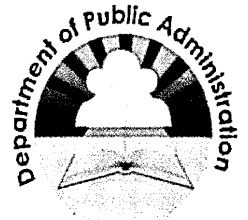




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Excellence in Public Administration & Community Service

INTEGRATION OF TRADITIONAL LEADERSHIP INTO MODERN
GOVERNANCE IN RURAL MUNICIPALITIES THROUGH THE MODEL
OF PARTICIPATORY, MONITORING AND EVALUATION: A CASE
STUDY OF UTHUNGULU DISTRICT MUNICIPALITY (UDM).

By

Wiseman Khethokwakhe Ngengelezi Masuku



Thesis submitted in partial fulfilment of the requirements for the degree of Doctor
of Administration in the School of Public Administration, Faculty of Management
and Commerce, University of Fort Hare

January 2014

Supervisor

Professor Ijeoma

DECLARATION

I declare that the enclosed study on the integration of traditional leadership into modern governance through Participatory Monitoring and Evaluation (PM&E) as the indigenous M&E approach is my own unaided work. It has not been submitted to any other universities or academic institutions for the purposes of any degree or examination, and that all the resources and quotes utilised therein, have been acknowledged in full and referenced accordingly.

Wiseman Khethokwakhe Ngengelezi Masuku

August 2014



A handwritten signature in black ink, written over a dotted line. The signature is stylized and appears to be the name of the author.

Signature

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ACKNOWLEDGEMENT

From the outset, I sincerely thank my ancestors (*amadlozi ami oSothondose, Zwide kaLanga*) for their spiritual guidance and leadership in completing this work. I also thank my Almighty Lord (*Umvelingqangi*) for oozing me with the zeal and zest to invest on my future. It is in this context that I do not cry about the past, but conscious about the time that I waste today and tomorrow.

I would also like to thank my wife of all seasons who hails from Limpopo, Dr Takalani Masuku, for her tender care, love and patience in difficult and trying times. My special thanks go to my fresh flower, Akhonamahle Masuku with her beautiful smile, thanks maNdwandwe. I also thank my mother (Ngoza onezifaca-with dimples) for taking care of us through *umqombothi* income. Thanks too to my twin brother Ggumu, and sister Hlengiwe for his unwavering support when I was faced with the pain of losing our brother Nkanyiso, and my son Sibonisio. Thanks to Mrs Duplesis for her support when this sharp pain seemed unbearable.

At this juncture I would like to thank my supervisor, Professor Ijeoma, for his patience and guidance during the entire journey of this thesis. I also thank the external examiners for challenging me and for their approval of my thesis. Thanks to the Govern Mbeki Foundation for funding me. I sincerely thank the Accounting Officer, Mr Ndamase, and his General Manager: IHRM Mr Ngcai and his team for the fairness of the bursary process. Thanks to the University of Fort Hare for accepting me as their doctoral student under the leadership of Dr Tom.

I would also like to thank my friends, particularly Wisdom Zungu, Themba Mdletshe, Sibusiso Yeni, Jeff Bonginkosi Ntibane, Ziphozonke Zulu, and my late friend Zamani Dlamini who passed away tragically while completing his PhD. My dear friends, your moral support and advice during the entire thesis project bear fruits, not only for the nation, but for the entire world. Boyabenyathi, mnewethu

Lucky Ndlovu, *ngiyabonga ngokungixhumanisa nomasipala*. Once again, thank you to Mr Q-Qakwane Nkwanyana for introducing me to people with old history books.

I want to thank all the participants who participated in my research. Without them, I would not have had any results. Thank you to the young professionals of uThungulu District Municipality, the graduates of Thabo Mbeki African Leadership Foundation, the management/leadership of Uthungulu District Municipality (UDM), my M&E mentor, Mr Mdani and South African Monitoring Evaluation (SAMEA) for filling in the questionnaire. A special thank goes to the following editors: Mrs Kerry Heron, Mrs Vicky Pule, Mrs Mpelwane, Advocate Beja, Advocate Netshitumbu, Ms Bulelwa Mgengo and for editing this work.

It is both a privilege and an honour to be guided by Inkosi Prince Ncamashe, Mr Aubrey Matshiqi, Dr Mdlalose, Dr Pearl Sithole, Dr Bhekabantu Ntshangase, Dr Bheki Mngomezulu, and Doctor Siphso Buthelezi (*umfokamqothuka*) I would also like to thank the esteem leaders who gave me moral support and motivation.

I am humbled by the encouragement from former President Mbeki on my topic, and also for being the mastermind of the concept of M&E in the public sector. Thanks to the current President for establishing the national structure of M&E, and also for recognising traditional leadership in modern governance. High accolades of praise go to the Secretary General of the ANC, Mr Gwede Mantashe, for shaking my hand regarding the topic that I have undertaken. Special thanks also go to the General Manager of The Eastern Cape Legislature, Mr Basil Mase, who heads Strategy, Policy; M&E. Working with him has challenged my philosophical demeanour regarding strategic planning and M&E. I would be doing injustice if I fail to thank the library team in the Eastern Cape legislature, particularly their outstanding support and professionalism. I also thank Ms Pumza Mbutuma for blessing this doctoral thesis is advance, particularly calling me Dr Masuku

Thanks to my guardian angels Mother Gregoria and Harald Gegner for funding me in my junior degree.



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DEDICATION

I dedicate this PhD to my aunt, Mrs Ntombizile Thobekile Sibiya. She is the only one who lamented in May 2003 when she asked me *abanjani abagqoke ezibomvu* (who are the ones wearing a red gowns?). I told her that it was for doctors of philosophy, and she said that she wanted me to wear that red gown. She made me a doctor today.

Thatha Sithole sikaZwide kaLanga ubakhombise emzini ukuthi uzalwa nezincithabuchopho (intellectuals) ezifana no Ngengelezi, impandla eyajuluka izalwa ngqa ngakhokodwa.



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ABBREVIATIONS

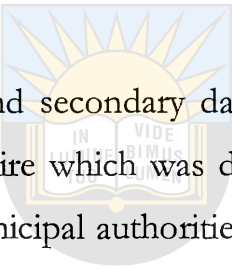
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|------------|--|
| AG | : Auditor General |
| ANC | : African National Congress |
| APAC | : Association of Public Accounts Committees |
| APP | : Annual Performance Plan |
| APRM | : African Peer Review Mechanism |
| AU | : African Union |
| CBA | : Cost Benefit Analysis |
| CBME | : Citizen-Based Monitoring and Evaluation |
| CBOs | : Community Based Organisations |
| CDWs | : Community Development Workers |
| CODESA | : Convention for a Democratic South Africa |
| CTLDC | : Commission of Traditional Leadership Disputes and Claims |
| COGTA | : Cooperative Governance and Traditional Affairs |
| CONTRALESA | : Congress of Traditional Leaders of South Africa |
| COSATU | : Congress of South African Trade Unions |
| CREAM | : Clear, Realistic, Economic, Measurable |
| CVPs | : Constitutional Values and Principles |
| DDC | : District Development Committee |
| DG | : Director General |
| DPLG | : Department of Provincial and Local Government |
| DRDLR | : Department of Rural Development and Land Reform |
| DPME | : Department of Performance Monitoring and Evaluation |
| DPSA | : Department of Public Service Commission |
| DPADM | : Division for Public Administration and Development Management |
| GWM&E | : Government Wide Monitoring and Evaluation |
| HSRC | : Human Science Research Council |
| ICT's | : Information Computer Technologies |

| | |
|-------|--|
| IDPs | : Integrated Development Plans |
| IFP | : Inkatha Freedom Party |
| IPT | : Independent Project Trust |
| IRDP | : Integrated Residential Development Programme |
| KZN | : Kwazulu-Natal |
| LDPs | : Local Development Plans |
| MAP | : Millennium African Recovery Plan |
| MDGs | : Millennium Development Goals |
| MEC | : Member of Executive Council |
| M&E | : Monitoring and Evaluation |
| MP | : Member of Parliament |
| MPL | : Member of a Provincial Legislature |
| MTEF | : Medium Term Expenditure Framework |
| MFMA | : Municipal Finance management Act Move up |
| NCOP | : National Council of Provinces |
| ND | : National Department |
| NEP | : National Evaluation Plan |
| NEPAD | : New Economic Program for Africa's Development |
| NEPF | : National Evaluation Policy Framework |
| NFP | : National Freedom Party |
| NGOs | : Non-Governmental Organisations |
| NPC | : National Planning Commission |
| NRDS | : National Research and Development Strategy (of DST) |
| NT | : National Treasury |
| OECD | : Organisations for Co-Operation and Development |
| PAIA | : Promotion of Access to Information Act, 2000 (Act 2 of 2000) |
| PCAS | : Policy Coordination and Advisory Services, Presidency |
| PFMA | : Public Finance Management Act, 1999 (Act 1 of 1999) |

| | |
|--------|--|
| PI | : Performance Information |
| PiS | : Performance Indicators |
| PMBOK | : Project Management Body of Knowledge |
| PM&E | : Participatory Monitoring and Evaluation |
| POA | : Programme of Action |
| PoE | : Portfolio of Evidence |
| PSC | : Public Service Commission |
| QPR | : Quarterly Performance Reports |
| RBMES | : Result Based Monitoring and Evaluation System |
| RDP | : Reconstruction and Development Programme |
| SA | : South Africa |
| SABC | : South African Broadcasting Corporation |
| SAMDI | : South African Management Development Institute |
| SAMEA | : South African Monitoring and Evaluation Association |
| SCOPA | : Standing Committee on Public Accounts |
| SDBI | : Service Delivery Budget Implementation |
| SM | : Senior Manager |
| SMART | : Simple, Measurable, Accurate Realistic, Time Bound |
| TQM | : Total Quality Management |
| UDESAs | : United Nations Department of Economic and Social Affairs |
| UDM | : Uthungulu District Community |
| UDP | : United Nations Development Programme |
| UN | : United Nations |
| UNPAN | : United Nations Public Administration Network |
| UKZN | : University of KwaZulu Natal |
| USA | : United States of America |
| VDCs | : Village Development Committees |
| WPTLG | : White Paper on Traditional Leadership and Governance |

ABSTRACT

This thesis focused on indigenous Monitoring and Evaluation (M&E) in South Africa. This is in line with the “*Back to Basics approach*” within the African Renaissance. It provides the integration of traditional leadership into modern governance through Participatory Monitoring and Evaluation (PME). The conceptual question of the study dealt with the relevance of traditional leaders (Amakhosi) in modern governance. This study was conducted at Uthungulu District Municipality (UDM) in KZN focusing specifically in the sphere of rural local government.

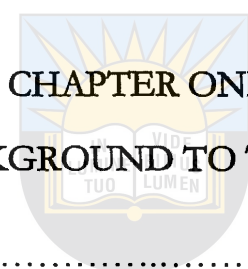


The study used both primary and secondary data. Empirical (primary) data was obtained through the questionnaire which was distributed among the informants. Research findings reveal that municipal authorities are running local governance in rural areas without being held accountable by the communities through Amakhosi. They also show that Amakhosi have an important role to play in modern governance. This is because traditional governance and modern governance complement each other, particularly in the rural municipalities where there is the existence of ubukhosi.

The study concludes that the absence of the M&E model in UDM requires a PM&E to allow Amakhosi to participate in both planning and in M&E. The study recommends the development of the White Paper, and the designing of planning principles for PM&E. It also recommends that the International best practices, particularly within countries that have integrated the institution of traditional governance into modern governance should be visited.

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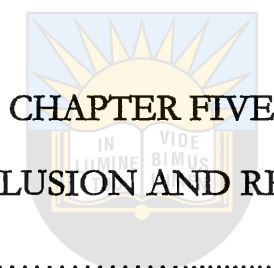
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CHAPTER ONE

BACKGROUND TO THE STUDY

1.1 INTRODUCTION

This chapter deals with the background, the statement of the problem, the purpose, objectives and the research questions which the study aimed to address.

1.2 BACKGROUND TO THE PROBLEM

The advent of the Millennium Development Goals (MDGs) which aim to empower local governments is significant for increasingly decentralised countries around the world to learn from the effective local government. The history of traditional leadership can be traced from a global perspective through Europe, Asia, and Africa (Kargbo 2010; Cintya 2013).

The study has been coined from the analogy of two competitive rivers in the world. The largest river in the world is the Nile River, and the biggest river in the world is the Amazon River, hence good waxbills go in pairs. Both these rivers are for the public consumption by the people irrespective of being large or bigger. Conversely, their contestation of leadership occurs at the expense of the public, and service delivery. This unnecessary leadership battle has extended to a perennial discourse between the traditionalists and modernists. This shows that there is a need for the integration of traditional governance into modern governance so that both parties can complement each other. This calls for the strategic planning approach in order for both parties to participate in planning, monitoring and evaluation (PM&E) in the rural municipalities. The present section of the dissertation will trace the history of traditional leadership at different levels.

1.2.1 Global context

Globally, traditional leaders have succeeded to maintain law and order and deliver goods and services to the public in seriously challenging situations. Conversely, the Afghanistan experience shows that local leaders and tribal chiefs perform better than the institutions of the official Afghanistan government or the advanced western armies of NATO in providing public services and security (Kargbo 2010; Cintya 2013). It is noteworthy that the institution of traditional leadership is a global phenomenon, not only as the affair for the African continent, particularly South Africa in the southern region. History reveals that the most common form of governance among the European states was absolute monarchy. This means that a King led on his own authority, for example, countries in Europe such as Britain, France, Russia, Spain, Italy, Switzerland, Poland, Turkey, Sweden and Germany followed this system of governance.

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Similarly, Asian countries such as Saudi Arabia, Malaysia, Indonesia and Thailand, were governed by the same form of government (Musitha 2012). This shows that these countries were not without their traditional monarchies, which have been the basis of local government from a leadership perspective. It is in this context that traditional leadership was regarded as an institution for law and order from a governance perspective (Mocke and Wallis, 1986: 2-6).

According to the University of Pretoria (2010), Kings and Queens were at the top of the traditional governance structure, representing their communities in this regard. It is argued that they were supported by a council of elders in order to perform their duties. In this regard, the council was responsible for advising the King regarding the decisions of the land. In addition, the council of elders was also responsible for coordinating community meetings in relation to community development issues. Lastly, the council was responsible for reporting or providing feedback to the King against the planned targets (University of Pretoria 2010).

The European population was predominantly rural. People were living in villages and small towns. Their means of economy was mainly agriculture, which was regarded as the economic drive. The society was classified into lords and peasants. The lords enjoyed the feudal privileges over poor peasants who suffered from the pocket of poverty (Mocke and Wallis, 1986: 2-6). The researcher argues that various factors and conditions like evolution of time, revolution, intellectuals, religion, slavery, western wars, and colonial and apartheid system have gradually driven traditional leadership into the periphery. As time evolves, many trends occupy the space bringing changes into the world, for example, the French Revolution where the influence of philosophers/writers/theorists changed the world. From this perspective, it is clear that the institution of traditional leadership has deep roots and has held communities together, albeit in different contexts.

Philosophers of the 18th century criticised the malevolent of society. This problem statement was the beginning of the debate of transformation. Philosophers like Lock, did not accept that an absolute monarchy was the best structure for a state or the best way to govern a society. Instead, philosophers such as Locke and Hoop believed in the supremacy of the legislature over the monarchy. They argued that the subjects of the monarch were eligible by right to share in the government through advice and counsel (Heineman 1996:44; Law Teacher 2000). These philosophers were not democratic in the modern context as they did not attack the monarchy as an institution; they expected Europeans to drive transformation by themselves. The opinions of these philosophers were accepted by the majority of the monarchs at the time. Such rulers were active in promoting schemes for the prosperity of their subjects and were called generous autocrats (Mocke and Wallis, 1986: 7).

The history of 19th century Europe implied that more transformation was required than kind tyrants were prepared to introduce. Subsequently, that permanent transformation was to effect from the concerted efforts of the people themselves,

rather than monarchs (Mocke and Wallis, 1986:6-7). Gupta (2012) argues that France had many best revolutionary thinkers. Among them were Voltaire, Rousseau, Montesquieu and Diderot whose revolutionary ideas motivated people to fight for their rights. These philosophers set a centre stage to expose the inability of the monarch and the government. Subsequently, this enlightened the people about their rights thus provoked them to challenge authority (Gupta 2012).

From a revolution perspective, Mocke and Wallis (1986:15) argue that French philosophers made a significant impact to the French Revolution. Their philosophy resonates with rationalism, and they were against practices that were based on the tradition of the monarchy system. To them, anything that was not supported intellectually was null and void. Rousseau was recognised as the Father of the French Revolution, and was against the monarchy of Louis XVI during the time. His philosophical thinking among other things was revolutionary and his theories contributed towards the French Revolution. Another influential philosopher in the 18th century was Montesquieu. He was a lawyer and studied international governance. It is argued that he did not understand the notion of separation of power between the executive powers and legislative powers in Britain were closely connected (Mocke and Wallis 1986:15).

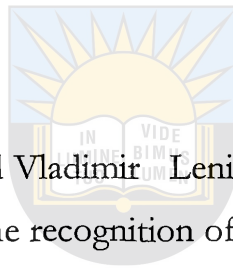
According to Benwell and Gay (2011) Montesquieu's philosophy on the separation of powers was intended to guard against oppression. This was associated with monarchy and the preservation of liberty. It was believed that the major institutions should be divided and work together. The significance of this was to avoid too much concentration of powers over others. Hitherto, the separation of powers was more on the realistic instrument of ensuring transparency and accountability to improve governance. By the way, the doctrine of separation of power has an influence in the formation of modern governance. It impacted on administrative law in the world (Uroiki, 2005).

The doctrine of separation of powers as advocated by Montesquieu was embodied in the constitution drawn up since the antiquity of the French Revolution and also in the constitution of the United States. Arguably, democracy for him was the ideal form of government, yet he favoured a constitutional monarchy versus absolute monarchy in which the three powers of government were separate. This doctrine was accepted by many countries, and it is in this context that constitutional monarchy in some parts of the world is recognised as a form of government (Benwell and Gay 2011; Mojapelo 2013).

