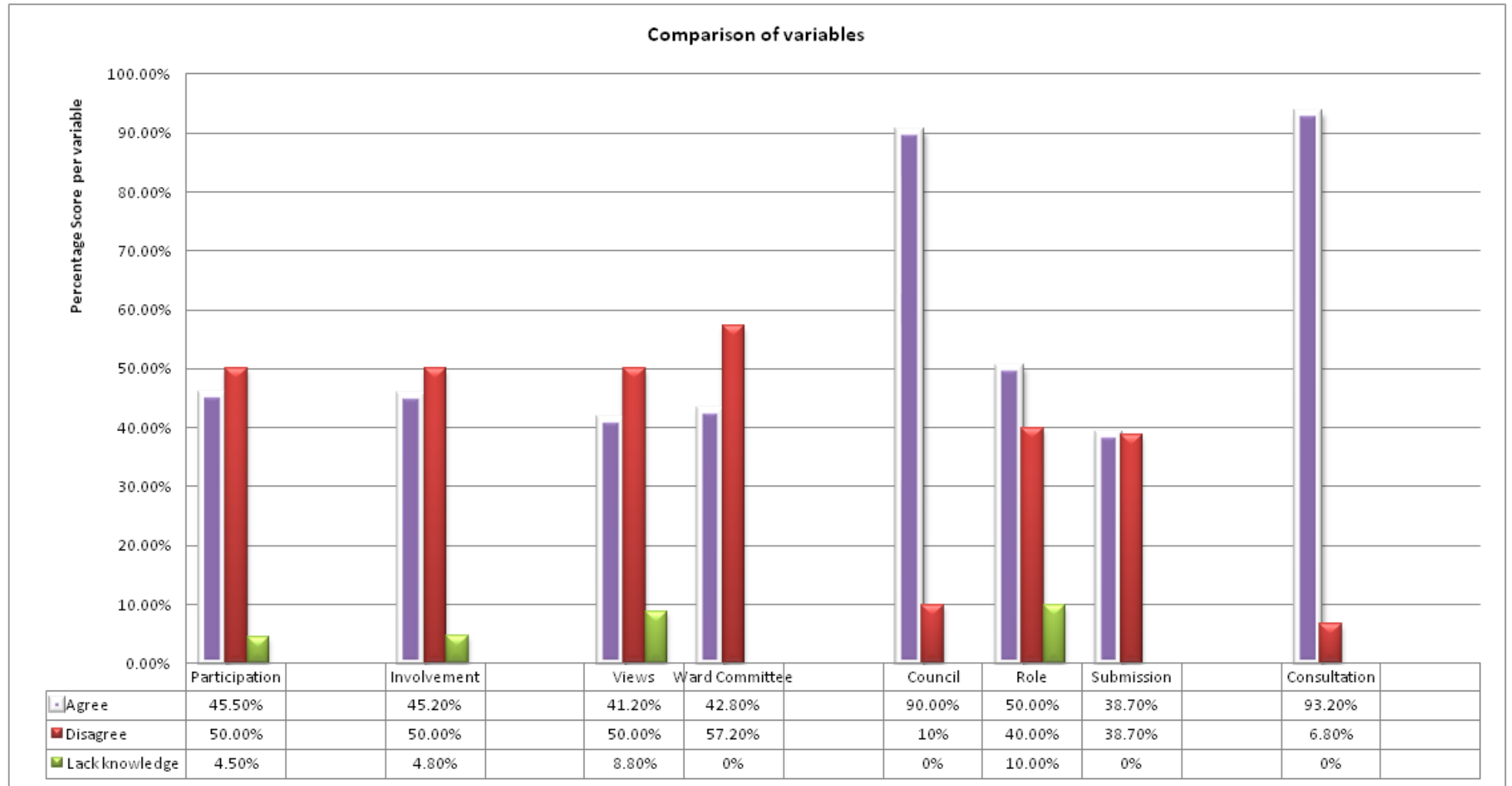
which they belong. This might further strain relations and also affect service-delivery prospects in local government.

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.

## **CHAPTER SEVEN**

### **CONCLUSIONS, FINDINGS AND RECOMMENDATIONS**

#### **7.1 INTRODUCTION**

Chapter Seven presented the results of this study. The data were presented in the form of tables, figures, percentages and hard facts, in order to present the results. This chapter presents a summary of the conclusions drawn from this study. A chapter-by-chapter summary of the conclusions has been given. This chapter also gives the findings and some recommendations of the study.

#### **7.2 STUDY CONCLUSIONS ON THE ROLE OF TRADITIONAL AUTHORITIES IN THE IDP POLICY IMPLEMENTATION IN LIMPOPO PROVINCE**

Chapter one gave the general introduction to the studies, the motivation and the background to the study. This chapter also presented a brief description of the case study, together with the justification for the choice of this case study; and in addition, it described the general layout of this study. The chapter also provided the study objectives, as well as the background to the statement of the problem. Clarification of the concepts and terms were also given. Finally, the chapter gave the framework of the research project.

Chapter two discussed the history of traditional authorities in South Africa, and how traditional authorities have been able to adapt to different environments for survival by, amongst others, forming alliances when it suited them. The colonial and apartheid governments co-opted and manipulated traditional authorities to implement their colonial and apartheid policies over their communities. Instead of representing their subjects, they assisted their colonial masters in subordinating their people. These governments turned traditional leaders into paid agents. Yet, the colonial and apartheid governments granted traditional leaders the right to allocate the land, which even the new government of South Africa is unable to do effectively. The role to allocate the land to community people is regarded by some as a remnant of the legacy of apartheid.

There is a call for the current democratic government to abolish traditional authorities in South Africa, in order to implement the Bill of Rights of the **Constitution of the Republic of South Africa**, 1996. The recognition of the institution of traditional leadership is seen as putting both the State and traditional leaders in a head-on-head struggle for power. However, the new government of South Africa views traditional authority as an important institution to complement elected local municipalities in expediting service delivery. The challenge to traditional leaders is that they are not participating meaningfully in the implementation of IDP, because they are no more than ex-officio members in municipal councils. But they participate in structures outside the municipal councils, such as IDP Representative Forums, where they are full members.

Chapter three discusses the conceptualization of the role of traditional authorities in policy implementation within the discipline of public administration. The chapter also discussed public administration, and its origin from the multinational bodies, such as the UN, the AU, the World Bank and the IMF. It also discussed the policies formulated by the World Bank and IMF, which were based on top-down theory; and policy formulation was separated from implementation, as if the two are not part and parcel of the same thing. It was only when the policies failed in the Third World that it was realised that policy formulation and implementation should be treated as inseparable, and that stakeholder participation was necessary if policies were to succeed. Traditional authorities as the guardians of communities should participate in policy formulation, if the policies were to obtain the required legitimacy in the areas where they were implemented. Participation in policy formulation was seen as a bottom-up theory, where the masses participate. The chapter has also discussed public administration in South Africa, based on the model of Cloete (1981). It was based on generic functions, such as policy-making, organizing, financing, staffing, work procedures, and control. The whole process of policy formulation is an interactive one, where all stakeholders participate with traditional authorities legitimising modern policies by their participation, so that communities could support the envisaged policies. If traditional authorities did not support government policies, communities would pledge their solidarity with them, and shun government, thus leading to ineffective policy implementation.

Chapter four discussed the implementation of the Integrated Development Planning (IDP) policy in South Africa. The IDP process produces an Integrated-Development Plan, which is a development plan for a municipal area containing short, medium and long-term objectives and strategies. Integrated-Development Plan serves as the principal strategic management instrument for municipalities. The preparation of Integrated-Development Plans (IDPs) became a legal requirement in South Africa for local councils. The implementation of IDP processes in Limpopo Province is enforced by the **Municipal Structures Act, 1998** (Act 117 of 1998), which compels municipal councils to identify and consult traditional authorities. Traditional authorities must be represented in municipal councils by traditional leaders. The **Constitution of the Republic of South Africa, 1996**, compels municipalities to involve community organizations in the drafting of IDP. The participation of traditional authorities and communities has the potential to promote the bottom-up decision-making process. In Limpopo Province, IDP implementation is regulated by intergovernmental relations. The district municipalities have established implementation structures for the IDP. All these structures are aimed at the implementation of policies in a bottom-up fashion.