According to Mastin (2008), Rousseau's influence was highly recognised compared to other philosophers. He was regarded as the noble revolutionary philosopher among the French philosophers in the 18th century. In his Social Contract he stated that society had come into existence by means of a contract or an agreement. He always believed on a transformed government against the old order of government. As a result, the French constitution which was the example of the British constitution based on the separation of powers was his ideal product, which he shared with Montesquieu. Local government was grouped into 83 departments and each department was grouped into districts and communes. Communes had elected councils with wide powers. The unfavourable conditions of the revolution led to the escape of the King and Queen yet they were later arrested. There was a growing demand in Paris that the King should be deposed and that the country should become a republic. Louis XVI was then ousted and was accused using of foreign powers against France. Unfortunately, he was condemned to death. This was a sign of the fall and end of the monarchy (Mocke and Wallis, 1986:22-25).

What is clear from this synopsis is that Voltaire, Montesquieu and especially Rousseau were the important philosophers who orchestrated the fall of the old regime. It has been said that the impact of the French Revolution was carried into

the 19th and 20th centuries. Linked to this is the fact that the establishment of the New Order gave rise to the new political thought. New terms and concepts such as nationalism, democracy, materialism and socialism were fertilised in the French soil. This provoked new thinking on leadership, which was now influenced by new administrative laws to embrace democratic processes. For example, there is now a general view that government must be tested in the electoral system. Such influence challenged Thomas Hoop who was in favour of monarchy order. His intellectual counterparts like John Locke who was more of a reformist had a different philosophy on the existence of traditional leadership (Mocke and Wallis, 1986:22-25).



Karl Marx, Friedrich Engels, and Vladimir Lenin and others did not contribute to the school of thought towards the recognition of traditional leadership (Mocke and Wallis, 1986:22-25). They perceived it as a full expression of feudal system which was exploitative in nature. Their ideas were influenced by G.W.F Hegel who explained scientific materialism in terms of the development of the universe, and later named it as dialectic materialism. Marx and his colleagues believed that according to this system the world develops along dialectical path and what exist today. Furthermore, they argue that if it undergoes mechanical changes, it will determine what will exist tomorrow. These intellectuals gradually drove traditional leadership to the periphery zone. As a result, this brought a paradigm shift in the world in respect of the law and order where democracy became a new form of government (Heineman 1996: 55-56, and Mocke and Wallis, 1986:6-71).

1.2.2 African context

DPLG (2002) states that traditional leadership provoked a perennial debate, which describes Africa's earlier forms of societal organisation. It is a testament to African's past and is a true icon of the African identity. Its existence and recognition is because of its resilience against the pressure of the colonial regime and apartheid laws. The

African Renaissance enlightened the new age of Africa's institutions at the expense of the African sons and daughters. It is in this context that it is hard to conceptualise African culture without any reference to the institution of traditional leadership and to customs (DPLG 2002; Oomen 2005; Bolden and Kirk 2009).

In Africa, traditional leadership has been historically based on kinship (Musitha, 2012). The existence of kinship was to protect the social welfare of the community. For example, various traditional leaders in Sub-Saharan Africa were dominated by socio-economic lives of people before the introduction of colonialism and apartheid. It is argued that powerful traditional leaders hail from Ghana, Lesotho, Mali, Zimbabwe, Botswana, Uganda and South Africa amongst others. Researchers have found that traditional leaders complement the work of modern government's officials in tackling economic development and service delivery challenges.

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This means that traditional leaders are not a fertilised seed or a hatched egg of colonialism or apartheid. This is because of their historical existence in relation to societal role, which has also proved to survive the introduction of political regimes and their transformation system (University of Pretoria 2010; Cintiya, 2013; Khonou 2009). In light of the above statement, Meer and Campbell (2007) contend that the concept of traditional leadership has its genesis of practices in a form of traditional governance led by traditional leadership.

In the same vein Keulder, (1998:34-97) argues that the institution of traditional leadership has existed before dawn in the African soil. In this regard, most communities were governed by the kings and queens. It should be noted that their authority was hereditary. They were responsible for various aspects regarding the well-being of community, which include political, economic, legal, religious, and social functions. The headmen or senior councils were responsible for administrative and leadership support to their kings and queens. The headmen were also assisted

by the sub-headmen. Both headmen and kings were accountable to the people (George 2012). Rugege (1997) and Tihoale (2012) argue that traditional leadership has been the pillar of local government in most of Africa throughout history.

Historically, the colonial masters used chiefs to get to the people for developmental agenda. For example, the collection of tax and revenue was coordinated by Amakhosi (Dawda 2013). The current context in relation to the treatment of traditional leaders is still the same with the historical context. For example, after independence, the state continued in a similar manner, to make use of chiefs and their leadership to ensure development at a local level. Traditional leaders cannot be separated from the tradition communities. With the advent of colonialism, however, traditional systems and the administration of justice in particular, were significantly influenced by Western systems of government to destabilise this unity (Sharma 2002; Dawda 2013).



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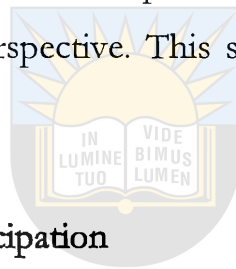
Dawda (2013) argues that traditional structures and institutions were used by the colonial masters to promote the indirect rule policy. The purpose was to execute an indirect-rule system of governance over traditional leadership. Jackson and Marquette (2012) argue that the subject of traditional authority in the African soil is perceived to have been neglected hitherto, except in historical studies. The fact that traditional leaders have played and continue to play a very important role in many African countries has been ignored. The attention on traditional leadership has lured many scholars in the mid-1990s. This is because of their role in local government particularly in the rural municipalities, which also complement the work of modern local government (Jackson and Marquette 2012).

Owusi (2006) observed that the colonial system was not about challenging the existence of traditional leadership in the African governance. It was mainly about eroding the entire system in order to give a permanent seed of the British colonial

rule. Before allowing a seed extinct of the traditional governance to the modernist, it is noteworthy to look at their significance before the trial and turbulent of colonisation and apartheid system (Owusi 2006).

1.2.3 Roles and responsibilities of traditional leadership during the pre-colonial period Africa in general

The general argument of the research is that the role of traditional leaders cannot, of course, divorce itself from the normal functions of the modern governance in local government. Their roles have been operating at the conscience level which is clearly defined from uBuntu perspective. This section expounds this view in the following manner.



1.2.3.1 Consultation and participation

Annually, Inkosi calls public meetings (izimbizo) and considers inputs made by people which are essential in planning. Interestingly enough, consensus from the community is always respected. To some degree, this is lacking in the modern governance system. For example, lack of consultation and participation of Amakhosi is a concern from the municipal authorities in relation to IDP. Amakhosi are supposed to drive IDP because these plans affect their communities and that is why Inkosi always consults its community through izinduna as the representatives and coordinators of the community (Sithole 2007). In essence, the researcher argues that planning from the ancient perspective has been coordinated by izinduna.

1.2.3.2 Courtesy

In the traditional community, no individual is undermined, but all individuals are equal in the eyes of the law. This is part of the African values from uBuntu perspective. Each individual has a right to participate in decision-making in the traditional government-set up system. There is no class society in the traditional leadership (Sithole 2007). This is different from the contemporary government

where it is only certain individuals who attend IDPs, and M&E. In addition, Amakhosi are always at the receiving end of these government processes.

1.2.3.3 Monitoring, Evaluation and Reporting

Progress on the agreed plans have been monitored and evaluated by izinduna at the community level. Challenges and milestones were reported to Amakhosi, and the community has a privilege to suggest areas of improvements. False reporting has no space because izinduna and the community at large are the witnesses of the plans. In addition, they know progress in their wards (izigodi). This was a vehicle for public participation during planning (COGTA 2009).

The researcher argues that work plan progress in the traditional governance system was monitored, and reported through Izimbizo. Izimbizo were coordinated by izinduna to monitor and report on the work plans progress in the presence of INkosi and the community. In this regard, the community was offered an opportunity to talk to INkosi about their personal issues, or community issues that directly affected them. This gave them a chance to suggest areas of improvement. In essence, this was a true reflection of community participation from a democratic perspective, which is a concern in the current modern local government. This is a concern in the modern local governance in that M&E is usually done by government officials. A concern at heart is that reporting is inaccurate. This has been a concern by the President Zuma where he questioned the integrity of information from the officials against the reality on the ground (Ngalwa 2011:1).

1.2.3.4 Accountability and transparency

Sithole (2007) argues that Amakhosi always account to the community in that there are no hidden agendas. The community is always alert about developmental issues in their communities. Izinduna usually account to Amakhosi in respect of community development. This is a different case in the modern government in that

community development is taking place in the land of the traditional leaders, but accountability is lacking. For example, a particular service can be planned for the community, but delivery is something else; in some instances no delivery takes place at all. In addition, the researcher argues that corruption is taking place in the modern governance system, and is dealt through restorative justice. This means that government officials are prosecuted, but a concern is that they do not pay the money back to the state at times. On the other hand, they are suspended with full payments while sitting at home. From a traditional leadership/governance perspective, if someone steals a cow, a prosecution process takes its course where a fine is issued, and offender must pay back that stolen cow.

In light of the above, the researcher argues that these values are rooted in the ancient government/leadership system. It is in this context that modern government should take advantage of Amakhosi to strengthen M&E from a leadership perspective. This is significant because M&E leadership is still a challenge in developing countries like SA. Needless to mention, M&E leadership in local government is still a challenge. This means that both modern local governance and traditional leadership must lead M&E, particularly in the rural areas. In essence, modern local governance has the deepest advantage because community values correspond with ethics.

The contemporary system of governance in SA has negated the layer of traditional governance through democracy, and there is a need to reintegrate traditional leadership governance. This is because ubukhosi has played a role in governance order, and it has an influence in planning. For example, Khunou (2011) argues that traditional leaders and traditional leaders were the pillars of local governance which gave significance to traditional life. They have played a significance role on the daily operation of administration of their areas and the lives of traditional people in the pre-colonial era. The relationship between the traditional community and traditional leader was very important to the extent that the normal functioning of the traditional community was the responsibility of the traditional authority. Traditional leadership

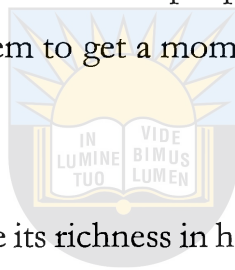
was operating in a democratic rule because Amakhosi were accountable to their subjects. (Khunou 2011)

In essence, it is argued that there had not been spheres of government such as national, provincial, and local government throughout African history. It is important to note that the existence of the traditional governance system in the African soil was in the form of traditional governance. Their roles are clearly defined by George (2010) are listed hereunder:

- Political functions: The main emphasis was based on the overall protection of the inhabitants
- Facilitation of economic functions: They facilitated economic, environmental and developmental matters, including the powers to collect tax.
- Social functions: This included court decisions and implementation, judicial administration and health
- Cultural functions: They presided over cultural functions, which included sacred and spiritual leadership, custom and tradition. They were regarded as primarily a symbol and heart of unity for their people from an integration enforcement perspective. They were also regarded as religious leaders, a custodian of the culture of his people, a defender of his people, and a judicial officer responsible for the maintenance of law and order.
- Ensuring community participation: This was coordinated through approved representative structures, i.e. general assemblies of all adult men known as legotla, pitso or imbizo. Key roles for structures were to ensure community participation in decision-making on important matters.
- Reporting: They would update their subjects on developmental issues. The information was coordinated through izinduna.

1.2.4 The fall of kingdoms in Africa

Masango (2002) argues that African people enjoyed their happiness and dignity through powerful leadership from kings, priests and rulers before colonisation. This happiness was oozed by religious symbols and music from the community. Talking drums was played by indunas in order to summon people to a meeting. Drum music was used in all activities of the life of a community to worship their Creator. Naturally, Africans are religious people. For example, before Christianity, African religious ceremonies in the community were led by effective leaders. These have spiritual ability to appeal to the hearts of their people. Their spiritual connection with traditional communities made them to get a momentum, and also to be effective in their work (Adamo 2009).

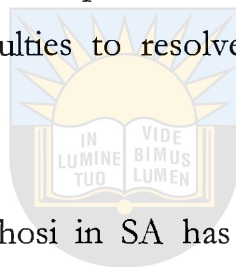


The fall of Africa occurred despite its richness in heritage in leadership. For example, the mother continent has a rich heritage of leadership with stability. Although it has similarities, but differences from time to time, from place to place, and from people to people are noted. The advent of Christianity and Muslim religion in the African soil affected traditional leaders in their life values. As a result of the above, three types of leadership emerged and moulded African leaders in different styles. The three historical eras include African religious era, the Christian era, and our time of Globalization introduced drastic changes in the life of communities. Each era is characterised by distinct contributions to our understanding of leadership (Masango 2002).

1.2.4 South African context

Similar to other parts of the African continent, South Africa's traditional leaders have ubukhosi. The African community still respect their traditional leaders, and this has shown by constant allegiance that they pay to them. This also relates to their support and commitment to democratic governance as articulated in the Constitution (DPLG 2000).

In the context of the Zulu Kingdom, for example, the question at the heart of its existence is based on the symbol of African identity, heritage, and culture. Its predominant existence is based on the symbol of unity. For example, the Zulus have been *hlangana* (unite). From an African perspective, it means Africa unites, and once the nation is united, it has an advantage to solve any challenges. Interestingly enough, the ANC is also using this model. From a community development perspective, social cohesion and peace are important. Traditional leadership has the ability to inculcate this compared to its counterpart, the modern government. For example, government always faces difficulties to resolve issues that result in civil wars compared to Amakhosi.



It is however noted that *ubukhosi* in SA has been destroyed by colonial and apartheid laws. For example, Amakhosi were co-opted by the colonial powers to govern rural areas. The apartheid government developed legislative and administrative structures to use traditional leadership for their own political agenda. This implicated chiefs ever more deeply in apartheid government. The fertilisation and harvest of Bantustan was a signal implementation of apartheid laws to the burial of traditional leadership (Khan, Lootvoet and Mantzaris 2006; Cele 2011).

Although there are accounts of leaders who resisted colonialism and apartheid such as Sekhukhune, Dingane, Hintsa and Bhambatha, most traditional leaders cooperated with the system. The implication of traditional and colonial structures implied that traditional leaders should put the interest of the apartheid government against their people. These colonial masters were at liberty to hire and fire traditional leaders as they please. Subsequently, traditional leaders became puppets of the apartheid system. Despite the inadequate income, local chiefs were expected to deliver services (Cele, 2011).

Despite the fact that traditional leaders have been given administrative powers in South Africa, their limited roles are contrary to the stipulation of the constitution. The government system ignores the fact that each local government structure in South Africa has a population of tribal communities that pay allegiance to Amakhosi, particularly in rural areas. Such observation has brought power of contestation between traditional leaders and municipal local authorities at the expense of service delivery. The wall-to-wall system has been observed with bias behaviours with municipal authorities against traditional authority. Whether traditional leaders have the power to make law or not remains as a perennial discourse (Hinz 1997).

Ntsebeza (2002), and Sithole and Mbele (2008) argues that the recognition of the institution of traditional leaders raises a host of historical, political and conceptual questions. The historical question explored here is how traditional leaders, despite their collaborative past, have endured when South Africa's democracy was introduced in 1994. Linked to this, is the political question that seeks to understand reasons for collaboration with freedom fighters against apartheid, including those within the ANC. However, the ruling government has not put concerted efforts to recognise the traditional leadership institution and its leaders. Interestingly enough, this poses the conceptual question of whether an inherently undemocratic, hereditary institution can exist in a South African democracy along with the modern government to perform competing functions (Ntsebeza 2002; Sithole and Mbele 2008).

Linked to this is the substance of the 1993 and 1996 constitutional documents, which have no clarity in relation to the precise roles, functions, and powers of traditional leaders. This is despite the fact mentioned by Cele (2011) that the important dimension of a large number of people in South Africa believes in the customary law. They still trust the traditional system more than modern government. This is because Amakhosi are available at any time and they are comfortable to raise

sensitive matters to their tribal structure. Interestingly enough, the next paragraph is demonstrating the manner in which these roles, functions, and powers were lost.

1.2.5.1 The impact of religion in traditional leadership in South Africa

Hacket (2013) argues that the advent of religion through missionaries undermined indigenous institutions of traditional leadership. A Christian religion was deemed as civilisation in Africa against the African religion which was viewed as witchcraft or a barbaric practice. This became as a norm without looking at its impact at the plight of the African religion, including vales and customs. As a result, Africans undermined themselves thus importing western values over their values. Gradually, the African identity was mixed with the dust of peripheral soil. This is despite the fact that traditional leaders were the custodian of these values and tradition which was part of law and order of the society. The advent of Christianity regarded the African cultures as nothing more than pagan values and superstitions that played no part in traditional African culture. Nongqawuse's incidence in the Eastern Cape also testified this assertion. For example, after the catastrophe of the cattle killing, Christianity started to infiltrate traditional leaders (Ado 2002; Davis 2010).

Nongqawuse was the teenage prophetess led by the spirit of her ancestors to influence the Xhosa nation to kill their cattle in 1857-58. Some people believe that she was under the influence of her uncle Mhlakaza. Nongqawuse's prophesy, claimed to have been delivered by spirits of the ancestors in a pool of water. The prophecy of her spirit required the Xhosa nation to destroy their stock farming and agriculture. The outcome of such a cleansing was to turn the sun the color of blood. This meant that ancient Xhosa would resurrect on the land and drive back the colonial masters to the seas from which they had come. Subsequently, the cattle-pens and corn stores would be magically filled once more, and the old and frail, and illness would be no more. However, her dream was demise to the Xhosa nation as it brought poverty and anger to the nation (Davis 2010).

It's noteworthy to mention that culture after all is the way of life developed by people as they cope with survival. The introduction of European Christianity and values resulted to the separation of the indigenous Africans from their traditional ancient spiritual roots as well as their traditional identity as a spiritual people. Christianity was also regarded as a soft spiritual propaganda machine of colonialism in the African countries. As a result, many countries were colonised, and many people became the slaves to the colonial masters (Ado, 2002).