Chapter five discussed the case study of the Vhembe District Municipality with respect to its organisation and context. The case study was an attempt to study the unit of research, in order to obtain an in-depth knowledge on the role of traditional authorities in the implementation of IDP. The topic of the study was: “The role of traditional authority in Integrated Development Planning (IDP) policy implementation with reference to Limpopo Province”. The focus of the study was the Vhembe District Municipality. In order to respond to the topic, objectives and research questions, as well as a mixture of qualitative and quantitative methodologies were employed. Traditional leaders, who represented traditional authorities in Vhembe District Municipality and its four local municipalities, namely: Makhado, Thulamela, Mutale and Musina, were sampled as respondents. Municipal officials and SANCO were also interviewed. The collected data were analysed through SPSS, 18 of 2010.

Chapter six further discussed the case study of Vhembe District Municipality with a focus on the presentation of the results. This chapter revealed that divisions of perceptions in relation to the participation of traditional leaders in local government IDP processes in the Vhembe District Municipality are obvious. For example, the respondents revealed a wide response in relation to participation (45.5%), involvement (45.2%), consideration of views in council (41.2), ward committee participation (42.8%), council meetings attendance and participation (90.0%), meaningfulness of the role played by traditional leaders in IDP processes (50.0%), submission of IDP proposals (38.7%) and consultation of traditional leaders by municipal authorities in relation to IDP processes (93.2%). All these parties agreed that traditional leaders should be participating properly in the IDP processes in this municipality.

However, those who showed disagreement revealed a diverse distribution in contrast to those who agreed that they should participate. For example, the respondents revealed 50.0% for non-participation, 50.0% for non-involvement, 50.0% non-consideration of views in council, 57.0% non-participation in ward committee meetings, 10.0% for non-participation in council meetings, 40.0% for not playing any meaningful role in IDP processes, 38.0% for non-submission of IDP proposals, and 6.80% for non-consultation by municipal authorities in relation to IDP processes.

Finally, those who lacked knowledge revealed the following distribution: 4.50% for participation, 4.80% for involvement, 8.80% for consideration of views, 0.0% for ward committee participation, 10.0% for participation in council meetings, 0.0% for a meaningful role in IDP processes, 0.0% for submission of IDP proposals and 0.0% for the consultation of traditional authorities by municipal councils in the IDP processes.

## 7.3 GENERAL FINDINGS, RECOMMENDATIONS AND AREAS FOR FURTHER RESEARCH IN THIS STUDY

### 7.3.1 General findings

Perceptions of views on the participation of traditional leaders in IDP policy processes in the Vhembe District Municipality revealed some obvious and fundamental divisions among stakeholders.

- ***Lack of information and knowledge on the role of traditional leaders in IDP policy processes***

This study found that several stakeholders – in particular those who formed part of the questionnaire-survey lack understanding and information on the role played by traditional authorities in the IDP policy processes in the Vhembe District Municipality. It emerged that both municipal officials and traditional leaders lacked proper information and knowledge on the role of traditional authorities in municipal processes – especially their role in IDP policy processes. Lack of information and knowledge led to several other challenges in this province – especially in the Vhembe District Municipality.

- ***Poor working relations among stakeholders – traditional and municipal authorities***

Resentment and animosity among traditional leaders as representatives of traditional authorities in municipal councils and some stakeholders in this municipality were quite obvious. The study revealed that some traditional leaders felt undermined, disrespected and disregarded.

Most municipal authorities viewed traditional authorities as former collaborators and supporters of the hated apartheid regime in South Africa. On the other hand, traditional leaders viewed municipal authorities as representatives of the ruling party, who could neither be impartial nor unbiased, because they had become an

extension of the ruling party. These perceptions led to acts of resentments and animosity among these stakeholders. In response to the poor relations, some traditional leaders, therefore, withdraw their participation in municipal IDP processes in this municipality – citing marginalization of their views and ignorance of their IDP policy proposals, for example. Unfortunately the poor working relations between traditional authorities and municipal authorities have other implications within the municipality.

- ***Withdrawal of participation and involvement of communities in IDP policy processes***

Resentment and withdrawals of traditional leaders from municipal IDP policy processes in this municipality have also resulted in some communities not participating in local government activities in support of their traditional leaders. This shows that traditional leaders still have immense influence in their communities.

- ***Traditional authorities still have a major role to play in modern local government systems***

Traditional leaders and their authorities still form a critical part of social life in South Africa – especially in rural provinces, such as Limpopo, where this study was undertaken. They are highly valued and recognized – and any model seeking to undermine their cultural, traditional and social practices in these communities should expect to experience serious resistance. It is clear from the findings of this study that municipal processes, such as the IDP policy processes, cannot be effectively implemented unless the challenges, which limit the participation of traditional authorities, are properly addressed.



- ***Poor demographic and endowment factors impacting on participation and involvement of traditional authorities in IDP policy processes***

The majority of the traditional leaders who represent traditional authorities in IDP policy processes in this municipality are old, and lack the relevant skills and education; they are also poor in those supportive endowments, which are necessary to assist them in their role and participation – among others money for transport to attend the meetings. The fact that they also have larger households to take care of also limits most of them to the use of personal resources to attend meetings, as they need to use their resources for their extended households. Furthermore, most of these traditional leaders are not compensated for rendering any municipal services. They, therefore, become discouraged and withdraw from this service – with major disadvantages to their respective communities.

### **7.3.2 Recommendations**

In order to improve the role of traditional authorities in IDP policy processes in the Limpopo Prince, as well as their participation and involvement, this study recommends the following:

- ***Capacity-building and training with regard to understanding the role played by traditional authorities in IDP policy processes***

Stakeholders in municipal IDP policy processes should be trained to understand the role of traditional leaders in the IDP policy processes in local government – as required by the Constitution of the Republic of South Africa. This might remove any incorrect perceptions among municipal officials against traditional authorities with regard to their representation of communities in municipal processes. Equally, traditional leaders should also be made aware of the role played by municipal officials – and further that they are not necessarily an extension of the ruling party.

Such training might well be conducted by the South African Local Government Association (SALGA), skilled academics in the field of public administration and service delivery, as well as other professional bodies with some expertise in public affairs.

In order to garner support and co-operation with regard to attendance at such training sessions, those who complete such training courses might be rewarded through some recognition for their attendance. In other words, an accredited service provider should be sourced to conduct such trainings.

- ***Proper dissemination of information on the role of traditional authorities in IDP policy processes***

Poor working relations amongst municipal authorities and traditional leaders representing traditional authorities in IDP policy processes are causes of resentment and resistance meted out by traditional leaders, and subsequently by their respective communities on municipal authorities.

Resentment and resistance curtail and impede IDP policy processes in this municipality. It is, therefore, premised that harmonious collaboration amongst the stakeholders, traditional leaders and municipal authorities are very crucial issues, in order for stability to be achieved with regard to the IDP policy processes and service delivery for the communities within this municipality. In order to promote this collaboration, this study recommends that any form of resentment among the stakeholders should be investigated, identified and removed forthwith. This might be achieved by training municipal officials to understand the role played by traditional authorities in the current political dispensation, the role they played during the apartheid era, and the reasons why they played such a role in the past.

The Limpopo Provincial Department of Co-operative Governance, Human Settlements and Traditional Affairs, various NGOs, CBOs, Private companies, Institutions of Higher Learning, such as the Universities of Venda and Limpopo and individual academics in the field of Public Affairs might be requested to

assist with such training, as part of their social responsibility programmes. It is premised that such trainings should focus on inter-governmental relations, stakeholder relations, and organisational communication, among others.

Furthermore, local government and SALGA should assist municipalities to develop efficient and effective communication strategies to consult traditional authorities on issues that affect them and the communities they represent. The consultation process, if well conducted, could narrow the gap of misunderstanding between the traditional authorities and the municipal councils. Municipal officials and councillors, and particularly ward councillors, should be trained to establish partnerships with traditional authorities, so that they co-operate. The co-operation between municipal officials and traditional authorities might induce communities to support local government activities – especially IDP policy processes – as these communities might begin to see their traditional leaders as having some kind of interest in such processes.

It is, furthermore, envisaged that such co-operation might also reduce and/or remove the obvious resentment displayed by most of the traditional leaders and their communities against participation in municipal processes. It is clear that these training sessions might have intertwined effects on these challenges, as other subsequent challenges – such as protest withdrawals by communities from participation in IDP policy processes in support of their traditional leaders – might also thereby be effectively addressed.

With regard to ***the effect of demography and endowment factors of traditional leaders on their role in IDP policy processes***, this study premises that negative factors, such as old-age, poor educational levels, larger households and poor endowments might be improved by increasing skill development among these leaders. For example, older and poorly educated leaders might have to receive well-designed training adapted to their age and educational level. In other words, training sessions should adopt the so-called ABET model of training. A compulsory compensation scheme for the traditional leaders should be enforced within all the local municipalities of the province, in order to provide an incentive for the traditional leaders to attend local government meetings –

especially those on the IDP policy processes. It appears that where such compensations exist, they are unfortunately largely unmonitored, and took long to be processed, with the effect of discouraging some of the traditional leaders from attending such meetings. Fixed periods of claims should be enforced – which might be payment within seven days after the claim has been made.