In reality, the freedom of African countries is spiritually controlled by the African tradition. It is in this context that African democratisation should draw from its cultural traditions. This is because traditional governance provides opportunities for bringing development to people. This means that the idea of integrating traditional governance structures into modern structures of governance is significant (Hinz 1997; Kargbo 2010).

1.2.5.2 The value of traditional leaders in contemporary governance

Carolyn (2008) maintains that traditionalists regard traditional leadership and elders as the true representatives of their people. This is because of their accessibility, respect, and legitimacy, and therefore still essential to politics on the continent. Such attachment has confirmed the respect of Amakhosi by the community based on the shared values from the African perspective. This has contributed to good governance from the traditional perspective in most rural communities where traditional governance is highly penetrated. From the African perspective, good governance is built from the values of uBuntu which is informed by community participation and consultation.

Interestingly enough, uBuntu is now a universal concept, and embraced in the modern governance. It has a collaborative role which is defined by a nexus of the

bottom-up and top-down approaches. Ubuntu is very influential in good governance in terms of accountability. The existence of Amakhosi resonated with the notion of accountability as a public servant, and also as a representative of the community. In this regard, Inkosi has to account to the community through the assistance of its izinduna who reside in the community wards. The izinduna are the mouth-piece, gatekeepers, eyes and ears of the King (Rugege 1997; Broodryk 2005).

The researcher argues that institution of traditional leadership is essential and indispensable in the modern governance context. This is because this ancient model of governance is the founder of law and order, i.e. uBuntu always natured social cohesion and peace for good governance purposes. So, uBuntu was the foundation M&E from the accountability perspective. This is important for the rural municipalities since there is a lot to learn from Amakhosi. For example, the researcher also argues that good governance needs public servants who have conscience from an ethical perspective in as far as service delivery and use of taxpayers' money is concerned. UBuntu has traditional ethics which complement M&E, and this is lacking from our government. For example, corruption, inaccurate information, and lack of accountability in rural municipalities have all become a norm.

As mentioned in early discussion that there is no African country that is independent of African traditions although some elements that belong to western to ensure effective and efficient governance in Africa must be understood. Despite the elite's divergent views, the historical existence and the role of traditional governance in local government before colonisations should not be forgotten (Kargbo, 2010). In light of the above, the role of traditional leaders in Africa cannot be undermined and this is apparent on the roles and responsibilities that they have played for many years.

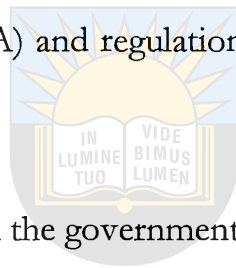
In essence this shows that participatory planning through community representative is not a new concept in Africa. For example, the community participated in decision making and monitoring and evaluation through general assemblies of all adult men (known as lekgotla or imbizo). This was very important for the communities from an M&E perspective because they knew what was agreed upon with their leader (Rugege, 1998: 1, 15). It is regrettable that Amakhosi have been negated in planning, and monitoring and evaluation in the post-apartheid government.

Cintya (2013) argues that many of the prevailing theories behind modern decentralization often neglect the important roles and responsibilities of Amakhosi when explaining and arguing how effective governance should occur at the local level. This tendency was deemed as arrogant and narrow minded in the discourse of leadership context. This is taking place despite the Constitutional Guidelines for a Democratic South Africa which was circulated by the exiled democrats of the African National Congress (ANC) in 1988. In this regard, these democrats hinted at the problems hereditary leaders pose and imagined a solution. They said: “The institution of hereditary rulers and chiefs shall be transformed to serve the interests of the people as a whole in conformity with the democratic principles embodied in the Constitution” (Murray 2004).

1.3 PROBLEM STATEMENT

The study is of the view that the ruling government should be commended on its new concerted efforts to incorporate the institution of traditional leadership into the local governance system from a hybrid perspective. The outcome of this has resulted to the formation of governance structures such as ward committees and traditional councils to ensure participation by communities. However, the extent to which traditional leadership has fulfilled the legislative requirements as outlined in the Traditional Leadership and Governance Framework Act, 2003 (Act 41 of 2003) is not yet clear (Ntsebeza 2002; Dawda 2013).

This implies that municipal authorities are running local governance in rural areas without being held accountable by the communities through Amakhosi. For example, the uThungulu District Municipality (UDM) Auditor General Report (2011) found that the UDM did not monitor and review their cycles and processes of performance in respect of measurement, reporting and improvements to be conducted, organised and managed. This also extends to determining the roles of the various stakeholders, including traditional leaders. This arrangement is required in sections 38, 41(d), 42 and 46 (1) (c) of the Municipal Systems Act of South Africa, 2000 (Act No. 32 of 2000) (MSA) and regulation 6 of the Municipal Planning and Performance Regulations, 2001.



Leadership contestation between the government and Amakhosi affects the citizens (COGTA, 2009). For example, Amakhosi feel that they are above the government, and their leadership positions are not by nomination, but hereditary. Arguably, government feel that they are democratically elected, and Amakhosi should follow the government rules and regulations. Integrating traditional leadership as the important layer of government into modern local governance structures to strengthen mutual relationships between traditional leaders and municipal authorities should be explored. Unfortunately, no scholarly research has been done in this area and this has created a knowledge gap. To partially fill this gap, this study was undertaken. The study examined integration of traditional leadership into modern governance in rural municipalities through the model of participatory, monitoring and evaluation: A Case Study of Uthungulu District Municipality (UDM).

1.4 PURPOSE OF THE STUDY

The purpose of the study was to examine how integration of traditional leadership can improve modern governance in rural municipalities through the model of participatory, monitoring and evaluation: a case study of UDM.

1.5 RESEARCH QUESTIONS

- What is the understanding of governance in traditional leadership set-up and the modern system of government?
- Can the institution of traditional leadership be integrated into modern local governance to serve communities in the rural municipalities?
- What are the loopholes with policy and legislative frameworks governing the role of the traditional leadership in service delivery?
- Can traditional leadership be used as a relevant tool in the traditional communities to strengthen M&E in holding municipal authorities accountable?
- How can international perspectives assist on the role of traditional leadership and municipal authorities in rudder of good governance?
- Can PM&E be used as an integrated alternative approach to facilitate participation of traditional leadership and municipal authorities in planning, and M&E to improve accountability in UDM? If so, what planning principles should be followed?

1.6 OBJECTIVES OF THE STUDY

The objectives of this study are:

- To establish an understanding of governance in traditional leadership set-up and the modern system of government in South Africa
- To ascertain whether traditional and “modern systems” of governance should be integrated to serve communities in the rural municipalities or not;

- To identify the loopholes in policy and legislative frameworks governing the role of the traditional leadership in service delivery improvement;
- To ascertain the relevance of traditional leadership as an M&E tool in the traditional communities to strengthen M&E in holding municipal authorities;
- To conduct a comparative analysis on international cases on PM&E in the context of traditional governance for best practice purposes; and
- To recommend PM&E as the alternative integrated approach to facilitate participation between rural municipal authorities and Amakhosi through the aid of planning principles to improve accountability.

1.7 SCOPE AND LIMITATIONS OF THE STUDY

This study is premised on Khunou's views that the jurisprudence of the institution of traditional leadership is as old as mankind and that this institution is rooted in the rural soil of African communities. The study has selected the UDM as a case study because it is dominated by Amakhosi. It is a category C municipality and it is located in the northern-eastern region of the KwaZulu-Natal province. It has a highest population in the province. Its rich tapestry of ubukhosi, and rural and peripheral compared to other district municipalities in the province has made it to qualify for the selection (Uthungulu Annual Report 2012/13). Interesting enough, countries from Southern Development Africa Communities (SADC) such as Botswana, and Swaziland have been selected to share lessons of experience for South Africa for the benefit of UDM. This is because these countries have traditional leadership, and they have been integrated into modern local political arena.

Dawda (2013) argues that partnership in development is broadly considered as a form of relationship and interaction to achieve a common goal or interest. In this regard, for successful and effective implementation of development projects at the local level, there should be effective co-operation among all stakeholders. It is in this

context that the research study is proposing the integration of the traditional governance system into modern local governance through PM&E.

1.8 SIGNIFICANCE OF THE STUDY

The significance of study is embedded in the theory of change as discussed below. But it is important to define the theory of change.

If Amakhosi are integrated into modern local government in rural municipalities **then** there would be improved stakeholder relations (“buy-in”)

If izinduna and CDW’s work together as facilitators of information, **then** there will be credible and quality data as the ingredient of performance information. This will allow the government to take sound and informed decisions regarding the community development.

If the community is involved through traditional leaders to participate in planning (IDP), **then** the community will be to enforce the Citizen-Based M&E against the municipal authorities based on the agreed plans. Furthermore, this will strengthen M&E in the rural municipalities, i.e. UDM

If the municipal authorities sign performance agreements with the traditional leaders from the Outcome Based M&E, **then** both parties will have an idea on what should be monitored and reported.

If the municipal authorities are monitored by the communities **then** there will be improved service delivery, which is the goal of the Result-Based M&E. Consequently, the government will **then** win the public support.

1.9 DEFINITION OF TERMS AND CONCEPTS

1.9.1 Cooperative Governance

The concept of co-operative governance is closely related to the principle of intergovernmental relations, which is reflected in Chapter Three of the Constitution of the Republic of South Africa, 1996 (Act No. 108 of 1996). Various

intergovernmental structures are the drivers of cooperative governance among the three spheres of government. Oversight, monitoring and early-warning systems are important tools that play a critical role in helping to make cooperative governance work more effectively (Bekink 2008: 90).

1.9.2 Leadership

This concept means different things to different people based on its interpretation, hence different theoretical approaches exist. It is so unfortunate that most definitions and theories of leadership are based on the Western male projection of leaders and thus fail to address problems outside of this zone. Africa alone is too diverse that not a single definition of leadership would be applicable to all its regions or to the continent as a whole. In general, it is about leading with responsibility, accountability, relevance, and ethical leadership (RARE) through head, heart and hands (Ngambi, 2011:18).

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1.9.3 Traditional leadership

Traditional leadership is a highly contested term between the traditionalists and modernist in South Africa. It is on this basis that some analysts see traditional leadership as a broad term in its meaning and interpretation. For example, it is understood as ubukhosi, ubuduna, abanumzane, and izibonda (Houtson and Mbhele 2011).

1.9.4 Ubuntu

The concept refers to humanity in its most intense and natural sense, a genuine approach to fellow human beings and the environment. It has its origin in Africa as a practical worldview that determines everything man does and thinks, and the way in which man acts, the basic values of Ubuntu are so universal that the whole world could apply them to all aspects of life, management included (Broodryk, 2005: 1).

1.9.5 Participatory Monitoring and Evaluation

Hilhorst and Guijt (2006) describe PM&E as a participatory tool that strengthens the involvement of primary stakeholders as active participants in interventions. The intention is to take the lead in tracking and analysing progress towards jointly agreed results and deciding on corrective action. This approach contributes to demand-led planning and decision-making and improved accountability. Linked to this, it is about strengthening primary stakeholders' involvement against community challenges in local areas. Participation is one of the essential elements of capacity building for decentralization and local governance. It enhances people's involvement in decision-making, aiming to influence development initiatives and resources which affect them. All stakeholders can play a crucial role in ensuring that local government responds to their needs by participating in the planning, budgeting, implementation, decision-making, and monitoring of activities and projects affecting their lives and eventually impacting the level of human development they maintain (Royal Tropical Institute, 2011).

1.9.6 Accountability

Accountability is a universal concept tool that holds responsible elected or appointed individuals and organisations charged with a public mandate to account their responsibilities. These include specific actions and decisions to the public, from which they derive their authority. It focuses on the ability to account for the allocation, use and control of public expenditure and resources in accordance with legally accepted standards, regarding budgeting, accounting and auditing (Bekker 2009).

1.9.7 Strategic planning:

It is viewed as a process whereby an organisation attempts to control and manage its future with a purpose of capitalising from its opportunities and strength against the weaknesses and threats. In general terms, strategic management is future oriented

machinery in determining many priorities and activities in the long term. However, various activities are planned according to short, medium and long-term targets/goals. Strategic planning also serves as the response in the business planning within its operational environment (Masuku 2007).

1.9.8 CONCLUSION

Despite the political and transformation system of modern local government, traditional leaders' historical context has shown a developmental role in their communities. This is because the tradition is deep rooted and ingrained into society. When one thinks about modern governmental structures and regional development, local customs, cultures and leaders should not be ostracised or marginalized, it should be incorporated into the process. This calls for the establishment of effective local government where clarity about its powers and those of traditional leaders is crucial. Despite a strong Constitutional commitment to developing democratic local government, traditional leaders want something more concrete than the de facto power of their established positions. They should be allowed to participate in planning through IDP. Most importantly, they should also account to their communities in relation to the development led by their local municipalities (Cintya 2011).

It is too early to conclude about the integration of traditional governance into modern local governance. This is because there are many issues to be discussed to avoid uncertainties. It is in this context that literature review will be provided in chapter two to provide a detail discussion about traditional governance structures and system. In addition, planning principles for PM&E will be provided to avoid uncertainties or unexpected pitfalls. The next chapter will review existing literature on the theme of this study as a way of proving the broader context within which the present study should be conceptualised.

CHAPTER TWO

LITERATURE REVIEW

2.1 INTRODUCTION

The chapter begins by providing a literature review on traditional leadership systems and structures in Africa. In this regard, case studies in countries within the Southern African Development Community (SADC) such as Botswana and Swaziland will be explored for the benefit of UThungulu District Municipality (UDM). This is significant as it provides lessons of experience on how traditional leadership is involved in local government systems and structures, particularly in planning and Participatory Monitoring and Evaluation (PM&E).

The nature of traditional leadership in South Africa will also be discussed and this chapter will provide a theoretical overview of M&E from a global, African and national South African context. This will be followed by a discussion on M&E systems in local governance. Since the study concerns the integration of traditional leadership into modern local governance through PM&E, planning will be discussed. The rationale for this is to provide an integrated plan guided by the planning principles for traditional leaders and municipal authorities in relation to participation in Integrated Development Plan (IDP) and Monitoring and Evaluation (M&E).

2.1.1 Theoretical Background of Leadership

The purpose of this section is to provide a theoretical background of leadership. The section expands the definition of leadership presented in the previous chapter. It then confronts the issue of leadership theories and attempts to find linkage and synergy of traditional leadership against its theoretical background. The researcher approaches this section with a review of leadership theories. It is this context that the study departs by tracking the leadership roots from the “great man” notion of heroic leaders, through trait theories, behaviourist theories, situational leadership, and contingency theory and on to transactional and transformational leadership.

Choi (2007) describes leadership is the oldest universal concept that has been practiced since monarchy period. Since antiquity, it is worthy to note that leadership has played an integral role in developing groups, societies, and nations. Furthermore, leadership has been defined in terms of leaders' behaviours. The concept of leadership can be traced from the classics of Western, Egyptian, Greek, and Chinese literature as early as the 6th century BC. Leadership can be found in the Old New Testaments, and the classics of Homer, Plato, Aristotle, and Confucius (Choi 2007).

Smit, Cronje, Brevis, Vrbra (2011:310) argue that leadership is about influencing the followers to follow the direction of the organisation. The leaders carry this responsibility bearing in mind that they need to train and develop their followers. According to Cherry (2005), leadership has lured the attention of scholars in the 21st century. The first leadership theories we based on the distinction between qualified leaders and followers, while the latter theories dwell on features like situational factors and competencies level (Wagner 2008).

2.1.1.1 Community leadership theory

Randle and Hatter (2005), and Wagner (2008) assert that community Leadership is based on the values and traits brought by the council to their community, society, and nation. According to Ngambi (2011:13), the purpose is to share these vales and vision for a better understanding. In this regard; the leader listens to the community and makes decisions based on the inputs of the community in the village. It is in this context that traditional leaders are always respected and well received by the community in the village. Community leadership has been the gallant source of the philosophy of uBuntu in promoting good governance through social welfare of the community. Equal involvement of the community in community decision-making has been at the centre stage of this model. Randle and Hatter (2005) argue that legislation made many new demands of local government. Among others, it include

political restructuring, new roles for councillors and the introduction of scrutiny arrangements. The essence of community participation in decision-making process is to improve service delivery and accountability, while streamlining council decision-making processes. This has occurred against a tough performance period, which includes the introduction of new targets and centrally-driven schemes and programmes. The primary focus of the government is to have professional public servants that will improve service delivery (Randle and Hatter 2005).

Randle and Hatter (2005) argue that government is always challenged about the targets that do lead to the expected outcomes, particularly in changing the lives of the people. The new paradigm shift of government is more on involving all stakeholders, including the private sector in government plans. In the case of the rural municipalities, the researcher argues that the community plans and progress through monitoring and evaluation, and reporting should be informed by the community. Inkosi listens to the community, and respects their views since he is their public servant. Hitherto, the adage 'Inkosi inkosi ngabantu' (the King is a king through its people) is always given attention in this model. This means that inkosi is trusted, and has to act in good faith of the community. It is in this context that traditional leadership has roots of community leadership (Randle and Hatter 2005).

2.1.1.2 Transformational leadership theory

According to Bolden, Gosling, Marturano, and Dennison (2003), transformational theories are always informed by the relationship theories. Their relationships are always guided by the good course between leaders and followers. Arguably, transformational leaders are always inspirational to their followers by helping them to see the importance and good in order to achieve excellent performance. They also do this to the extent that each individual take his or her destiny from the independent and influential perspective. Transformational leaders are also informed by ethical principles (Bolden, Gosling, Marturano, and Dennison 2003).

Ngambi (2011:13) argues that the importance of leadership theory is based on change and the commitment of leadership. In this regard, the leadership has to ensure the implementation of organisational transformation through transforming individuals in the organisation. In light of the contemporary government, the researcher argues that there is a need for transformation in the modern government. This means that Amakhosi and municipal authorities should involve each other in any decisions because such decisions affect the community, and these decisions should be monitored at all times. It also means that both parties should take advantage of the resources that they have at the good faith of the community.