### **7.3.3 Areas of further research**

It is clear that this study focused on a regionalised case study (Limpopo Province and Vhembe District Municipality, in particular) which might not be enough to generalize its findings for all the rural municipalities within South Africa, in general, and also Limpopo Province, in particular.

- ***National study on the role of traditional authorities in IDP policy processes in South Africa is needed.***

It is, therefore, obvious that there is a need for another study that could focus on the broader geographical areas of South Africa, in general, and Limpopo Province, in particular. However, to undertake this kind of study all at once might be resource-limited, complex and complicated. It might, consequently, be highly desirable and convenient that this kind of study be conducted on a province-to-province basis.

- ***Demographic and endowment characterization of traditional leaders serving in municipal IDP policy processes in South Africa are largely unknown.***

Throughout this study, it has emerged that the demographic characterisation of municipal stakeholders – especially those of traditional leaders – in Limpopo Province, in particular, and South Africa, in general, remain largely under-researched. Information on the demography of traditional leaders, in particular, is virtually non-existent.

It becomes especially hard to deal with a stakeholder who might not be well-understood – and with policy issues around such stakeholders that might be very difficult to develop and implement. For example, crucial information on the gender distribution, chronological age, and level of education, marital status, and number of subjects under their leadership, endowment characterisation and economic typologies of these leaders might be very crucial for a better understanding of these leaders – especially with regard to crucial behaviour and decision-making on issues, such as the dispensing of public service and interrelations with government systems – especially at local government level.

A study might, therefore, be of paramount importance on these issues – to establish how the demographic and endowment typologies of the traditional leaders relate to the role of traditional leaders in policy processes and local government service delivery, in particular.

- ***The effect of politicisation of municipal service systems***

Furthermore, the concept of the participation and involvement in local government systems in South Africa, in general, is very new – and is still in its infant stage. It is clear that in such circumstance, stakeholders might struggle to understand the role expected of each stakeholder at local government level. The findings of this study have revealed that this has often resulted in political interference and domineering tendencies by political parties in municipal governance. Therefore, a comprehensive study is needed to investigate the effect of politicisation of municipal service systems, with a particular focus on the separation of political influence and community service, as well as development, because the politicising of service delivery evidently proves to be divisive to the community.

- ***Communication strategies in local government processes – especially on the IDP policy***

Finally, communication is poor among stakeholders in local government, as evidenced by the fact that the majority of stakeholders in this municipality lacked certain crucial information on municipal IDP policy processes. A study is needed to investigate a better communication tool that could develop a proper strategy of effective and efficient communication processes in this municipality.

#### **7.4 CONCLUSION**

This chapter has shown that on the participation of traditional authorities in IDP policy there is division of perceptions. There are those who agree that traditional authorities participate in the IDP policy processes in Vhembe District Municipality. Apart from this group, there are those who disagree that they play any role in the implementation of IDP policy processes. Finally, there is a group of those who lack knowledge on the participation of traditional authorities in IDP policy implementation. This chapter has shown the findings and recommendations; and these have been proposed as possible solutions to the problems. The chapter concluded by proposing areas for further research.

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**ANNEXURE A: QUESTIONNAIRE FOR TRADITIONAL AUTHORITIES SERVING IN LOCAL MUNICIPALITIES IN VHEMBE DISTRICT**

Dear respondent,

My name is Musitha E Mavhungu, a PhD student at the University of Pretoria. I am requesting you to respond to the questions below. In doing so, your identity will only be known by the researcher. In participating in this research, I would like to assure you that you will not be harmed in any way. Again, your participation in this study means that you are giving consent for information obtained from you to be used in this study. Please note that your participation is voluntary throughout.

**TITLE OF RESEARCH: THE ROLE OF TRADITIONAL AUTHORITY IN IDP POLICY IMPLEMENTATION WITH REFERENCE TO LIMPOPO PROVINCE**

**THE QUESTIONS FOR TRADITIONAL AUTHORITIES SERVING IN LOCAL MUNICIPALITIES IN THE VHEMBE DISTRICT**

This questionnaire has seven sections. Please, answer by ticking or crossing the appropriate option in the box or indicating the correct information in the box provided. From section 2, the questionnaire has been arranged to provide the following guidelines:

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
<b>Agree</b>	<b>Strongly agree</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Do not know</b>

**SECTION ONE: DEMOGRAPHIC AND ENDOWMENT CHARACTERISTICS OF THE TRADITIONAL LEADERS**

1.1 Indicate the gender of the respondent.

Male	Option 1
------	-------------

Female	Option 2
--------	-------------

1.2 Age of the respondent in years.

1.3 Marital Status of the respondent.

Status	Option
Married	Option 1
Single	Option 2
Divorced	Option 3
Widow/Widower	Option 4
Other	Option 5

1.4 If married, indicate the number of spouses of the leader.

1.5 Number of members of the household.

1.6 Indicate the experience of the leader as a traditional leader in years.

1.7 Indicate the level of education attained by the leader.

Level of education	Option
No School	Option 1
Primary education (Grade 1-7)	Option 2
Secondary Education (Grade 8-12)	Option 3
Tertiary Education (Any level above Secondary Education)	Option 4
Other (Mention)	Option 5

1.8 Mention the main source of income for the traditional leader (tick only one).

Source of income	Option
Formal employment	Option 1
Royalties from traditional leadership	Option 2
Personal Business	Option 3
Government Grant	Option 4
Remittance from relatives such as children	Option 5
Monthly Pay from Government	Option 6
Other (Name)	Option 7



1.9 The main means of transport used by the traditional leader.

Transport means	Option
Public transport	Option 1
Personal transport	Option 2
Hired transport	Option 3
Traditional council transport	Option 4
Other (Name)	Option 5

1.10 Mention the main source of expenditure for the traditional leader.

Source of expenditure	Option
Household food provision	Option 1
Education of the children	Option 2
Household health	Option 3
Transport	Option 4
Telephones	Option 5
Other (Name)	Option 6

1.11 Do traditional leaders get any compensation for rendering their service to the municipality?.

Yes	Option 1
No	Option 2

1.12 Is the traditional leader a member of any Political Party in South Africa?.

Yes	Option 1
No	Option 2

1.13 Number of years as a representative of traditional authority in this Municipality.

1.14 The main source of information for the traditional leader.

Source of information	Option
Mobile phone	Option 1
Community pay phones	Option 2
Landline telephones	Option 3
Letters	Option 4
Internet	Option 5
Print media	Option 6
Radio	Option 7
Other (name)	Option 8

**SECTION 2: KNOWLEDGE ON PUBLIC POLICY**

2.1 Traditional authorities know about public policies.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

2.2 Traditional authorities know the general goals and objectives of public policies.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

2.3 Traditional authorities have knowledge about IDP policy.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

**SECTION THREE: ROLE OF TRADITIONAL AUTHORITIES IN THE IMPLEMENTATION OF THE IDP POLICY**

3.1 Traditional authorities are involved in the formulation of IDP policy.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

3.2 Traditional authorities participate in the consolidation of an IDP priority list.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

3.3 The views of traditional authorities are valued during the implementation of IDP.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

3.4 Traditional authorities participate in the implementation of IDP.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

3.5 Traditional authorities propose which projects should be addressed in the IDP implementation.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

3.6 There are existing structures where traditional authorities can meet with other stakeholders to discuss IDP matters.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

3.7 Traditional authorities discuss IDP implementation with other traditional authorities in your communities.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

3.8 Traditional authorities compile an audit of the development needs to be included in the IDP implementation.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

3.9 Traditional authorities discuss IDP implementation with councillors (ward and PR) in the ward they live in.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

3.10 Traditional authorities participate in ward committees meetings.

Option 1	Option 2	Option 3	Option 4	Option 5
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**SECTION FOUR: THE RELEVANCE OF TRADITIONAL AUTHORITIES IN THE MODERN DEMOCRACY**

4.1 Traditional authorities are still relevant in the democratic dispensation.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

4.2 Traditional authorities still have a role to play in this period of democracy.

Option 1	Option 2	Option 3	Option 4	Option 5
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4.3 Government should consult traditional authorities in the formulation and implementation of policies.