2.1.1.3 Exemplary leadership theory

This leadership theory is more about getting excellent results. For this to happen, it means that the leaders must be able to engage the process; inspire a shared vision; enable other to act; model the way and motivate the followers. The importance of this theory is to lead by example to the followers. This means that Amakhosi and rural municipalities should lead by example in their community leadership. Leading by example in this regard will mean that communities should be involved in planning, and M&E. Mutual relationship is important between two parties in promoting social cohesion and peace in good faith of community development (Ngambi 2011: 13).

2.1.1.4 Servant leadership theory

According to Smith (2005), the concept of servant-leadership was found by Robert K. Greenleaf in 1970. This theory is informed by the religious practices. For example, the principle is the same as that of Jesus, the son of God who was down to earth, prepared to wash people's feet. It is understood as a theoretical framework that advocates a leader's primary motivation and role as service to others. It is regarded as a new type of leadership model, which always priorities other people

first. Servant-leadership is always concerned about increased service to others. This is achieved through an integrated approach, capacitating people, and having power in decision making with them. This leadership theory supports those leaders that are willing to give power to other people from a succession leadership perspective (Ngambi, 2011:13). In this regard, the researcher argues that government have a common mandate of serving the community, and also account to them. This means that there might be a need to sign a Memorandum of Understanding (MOU).

2.1.1.5 Great man leadership theory

Great man theory is about leaders that are born with qualities to lead, and such leaders are always brilliant in nature. Since the dawn of leadership, the term man has always been biased to males, and it has been carried by them in military in the 1st century. At the core of leadership, men are born to lead based on their natural wisdom and have innate traits as leaders. The relevance of this theory to the study is that traditional leaders are males with a few exceptions where women also serve as traditional leaders to the large degree (Bolden, Gosling, Marturano, and Dennison 2003, and Ngambi 2011: 13).

2.1.1.6 Trait leadership theory

By virtue of nature, this leadership theory is the continuation of the Great man theory. It is always informed by particular characteristics of leadership (Ngabi 2011). In the same vein, Bolden, Gosling, Marturano, and Dennison (2003) argue there is plenty of unique traits of this leadership since the society is evolving. In light of the above, the researcher argues that Amakhosi and municipal authorities can learn from each other. For example, Amakhosi are always regarded as ethical people, and trustworthy to their communities. This has made them to have the ability to solve community problems. This means that government can involve them in resolving community protests on service delivery issues especially because Amakhosi have handled civil wars very well. They are always attached to their communities meaning

that they are accessible 24 hours, which is a different case in government. In addition, Amakhosi can learn a lot on contemporary governance issues, i.e. modern M&E. On the other hand, modern government can also learn a lot about traditional governance, which is informed by ancient wisdom.

2.1.1.7 Behaviourist leadership theory

Cherry (2005) believe that leadership of such nature are made. The focus of this leadership style is based on the behaviour or actions of a leader. Teaching and observation are the most important elements that are used to shape the leadership style of a leader. Ngambi (2011:13) argues that leaders can be judged based on their behaviour in their leadership environment. Since this theory emphasises a learning curve as discussed by Cherry, the list of traits and qualities continues to grow. In this regard, it includes varying personal attributes and competencies. Bolden, Gosling, Marturano, and Dennison (2003), argue that these concentrate on leadership operation rather than qualities. However, different trends of behaviour are always observed to judge the leadership style of the leaders.

2.1.1.8 Situational leadership theory

Ngambi (2011:12) argues that situational leadership theory is not always stagnant. It means that the leadership style is informed by the situation, and the leaders are expected to cope and adapt using suitable style and practices. Bolden, Gosling, Marturano, and Dennison (2003) echoed this statement that this approach the leader in this leadership is judged based on the situation that he or she is faced with. Leaders are expected to possess the following qualities in order to adapt to the different situation. For example, certain environments apply autocratic style while other circumstances apply participative approach. This theory is also informed by participatory approach where a leader involves other people. This means that the current leadership in government should involve traditional leaders based on the fact

that its government is informed by democracy (Bolden, Gosling, Marturano, and Dennison 2003, Ngambi 2011:12).

2.1.1.9 Contingency leadership theory

According to Ngambi (2001:12), the application of this theory complements situational leadership theory. Its projection is based on those variables that best predict the most appropriate leadership style to apt the particular situation. According to Bolden, Gosling, Marturano, and Dennison (2003), there is no for all. Good leadership style has a great influence is achieving good progress. The researcher argues that the 21st century of leadership is fragile to the extent that people are more aware about their rights, and if these rights are not recognised, it leads to boycott or ungovernable government. So, it is a high time for the government to realise these challenges, and this means that contingency leadership plans should be followed to deal with these challenges. The best way for the government to survive these challenges is to involve traditional leaders, particularly in the traditional communities Ngambi 2001:12, Bolden, Gosling, Marturano, and Dennison 2003).

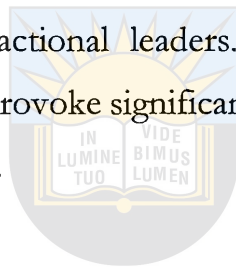
2.1.1.10 Transactional leadership theory

Cherry (2005) argues that transactional theories share same practices of the management theories. It always draws attention on the supervision, organisation and group performance. Rewards and punishments from the performance management perspective are always explored in this leadership theory. Managerial theories are often applied in the private sector environment. For example, good performance of employees is rewarded with good rewards, but punishment applies if the employees are not performing Ngambi (2011:12) argues that this theory recognise the social agreement between leaders and their subjects. This leadership theory is always informed by a win-win situation (Cherry 2005, and Ngambi (2011:12). In this regard, this leadership style can be applied between traditional and municipal authorities in

their mode of operation. For example, there is a need to compromise their pride in community leadership.

2.1.1.11 Charismatic leadership theory

According to Smit, Cronje, Brevis, Vrbra (2011:323), this leadership theory is based on the individuals who have an exceptional impact on the environment. Charismatic leaders are motivational oriented. This means that they are always in a position to unleash their ability to motivate people to do more than what is normally expected of them towards performance excellence. In general terms, these calibres of leaders are less predictable than transactional leaders. They always want to create a conducive atmosphere that will provoke significant impact to the subordinates Smit, Cronje, Brevis, Vrbra (2011:323).



2.2 TRADITIONAL LEADERSHIP SYSTEM AND STRUCTURES IN AFRICA

Lutz and Linder (2004) argue that traditional or ancient structures are generally informal, and have a long history of tradition and culture. It is noteworthy to mention that traditional structures play a significant role at a local level in many parts of the world, including Africa. This is because of their relevance in the absence of a strong state. For example, people do not believe in democracy unless it improves their and social lives. It is in this context that traditional structures in Africa remain significant in local government based in the role that they have played (Lutz and Linder 2004).

It is a common observation that the majority of the African people prefer traditional structures more than modern state structures. This is because modern structures continue to fail to deliver services to the communities compared to traditional structures, which are good for community representation. So, traditional structures are used as an alternative in the traditional communities based on the services offered compared to central government, which seems not be accessible 24 hours. For

example, if the government cannot improve people's lives substantially on an everyday basis, it motivates people to side with traditional structures against modern government. This is motivated by good services (Lutz and Linder 2004).

In light of the above statement, Logan (2008) argues that African societies have been united under traditional leadership. The effectiveness of these structures in the 1st century is subject to debate between the traditionalists and modernists. It should be noted that indigenous systems have been the basis for traditional governance. Traditional leaders are not happy with the structures of the current government because they feel excluded. Their exclusion has not been dealt with, irrespective of being retained after independence. It should be borne in mind that the importance of leadership systems and structures in Africa has been a basis for local government to ensure the participation of communities in governance (George 2010). The paragraph below describes the approach in relation to how traditional structures and systems have operated in Africa.

2.3 ANCIENT GOVERNANCE APPROACH

Lutz and Linder (2008) argue that traditional leaders are the leaders of traditional communities. Their assertion is in line with the philosophy of community leadership as discussed above. The word "traditional" has roots from traditional leadership, which legitimises the implementation of decisions from the authorities. There are many forms of traditional leadership in the globe. In Europe, the rule of kings and upper class was the dominant governing force for many decades until it was gradually replaced by modern structures. On the other hand, continents such as Africa, Asia and Latin America refer traditional authorities as chiefs and elders. The provincial universal term in KZN is that of iNkosi who is regarded as the father figure of the Zulu clan (Zungu 2001).

Traditionally, most of the traditional government functions were performed only by senior men and other respected individuals within the given clan. Among others, their functions include dispute resolution, administration of justice through customary courts, traditional and ceremonial functions including presiding over traditional marriages and officiating during various ceremonies and land administration, planning and reporting. Traditionally, Inkosi has a prerogative role to call community meeting, which is commonly known as imbizo (Sithole 2007 ; Zungu 2001). From a hierarchal perspective, iNkosi also acts as a judicial officer in his tribal court. He presides over and finalises all the cases brought to him. Matters were only referred to the magistrate due to contestation of arguments in the cases. In a nutshell, the duty of iNkosi is to create harmony in his community. While the traditional leader is the head in the structure, he also enjoys support and help from an inner council of advisors. These positions were given to elders who had a proven record of wisdom and audacity. In the modern language of government, this simple means technocrats. (Zungu 2001).

2.3.1 Ward System (izigodi) from the traditional governance system

Izigodi were used as the main structures of traditional governance hence they have significance. Their function is to co-ordinate the duties of traditional governance, drawing the boundaries of Induna or iNkosi. It is also used for information in terms of knowing where the person resides so that he or she can be easily traced .The traditional authority area is divided into a number of wards. Izinduna are appointed in each area as the eyes and ears of the iNkosi's authority. One induna is appointed as the head induna. The traditional leader, who should act on the advice of his advisors, appoints izinduna (Rugege 1998; Zungu 2001).

2.3.2 Monitoring and Evaluation (M&E) in the ancient context

Rugege (1998:1-15) argues that traditional governance has been the cornerstone of local in decision making through izimbizo. Izinduna (head

chef/informants/messengers) from different places were required to provide a progress report and interventions thereof. The issue of accountability was highly emphasised, based on the responsibilities that were delegated by iNkosi to Amakhosi and izinduna. The essence of the traditional governance was that the community was represented through izinduna in decision-making. The community was updated with regard to the plans, as well as with regard to the progress being made in their areas. This study puts forward that, in the modern context, this is called PM&E.

2.3.3 Reporting in the ancient context

Pre-colonial traditional leaders were answerable to their community structures through izimbizo, who were co-ordinated by izinduna on behalf of iNkosi. The ancient model revealed that decisions that affected the traditional community were usually made by the traditional leader, who consulted with councillors representing the interests of the community (Zungu 2001).

The principle of traditional leadership has been defined by historians and anthropologists as they attest to the fact that traditional leaders ruled largely with the accord of their people. This study argues that their performance was based on assessment by their subjects, which is today called Participatory Monitoring and Evaluation or Community-Based Assessment. The killing of Amakhosi in other regions was based on their unpopularity (Zungu 2001).

This does not mean that all Amakhosi were popular or benevolent to their constituencies. By virtue of their nature, some of them were tyrannical and oppressive in their leadership style. From a performance perspective, those izinduna that were not performing were removed. The indunas' were responsible for representing his ward at the tribal council to perform all functions on behalf of their Kings. Prior to a leader being removed, serious measures were considered which included areas of capacity building, coaching and other training needs. The following

paragraph addresses the training and development needs for the personnel of the traditional leadership system (Zungu 2001).

2.3.4 Capacity building in the ancient context

Zungu (2001) argues that the ward council, which is similar to the chief-in-council, was responsible for provision of support and help the King. Induna yezinsizwa (headmen) were responsible for training and empowering young warriors for as part of succession plan. Training and development was regarded as a tool for capacity building in the running of traditional governance in order to respond to the needs of the community. Izinduna were accountable to the chief with his men to provide the report. In light of this statement, this study argues that training and development for Amakhosi and izinduna in the area of governance, particularly in M&E, requires exploration. This will capacitate them in monitoring the community development plans as set out in the IDP (Zungu 2001). The following section aims to discuss the Botswana experience in relation to the integration of traditional leadership into modern governance.

2.4 TRADITIONAL LEADERSHIP SYSTEM AND STRUCTURES IN THE BOTSWANA GOVERNMENT

2.4.1 The role of traditional leaders in the pre-colonial government

Traditional structures have been perceived as the pillars of community representation to the institutions of traditional leadership. The recognition of these structures has got momentum in Botswana based on tried and tested stance through the vicissitudes of colonial times. Historically, Amakhosi enjoyed unlimited and undefined powers over the tribe during the pre-colonial era. The chief was the custodian of tribal land in many respect of traditional leadership. The allocation of land to tribesmen was mainly for ploughing and residential purposes in order to fight poverty, and build houses. The villages were divided into several wards under the leadership of the headman (Sharma 2010).

2.4.2 Local government

In reference to earlier discussions in this dissertation, it was noted that traditional leaders were regarded as the basis for local government to promote community development (Rugege 1997; Tihoaele 2012). In light of this statement, traditional leaders in Botswana remain the trusted layer of governance in some deep rural districts. They play a coordinative role between the government agencies and communities. The newly established mutual relationship between traditional leaders and government is benefitting both parties at the expense of community development and service delivery.

Traditional leaders are influential in the spatial planning of municipalities in particular. In this regard, it should be noted that most rural municipalities are less developed due to the impact of colonisation and apartheid systems. Services in rural areas are, for example, far from the community, due to the shortage of land. It is on this basis that Amakhosi should participate in spatial planning based on the fact that they have land and it is easy for them to identify land suitable for infrastructural development. Apart from spatial planning, traditional leaders are regarded as the eyes and ears of government in rural municipal areas. They also provide information to government regarding areas in need of development (Keulder 1998:118).

2.4.3 The role of traditional structures in the current government

Sharma (2010) commends the government of Botswana for retaining and recognising traditional leaders in local government, and this is not usual compared to African states. For example, most democratic structures such as urban/village development committees and local councils, which include both traditional leaders as ex-officio members and elected leadership, allow for the co-existence of the hybrid governance structures. It is worth mentioning that traditional structures were given recognition and authority by plethora of Acts of parliament. Some tradition-based structures like the House of Amakhosi were established by the constitution of

independent Botswana. Linked to this discussion, Keulder (1998:116) argues that since November 1970, the government has operated a programme to return traditional leaders to being fully-fledged middle-ranking civil servants. Hitherto, the law requires every chief to carry out instructions given to him by the minister. Any chief who fails to comply with any direction given to him by the minister is liable for suspension Sharma (2010).

To date, the *Dikgosi* work with the Government of Botswana to provide basic services as a way to respond to community needs (Kargbo 2010). In light of this statement, this study argues that South Africa should apply the same model to allow Amakhosi to participate in government processes, particularly in planning and M&E. This is necessary for the improvement of service delivery to the extent that Amakhosi could identify service delivery gaps and inform the municipal authorities.

2.4.4 Level of responsibility of tribal structures and their contribution to local development

The roles of Amakhosi in their leadership capacity in the traditional structures such as Kgotla are highly required for community development, and that is where their contribution becomes significant. Kgotla is responsible for representing the point of intersection of the traditional political system and the organisations of the central government and district council. It serves as the traditional legitimacy tool to the introduction of new ideas, ways of doing things and regulations issued by the new elites at both a central and district level. It must be noted that traditional leaders are concerned with the overall development of issues and activities falling under their jurisdiction. It is in this context that traditional structures are involved in the process of district-level development planning and implementation (Keulder 1998: 118-119; Sharma 2010).

2.4.5 The role of Amakhosi in Botswana's transition period

It is on record that traditional leadership and traditional structures have put concerted efforts to the political stability in the country during the period of transition. It is on the basis that these structures have been recognised in the government machinery based on their significance role. Although traditional leaders were not happy with the course the current government, they remain supportive to the transaction period. This is a different case study compared to South Africa where Amakhosi are sometimes against development due to their discontent of the government in terms of their needs as explained in chapter 2 of this study (Sharma 2010).



2.4.6 Democratisation of the country

Despite the political and governance discontent, traditional leaders remained loyal to the governance system aimed at democratising the country. They compromised their position for the sake of creating a conducive environment at the expense of democratic process and the citizens. This happened irrespective of the sharp decline in the functions, powers and status of the traditional leaders after independence. The successful transition of the country was as a result of its concerted efforts to allow the integration of traditional government into the modern government set-up. Subsequently, it heralded to the smooth functioning of the machinery of government in dealing with service delivery and community development, hence there is a room for improvement (Sharma 2010).

2.4.7 The independence of the judiciary

Botswana has a dual court system that ensures the smooth operation of the governance of the country (the Justice and Constitutional Development Department: Republic of South Africa 2003). The Customary Courts Act, 1974 give provision for the establishment of the customary courts under the auspices of the Minister of Local Government. Structurally, there are three levels of courts, which

include the Customary Court Commissioner, the Customary Court of Appeal and the customary courts. Traditional structures complement the administration of justice in the country through the tribal courts. These courts have capacity to deal with eighty (80) to ninety (90) per cent cases of the country. Despite severe limitations and needs for capacity faced by the administration of customary courts, there has not been severe legal services to the modern system (Sharma 2010).

The traditional courts maintained their support and legitimacy throughout the colonial period until post-independence. Its operation was at the three tier spectrum, which include the kingship groups; the ward courts under the supervision of the headman and his advisers and the courts over which the chief presided and which were held at his Kgotla. By virtue of their existence, customary courts have not been given sufficient powers on criminal jurisdiction. However, its powers are not limited to impose punishment which must comply with the penal code formulated by the government. The advantage of such an arrangement has a potential of mitigating the backlog of cases.

On the other hand, it has the advantage of capacitating traditional leaders to perform the governments' work, which is beyond its capacity (Keulder 1998:126-129).

2.4.8 The role of traditional structures in the administrative stability

The success story of Botswana is that its contemporary political institutions and administration have used the traditional structures to enhance the performance of government through adopted public policies, strategic plans, and collected decisions. This requires people's consultation at the grass-roots level although their tribal structures. Kgotlas has been used for consultation, communication and public participation. This aimed to improve the legality of public policies and plans formulated at higher levels (Sharma 2010).