Option 1	Option 2	Option 3	Option 4	Option 5
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4.4 Rural communities still have a loyalty to traditional authorities.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

4.5 There is a need for traditional authorities to co-operate with elected representatives in the development of the areas in which you live.

Option 1	Option 2	Option 3	Option 4	Option 5
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**SECTION FIVE: PARTICIPATION OF TRADITIONAL AUTHORITIES IN THE VHEMBE DISTRICT MUNICIPALITY IDP**

5.1 Traditional authorities participate in the Vhembe District Municipality IDP processes.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

5.2 Traditional authorities make meaningful input in the formulation of the Vhembe District municipality IDP.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

5.3 There is a value for traditional authorities' participation in the Vhembe District Municipality IDP.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

5.4 Traditional authorities submit IDP items for prioritization in the Vhembe District Municipality IDP.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

**SECTION SIX: ROLE OF TRADITIONAL AUTHORITIES IN SOCIO- ECONOMIC DEVELOPMENT**

6.1 Traditional authorities have a role in the promotion of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

6.2 Traditional authorities play a role in the promotion of health.

Option 1	Option 2	Option 3	Option 4	Option 5
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6.3 Traditional authorities can play a role in the provisioning of basic services (water, electricity, road infrastructure etc.).

Option 1	Option 2	Option 3	Option 4	Option 5
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6.4 Rural communities rely on traditional authorities for the provisioning of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

**ADDITIONAL COMMENTS OF THE RESPONDENT**

**Please write additional comments in the space provided below.**

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**Thank you for your time.**

**ANNEXURE B: QUESTIONNAIRE FOR THE VHEMBE HOUSE OF TRADITIONAL LEADERS**

**Dear respondent**

**My name is Musitha E Mavhungu, a PhD student at the University of Pretoria. I am requesting you to respond to the questions below. In doing so, your identity will only be known by the researcher. In participating in this research, I would like to assure you that you will not be harmed in any way. Again, your participation means that you are giving consent for information obtained from you to be used in this study. Please note that your participation is voluntary throughout.**

**TITLE OF RESEARCH: THE ROLE OF TRADITIONAL AUTHORITY IN IDP POLICY IMPLEMENTATION WITH REFERENCE TO LIMPOPO PROVINCE**

**THE QUESTIONS FOR THE VHEMBE HOUSE OF TRADITIONAL LEADERS**

Please, answer by ticking a box of options given below.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
<b>Agree</b>	<b>Strongly agree</b>	<b>disagree</b>	<b>Strongly disagree</b>	<b>Do not know</b>

**SECTION ONE**

**1. Knowledge on Public policy**

1.1 Traditional authorities know about public policies.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
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1.2 Traditional authorities know about the general existing public policies.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
-----------------	-----------------	-----------------	-----------------	-----------------

1.3 Traditional authorities know the general goals and objectives of the public policies.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
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1.4. Traditional authorities know about the IDP policy.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
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## SECTION TWO

### 2. Role of traditional authorities in the implementation of IDP policy

2.1 Traditional authorities are involved in the formulation of IDP policy.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
-----------------	-----------------	-----------------	-----------------	-----------------

2.2 Traditional authorities participate in the consolidation of IDP priority list.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
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2.3 The views of traditional I authorities are valued during the implementation of IDP policy.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
-----------------	-----------------	-----------------	-----------------	-----------------

2.4 Traditional authorities participate in the implementation of IDP

Option 1	Option 2	Option 3	Option 4	Option 5

2.5 Traditional authorities propose projects which should be addressed in the IDP implementation.

Option 1	Option 2	Option 3	Option 4	Option 5

2.6 Structures exist where traditional authorities meet with other stakeholders to discuss IDP matters.

Option 1	Option 2	Option 3	Option 4	Option 5

2.7 Traditional authorities discuss IDP implementation with other traditional authorities in their communities.

Option 1	Option 2	Option 3	Option 4	Option 5

2.8 Traditional authorities discuss IDP implementation with their communities.

Option 1	Option 2	Option 3	Option 4	Option 5

2.9 Traditional authorities compile an audit of the development needs of their communities for submission to municipalities to be included in the IDP implementation

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
-----------------	-----------------	-----------------	-----------------	-----------------

2.10 Traditional authorities discuss IDP implementation with councillors (ward and PR) in the ward they live in.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
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2.11 Traditional authorities participate in ward committees meetings.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
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### **SECTION THREE**

#### **3.The relevance of traditional authorities in the modern democracy**

3.1 Traditional authorities are still relevant in the new democratic dispensation.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
-----------------	-----------------	-----------------	-----------------	-----------------

3.2 Traditional authorities still have a role to play in this period of democracy.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
-----------------	-----------------	-----------------	-----------------	-----------------

3.3 Government should consult traditional authorities in the formulation and implementation of policies.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
-----------------	-----------------	-----------------	-----------------	-----------------

3.4 Traditional authorities have the loyalty of the communities.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
-----------------	-----------------	-----------------	-----------------	-----------------

3.5 There is a need for traditional authorities to co-operate with the elected leadership in the development of the areas in which they live.

Option 1	Option 2	Option 3	Option 4	Option 5

3.6 Government need to consult traditional authorities in the implementation of development projects.

Option 1	Option 2	Option 3	Option 4	Option 5

## SECTION 4

### 4. Participation of traditional authorities in the Vhembe District Municipality IDP

4.1 Traditional authorities participate in the Vhembe District Municipal IDP process.

Option 1	Option 2	Option 3	Option 4	Option 5

4.2 Traditional authorities make a meaningful input in the formulation of Vhembe District municipal IDP.

Option 1	Option 2	Option 3	Option 4	Option 5

4.3 There is a value that traditional authorities add to the IDP implementation policy for Vhembe District Municipality.

Option 1	Option 2	Option 3	Option 4	Option 5

4.4 Traditional authorities submit IDP items to be included in the municipal IDP priority list.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
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## SECTION FIVE

### 5. Role of traditional authorities in socio-economic development

5.1 Traditional authorities have a role in the promotion of socio-economic development.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
-----------------	-----------------	-----------------	-----------------	-----------------

5.2 Traditional authorities play a role in the promotion of health.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
-----------------	-----------------	-----------------	-----------------	-----------------

5.3 Traditional authorities can play a role in the provisioning of basic services (water, electricity and road infrastructure).

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
-----------------	-----------------	-----------------	-----------------	-----------------

5.4 Rural communities rely on traditional authorities for the provisioning of socio-economic development.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
-----------------	-----------------	-----------------	-----------------	-----------------

**SECTION SIX**

**ADDITIONAL COMMENTS OF THE RESPONDENT**

**Please write additional comments in the space provided below.**

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**Thank you for your time.**

**ANNEXURE C: QUESTIONNAIRE FOR THE PROVINCIAL HOUSE OF TRADITIONAL LEADERS**

**Dear respondent**

**My name is Musitha E Mavhungu, a PhD student at the University of Pretoria. I am requesting you to respond to the questions below. In doing so, your identity will only be known by the researcher. In participating in this research, I would like to assure you that you will not be harmed in anyway. Again, your participation means that you giving consent for information obtained from you to be used in this study. Please note that your participation is voluntary throughout.**

**TITLE OF RESEARCH: THE ROLE OF TRADITIONAL AUTHORITY IN IDP POLICY IMPLEMENTATION WITH REFERENCE TO LIMPOPO PROVINCE**

**THE QUESTIONS FOR THE PROVINCIAL HOUSE OF TRADITIONAL LEADERS**

Please, answer by ticking the box of options given below.

<b>Option 1</b> <b>Agree</b>	<b>Option 2</b> <b>Strongly agree</b>	<b>Option 3</b> <b>disagree</b>	<b>Option 4</b> <b>Strongly disagree</b>	<b>Option 5</b> <b>Do not know</b>
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**SECTION ONE**

**1. Knowledge on public policy**

1.1 Traditional authorities know about public policies.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

1.2 Traditional authorities know about the general existing of the public policies.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

1.3 Traditional authorities know the general goals and objectives of the public policies.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

1.4 Traditional authorities know about the IDP policy.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

## SECTION TWO

### 2 Role of traditional authorities in the implementation of IDP policy

2.1 Traditional authorities are involved in the formulation of an IDP policy .

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

2.2 Traditional authorities participate in the consolidation of IDP priority list.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------



2.3 The views of traditional leaders are valued during the implementation of IDP.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

2.4 Traditional authorities participate in the implementation of IDP.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

2.5 Traditional authorities propose which projects should be addressed in the IDP implementation policy.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

2.6 Structures exist where traditional authorities meet with other stakeholders to discuss IDP matters.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

2.7 Traditional authorities discuss IDP implementation policy with other traditional leaders in the communities.

Option 1	Option 2	Option 3	Option 4	Option 5
----------	----------	----------	----------	----------

2.8 Traditional authorities discuss IDP implementation policy with their communities.

Option 1	Option 2	Option 3	Option 4	Option 5
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2.9 Traditional authorities compile an audit of the development needs of their communities for submission to municipalities to be included in the IDP implementation policy.