In terms of administration, there are two levels at which governance operates in Botswana, namely, national and district level. The district level consists of four institutions, which include three local authorities and a department of district administration. Local authorities comprise of tribal Administration, District Council and the Tribal Land Board. During the colonial period, tribal administrators complemented the district administrators for good governance purposes. During pre-Botswana independence in 1966, the functions of tribal administration were primary health care, the provision of primary education, the settlement of disputes, water supply and road maintenance. Hitherto, these functions are being co-ordinated by government departments in collaboration with the Tribal Administration with a purpose of ensuring community development (Mijiga 1998; Sharma 2010).

2.4.9 Building a “national state” administration

The building of the national administrative has been successful through the support of traditional leadership institution and tribal structures. Although some tribal leaders have expressed their discontent to government, this has not affected the stability of the country at the expense of the democratic processes. The Botswana political system opted for the integrated state through recognition of traditional leaders (Sharma 2010). To this end, the Constitution of Botswana provides the institution of traditional leadership with clear roles in relation to judicial, ceremonial and developmental roles. Furthermore, the constitution provides for the establishment of a House of Chiefs that is an advisory body to the National Assembly (Mijiga 1998).

2.4.10 Bridging the gap between urban centres and rural societies

People residing in urban areas continue to have their links with the rural areas irrespective of uneven economic development between these two areas. This is because some members of their extended families remain firm in protecting their origins in the rural areas. They are consistent with their allegiance to the tribal

structures of the areas from where they originate. This relationship is a phenomenon as it helps to bridge the gap between urban and rural societies (Sharma 2010).

2.4.11 Protecting cultural diversity

Traditional leaders continued to maintain the cultural diversity as these structures were expected to maintain and promote the best customs and traditions of their tribes. Their integration approach to nation building on the ground is being understood with counterproductive element in heterogeneous and plural societies having pride in their own cultures and traditions (Sharma 2010).

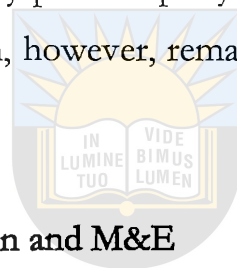
2.4.12 PM&E principles in the traditional governance context:

2.4.12.1 Involvement, consultation and participation in decision-making

Traditional structures are regarded as the main pillar in the Botswana governance system that ensures smooth cooperative governance in a health democracy. The local government is supported by traditional leaders to ensure co-operation with other local government organisations. This is important in the process of the formulation and implementation of development plans at a local level from an integrated approach. From the traditional forum context, Kgotla is highly recognised for consultation and involvement with the people in the district planning machinery of government. They are also represented on DDC, which serves as a forum for communication and consultation among various organs of local government and administration (Kulder 1998: 113; Sharma 2010).

Moumakwa (2010) argues that Kgotla have been vital in inculcating the involvement of the citizens in local development. The success of this is as a result of activities of Village Development Committees (VDCs). Traditional leaders have been regarded as an important tool to complement for self- help projects launched by the VDCs. Both municipal authorities and traditional leaders have cordial relations in planning, policy formulation, and the implementation of development projects. Kgotla has

traditionally been regarded as a forum for consultation with traditional leaders. In contemporary Botswana, this forum remains significant in enabling the community to participate in the formulation and implementation of development plans and projects. The government officials, ministers and Members of Parliament (MPs) have the responsibility to engage the community. The Kgotla are also important for the government to report back to the community through traditional leaders from an accountability perspective. Unlike in the South African context, it should be noted that this forum does not allow party politics and politicians to address Kgotla meetings under the banner of any political party. The effectiveness of this process of consultation and participation, however, remains limited for various reasons, as discussed below.



2.4.12.2 Planning, implementation and M&E

The government of Botswana has shown its commitment to bottom-up planning. Decentralised planning machinery at a district level echoes this. The aim of this is to prioritise the value of community participation in development planning. Kgotla serve as the important tool in policy formulation, implementation and the monitoring of district plans processes. Traditional leaders provide the co-ordinative role at district plans and monitoring their implementation. Kgotla have a consultative function with the community participation at different stages of the formulation and implementation of development plans. This traditional forum serves as a channel of two-way communication between the government and the people in the process of bottom-up planning (Sharma 2010).

2.4.12. 3 Responsiveness, accountability and transparency

Traditional leaders are expected to be responsive, accountable and transparent and are also to hold the government accountable for service delivery. Sayings such as “khosi ke khosi ka batho” (a chief is a chief by the grace of the people) symbolise that the chief should take cognisance of his subjects. A Chief is expected to have the

interest of his people at heart. Before taking major decisions that affected the people, the chief had to seek advice from the traditional council. The overall responsibility of Amakhosi is to ensure that the government is accountable to the agreed plans with the communities in relation to community development (Sharma 2010).

2.5 THE EXPERIENCE IN SWAZILAND GOVERNANCE

Although the historical literature is economical or silent on Swaziland, it should be noted that the historical kingdom is punctuated with a 65 year reign. This includes a 23 year re-organisation of Sobhuza II of Swaziland. The Ngwenyama who was regarded as a King or a lion is responsible for the ruling of the country enjoying support from a council of ministers and a national legislature. The Ndlovukati who is regarded as a Senior Queen, the mother of the king is responsible for the rituals of the nation. She is also praised as the she-elephant that represent the softness as in water (Swaziland European Community 2007).

Of important note, it is said that the Lion also acts as regent in case n case her counterpart Ngwenyama visit his sky families. She also takes the reign in case where the heir has not performed royal adulthood rituals or is indisposed. One of the king's wives may act as Ndlovukati in case whereby the King's mother visits her sky families. In Sobhuza II's case, the reigns were taken by Ndlovukati Labotsibeni Mdluli with a purpose of ensuring a smooth operation in the land. It is revealed that Sobhuza II was a regent from choice as infant heir in 1899. This was after the death of his father Bhunu until his accession to the throne in 1922. It is argued that this happened when his mother Lomawa Ndwandwe became the Ndlovukati. The latter appointment of three other women to senior queen took place after the death of She-elephant. History also revealed that one of other woman who was appointed to this position hail from among senior wives (Swaziland European Community 2007).

2.5.1 The nature of Swaziland governance and political system

The Swazi monarchy headed by the hybrid of Ngonyama and She-elephant is has its antique to create the fabric of Swaziland's dual political system. During the contestation year's succession battles after the death of Sobhuza II, the She-elephant enjoyed support by Prince Sozisa Dlamini. He was the only legitimate person to head a novel office in-Libandla. Reshuffling in the mornarchy heralded to his He was then removal. The mother of the heir, now King Mswati III became Ndlovukati before his full accession. Subsequently, this transition period paved a revision of the constitution to provide that where the regent and the authorised person are not in agreement on any matter, the matter shall be referred to Bantfwabenkhosi (princes) and Amakhosi (Swaziland European Community 2007; Tofa 2013).

The Ngonyama, Mswati III is heading critical powers in all three tiers of government. Despite the fact that the Ngonyama is in charge of monarchy, he performs his duties with the assistance of the council of elders. This is part of ensuring check and balances in his leadership. Similar to British Kingdom, The Swazi King rules the monarchy based on unwritten law. The monarchy is based on customary laws of the country. The King is also guided by the She-elephant, the council of elders, Cabinet, and Parliament and the Judiciary. Although their influential position is important to the monarchy, one cannot see the exact things that they do. Although there is a separation of powers, the political heads and officials in government positions are appointed by the King in both Executive and judiciary branches (Swaziland European Community 2007; Tofa 2013).

2.5.2 Political system

Tofa (2013) argues that the politics of Swaziland takes place in a hybrid framework of an absolute monarchy and a constitutional monarchy. This reflects a blend of traditional governance and modern governance in a unique and often enigmatic manner. It is argued that even today, the country is still under the monarchy leadership. From an

analytical perspective, it is suffice to refer Swaziland government as a diarchy. The banning of political parties in Swaziland shows that the country is not a democratic. The banning of political parties has its genesis of the constitution promulgated on 13 October 1978. It is learnt that illegal parties are prohibited from holding large public gatherings. Only non-partisans were elected in the last elections of 18 October 2003. One of them is a member of the opposition Ngwane National Liberatory Congress (Swaziland European Community 2007).



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2.5.3 The position and structure of local government

| | | | |
|--|--------------|------------|---|
| <p>CENTRAL GOVERNMENT</p> <p>King</p> <p>Cabinet</p> <p>Parliament:</p> <ul style="list-style-type: none"> - House of Assembly - Senate | | | |
| <p>REGIONAL GOVERNMENT</p> <ul style="list-style-type: none"> - the country is divided into four regions <ul style="list-style-type: none"> - Regional council - Regional administrator | | | |
| <p><i>University of Fort Hare</i> <i>Together in Excellence</i></p> <p>LOCAL GOVERNMENT</p> | | | |
| <p>Urban areas</p> <p>Urban council</p> <p>- Municipality x 12</p> | | | <p>Rural areas</p> <p>Rural council</p> <p>- Tinkhundla x 55</p> |
| City council | Town council | Town board | Bucopho (Board) |
| Wards | | | Chiefdoms |

The advantage of Swaziland structure is that it departs by coining both urban areas and rural areas in terms of governance. Such a commendable reflection has been missed by most elite governments in the world, especially those that have a tapestry

of a traditional governance system. The participatory system in the entire governance process from planning to M&E has been highlighted in this study. In addition, the influence of traditional leadership within the institution of rural governance to the central governance has been observed in the study (Mkhonta 2007).

It should be noted that King Mswati III is Head of State of Swaziland. Interestingly enough, he is the only one who has vested authority to appoint the Prime Minister and cabinet. The Legislature sits in its capital city at Mbabane. By virtue of its structure, it is a bicameral system, which consists of the House of Assembly and the Senate. Interestingly enough, the Tinkhundla is influential in the election of members of the House of Assembly. Currently, there are fifty-five (55) members of the House elected by universal suffrage. The monarch has vested powers to appoint the senate, and there are of 20 members of the senate at present. The King's powers are not limited to the appointment of senior civil servants. The modern half of the governance system is based on the "Westminster" system of a bi-cameral Parliament, a judiciary, and an executive. The Parliament has a blend of elected and royally appointed members. Structurally, the tribal governance system is supported by traditional institutions of local government called tinkhundla (in singular form inkhundla) in the rural areas (Mkhonta 2007).

2.5.4 Local government system

As depicted in the structure above, the local government is the second level after national government. The Local government system has its genesis when areas were created through Urban Government Act, No 8, 1969. Similarly to rural areas, its creation of was informed by Regional Council Order, 1978 and establishment of Parliamentary Order, 1978 (amended in 1982. The beauty of the Swaziland system is that it is a hybrid of ancient and western system. Most African elite governance are lacking in this area, particularly in the rural areas. Hhohho, Lubombo, Manzini, Shiselweni are the major four (4) regions of Swaziland. Each region has an

administrator appointed by the king. Along the side of the government structure is the traditional system, which is headed the king assisted by his advisers, traditional courts, and tinkhundla (Mkhonta 2007).

2.5.5 Evolution of Tinkhundla

The Tinkhundla concept of government has its inception in the Second World War. The battle was under command of Prince Dabede of Gundwini Royal Residence and Ndvuna Mfundza John Brightwell Sukati of Zabeni Royal Residence. Veteran Swazi Soldiers returned from 1945 to 1946 war from the Middle East. They were privileged to sit with His Majesty King Sobhuza II where they shared their experiences gauged along the sea shores of the African Continent. This was at the time of the British Military campaign from the Durban Sea Port to Tripoli in North Africa. Their noble ideas to the economy of Swaziland to recover from ravages of the war should be based on the establishment of community centers (Tinkhundla). In this regard, the King should be supportive to this idea for its realisation. The intention is to strengthen and enhance national safety and security strategies (Mkhonta 2007).

2.5.6 The significance and role of Tinkundla

Its significance is to facilitate the practice of both western and traditional styles of governance. By virtue of its structure, Inkhundla/ tinkhundla is an administrative substructure smaller than a district but bigger than an umphakatsi (chiefdom). Currently, Swaziland has 55 tinkhundla. Fourteen (14) of these structures are in Hhohho District, 11 in Lubombo District, 16 in Manzini District, and 14 in Shishelweni District. The nature of government of Swaziland is democratic, participatory, tinkhundla-based system. These instruments inject a decentralized government from the top structure to the bottom structure. They also ensure equal appointment of individual in the public office which is guided by the merit system).

Contrary to the above, the government system of Swaziland adopts a unilateral state since it is not informed by multi-political parties as they don't have a status of existence at present. This is accepted irrespective of section 25 of the constitution which allows for open freedom of assembly and association. The nomination status of one representative to the House of Assembly of Swaziland the lower chamber of the bicameral parliament (Libandla) is under the privilege of each inkhundla. The same trend is applied in local government elections. The architect of this governing system was King Sobhuza II supported by political scholars and lawyers. It was effected in 1978 with amendment in early 90s for the satisfaction of the citizens. In general terms, Tinkhundla stimulate community development at grassroots level. It is responsible for coordinating and promoting a good relationship between the state and community organisations. In addition, they are responsible for instilling a good nexus between communities and government. This also extends other stakeholders that are involved in the national development of policies (Mkhonta 2007).

2.5.7 Principles of PM&E in Swaziland in the ancient context

2.5.7.1 Participatory planning of chiefdom into central governance

The Ministry of Tinkhundla Administration and Development is required facilitate the management of the development of all regions in the country. This also extends to the promotion of service delivery at Tinkhundla and Chiefdoms levels. Tinkhundla the pillars for the bottom-up development planning process in all regions. Its aim is to coordinate the delivery of local services with national tier of government. The decision-making process of Swaziland centers around the community needs. For example, Parliament can recommend for the change of a village into a town or any project (Mkhonta 2007).

However, it is unlikely that the King can agree with the new initiative without the will of His subjects. In fact, programmes or project planning start with the communities at the planning level. The main aim for this is to solicit their inputs.

Municipal authorities cannot come or initiate service delivery needs of the community namely water, whereas the community's first choice was electricity. However, most of the modern countries are seldom use community consultation. In essence, communities appreciate any service from their government since they have no choice (Mkhonta 2007).

2.5.7.2 Consultation

Chiefdoms are the representatives of the community in all regions of Swaziland. It is unlikely that the King can approve any development plan or project irrespective of its benefits without the view of the communities through their traditional leader. For example, a change of village into a township is subject to their views. This means that the principle of consultation is at the centre of decision-making by all parties, including Amakhosi (Mkhonta 2007).

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2.5.7.3 Negotiation

There is no decision-making without negotiating with the chiefdoms as the representatives of the community in Swaziland government. All service delivery needs are negotiated with the communities through their chiefdoms. The importance of negotiation is to consider the views of traditional leaders in terms of priorities in relation to the development of their areas (Mkhonta 2007).

2.5.7.4 M&E

The process of M&E and reporting in Swaziland Kingdom is a participatory process. It is informed by a participatory process from a strategic planning point of view. As already alluded to, the municipal authorities develop the plan together with the traditional leaders. A major area of focus in the process is the development of the implementation plan that is monitored and evaluated through evidence based on IDP. It is funded by development grants and central government budget where applicable. The Ministry also has a mandate to improve the government

performance, which is also not limited to the Regions, Tinkhundla Committees and chiefdoms. These improvements are done together with the traditional community's initiatives (Mkhonta 2007).

2.5.7.5 Reporting and accountability

In general terms, each Inkundla has a development committee (buchopho) which is regarded as the think tank. Its nomination comes from the various constituency chiefdoms. Its operation is based on a five-term period. This think tank is responsible for tabling matters to the inkundla emanating from various chiefdoms in the region. It has a duty to provide feedback to the chiefdoms on the decisions of inkhundla. The indvuna which is referred as the chairman of buchopho is elected at the inkhundla. In terms of accountability, the Prime Minister account to the King or Parliament. More importantly, he also has to give feedback based on what was agreed upon with the chiefdom (Mkhonta 2007).

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2.6 TRADITIONAL LEADERSHIP IN SOUTH AFRICA

Similar to the rest of the African state, the government of South Africa before colonisation was led by traditional governance informed by the kings. Traditional leadership in the South African context can be traced in the pre-colonial era, colonial era, apartheid era, and post-democratic government. During colonisation, traditional leaders and tribal structures were important institutions in the government. Amakhosi had a responsibility to take the needs of the community throughout their life time. It is in this context that there is a stable relationship between a traditional leader and the community. The traditional leaders were responsible to ensure law and order in the traditional communities. The culture of the traditional governance was based on accountability by the King to his subjects. Traditional leaders have been very central to the political administration of tribal communities. Their operation was based on the customs, traditions and customary laws. Customary

served as a glue tool between the traditional communities and leaders (Khonou 2011).

Although traditional leaders were responsible for the political function of the institution, their critical areas were based on safety and security of the people. From a political point of view, the overall protection of the inhabitants, as well as relations with people from the outside traditional leaders also had control over the economy. From an economic point of view, they performed economic functions such as land allocations and distribution, and they also became custodians of the land. In essence, traditional leaders have been tasked with the responsibility of protecting vales and customs of the community. Their protective responsibility also extends to the issues of land since it is the major economic resource of the community (George 2010).

Apartheid laws created a puppet government by ostracising traditional leaders from the main South African governance structures. They were given inadequate resources so that they cannot be able to perform their duties, and this also aimed at weakening their leadership status to the people. The homeland system was used as administrative tools to control and manage the services in the rural areas. The minority government only catered for better services in their own structures without paying attention to basic services for the black communities. It is noticeable that the powers and functions of traditional leaders were drastically reduced to nothing, except that they have to provide solutions to land disputes (George 2010; Cele 2011).

2.6.1 Colonialism and apartheid

The advent of colonialism had a detrimental effect in most powers over Amakhosi. The apartheid government also weakened the role and positions of Amakhosi. Most of them were positioned as puppets or agents of their colonial masters. This means that they were no longer accountable to their people but to their colonial masters. Traditional institutions were now used as the instruments of colonial masters in

driving their agenda in the state machinery of government. Through this, the community was used as slaves since the apartheid government administration did not have personnel to work in the mines. Kings or Amakhosi were no longer chosen through the custom law but the state could appoint or dismiss anyone as it please. Those who opposed the state system were subject to the wrath of the law. In essence, the whole traditional governance was distorted, and people lost legitimacy to their kings (Rugege 1998: 1, 15).