Option 1	Option 2	Option 3	Option 4	Option 5
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2.10 Traditional authorities discuss IDP implementation with councillors (ward and PR) in the ward they live in.

Option 1	Option 2	Option 3	Option 4	Option 5
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2.11 Traditional authorities participate in ward committee meetings.

Option 1	Option 2	Option 3	Option 4	Option 5
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## SECTION THREE

### 3 The relevance of traditional authorities in the modern democracy

3.1 Traditional authorities are still relevant in the new democratic dispensation.

Option 1	Option 2	Option 3	Option 4	Option 5
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3.2 Traditional authorities still have a role to play in this period of democracy.

Option 1	Option 2	Option 3	Option 4	Option 5
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3.3 Government should consult traditional authorities in the formulation and implementation of policies.

Option 1	Option 2	Option 3	Option 4	Option 5
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3.4 Rural communities still have a loyalty to traditional authorities.

Option 1	Option 2	Option 3	Option 4	Option 5
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3.5 There is a need for traditional authorities to co-operate with elected representatives in the development of the areas in which you live.

Option 1	Option 2	Option 3	Option 4	Option 5
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## SECTION FOUR

### 4 Role of traditional authorities in socio-economic development

4.1 Traditional authorities have a role in the promotion of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5
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4.2 Traditional authorities play a role in the promotion of health.

Option 1	Option 2	Option 3	Option 4	Option 5
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4.3 Traditional authorities can play a role in the provisioning of basic services (water, electricity, road infrastructure).

Option 1	Option 2	Option 3	Option 4	Option 5
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4.4 Rural communities rely on traditional authorities for the provisioning of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5
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## SECTION FIVE

### ADDITIONAL COMMENTS OF THE RESPONDENT

Please write additional comments in the space provided below.

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Thank you for your time.

**ANNEXURE D: QUESTIONNAIRE FOR THE EXECUTIVE MAYOR**

Dear respondent

My name is Musitha E Mavhungu, a PhD student at the University of Pretoria. I am requesting you to respond to the questions below. In doing so, your identity will only be known by the researcher. In participating in this research, I would like to assure you that you will not be harmed in anyway. Again, your participation means that you are giving consent for information obtained from you to be used in this study. Please note that your participation is voluntary throughout.

**TITLE OF RESEARCH: THE ROLE OF TRADITIONAL AUTHORITY IN IDP POLICY IMPLEMENTATION WITH REFERENCE TO LIMPOPO PROVINCE**

**THE QUESTIONS FOR THE EXECUTIVE MAYOR**

Please, answer by ticking the box of options given below.

<b>Option 1</b> <b>Agree</b>	<b>Option 2</b> <b>Strongly agree</b>	<b>Option 3</b> <b>disagree</b>	<b>Option 4</b> <b>Strongly disagree</b>	<b>Option 5</b> <b>Do not know</b>
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**SECTION ONE**

**1. Role of traditional authorities in the implementation of IDP policy in Limpopo Province**

1.1 Traditional authorities should be involved in the implementation of an IDP policy.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
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1.2 Traditional authorities should be involved in the consolidation of an IDP priority list.

Option 1	Option 2	Option 3	Option 4	Option 5

1.3 The views of traditional authorities are valued during the implementation of an IDP policy.

Option 1	Option 2	Option 3	Option 4	Option 5

1.4 Traditional authorities do propose projects to be included in an IDP implementation.

Option 1	Option 2	Option 3	Option 4	Option 5

1.5 Traditional authorities discuss an IDP implementation with their communities.

Option 1	Option 2	Option 3	Option 4	Option 5

1.6 Traditional authorities discuss an IDP implementation with ward councillors in the ward they live in.

Option 1	Option 2	Option 3	Option 4	Option 5

## SECTION TWO

### 2.Relevance of traditional authorities in the modern democracy

2.1 Traditional authorities are still relevant in the modern democracy.

Option 1	Option 2	Option 3	Option 4	Option 5

2.2 Government should consult traditional authorities in the formulation and implementation of IDPs.

Option 1	Option 2	Option 3	Option 4	Option 5

2.3 Traditional authorities are still respected within the rural communities.

Option 1	Option 2	Option 3	Option 4	Option 5

2.4 Traditional authorities should co-operate with elected representative in the development of areas in which they live.

Option 1	Option 2	Option 3	Option 4	Option 5

## SECTION THREE

### 3. Participation of traditional authorities in the Vhembe District Municipal IDP

3.1 Traditional authorities participate in the Vhembe District Municipal IDP process.

Option 1	Option 2	Option 3	Option 4	Option 5

3.2 Traditional authorities make a meaningful input in the formulation of the Vhembe District Municipal IDP.

Option 1	Option 2	Option 3	Option 4	Option 5

3.3 There is a value that traditional authorities add to the IDP implementation policy for Vhembe District municipality.

Option 1	Option 2	Option 3	Option 4	Option 5

3.4 Traditional authorities submit IDP items to be included in the municipal IDP priority list.

Option 1	Option 2	Option 3	Option 4	Option 5



## SECTION FOUR

### 4.Role of traditional authorities in socio-economic development

4.1 Traditional authorities have a role in the promotion of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5

4.2 Traditional authorities play a role in the promotion of health.

Option 1	Option 2	Option 3	Option 4	Option 5

4.3 Traditional authorities can play a role in the provisioning of basic services (water, electricity, road infrastructure).

Option 1	Option 2	Option 3	Option 4	Option 5

4.4 Rural communities rely on traditional authorities for the provisioning of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5

**SECTION FIVE**

**ADDITIONAL COMMENTS OF THE RESPONDENT**

**Please write additional comments in the space provided below.**

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**Thank you for your time**

## ANNEXURE E: QUESTIONNAIRE FOR LOCAL MUNICIPAL MAYORS

Dear respondent

My name is Musitha E Mavhungu, a PhD student at the University of Pretoria. I am requesting you to respond to the questions below. In doing so, your identity will only be known by the researcher. In participating in this research, I would like to assure you that you will not be harmed in anyway. Again, your participation means that you are giving consent for information obtained from you to be used in this study. Please note that your participation is voluntary throughout.

**TITLE OF RESEARCH: THE ROLE OF TRADITIONAL AUTHORITY IN IDP POLICY IMPLEMENTATION WITH REFERENCE TO LIMPOPO PROVINCE**

**THE QUESTIONS FOR THE LOCAL MUNICIPAL MAYORS**

Please, answer by ticking the box of option below.

<b>Option 1</b> <b>Agree</b>	<b>Option 2</b> <b>Strongly agree</b>	<b>Option 3</b> <b>disagree</b>	<b>Option 4</b> <b>Strongly disagree</b>	<b>Option 5</b> <b>Do not know</b>
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### SECTION ONE

#### 1. Implementation of IDP policy in Limpopo Province

1.1 Traditional authorities know about IDP policy.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
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1.2 Traditional authorities understand IDP policy.

Option 1	Option 2	Option 3	Option 4	Option 5

1.3 Traditional authorities should play a role in an IDP policy implementation.

Option 1	Option 2	Option 3	Option 4	Option 5

1.4 Traditional authorities participate in ward committees.

Option 1	Option 2	Option 3	Option 4	Option 5

1.5 Traditional authorities make inputs on an IDP issues in ward committee meetings.

Option 1	Option 2	Option 3	Option 4	Option 5

1.6 Traditional authorities play a role in an IDP formulation.

Option 1	Option 2	Option 3	Option 4	Option 5

1.7 Traditional authorities play a role in an IDP implementation.

Option 1	Option 2	Option 3	Option 4	Option 5

## SECTION TWO

### 2. The relevance of traditional authorities in the modern democracy

2.1 Traditional authorities are still relevant in the democratic dispensation.

Option 1	Option 2	Option 3	Option 4	Option 5

2.2 Traditional authorities have a role to play in this period of democracy.

Option 1	Option 2	Option 3	Option 4	Option 5

2.3 Traditional authorities should be consulted by government in the formulation and implementation of policies.

Option 1	Option 2	Option 3	Option 4	Option 5

2.4 Traditional authorities still have the loyalty of rural communities.

Option 1	Option 2	Option 3	Option 4	Option 5

2.5 There is a need for co-operation between traditional leaders and the elected representatives in the development of the areas in which they live.

Option 1	Option 2	Option 3	Option 4	Option 5

2.6 There is a need for government to consult traditional authorities in the implementation of development projects.

Option 1	Option 2	Option 3	Option 4	Option 5

### SECTION THREE

#### 3. Role of traditional authorities in socio-economic development

3.1 Traditional authorities have a role in the promotion of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5

3.2 Traditional authorities play an important role in the promotion of health.

Option 1	Option 2	Option 3	Option 4	Option 5

3.3 Traditional authorities have a role in the provision of basic services (water, electricity, road infrastructure).

Option 1	Option 2	Option 3	Option 4	Option 5

3.4 Rural communities rely on traditional authorities for the promotion of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5

3.5 Traditional authorities communicate government programmes to their subjects.

Option 1	Option 2	Option 3	Option 4	Option 5

3.5.1 Where are these programmes discussed?

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3.5.2 Please, name such programmes

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3.6 There is a good relationship between traditional authorities and elected councillors.

Option 1	Option 2	Option 3	Option 4	Option 5

3.7 There a sharing session between councilors and traditional authorities for project implementation.

Option 1	Option 2	Option 3	Option 4	Option 5

3.8 Councils consult traditional authorities on projects to be implemented in rural areas.

Option 1	Option 2	Option 3	Option 4	Option 5

3.9 What are the forums used for these consultations?

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**SECTION FOUR**

**4. Sitting in council meetings**

4.1 Traditional authorities sit in council meetings.

Option 1	Option 2	Option 3	Option 4	Option 5

4.2 How many traditional leaders are in this council?

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4.3 Traditional authorities play a meaningful role in council.

Option 1	Option 2	Option 3	Option 4	Option 5

4.4 Traditional authorities submit to council service delivery items

Option 1	Option 2	Option 3	Option 4	Option 5



4.5 If yes, what type of items do they submit?.

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**SECTION FIVE**

**ADDITIONAL COMMENTS OF THE RESPONDENT**

**Please write additional comments in the space provided below.**

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**Thank you for your time.**

**ANNEXURE F: QUESTIONNAIRE FOR THE DISTRICT MUNICIPAL MANAGER**

**Dear respondent**

**My name is Musitha E Mavhungu, a PhD student at the University of Pretoria. I am requesting you to respond to the questions below. In doing so, your identity will only be known by the researcher. In participating, I would like to assure you that you will not be harmed in anyway. Again, your participation means that you are giving consent for information obtained from you to be used in this study. Please note that your participation is voluntary throughout.**

**TITLE OF RESEARCH: THE ROLE OF TRADITIONAL AUTHORITY IN IDP POLICY IMPLEMENTATION WITH REFERENCE TO LIMPOPO PROVINCE**

**THE QUESTIONS FOR THE DISTRICT MUNICIPAL MANAGER**

Please, answer by ticking the box of options given below.

<b>Option 1</b> <b>Agree</b>	<b>Option 2</b> <b>Strongly agree</b>	<b>Option 3</b> <b>disagree</b>	<b>Option 4</b> <b>Strongly disagree</b>	<b>Option 5</b> <b>Do not know</b>
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**SECTION ONE**

**1 Role of traditional authorities in the implementation of IDP policy in Limpopo Province**

**1.1 Traditional authorities should be involved in the implementation of an IDP policy.**

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
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1.2 Traditional authorities should be involved in the consolidation of an IDP priority list.

Option 1	Option 2	Option 3	Option 4	Option 5

1.3 The views of traditional authorities are valued during the implementation of an IDP policy.

Option 1	Option 2	Option 3	Option 4	Option 5

1.4 Traditional authorities do propose projects to be included in an IDP implementation.

Option 1	Option 2	Option 3	Option 4	Option 5

1.5 Traditional authorities discuss an IDP implementation with their communities.

Option 1	Option 2	Option 3	Option 4	Option 5

1.6 Traditional authorities discuss an IDP implementation with ward councilors in the ward they live in.

Option 1	Option 2	Option 3	Option 4	Option 5

## SECTION TWO

### 2 Relevance of traditional authorities in the modern democracy

2.1 Traditional authorities are still relevant in the modern democracy.

Option 1	Option 2	Option 3	Option 4	Option 5

2.2 Government should consult traditional authorities in the formulation and implementation of IDPs.

Option 1	Option 2	Option 3	Option 4	Option 5

2.3 Traditional authorities are still respected within the rural communities.

Option 1	Option 2	Option 3	Option 4	Option 5

2.4 Traditional authorities should co-operate with elected representative in the development of areas in which they live.

Option 1	Option 2	Option 3	Option 4	Option 5

## SECTION THREE

### 3 Participation of traditional authorities in the Vhembe District Municipal IDP

3.1 Traditional authorities participate in the Vhembe District Municipal IDP process.

Option 1	Option 2	Option 3	Option 4	Option 5

3.2 Traditional authorities make a meaningful input in the formulation of the Vhembe District municipal IDP.

Option 1	Option 2	Option 3	Option 4	Option 5

3.3 There is a value that traditional authorities add to the IDP implementation for Vhembe District Municipality.

Option 1	Option 2	Option 3	Option 4	Option 5

3.4 Traditional authorities submit IDP items to be included in the municipal IDP priority list.

Option 1	Option 2	Option 3	Option 4	Option 5

## SECTION FOUR

### 4 Role of traditional authorities in socio-economic development

4.1 Traditional authorities have a role in the promotion of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5

4.2 Traditional authorities play a role in the promotion of health.

Option 1	Option 2	Option 3	Option 4	Option 5

4.3 Traditional authorities can play a role in the provisioning of basic services (water, electricity, road infrastructure).

Option 1	Option 2	Option 3	Option 4	Option 5

4.4 Rural communities rely on traditional authorities for the provisioning of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5

**SECTION FIVE**

**ADDITIONAL COMMENTS OF THE RESPONDENT**

**Please write additional comments in the space provided below.**

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**Thank you for your time.**

**ANNEXURE G: QUESTIONNAIRE FOR LOCAL MUNICIPAL MANAGERS**

**Dear respondent**

**My name is Musitha E Mavhungu, a PhD student at the University of Pretoria. I am requesting you to respond to the questions below. In doing so, your identity will only be known by the researcher. In participating in this research, I would like to assure you that you will not be harmed in any way. Again, your participation your participation means that you are giving consent for information obtained from you to be used in this study. Please note that your participation is voluntary throughout.**

**TITLE OF RESEARCH: THE ROLE OF TRADITIONAL AUTHORITY IN IDP POLICY IMPLEMENTATION WITH REFERENCE TO LIMPOPO PROVINCE**

**THE QUESTIONS FOR THE LOCAL MUNICIPAL MANAGERS**

Please, answer by ticking the box option below.

<b>Option 1</b> <b>Agree</b>	<b>Option 2</b> <b>Strongly</b> <b>agree</b>	<b>Option 3</b> <b>disagree</b>	<b>Option 4</b> <b>Strongly</b> <b>disagree</b>	<b>Option 5</b> <b>Do not know</b>
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**SECTION ONE**

**1. Implementation of IDP policy in Limpopo Province**

1.1 Traditional authorities know about an IDP policy.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
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1.2 Traditional authorities understand an IDP policy.

Option 1	Option 2	Option 3	Option 4	Option 5

1.3 Traditional authorities should play a role in an IDP policy implementation.

Option 1	Option 2	Option 3	Option 4	Option 5

1.4 Traditional authorities participate in ward committees.

Option 1	Option 2	Option 3	Option 4	Option 5

1.5 Traditional authorities make inputs on IDP issues in ward committee meetings.

Option 1	Option 2	Option 3	Option 4	Option 5

1.6 Traditional authorities play a role in an IDP formulation.

Option 1	Option 2	Option 3	Option 4	Option 5

1.7 Traditional authorities play a role in an IDP implementation.

Option 1	Option 2	Option 3	Option 4	Option 5

## SECTION TWO

### 2. The relevance of traditional authorities in the modern democracy

2.1 Traditional authorities are still relevant in the democratic dispensation.

Option 1	Option 2	Option 3	Option 4	Option 5

2.2 Traditional authorities have a role to play in this period of democracy.

Option 1	Option 2	Option 3	Option 4	Option 5

2.3 Traditional authorities should be consulted by government in the formulation and implementation of policies.

Option 1	Option 2	Option 3	Option 4	Option 5

2.4 Traditional authorities still have the loyalty of the rural communities.

Option 1	Option 2	Option 3	Option 4	Option 5

2.5 There is a need for co-operation between traditional authorities and the elected representatives in the development of the areas in which they live.