2.6.2 Traditional leadership during the colonial period

According to Khunou (2001), colonialism has a long historical context in the South African soil. It had a profound influence on the institution of traditional leadership. For example; it introduced changes in the face of traditional leaders. This led to the passing of various laws to regulate the traditional institution, partially grabbing of land. These changes had a great impact on the governance of traditional leadership. During this period, a new form of government was established. South Africa was now divided into four provinces namely, Cape Colony, Natal, Transvaal and Orange Free State. Each province had legislation dealing with the institution of traditional leadership. Various pieces of legislation were passed by the Union Parliament, which had a profound influence on the institution of traditional leadership (Khonou 2009). Britain found South Africans living under traditional leadership. It should be noted that the arrival of the British colonial masters to the South African people was not easily acceptable by traditional leaders. It was difficult to implement their colonial system, and this was because of the loyalty of the communities to traditional leaders. This heralded to the introduction of the indirect rule policy. Its intention was to take over the leadership of the colonies without getting rid of traditional leadership (Khonou 2009, and George 2010).

The rationale behind the action was to find a way of dominating the lives of the indigenous people with minimal revolt. In their view, the only way of achieving this

was to ensure that traditional leadership was integrated to the broader colonial leadership structure. This was a marketing strategy to traditional leaders in order to get a buy-in, even to their subjects (people). Secondly, they did not want to create confusion and violence from the beginning because this would diminish their plan. (Meer and Campbell 2007; George 2010).

The British realised they could not govern the indigenous African people successfully without a buy-in of traditional leaders. This is because they were still new and were not familiar with the African people. It is therefore understandable that the British saw traditional leadership as a critical nexus between themselves and the people. They saw traditional leadership as an instrument for legitimising their colonial agenda. The British policy of indirect rule was first introduced into Natal as early as the mid- 19th century. Sir Theophilus Shepstone was one of the first colonial architects in South Africa with his tireless work to impose the indirect rule to the Zulu nation in Natal. The application of this policy was based on a “trial and error” exercise, as it was effected through the Black Administration, (Act 38 of 1927). The Black Administration Act of 1927 gave the Governor-General the power to hire and demote traditional leaders as his own will. It is apparent that the main aim of giving the Governor-General these powers over traditional leadership was to ensure that control over the institution was maintained. This led to a demise of traditional governance at the expense of the traditional communities. For example, traditional structures of governance were destroyed by the colonial and apartheid government, and the current government is silent in relation to its function (Meer and Campbell 2007, and George 2010).

2.6.3 The main roles of traditional leaders in the pre-colonial period

Rugege (1998: 1-15) argues that the main roles of traditional leaders are as listed below:

- They served as political, military, spiritual and cultural leaders.
- They were regarded as custodians of the values of society.

- They looked after the welfare of their people by providing them with land for their subsistence needs through agriculture and for grazing.
- They also provided for the very poor and orphans.
- They were responsible for the defence of their people against external aggression and for keeping order in their communities.
- They resolved disputes with the emphasis on reconciliation, and thus ensured harmony among neighbours.
- They inspired unity in their people.
- They ensured community participation in decision-making

2.6.4 The outcome of the colonial system

This was the only way of ensuring that the institution served as a good instrument of colonial rule. The Black Administration Act, 1927 (Act 38 of 1927) had severe implications for the institution of traditional leadership because the leaders were made accountable to the colonial government. The ultimate goal of the policy was to systematically convert the institution of traditional leadership as a puppet to the colonial government in black communities. Traditional leaders were expected to act as the eyes and ears of the colonial government. A gulf was therefore created between traditional leaders and their people, as the leaders were now accounting to the colonial government and not to their people. To this end, South Africa was left divided in terms of language, ethnicity, and structures (George 2010; Hollis 2012).

Traditional leaders were traumatised since they were seen as the puppet to the colonial government. They were forced by the colonial government to pay loyalty to the system. Traditional leaders had tough choices to make under colonialism to the extent that they have to choose to be fired or kept in the system. For example, traditional leaders who chose to remain loyal to the people were demoted and fired. This created confusion to the people since they were not sure whom to respect between the traditional rule and colonial rule (George 2010).

These actions dealt harshly with the integrity of the institution of traditional leadership. For example, in certain instances people who were appointed to replace non-compliant traditional leaders were not necessarily appointed on the basis of tradition. Instead, they were appointed on the basis of readiness to comply with the colonial government. This led to the faction fight between traditional leaders and people, especially those traditional leaders who became the puppet of the colonial system. The new system created room for some traditional leaders to abuse their power (Meer and Campbell 2007, George 2010, and Cele 2011).

Cele 2011 asserts that the seeds of apartheid resulted in the fertilisation of corruption in the African soil. It is noticeable that this conduct planted the first seeds of corrupt behaviour amongst traditional leaders. Hitherto, it is still a challenge to the institution of traditional leadership in post-democratic South Africa. It is argued that colonialism promoted the downfall of traditional leaders, particularly disrespect by their own subject. This came as a shock to traditional leaders where some higher authority was imposed above them. This produced an authority that corrupted and radically changed the institution of traditional leadership. Despite the introduction of the apartheid system in South Africa, the new rulers could not ignore the existence and presence of traditional leadership (Meer and Campbell 2007; Cele 2011).

2.6.5 Apartheid, homeland system, and traditional leadership

The seeds of apartheid was fertilised in the South African soil in the beginning of 1910. It came into effect immediately the National Party (NP) won the white minority elections on 28 May 1948. The apartheid government introduced the apartheid policy. This led to the fertilisation of ethnic groups in South Africa. Strategists in the National Party orchestrated apartheid as a tool to cement their control over the economic and social systems. Since its inception, the aim of apartheid was to maintain white domination while extending racial separation.

Starting from the 1960s, a plan of “Grand Apartheid” was implemented with emphasis on separation and police repression. The 1948 period introduced the implementation of apartheid laws to the black people. Race laws controlled marriage relationship between the black people and white people (Khonou 2009; George 2010).

The political landscape did not accommodate political rights and parties of the black people. The idea behind this strategy was to ensure that blacks should become citizens of homelands. As a result, many black political activists were sent to exile, and those who were working underground were exposed. The class population between urban and rural people was created during this period. The rural people were the only group that was respecting traditional leaders. Four homelands were also created as the way to divide, reduce and denationalise the African nation. These homelands were living under severe conditions. For example, Africans living in the urban cities like Durban were forced to carry passport in the urban citizens, and they automatically became foreigners in their own land. Hitherto, the distribution of resources and service delivery between the whites and black people is still uneven, particularly in the rural areas (2008).

2.6.6 Apartheid legal system versus the institution of traditional governance system

George (2010) argues that the apartheid laws heralded the diminishing institution of the traditional system. It should be stressed that the events that took place during the colonial era up to the dawn of democracy left a terrible legacy for the institution of traditional leadership. A plethora of apartheid laws had dire repercussions for the institution of traditional leadership and the African community at large. These prominent laws are listed below:

- The Black Administration Act, 1927 (Act 38 of 1927).
- The Bantu Authorities Act, 1951 (Act 68 of 1951)

- The Promotion of Bantu Self-Government Act, 1959 (Act 3 of 1959), which classified black people into eight ethnic teams.
- The Bantu Homelands Citizens Act, 1970 (Act 26 of 1970)
- The Amakhosi Courts Act, 1983 (Act 6 of 1983)
- Act on the Code of Law, 1985 (Act 16 of 1985); and the Lebowa Royal Allowance Act, 1990 (Act 8 of 1990)

2.6.7 The Congress of Traditional Leaders of South Africa (CONTRALESA)

CONTRALESA was launched in September 1987 by Amakhosi and headmen from KwaNdebele. The intention was to challenge KwaNdebele Chief Minister Majazi Mahlangu's attempts to persuade the apartheid government to declare the territory an independent homeland. Its emphasis was on the need to educate all traditional leaders about the aims of the liberation struggle to fight for the eradication of all independent homelands. It also aimed to repossess their forefather's land by white colonialists, and to partner with progressive organisations for a unitary, non-racial and democratic South Africa (George 2010).

Despite the unclear roles of responsibilities of traditional leaders even in the new dispensation, CONTRALESA has a significant historical record in shaping the views of the institution of traditional leadership. Hitherto, it is still contributing to the formation of a new character for the institution of traditional leadership. As the influential body, it continues to advocate the recognition of traditional leadership by the government. It was during the reign of iNkosi Phathekile Holomisa that this influential body pushed for the recognition of traditional leaders and their institutions in strategic levels of local government. It also did not support the ideas that, in the rural areas of the former Bantustans, municipal authorities must be at the key level of local government. CONTRALESA's members were motivated to the 1993 adoption of Resolution 34 of the National Negotiating. George 2010 mentioned the conditions of the resolution:

- Traditional leaders shall continue to exercise their functions in terms of indigenous law as prescribed and regulated by enabling legislations.
- There shall be an elected local government, which shall take political responsibility for the provision of services in its area of jurisdiction.
- The (hereditary) traditional leaders within the area of jurisdiction of a local authority shall be *ex-officio* members of local government.
- The chairperson of any local government shall be elected from amongst all the members of the local government.

Through these processes, traditional leaders managed to secure some guarantees. However, while traditional leaders in other provinces were opportunistically jumping on the bandwagon of the ANC, the picture in KwaZulu- Natal was different. This was a consequence of a fall-out between Chief Mangosuthu Buthelezi and the ANC, which led to Chief Buthelezi and his supporters not joining CONTRALESA. The outcome of this displayed a great deal of hostility towards the organisation (George 2010).

2.6.8 Overview of transforming local government and integration of traditional leadership through legal framework

According to Khunou (2009), the current era and the advent of democracy in South Africa gave rise to the need for constitutional change. It is in this context that a democratic government of South Africa introduced statutory change. This aimed to advance the ideals of universal values and fundamental rights of traditional leaders. The democratisation traditional leadership had a mandate from the constitution and politics.

The institution of traditional leaders was provided by the national legislation to perform the roles on matters affecting communities at the local level, particularly on land allocation. This implied that the new South African government was

committing itself to the establishment of a democratic, representative and accountable form of governance throughout the country including the traditional leaders. The ruling government of the ANC had a responsibility to transform the institution of traditional leaders that was not neglected from the state. This ideology came into being between 1993 and 1996 (Khonou 2009).

This period led to a settlement for democracy in South Africa conceived by the Government of National Unity accompanied by a transformed vision for the institution of traditional leaders. The South African democracy brought changes with the hope of transforming the institutions of governance by recognizing roles and responsibilities of traditional leadership. In response to the demands of traditional leaders, Chapter 12 of the South African Constitution (1996) was enacted to promote the recognition of traditional leaders particularly their roles and responsibilities in the local government. This includes those that are dealing with matters relating to traditional leadership, like customary law and traditional affairs (Matsiliza 2013).

Observation shows that the 1993 constitution provided little recognition of traditional leadership and Houses of Traditional Leaders both at the national and provincial government. The presence of CONTRALESA played a strategic influential role in laying a foundation for the recognition of traditional leaders in South Africa. Chapter 12 of the South African Constitution (1996) pronounced the recognition of the institution of traditional leaders in the government system. Concerted efforts to this are a result of the establishment of the Council of Traditional Leaders. This council was established in 1994. The 1997 period gave rise to the amendment of a new Council of Traditional Leaders (Matsiliza 2013).

According to Matsiliza (2013), the National House of Traditional Leaders Act (2003) provides for the establishment, composition and roles and responsibilities of

traditional affairs in South Africa. The significant progress made by this act under the ruling government is commended, yet the contestation in different clans on chieftainship and inheritance of the crown in some royal families cannot be ignored. Assumption made here is that the advent of democracy has benefited traditional leaders. For example, they are now responsible for the application of customary law and decision-making in local government, particularly to the demarcation processes and land claims (Matsiliza 2013).

Traditional leaders have been successful to influence the parliament to enact the Traditional Leadership Act (2003) and amended the Communal Land Rights Bill. They were also influential in the appointment and the investigation led by the Nhlapo Commission. Its mandate was to look at the disputes and claims concerning traditional Leadership. Its establishment was based on the premise of section 22 of the Traditional Leadership and Governance Framework Act, 2003 (Act 41 of 2003). It was responsible for the investigation whether or not all the paramountcies and paramount Amakhosi qualified to be recognized as kings or not. The recommendation of the report of the commission helped the government to recognise six kings to be qualified as kings out of 12 kings. This investigation was regarded as a significant solution on the historical question chieftainships and succession (Matsiliza 2013).

Waldt, Venter, Wslt, Phutigae, Khalo, Niekerk, and Nealer (2007:3) argue that the transformation of local governance against the apartheid system has been dealt through among other various legislation and policies from post-1994. The intention of the ruling party, ANC government was to strengthen the role of local government to improve service delivery to the citizens. In light of the above, the new South African government passed plethora of legislation in an attempt to transform the institution of traditional leadership. Amid the enacted laws are discussed below in detail.

2.6.8.1 Development Facilitation Act 67 of 1995

The purpose of the act is mainly encouraging efficient and integrated land development. Its outcome is based on promoting the integration of the social, economic, institutional and physical aspect of development. The instrumental development in this regard is the IDP. It has a strategic responsibility to identify developmental needs of the community, and coordinate all stakeholders, including the communities to facilitate development (Waldt, Venter, Walt, Phutigae, Khalo, Niekerk, and Nealer 2007:3).

2.6.8.2 The Constitution of the Republic of South Africa, Act 108 of 1996

Rugege (1998: 1-15) claims that there have been divergent views between the 1993 constitution, and 1996 constitution of the Republic of South Africa regarding the roles and functions traditional leadership. Traditional leadership feel that the 1993 constitution was more accommodative than 1996 Constitution of the Republic of South Africa. The interim constitution of 1993 provided for the participation of traditional leaders in local government. Section 182 provided that the traditional leader of a community, observing a system of indigenous law and residing on land within the area of jurisdiction of an elected local government, should be given a status membership of that local government. It also provides an eligible status to be elected to any office of such local government Rugege (1998: 1-15).

The act does not only recognise their sitting and participation, but they are eligible to vote on any decision of the Council, including the election in a municipal government. On the other hand, the 1996 Constitution makes membership of the councils a transitional measure that could be changed by statute. Section 195(1) (e) “states that people’ needs must be responded to, and public must be encouraged to participate in decision-making”. The Constitution of the Republic of South Africa protects the status of the traditional leadership. Despite these concerted efforts of the local government transformation, there has been dissatisfaction with the

Constitution in respect of Chapter 7 and 12 in terms of role clarification of traditional leadership (Rugege 1998, 1-15).

Constitutional, there are three spheres of government, which include the national, provincial, and local sphere. Each sphere of government is distinctive, yet interdependent and interrelated. The Constitution (Section 152 and 153) puts in place a vision for developmental local government, and contains the objectives for developmental local government as listed hereunder (Rugege 1998, 1-15).

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

In terms of Chapter 7 of the Constitution, municipalities are now under cooperative governance. Their establishment under Section 195(1) categorised as follows:

- a) Category A: A municipal that has exclusive municipal executive and legislative authority in its area which is defined in its metropolitan. Currently, Category A municipality include Johannesburg, Cape Town, Ekurhuleni, eThekwini, Mangaung Metropolitan, City of Tshwane Metropolitan, Nelson Mandela Bay Metropolitan
- b) Category B: A municipal that has municipality that shares municipal executive and legislative authority in its area with a category C municipality with whose area it falls
- c) Category C: A municipality that has municipal executive and legislative authority in an area that includes more than one municipality. This is where the UDM is located.

2.6.8.3 The Draft White Paper on Traditional leadership and governance 2003

Houston 2000, and Khan, Lootvoet, and Mantzaris 2006, argues that the vision of the draft is based on the integration of traditional leaders and government. It also emphasise the relationships of different spheres of government in local government. The premise of the draft is based on the acknowledgement of the adverse effects of apartheid laws against traditional leaders; hence, its cooperative position is that traditional leadership have strategic role in the development of local government. However, it is clear that their roles are limited as listed below.

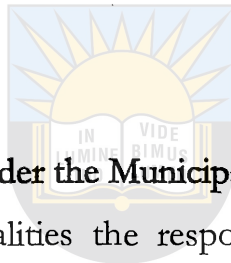
- Acting as head of the traditional authority, and such exercising limited legislative powers and certain executive and administrative powers.
- Consulting with traditional communities through imbizo (meeting).
- Convening meeting to consult with communities on needs and priorities.
- Being symbols of unity in the community.

The Act encourages cooperative relationships in all spheres of government. It also expects both the National and Provincial Houses of Traditional Leaders to play a crucial role in advising the government in spheres of government. Their advice is based on the development of policy and legislation affecting the rural communities (Sithole and Mbele 2008). Despite these encouraging assertions, the important observation in the White Paper is that traditional leaders do not have direct decision-making powers on development issues (Sithole and Mbele 2008). For example, Khan, Lootvoet, and Mantzaris 2006, argue that their role in the development of the local area and community under their auspices include the clash between the two systems:

- Making recommendations on land allocation and the settling on land disputes.
- Lobbying government and other agencies for the development of their areas.
- Ensuring that the traditional constituency participates in decision making on development and contributes to development costs.

- Considering and making recommendations to authorities on trading licences.

Interestingly enough, it is highly noticeable that some of their roles overlap with municipal functions. In addition, political power contestation between Inkatha Freedom Party and African National Congress (ANC) has compromised the services that are expected to be provided by government and traditional leadership. For example, there has been evident struggle where Amakhosi support IFP but the municipal leadership is ANC dominated. This requires the review of the traditional leadership institutionalisation as a framework for co-operative governance (Khan, Lootvoet, and Mantzaris 2006).