Option 1	Option 2	Option 3	Option 4	Option 5

2.6 There is a need for government to consult traditional authorities in the implementation of development projects.

Option 1	Option 2	Option 3	Option 4	Option 5

### SECTION THREE

#### 3. Role of traditional authorities in socio-economic development

3.1 Traditional authorities have a role in the promotion of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5

3.2 They play an important role in the promotion of health.

Option 1	Option 2	Option 3	Option 4	Option 5

3.3 Traditional authorities have a role in the provision of basic services (water, electricity, road infrastructure).

Option 1	Option 2	Option 3	Option 4	Option 5

3.4 Rural communities rely on traditional authorities for the promotion of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5

3.5 Traditional authorities communicate government programmes to their subjects.

Option 1	Option 2	Option 3	Option 4	Option 5

3.5.1 Where are these programmes discussed?

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3.5.2 Please, name such programmes

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3.6 There is a good relationship between traditional authorities and elected councillors.

Option 1	Option 2	Option 3	Option 4	Option 5

3.7 There a sharing session between councilors and traditional authorities for project implementation.

Option 1	Option 2	Option 3	Option 4	Option 5

3.8 Councils consult traditional authorities on projects to be implemented in rural areas.

Option 1	Option 2	Option 3	Option 4	Option 5

3.9 What are the forums used for these consultations?

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## SECTION FOUR

### 4. Sitting in council meetings

4.1 Traditional authorities sit in council meetings.

Option 1	Option 2	Option 3	Option 4	Option 5

4.2 How many traditional leaders are in this council?.

.....

4.3 Traditional authorities play any meaningful role in council.

Option 1	Option 2	Option 3	Option 4	Option 5

4.4 Traditional authorities submit to council service delivery items.

Option 1	Option 2	Option 3	Option 4	Option 5

4.5 If yes, what type of items do they submit?.

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**SECTION FIVE**

**ADDITIONAL COMMENTS OF THE RESPONDENT**

**Please write additional comments in the space provided below.**

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**Thank you for your time:**

## ANNEXURE H: QUESTIONNAIRE FOR IDP MANAGERS

Dear respondent

My name is Musitha E Mavhungu, a PhD student at the University of Pretoria. I am requesting you to respond to the questions below. In doing so, your identity will only be known by the researcher. In participating in this research, I would like to assure you that you will not be harmed in any way. Again, your participation means that you are giving consent for information obtained from you to be used in this study. Please note that your participation is voluntary throughout.

**TITLE OF RESEARCH: THE ROLE OF TRADITIONAL AUTHORITY IN IDP POLICY IMPLEMENTATION WITH REFERENCE TO LIMPOPO PROVINCE**

### THE QUESTIONS FOR THE IDP MANAGERS

Please, answer by ticking the option in a box below.

<b>Option 1</b> Agree	<b>Option 2</b> Strongly agree	<b>Option 3</b> disagree	<b>Option 4</b> Strongly disagree	<b>Option 5</b> Do not know
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### SECTION ONE

#### 1. Implementation of IDP policy in Limpopo Province

1.1 Traditional authorities know about an IDP policy.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
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1.2 Traditional authorities understand an IDP policy.

Option 1	Option 2	Option 3	Option 4	Option 5

1.3 Traditional authorities should play a role in an IDP policy implementation.

Option 1	Option 2	Option 3	Option 4	Option 5

1.4 Traditional authorities participate in ward committees.

Option 1	Option 2	Option 3	Option 4	Option 5

1.5 Traditional authorities make inputs on IDP issues in ward committee meetings.

Option 1	Option 2	Option 3	Option 4	Option 5

1.6 Traditional authorities play a role in an IDP formulation.

Option 1	Option 2	Option 3	Option 4	Option 5

1.7 Traditional authorities play a role in an IDP implementation.

Option 1	Option 2	Option 3	Option 4	Option 5



## SECTION TWO

### 2. The relevance of traditional authorities in the modern democracy

2.1 Traditional authorities are still relevant in the democratic dispensation.

Option 1	Option 2	Option 3	Option 4	Option 5

2.2 Traditional authorities have a role to play in this period of democracy.

Option 1	Option 2	Option 3	Option 4	Option 5

2.3 Traditional authorities should be consulted by government in the formulation and implementation of policies.

Option 1	Option 2	Option 3	Option 4	Option 5

2.4 Traditional authorities still have the loyalty of the rural communities.

Option 1	Option 2	Option 3	Option 4	Option 5

2.5 There is a need for co-operation between traditional authorities and the elected representatives in the development of the areas in which they live.

Option 1	Option 2	Option 3	Option 4	Option 5

2.6 There is a need for government to consult traditional authorities in the implementation of development projects.

Option 1	Option 2	Option 3	Option 4	Option 5

### SECTION THREE

#### 3. Role of traditional authorities in socio-economic development

3.1 Traditional authorities have a role in the promotion of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5

3.2 Traditional authorities play an important role in the promotion of health.

Option 1	Option 2	Option 3	Option 4	Option 5

3.3 Traditional authorities have a role in the provision of basic services (water, electricity, road infrastructure).

Option 1	Option 2	Option 3	Option 4	Option 5

3.4 Rural communities rely on traditional authorities for the promotion of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5

3.5 Traditional authorities communicate government programmes to their subjects.

Option 1	Option 2	Option 3	Option 4	Option 5

3.5.1 Where are these programmes discussed?

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3.5.2 Please, name such programmes

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3.6 There is a good relationship between traditional authorities and elected councillors.

Option 1	Option 2	Option 3	Option 4	Option 5

3.7 There is a sharing session between councillors and traditional authorities for project implementation.

Option 1	Option 2	Option 3	Option 4	Option 5

3.8 Councils consult traditional authorities on projects to be implemented in rural areas.

Option 1	Option 2	Option 3	Option 4	Option 5

3.9 What are the forums used for these consultations?

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**SECTION FOUR**

**4. Sitting in council meetings**

4.1 Traditional authorities sit in council meetings.

Option 1	Option 2	Option 3	Option 4	Option 5

4.2 How many traditional leaders are in this council?

.....

4.3 Traditional authorities play a meaningful role in council.

Option 1	Option 2	Option 3	Option 4	Option 5

4.4 Traditional authorities submit to council service delivery items.

Option 1	Option 2	Option 3	Option 4	Option 5

4.5 If yes, what type of items do they submit?.

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**SECTION FIVE**

**ADDITIONAL COMMENTS OF THE RESPONDENT**

**Please write additional comments in the space provided below.**

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**Thank you for your time.**

**ANNEXURE I: QUESTIONS FOR SOUTH AFRICAN NATIONAL CIVIC ORGANISATION (SANCO)**

**Dear respondent**

**My name is Musitha E Mavhungu, a PhD student at the University of Pretoria. I am requesting you to respond to the questions below. In doing so, your identity will only be known by the researcher. In participating in this research, I would like to assure you that you will not be harmed in any way. Again, your participation means that you are giving consent for information obtained from you to be used in this study. Please note that your participation is voluntary throughout.**

**TITLE OF RESEARCH: THE ROLE OF TRADITIONAL AUTHORITY IN IDP POLICY IMPLEMENTATION WITH REFERENCE TO LIMPOPO PROVINCE**

**THE QUESTIONS FOR THE SOUTH AFRICAN NATIONAL CIVIC ORGANISATION (SANCO)**

**Please, answer by ticking the box of options given below.**

<b>Option 1</b> <b>Agree</b>	<b>Option 2</b> <b>Strongly agree</b>	<b>Option 3</b> <b>disagree</b>	<b>Option 4</b> <b>Strongly disagree</b>	<b>Option 5</b> <b>Do not know</b>
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**SECTION ONE**

**1. Knowledge on public policy**

1.1 Traditional authorities know about public policies.

<b>Option 1</b>	<b>Option 2</b>	<b>Option 3</b>	<b>Option 4</b>	<b>Option 5</b>
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1.2 Traditional authorities know the general goals and objectives of the public policies.

Option 1	Option 2	Option 3	Option 4	Option 5

1.3 Traditional authorities know about an IDP policy.

Option 1	Option 2	Option 3	Option 4	Option 5

## SECTION TWO

### 2. Role of traditional authorities in the implementation of IDP policy

2.1 Traditional authorities are involved in the formulation of an IDP policy.

Option 1	Option 2	Option 3	Option 4	Option 5

2.2 Traditional authorities participate in the consolidation of an IDP priority list.

Option 1	Option 2	Option 3	Option 4	Option 5

2.3 The views of traditional authorities are valued during the implementation of an IDP.

Option 1	Option 2	Option 3	Option 4	Option 5

2.4 Traditional authorities participate in the implementation of an IDP

Option 1	Option 2	Option 3	Option 4	Option 5

2.5 Traditional authorities propose which projects should be addressed in the IDP implementation.

Option 1	Option 2	Option 3	Option 4	Option 5

2.6 Structures exist where traditional authorities meet with other stakeholders to discuss IDP matters.

Option 1	Option 2	Option 3	Option 4	Option 5

2.7 Traditional authorities discuss IDP implementation policy with other traditional authorities in your communities.

Option 1	Option 2	Option 3	Option 4	Option 5

2.8 Traditional authorities compile an audit of the development needs to be included in the IDP implementation policy.

Option 1	Option 2	Option 3	Option 4	Option 5



2.9 Traditional authorities discuss IDP implementation with councillors (ward and PR) in the wards they live in.

Option 1	Option 2	Option 3	Option 4	Option 5

2.10 Traditional authorities participate in ward committees meetings.

Option 1	Option 2	Option 3	Option 4	Option 5

### SECTION THREE

#### 3. The relevance of traditional authorities in the modern democracy

3.1 Traditional authorities are still relevant in the new democratic dispensation.

Option 1	Option 2	Option 3	Option 4	Option 5

3.2 Traditional authorities still have a role to play in this period of democracy.

Option 1	Option 2	Option 3	Option 4	Option 5

3.3 Government should consult traditional authorities in the formulation and implementation of policies.

Option 1	Option 2	Option 3	Option 4	Option 5

3.4 Rural communities still have a loyalty to traditional authorities.

Option 1	Option 2	Option 3	Option 4	Option 5

3.5 There is a need for traditional authorities to co-operate with elected representatives in the development of the areas in which they live.

Option 1	Option 2	Option 3	Option 4	Option 5

## SECTION FOUR

### 4. Participation of traditional authorities in the Vhembe District Municipality IDP

4.1 Traditional authorities participate in the Vhembe District Municipality IDP processes.

Option 1	Option 2	Option 3	Option 4	Option 5

4.2 Traditional authorities make meaningful input in the formulation of the Vhembe District municipality IDP.

Option 1	Option 2	Option 3	Option 4	Option 5

4.3 There is a value for traditional authorities' participation in the Vhembe District Municipality IDP.

Option 1	Option 2	Option 3	Option 4	Option 5

4.4 Traditional authorities submit IDP items for prioritization in the Vhembe District Municipality IDP.

Option 1	Option 2	Option 3	Option 4	Option 5

## SECTION FIVE

### 5. Role of traditional authorities in socio-economic development

5.1 Traditional authorities have a role in the promotion of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5

5.2 Traditional authorities play a role in the promotion of health.

Option 1	Option 2	Option 3	Option 4	Option 5

5.3 Traditional authorities can play a role in the provisioning of basic services (water, electricity, road infrastructure).

Option 1	Option 2	Option 3	Option 4	Option 5

5.4 Rural communities rely on traditional authorities for the provisioning of socio-economic development.

Option 1	Option 2	Option 3	Option 4	Option 5

**SECTION SIX**

**ADDITIONAL COMMENTS OF THE RESPONDENT**

**Please write additional comments in the space provided below.**

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**Thank you for your time.**

## ANNEXURE J

### DEMOGRAPHIC ENDOWMENT OF TRADITIONAL AUTHORITIES IN SUB-SAHARAN AFRICA

The demographic endowment and characteristics of traditional authorities will assist the reader to know the people the researcher is studying. This information seeks to reveal that their availability or lack of such availability either enables them to participate, or prevents them from participating in municipal activities. The typologies that are going to be used in this section are: age, gender, and education level, number of household members, political affiliation, employment status and source of income amongst others.

#### Age

Age is perceived as having 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 when they are compared with younger members (Diaz-Cayeron **et al.** 2009:31). This implies that the more the members of the community become older the more they contribute less in development matters. They have families to look after unlike young ones who still have energy and less family or none responsibilities.

#### Gender

The institution of traditional leadership had excluded women within its ranks simply because it was based on hereditary power (Mamdani). In the study of ward committees at Msinga Hebuscus Coast and eThekweni municipalities in South Africa (Todes **et al.** 2007) found that gender was not implemented at the local level. This is confirmed by the study conducted in KZN by (Himlin 2005) which found no gender balance since there were more men than women in the ward committees (Himlin 2005). The above two studies are corroborated by the study conducted by the Commission on Gender Equality (2002: ix-x) on nine local municipalities in South Africa, which found no proof of women involvement in their IDPs. This is despite the provision of the **Municipal Structures Act**, 1998 that in an alternate manner women should

be included in all structures of government. It is important to realise that most of South Africa is influenced by traditional values in one way or another, where leadership is dominated by males (Lutz and Linder 2004:21).

### **Household size**

Tettey **et al.** (2003:242) found that traditional leaders in Ghana included kings, as well as other aristocrats, who were also heads of extended families, since their offices are rooted in pre-colonial States and other political polities. Traditional authorities were not a subject of the electoral process, but inherited their positions; and their legitimacy is derived from history and culture (Lutz and Linder 2004:13). This could possibly suggest that education as a criterion of inheritance plays no role in their positions.

### **Educational level of traditional leaders**

Education is regarded as the privilege of the right people, in contrast to those who seek self-interest (Hodgkinson 1978:152). Those who are educated are in a better position to engage with issues than the uneducated (Diaz-Cayeros **et al.** 2009:32). Training plays a crucial role in development, since it enhances efficiency and sustainability.

If traditional leaders are trained they would be better able to understand gender complexities, so that they could then accommodate women as traditional leaders (Economic Commission for Africa 2005:18). The implication of this section is that education has the potential to shape and transform the behaviour and the thinking of people – to enable them to understand that people come people first – before any connotation is attached to them.

### **Political affiliation**

South Africa, Malawi and Uganda demands that traditional leaders should be politically neutral, so that they can promote national unity (Muriaas: 2009:29). The study in the traditional authorities in Mozambique by Kyed and Buur (2007:375), however, revealed that there was a tendency by the ruling parties to manipulate traditional authorities by demanding that they maintain neutrality in politics.

Those who want to participate in party politics on a full-time basis should be replaced by someone else (White Paper on Traditional Leadership and Governance 2003:39).

The Ugandan Constitution of 1995, Article 246, clause 3 (e) in aligning with the South African White Paper on Traditional Leadership and Governance 2003 prohibits traditional leaders from engaging in partisan politics.

As a result, in both countries, traditional authorities are accorded an ex-officio status at local level (Muriaas 2009:31). However, Ray and van Rouveroy van Nieuwaal (1996:28) argue that the reasons why the governments insisted on the neutrality of traditional authorities is that they were both engaged in competition and mutual dependence.

### **Resources**

Traditional Authorities in the Third World need to be provided with resources, in order to perform their duties in their communities and also to feed their families. The study by the Department of Political and Administrative Studies in Namibia (1996) found that traditional authorities remain the only alternative in rural areas, and as such, allocating resources to them could enhance their performance. The same study also found that traditional leaders invest their finances to carry out their duties. The lack of adequate financial resources forces them to seek employment far from their communities, in order to support their households (Dusing 2002:243).

This is corroborated by the findings of Himlin (2005) and those of Riper and Deacon (2008) in the City of Johannesburg, who found that there was a lack of administrative support and other resources to ward committees, such as finances for transport to attend ward committee meetings.

### **Household income**

Traditional leaders have suffered in the hands of some political leaders, such as in Ghana, where Nkrumah cut off their incomes (Van Rouveroy van Nieuwaal 1987:18). This could be interpreted as punishment for not supporting the government of the day.

In Botswana, chiefs are paid salaries by government to perform their responsibilities, such as promoting the welfare of their people, and any other task delegated to them by the government (Lutz and Linder 2004:32). In Nigeria, traditional leaders are paid stipends by the State or local government. However, these are not sufficient; and they are not paid regularly to perform their roles and responsibilities (Blench **et al.** 2006:69). However, in Uganda, unlike in Botswana and Nigeria, traditional authorities are not paid at all, since they are restricted from participating in any government functions (Constitution of Uganda, 1996, Article 246, clause 3 (d)).

The study by Sida (1996:107) found salary and other incentives to be factors that could keep professionals and potential leaders in their own countries to contribute to service delivery. If there is a lack of salaries, as has been the case with many Sub-Saharan countries, the likelihood is the collapse of State institutions (Wohlgemuth 1996, in Sida 1996:175).