2.6.8.4 Traditional Leadership under the Municipal Structures Act of 2008

The Act gives district municipalities the responsibility for IDP in the district municipalities (Waldt, Venter, Walt, Phutigae, Khalo, Niekerk, and Nealer 2007). Masuku (2011) argues that section 81 of the Structures Act, 1998 provides for the participation of traditional leaders in municipal authorities in the local government. The Municipal Structures Act changes the nature of participation of traditional leaders in the municipal government. It says nothing about membership of traditional leaders in the councils but rather states that “The MEC for local government in a province is empowered, after consultation with the Provincial House of Traditional Leaders, to regulate the participation of traditional leaders in the proceedings of municipal authorities.” Lack of clarity on what this regulation might entail is prevalent. For example, failure to include the selection of traditional leaders to participate in council proceeding was a glaring omission. This would have ensured that all the traditional leaders in the area of the council are allowed to elect their representative on the council (Rugege 1998: 1, 15).

The act requires a participatory approach of traditional leadership in decision-making of local government. Despite the fact traditional leader has no nomination

in the council; he has a right to be given an opportunity to express his view to the council on any manner before the council concerning the community under him or her (Rugege 1998: 1-15).

2.6.8.5 The Traditional Leadership and Governance Framework Act of 2003

Khan, Lootvoet, and Mantzaris (2006) claimed that this framework is about testing the maturity of political relationship between traditional leaders and state. This Act was passed after two years of investigation on the institutional frameworks. It promotes a necessity to accommodate the constitutional prerogative of traditional leaders in governance and service delivery matters. Sithole (2006) argues that section 4 of the Traditional Leadership and Governance Framework Act, 2003 (Act No 41 of 2003) deals with the work of a traditional Council as follows:

- Facilitate the involvement of traditional communities in the development and or amendment of IDP's of a municipality.
- Participate in the development of policies and legislation at local level.
- Participate in the development programs of municipalities and of the provincial and national spheres of government.
- Promote the ideals of co-operative governance, integrated development planning, and sustainable development and service delivery.

The success of the above proposal depends on the possible utilisation of the following traditional leadership, which include amongst others:

- Traditional Council.
- Local House of Traditional Leaders.
- Provincial House of Traditional Leaders.
- National House of Traditional Leaders.

2.6.8.6 The National House of Traditional Leaders Bill (NHTL), 2008

The bill intend to abolish the NHTL Act, 1997 (Act 10 of 1997) and replace it with a new Act. It further overhauls the current Act and amendments to it. Subsequently, it is replaced with a new law that is in tandem with the obligation of the Constitution and the WPTLG of 2003. The main focus is based on the establishment and the functions of the NHTL. It is laid down that the House should be composed of three representatives from each province, and the representatives must be senior traditional leaders. Those provinces that do not have traditional leaders without provincial houses have been provided with a special representation. This situation is applicable to Gauteng and Northern Cape Provinces in particular (Matsiliza 2013).

Furthermore, the Bill sets standards for the qualification of members to serve in the House, including their exclusion of certain persons from participating in the House. It is stipulated that no person is eligible to become a member of the House. This refers to a person who has a full membership status in a Municipal Council, a Member of a Provincial Legislature (MPL), or a Member of Parliament (MP). It also regulates the administrative seat of the House that has allocation in the same place where the head office of the COGTA is located. The Bill allows normal sittings of the House to be hosted either in the administrative seat or at the seat of Parliament. The Bill outlines a set of responsibilities of the House. Clause 14 provides for the unprecedented legislative relationship between the National House and the Kings and Queens. The relationship has no historical regulation, yet the Kings and Queens are recognised at national level (Matsiliza 2013).

The reason is that the national House was established to operate at national level, which is why there is a need to regulate their relationship. Clause 15 regulates the relationship between the House and the Provincial Houses. It also regulates the protocol procedure to be followed in case the National House aspires to have engagements the local Houses and Traditional Councils. Additional provision of the

clause includes the establishment of administrative structures by the chairperson and the secretary of the House, working with provincial Houses. This has to do with the improvement of national unity and uniformity. The Bill also provides for a need of supportive mechanism from the government to perform the customary laws. The support is not limited to infrastructure, finances, human resources, and skills development programmes. From an accountability perspective, the House is required to submit a report on an annual basis to Parliament in relation to progress made against the set targets (Matsiliza 2013).

2.6.8.7 The role of traditional leadership in improving co-operative government and development

Constitutionally, three spheres of government are established in terms of Chapter 3 of the Constitution of South Africa, 1996 to promote cooperative governance. The chapter also informs the enactment of the Intergovernmental Relations Framework Act, 2005 (Act 13 of 2005). However, the reality on the ground is that managing government in the context of many tiers from different relationships is highly complicated, particularly if their roles are not clear. In an attempt to address the situation, Sections 19 and 20(1) of the Traditional Leadership and Governance Framework, 2003 (Act 41 of 2003), deal with the allocation of roles and functions for traditional leadership. Some of these roles and functions have already been assigned to traditional leadership structures. However, there have not been agreed instruments on how national and provincial departments can collectively deal with duties of traditional affairs and traditional leadership structures (George 2010, and Matsiliza 2013).

2.6.9 Summary

Keulder 1998: 1, 15 argues that perennial discourse on the role of traditional leaders in rural local government and in national government is a fresh one in people's mind. Their engagement with the recent system of governance is largely shaped by the quest for social control and service delivery. There is a strong view that African

democratisation should draw from its cultural traditions from traditional governance. This is because it provides opportunities for bringing development to people. This means that the idea of integrating the two governance systems should be explored (Kargbo 2010).

2.7 THEORETICAL FRAMEWORK OF M&E

In the context of Africa, literature review reveals that Egypt is a father and founder of M&E in the world. The ancient Egyptians case study reveals that Egypt has been involved in periodic monitoring of its outputs in grain and livestock production more than 5,000 years ago. This shows that M&E is certainly not a new phenomenon in Africa. Egypt was followed by the developed countries by the Organisations for Co-Operation and Development (OECD) in the application of M&E. They have conducted M&E in the period of more than 20 years. The evolution of M&E attracted the global communities, particularly on its culture embedded in the approaches/models, and principles. The evolution of M&E has prompted the developed countries to apply mixed M&E models, and this has helped the new beginners to choose from these approaches (Kusek Rist and 2004: 2).

The OECD countries were followed by the modern governments in relation to the application of M&E, but with a new approach. For example, the focus was on compliance than outcomes. Their emphasis has been on their expenditures, revenues, staffing levels, resources, program and project activities, goods and services produced, and so forth. Developing countries including SA are just beginning to adopt the M&E as a tool to improve performance in the public sector. (Risk and Kusek 2004:2).

2.7.1 Definition of M&E

M&E are two distinct elements, but they complement each other. M&E is regarded as a managing tool that provides clarity to all stakeholders as to why certain activities

are undertaken. M&E clearly draws the nexus between the various levels of intervention in a simple and clear way. Monitoring is a continuous function that applies systematic tools to collect data on specified indicators. Its purpose is to provide management and the main stakeholders with progress, particularly on the performance of targets. This is defined with indications of the extent of progress and achievement of objectives and progress in the use of allocated funds. Evaluation is a systematic tool that is used to assess the results and impact of a completed programme, policy or project. It normally departs with the measurement of relevance and fulfilment of objectives, development efficiency, effectiveness, impact and sustainability (Public Service Commission 2008).

2.7.2 Different theoretical models/approaches of M&E

2.7.2.1 Theory Driven model

Stufflebeam (2001) and Zuckerman (2005) argue that the main focus of this approach is on theoretical rather than methodological issues. Its common approach resonates with the rationale of the programme or theory as the basis of an evaluation to understand the program's development and impact. Social theories and consideration of resources should be used by the evaluator in the programme evaluation. The major focusing relates to the how part of the performance of the programme. This also includes underlying assumption in the development and implementation of the programme (Stufflebeam 2001, and Zuckerman 2005).

2.7.2.2 Ten Steps Theory Model (To a Result Based M&E System)

According to Kusek and Rist (2004:39), this model is unique from other models or approaches because it departs with the readiness assessment. One cannot build a house without a foundation from a construction industry perspective. A constructor needs to check the cement, plot, water etc. In the M&E business context, before the system is built, it is important to do a check list of political mandate, timing, and resources (Physical, financial, and human), etc. Once this is set, the next step is to

monitor, evaluate and report on the performance of the institution. Ten steps of this model are discussed hereunder.

Step 1: The major building blocks of the system include among others, the political, participatory, and partnership processes involved in building and sustaining M&E systems. Key to this is the need for key internal and external stakeholders to be consulted and engaged in setting outcomes, indicators, and targets.

Step 2: It involves choosing outcomes to monitor and evaluate. The importance of outcomes is that they determine the direction

Step 3: It about designing performable indicators required in the monitoring of progress, particularly inputs, activities, outputs, outcomes, and impact. Indicators help the evaluators to measure progress in the performance of the programme; proper guidelines for choosing indicators should be followed.

Step 4: This step is about the baseline, and it help the evaluator to base the performance of the organisation against the previous performance in order to lay an improved performance for the future performance.

Step 5: Both step 4 and 5 complement each other in a sense that step 5 builds on the previous steps and involves the selection of results targets, that is, interim steps on the way to a longer-term outcome. Targets can be sampled by measuring baseline indicator levels and desired levels of improvement. In the government context, step 1-5 is a foundation of the Annual Performance Plan.

Step 6: This step is about systematic collection of data in the performance of the programme. It serves as an early warning (red robots) to the programme performance

Step 7: This step deal with evaluation, particularly on measuring the outcome and impact of the programme.

Step 8: This step is more about reporting of the performance of the programme pertaining to planned targets. It is always recommended that approaches for reporting should be explored.

Step 9: This step is more about sharing of the findings with the stakeholders so that they can see where to improve based on the identified gaps.

Step 10: It deals with the challenges in sustaining results-based M&E systems including demand, clear roles and responsibilities, trustworthy and credible information, accountability, capacity, and appropriate incentives.

2.7.2.3 Outcomes-Based M&E

Waldt (2004: 17-18) argues that the advent of democracy has enlightened the citizens to ask government, based on what has actually been delivered in meeting their real needs. This called government's outcomes, which are a global trend based on impacts of public policies on citizens. The purpose of this model is not about how the money has been used, but to see product on the utilization of budget in line with the intended outcomes. This model is highly influential to many organizations in different ways:

- It strengthens the collective or whole-of government focus.
- It increases the focus of attention on the concern of citizens.
- It tends to lengthen time horizons.
- It tends to challenge structures and processes built on a silo basis.
- It challenges the government to spread its attention more evenly amongst public survives, regulations and transfers.

2.7.2.4 Objectives-Based Evaluation theory model

Christina, Christie & Marvin (2005) argue that this is classic approach of evaluation that is used on the measurement of objectives of the programme. Information generated in this programme is used to measure the accountability of the programme in line with its set objectives. It always seeks to measure the achievement of the strategic goals or objectives of the programme. The disadvantage of this model is that it pays attention on the programme improvement rather than modification of the programme. The programme evaluator is always guided by the following selected areas:

- Statement formulation of educational objectives,
- classification of objectives into major type
- definition and refining each of these types of objectives in terms of behavior
- identifying situations in which students can be expected to display these types of behaviors
- Selecting and trying promising methods for obtaining evidence regarding each type of objective (Christina, Christie & Marvin 2005).

2.7.2.5 Goal-Free Evaluation theory model

Stufflebeam (2001) and Zuckerman (2005) argue that this model takes the form of both a case study approach and an open-ended approach. This approach departs with the actual outcomes versus the intended outcomes of a program. This means that the evaluator has little contact with the program managers and staff. The programme evaluator is not aware of the set goals and objectives of the programme. This model always tries to find the effects of the programme

2.7.2.6 Adversary/Judicial Approaches.

Stufflebeam (2001) and Zuckerman (2005) argue that these approaches are based on the judgement of the programme from a legal perspective. This means that the two evaluators should base their judgement on the evidence (data) collected. It then

becomes easy for the judge to give a verdict on the case, based on the presented evidence by the two parties. It is in this context that the primary focus of this model resonates with the arguments.

2.7.2.7 Consumer-Oriented Approaches

This model has an element of a marketing approach. This is because it always helps the customers to choose the products from a various range. The emphasis of this model is to educate the consumers about how to choose the best product (Stufflebeam 2001 and Stufflebeam 2001 and Zuckerman 2005).

2.7.2.8 Success case theory model

According to Stufflebeam (2001), and Zuckerman (2005), this approach explores the success stories of the programme. It borrows practices of theory-driven evaluation approaches, logic model, an impact model, or a results map. Evaluators use this approach to gather success case studies from other countries based on what has worked and not worked. This helps the organisation to benchmark from other organisation as part of sharing lessons of experience. It is in this context that international lessons of experience as a case study of reference will be visited in the context of UDM (Stufflebeam 2001; Zuckerman 2005).

2.7.2.9 Utilisation-Focused Evaluation theory model

Stufflebeam (2001, and Zuckerman (2005) argue that the purpose of this model is for the users. Assumption made here is that there is a great involvement of all stakeholders in the programmes. This model is based on determining the demands of the community, and its findings are best used to address the identified needs. The principle of this model is to satisfy the needs of the users. It is on this basis that planning in this model should be done in such a way that its findings address the identified gaps for programme improvement purposes. Patton (2013) argues that

research has revealed that end users are likely to utilise this model because of their involvement from all phases. (Patton 2013).

2.7.2.10 Fiscal Evaluation theory model

The departing point in this model is that it focuses on financial expenditure. The disadvantage of this model is that it does not detect the value add on social programme. Significant impacts on resources can only be seen in the long term period. This is because it does not show the effects in the current deficits. Assumption made here is that the best thing that the policy evaluator could do is to examine at generational accounts (Auerbach, Gokhale, and Kotlikof 1991).

2.7.2.11 Improvement Focused theory model

According to the Peel Institute (2013), this model use similar approaches of formative methods, summative methods, and multiple methods. It is informed by the input from all stakeholders. Its aim is to improve the quality of the programme. This means that an improvement plan should be conducted in order to improve quality of the programme. It is in this context that many organisations in the public sector develop service delivery improvement plans. Furthermore, Peel Institute (2013 argues that the action plan should also have the following characteristics:

- Be Very Specific
- Be Manageable in size
- Be Measurable

The following elements are important in order to meet the above criteria:

- Task-Specific Suggestions
- A Timeline for Completion
- An Appointed Point Person
- A Clear Set of Criteria to Evaluate Success

2.7.2.12 Accountability theory model

The focus of this model is to determine whether or not the planned targets have been counted based on the requested budget. Fiscal evaluation approaches are always used in this model to determine accountability. The aim of this model is to ensure that there is value for money in all expenditures, which is the interest of the stakeholders, including the citizen's voice. Voice is when the citizens express their views to the government in relation to how things should be done. In this case, voices in the context of UDM will be Amakhosi as the representative of the community (Foresti 2009).

2.7.2.13 Expert Opinion/accreditation theory model

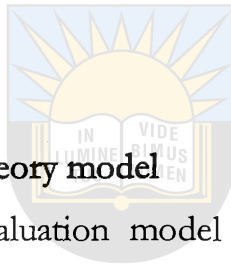
This model is about soliciting expert advices to judge the performance of the programme. The expert is always outsourced from outside, and his or her views are always respected. Objectivity in the judgement of the programme is always at heart to the end users. In a nutshell, this model is about professional judgement in the rating of the performance of the programme (Stufflebeam 2001 ; Zuckerman 2005).

2.7.2.14 Responsive evaluation theory model

According to Stufflebeam (2001), and Zuckerman (2005), this approach is about responding to the needs of the users. In this regard, it always tries to determine the effectiveness of the applied intervention to the users. It is worth-mentioned that this model also tests the intervention to different users so that the evaluator can get a pool of responses, and an informed decision. The relevance of this approach is in the health environment where there is a promotion of health interventions (Abma 2005).

2.7.2.15 Industrial Inspection/Consumer/Product Evaluation theory model

This model is normally applied in the industry sector. The disadvantage of this model is that it is more concerned about the outputs of products, without fixing the problems. This model deals with quality assessment of the products, and it is sufficed to call it Total Quality Management (TQM). Its roots can be traced back to early 1920s when statistical theory was first applied to product quality control. This concept was further developed in Japan in the 1940s led by Americans, such as Deming, Juran and Feigenbaum. The use of inspection has a historical record in many organisations. Its purpose is to determine the quality in the product (BPIR 2013).



2.7.2.16 Black Box Evaluation theory model

The purpose of Black-Box Evaluation model is to assess the nexus between intervention outcomes. The focus of this model is to determine whether or not the programme speak to the desirable outcomes. The method applied in this model is rigor assessment. The disadvantage of this model is that it lacks understanding on the performance of the programme. Despite the importance of the above M&E approaches/models, there is no M&E without participation of all stakeholders. This means that PM&E is the main foundation of PM&E. This is because the demand of M&E in the public sector is at the interest of the relevant stakeholders who always seek to know the service delivery improvement plans on behalf of their representatives (Chen 2013).

2.7.2.17 Empowerment Evaluation/Participatory Theory Model

This model is based on involving all stakeholders with an aim of capacitating them so that they can be able to monitor their programme. It joined the evaluation family in 1993 founded by David Fetterman. It is difficult to isolate the origins of this model from empowerment theory. The aim of this model is to improve the programme, and it is on this basis that it always capacitates the users so that they can improve the

programme. This means that it must always seek to increase the probability of achieving program success. This is done by injecting all necessary tools to the users, and these tools are needed in planning, implementation, and self-evaluation of their program, and mainstreaming evaluation. The reason for this is to ensure proper management of planning. This model is always recommended because it promotes understanding of accountability and evaluation. It has been observed by many scholars that the interest of empowerment evaluation model and participation evaluation model are the same since their point of departure is about involvement of capacitating stakeholders (Shelter SA 2012).

2.7.2.18 Participatory Monitoring and Evaluation (PM&E) approach

Strengthening meaningful participation and empowerment of citizens and improving the quality of governance at the local level are essential for effective poverty reduction. In light of this statement, Hilhorst and Guijt (2006) describe this model as a tool to strengthen the involvement of all relevant stakeholders to participate in the programme. The advantage of this programme is that it promotes a sense of ownership. It also ensures performance improvement and accountability in the programme. Last but not least, all stakeholders contribute to the improvement of the programme.

2.8 EVOLUTION OF PARTICIPATORY MONITORING AND EVALUATION (PM&E)

Fetterman and Wandersman (2005) argue that PM&E is seen as the promising concept compared to other M&E approaches. PM&E can be traced in agriculture and rural development fields in the 1970s. Its evolution has made the global community to see the importance of PM&E. This is because of its significant capacity and empowerment elements that it inculcates to all stakeholders. To this end, it commended for its contribution to service delivery improvement (Fetterman and Wandersman 2005). The researcher argues that there is a closer relation between

empowerment evaluation model and PM&E in a sense that both these models involve stakeholders in project planning, and the common interest is to empower communities, and improve accountability (Shelter SA 2012).

2.8.1 The Purpose of PM&E

The purpose of PM&E is to improve programme performance through the involvement of all stakeholders. It is in this context that it is increasingly recognised as being integral to the M&E process. This is because of its unique approach, particularly in involving and capacitating stakeholders with a purpose of improving the performance of the programme. Its key focus is always about inculcating participation, ownership, empowerment, transparency, and accountability, and share lessons of experience in the program performance (Anatole 2005).

PM&E allow all inputs of the stakeholders towards the improvement of the programme. It also helps in problem identification; finding out the root cause of those problems, and derive alternatives and solutions. The advantage of this model is that it has a potential to reflect the performance of the programme. The buy-in from this model is always achieved since all stakeholders have a sense of ownership based on the appreciation of their involvement (Anatole 2005).

In light of the above, the researcher assumes that inputs from Amakhosi can improve the performance of the rural municipalities in rudder of good governance. In this regard, Amakhosi are able to identify problems since they understand their areas, and are in a position to advices the municipalities' authorities on the critical priorities. Furthermore, this work can build team work with government in terms of dealing with pertinent issues at a right time with relevant resources in rural areas. As a result, government will able to take sound decisions based on information that is credible and relevant coming from Amakhosi. But the critical part of improving PM&E is through assessment by all stakeholders. This means that municipal

authorities should be assessed by traditional leaders based on prior agreed objectives as planned for a fair and justified accountability at the expense of service delivery.

2.8.2 Steps in developing PM&E

According to Aubel (2004), there are 10 steps of PM&E as discussed hereunder.

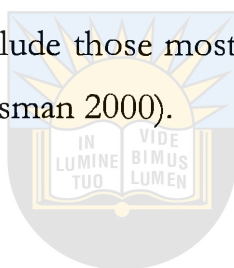
- Identify who should be and wants to be involved.
- Clarify participants' expectations of the process (what are their information needs) and in what way each person or team want to contribute.
- Define the priorities for M&E (on which goals/objectives/activities to focus.
- Identify indicators that will provide the information needed.
- Agree on the methods, responsibilities and timing of information collection.
- Collect the information.
- Adapt the data collection methodology.
- Analyse the information.
- Agree on how the findings can be used and by whom.
- Clarify if the PM&E process needs to be sustained, and if so, how, adjust the methodology accordingly.

Due to the fact that PM&E has a participatory approach with all stakeholders being involved, the researcher argues that municipal authorities and traditional leaders should be involved in community development. They should also decide who should be involved in planning and M&E. In addition, both parties should clarify their expectations in the program. They should also agree on priorities for the community. Both parties should assist in collection of information. In this regard, izinduna and Community Development Workers (CDWs) should work together in terms of information that is needed for reporting.

2.8.3 Characteristics of PM&E

2.8.3.1 Participation

It is about consulting and involving people to participate in the government-decision-making. The advantage is that the community feels important and it has a sense of ownership in the project. It is unlikely to see the manifestation of resistance from the community. On the other hand, communities are able to monitor service delivery as planned and agreed since they participate in the planning process. The likelihood is that performance information is improved because the community is always involved. A better way to ensure community participation is through creating structures and processes that include those most directly affected by the program and those who are voiceless (Rossman 2000).



2.8.3.2 Learning

Hilhorst and Guijt (2006) argue that a PM&E process contributes to empowerment because it promotes information sharing with all stakeholders regarding the performance of the programme. It allows them to learn based on what has worked and not worked. As a result, stakeholders are exposed to capacity building in the programme. Such noble experience is good in planning for successful projects. This helps them to devise planning alternatives or solutions in the programme. For example, Amakhosi and rural municipalities can share lessons of experience in terms of governance, and approach to M&E. In addition to learning from experience, participants are able to assess their needs and also conduct evaluation against the performance of the programme (Rossman 2000).

The advantage of PM&E is that all stakeholders are able to craft the direction of the programme. In addition, they are able to see the performance of the programme, including achievements and failures that at the end will need strategic interventions. It is in this context that PM&E is increasingly recommended as the best approach compared to other approaches (Anatole 2005). In light of the above, both parties

are able to share lessons of experience to each other. For example, municipal authorities will understand the perspective of traditional governance, and traditional leadership will also learn the operation of government. The critical part is that once the community leaders are exposed to training and development on different issues, i.e. understanding their constitutional rights, this will help them to make the municipal authorities to account based on the agreed plans (Rossman 2000).

2.8.3.3 Negotiation

The advantage of PM&E is that it has a negotiation element, which is necessary for stakeholders to negotiate their priorities without fighting. Negotiation has been observed as a best tool to build trust, and positive attitude among all stakeholders.. To this end, the programme performs at its own best since all stakeholders have a better way of understanding (Anatole 2005). In the context of the rural municipalities, the researcher argues that Amakhosi and municipal authorities can negotiate priority needs of the community. However, the diverse values of the community cannot be ignored, and this creates difficulties for the performance of the programme. Part of this complexity might also be caused by different opinions, and some people might manipulate the design of the programme. (Rossman 2000).

2.8.3.4 Flexibility

Flexibility and willingness have been seen as the most important pillars of the PM&E. Majority of the M&E practitioners have observed the speed evolvement of this programme in various form compared to other programmes. It should be noted that there is no specific way or approach to handle PM&E. In the case of complexity of PM&E, the element of flexibility emerge itself so that the programme can respond to the needs of the community (Rossman 2000).

2.8.3.5 Methodical eclectic

There are various ways in which M&E practitioners can collect information. In this regard, the researcher argues that izinduna in the case of the traditional communities are also the best source of information since they are the community representatives. Lessons of experience is that PM&E principles foster participation, community ownership, inclusion, community knowledge, organisational learning, capacity building, social justice, evidence-based strategies, accountability, and improvement (Fitterman and Wandersman 2005).

The researcher argues that rural municipalities like UDM should explore means of collecting information. This is because there are various sources of getting information, rather other government agencies. In this regard, traditional leaders can be used as a source of performance information. The advantage is that such information can be authentic since it is coming from the reliable sources. This will help the municipal authorities to prevent the distorted information, which has become the order of the day at times in government reports.

2.8.4 Potential benefits in the context of local governance on implementing and institutionalising PM&E

Hilhorst and Guijt (2006) argue that most PM&E processes can be constructed to improve quality and programme performance in local government. The implication of PM&E in local government is that it discourages centralisation in project. Instead, it promotes decentralisation to such an extent that policy makers are closely working with all stakeholders. As a result, a sense of commitment from all stakeholders is built. Subsequently, accountability is reflected in the performance of the project. Hilhorst and Guijt (2006) argue that the potential benefits on Local Governance of implementing and institutionalising PM&E are as discussed below.

2.8.4.1 Emphasis on capacity building

Too much attention of this model is paid on capacity building. It has an unambiguous value orientation designed to help people so that they can be confident enough in conducting their own programs without any help from outside. Mentoring and coaching are observed as the basic elements of PM&E. This means that both government and traditional leaders will learn from each other on various issues. In addition, once the traditional communities are taught about their rights, they will be in a better position to ask relevant questions to the municipal authorities. They will also know that they are constitutionally required to participate in planning and M&E. This paved a way for them to critique reports that are sent to the national sphere whether they reflect the true reflections about their needs. Consequently, there will be a strong accountability from the municipal authorities (Fetterman and Wandersman 2005).

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2.8.4.2 Emphasis on mutual relationships

PM&E is well received from many M&E practitioners because it is open to everyone in terms of their inputs. For example, PM&E encourages the spirit of team building from various groups. So, it is easy to do away with a silos approach, which has become a common culture in many organisations. To this end, an integrated approach is reached since all teams share a common understanding among themselves. Subsequently, this yields to good results in a programme in such a way that the programme remains focused on its planned targets. For example, there is always sustainability on the institutionalisation side of evaluation (Fetterman and Wandersman 2005).

In light of the above, this study argues that this entails that municipal authorities and Amakhosi parties will cooperate with each other for the sake of the service delivery. More importantly, the rural communities through traditional leaders will be able to raise their concerns openly to government. This will allow both parties to plan together

and agree on issues that need attention at the service delivery level. Furthermore, they will be able to monitor and evaluate the government plans in the IDP in terms of their progress. This will also assist the government to get credible data and information based on the status of the projects, and to respond accordingly.

The researcher argues that, if this model is applied appropriately, it can solve the current dysfunctionality of rural municipalities, which is as a result of power contestation between the municipal authorities and traditional leaders. It can also create and fuse understanding among these two stakeholders, which are at the centre of community development, and service delivery improvement.

2.8.4.3 Depth and breadth of stakeholder participation

The PM&E has unique elements compared to other approaches in that it is open to participation. All stakeholders involved are allowed to raise their concerns. These concerns are then debated in an open forum where there is no social isolation or classification of individuals, but all teams or participants are given the same treatment (Fetterman and Wandersman 2005).

In general terms, local government is a unique sphere compared to other two spheres of government. This is because of its diverse stakeholders from all communities with diverse needs and time frames. This brings complexity to this sphere, and it is hard to cope with the needs and pace of service delivery time frames. It is on this basis that well-structured PM&E systems may help communities and municipalities to develop partnerships with projects, office bearers and other stakeholders. The advantage of PM&E is that it builds common understanding among stakeholders through negotiation and prioritisation mechanisms. This is relevant in the rural municipalities like UDM, where the relationship between Amakhosi and municipal authorities is still at stake due to contestation of leadership.

powers. The contestation is also as a result of blurred roles of responsibilities of Amakhosi in community development (Hilhorst and Guijt 2006).

In light of the above, collaboration through PM&E can strengthen a partnership as it invokes clarity about strategy and perspective and builds trust through the information sharing that it encompasses. To this end, it improves knowledge, and develops collective analytical methods in the improvement of the programme (Hilhorst and Guijt 2006).

2.8.4.4 PM&E to enhance efficiency and effectiveness

The advantage of PM&E is that it complements the Result-Based M&E. Performance results in a programme is no longer a responsibility of one stakeholder, but is it now a multi-stakeholder's responsibility.. The benefit of a PM&E is that it has a potential to deal with scarce resources facilitating local resource mobilisation from all sectors of life. In such instances, stakeholders may contribute with the little that they have for the benefit of the programme, and the entire community.. PM&E processes have been observed with a potential of devising investment strategies in a community development project. For example, Amakhosi in this case may contribute to the implementation of a programme through their land asset (Hilhorst and Guijt 2006).

2.8.5 The evolution of M&E in the South African government context



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Source: Bosch 2012. *Evolution of M&E in SA*

Bester (2009) argues that poor programme performance of the government attracted the attention of the African National Congress (ANC) government to monitor and evaluate the public sector performance. Subsequently, M&E found a space in the lens of the government. M&E practice in the South African government is at an interesting point in its evolution. Previously M&E was only practiced in the private sector, and only few employees that understood the term based on their advantage of experience from the private sector. The above table traces the humble genesis of M&E in the South African public sector.

The departing point in the advent of M&E in South Africa is that only few departments that understood the culture of M&E. The early attempts by government to introduce government-wide M&E have its inceptions on the late 1990. This introduction of M&E concept in the government departments was a trial and error and these concerted efforts led to the introduction of the government-

wide M&E in 2004. This priority was embedded in the 2004 Election Manifesto of the Ruling Party (Bester 2009).

The idea was to establish effective strategic units in both national and provincial governments. As a result, a plan aimed at developing the Government-wide M&E system (GWM&E) in 2005 across government was approved. Strategic departments guided under the auspices of the Presidency department were given a task to coordinate M&E. These departments included the National Treasury, the Department of Public Service and Administration (DPSA), the Department of Provincial and Local Government (DPLG), the South African Management Development Institute (SAMDI), the Public Service Commission, and Statistics South Africa (SSA). The policy framework for the GWM&E System was approved in 2007. The introduction of GWM&E System came with misunderstanding from many people since they thought that it meant to be an information technology system. Bosch (2011) argues that the establishment of NPC meant to be a strategic institution that will improve the efficiency of the public sector. The advent of M&E meant that quality in the public sector, and also a quest for competent people (Bester 2009; Engela and Ajam 2010).

The Presidency published a Green Paper: Improving Government Performance: Our Approach. This came with strategic 12 outcomes that were approved in 2012. These outcomes have specific indicators meant to measure the progress of the departments in relation to the set outcomes (Bester 2009). This document was supported by the introduction of the National Evaluation Framework in 2011. The purpose for this document was to assess the impact of these outcomes. Other 2 strategic documents that were developed include programme performance information and quality of statistical data. The intention was to guide departments on how to set quality criteria in their performance information (Bester 2009, and Hirschowitz & Orkin, 2009:2). Apart from these strategic M&E approaches, the

researcher proposes that the focus on M&E should be on citizen-based M&E which should be informed by PM&E in rural areas.

2.8.5.1 The aims of the GWM&E System are:

- To serve as an integrated and encompassing framework of M&E principles, practices and standards for use in all spheres of Government; and
- To serve as an apex-level information system that draws on component systems (National Treasury 2007, and Bester 2009).

2.8.5.2 Components of the GWM&E System

According to National Treasury (2007), the following components are critical in GWM&E system

- A *Programme Performance Information Framework* that clarifies standards for performance information.
- *Social, economic and demographic statistics* collected by Statistics South Africa through the census and surveys, as well as statistics collected by other government institutions.
- An *Evaluations Framework* intended to guide the planning and conduct of evaluations.

Principles of the GWM&E System

Following principles have been defined by the Presidency (2007).

M&E should contribute to improved governance

| | |
|----------------|---|
| Transparency | All findings are publicly available unless there are compelling reasons otherwise |
| Accountability | Use of resources is open to public scrutiny |
| Participation | Voice is provided to historically marginalized people |
| Inclusion | Traditionally excluded interests are represented throughout M&E processes. |

M&E should be rights based

| | |
|--------------|---|
| Human Rights | A rights based culture is promoted and entrenched by its inclusion in the value base for M&E processes. |
|--------------|---|

M&E should be development-oriented – nationally, institutionally and locally

| | |
|--|--|
| Poor orientation | Poverty's causes, effects and dynamics are highlighted and the interests of poor people prioritized above those already advantaged. |
| Service delivery and institutional performance | Variables reflecting institutional performance and service delivery are analysed and review links are identified and responsive strategies are formulated. |
| Human resource | Knowledge and an appetite for learning are nurtured in institutions and individuals. |

| | |
|-------------|--|
| t awareness | <p>The skills required for deliberative M&E are available, fostered and retained while the needed for strategic HR utilization is available and used.</p> <p>The possible impacts of M&E interventions are considered and reflected upon in plans. actual outcomes are tracked and analysed systematically and consistently.</p> |
|-------------|--|

E should be undertaken ethically and with integrity

| | |
|--|---|
| <p>Confidentiality</p> <p>Integrity</p> <p>Representation of Fair</p> <p>Reporting</p> | <p>Processes ensure the responsible use of personal and sensitive information.</p> <p>Promises of anonymity and non-identifiability are honoured and relied upon.</p> <p>Dignity and self-esteem is built amongst stakeholders and affected people.</p> <p>There is skilful and sensitive implementation of M&E processes.</p> <p>Those engaged in M&E fairly represent their competence and the limitations of their reporting.</p> <p>Reporting provides a fair and balanced account of the findings.</p> |
|--|---|

E should be utilisation oriented

| | |
|--|--|
| <p>Meeting and meeting</p> <p>Recommendations</p> <p>Reporting utilisation</p> | <p>M&E products meet knowledge and strategic needs.</p> <p>A record of recommendations is maintained and their implementation followed up.</p> <p>An accessible central repository of evaluation reports and indicators is maintained.</p> |
|--|--|

E should be methodologically sound

| | |
|--|--|
| <p>Consistent indicators</p> <p>Evidence based</p> <p>Appropriateness</p> <p>Validated</p> | <p>Common indicators and data collection methods are used where possible to improve consistency and allow trend analysis.</p> <p>Findings are clearly based on systematic evidence and analysis.</p> <p>Methodology matches the questions being asked.</p> <p>Multiple sources are used to build more credible findings.</p> |
|--|--|

E should be operationally effective

| | |
|--|--|
| <p>Integrated</p> <p>Managed</p> <p>Effective</p> <p>Resilient</p> | <p>As an integrated component of public management, M&E is routine and regularized.</p> <p>The scale of M&E reflects its purpose, level of risk and available resources.</p> <p>Conscientious management of the function leads to sustained on-time delivery of excellent results.</p> <p>The benefits of M&E are clear and its scale is appropriate given resource availability.</p> <p>Robust systems are built up that are resilient and do not depend on individuals or changes in leadership.</p> |
|--|--|

2.9 M&E CHALLENGES IN SOUTH AFRICA

2.9.1 Lack of evidence and truth

Sometimes government officials forget that M&E is about being human and being honest to the citizens. This lack of evidence and truthfulness is evidenced by incorrect reports from officials. There is a culture of isolating the principle of fairness in terms of involving the community as the right holders. For example, traditional leaders are always excluded in planning, and M&E (Sithole 2008; SAMEA 2013).

2.9.2 Elite capture versus stakeholder involvement

Elite capture is a problem in Africa. Most of the problems that have been identified are vague. Lack of citizen's participation as the beneficiary has been missing. Most of the problems have been identified, and captured by the elites at the expense of the citizens (SAMEA conference 2013). In light of this statement, the researcher argues that rural municipalities like UDM are still engulfed with this challenge.

The reality is that participatory planning should be a foundation of all phases in decision-making process. Despite the introduction of the Results Based M&E, and Outcomes Based M&E which are both good, these approaches were designed by the academics or elites. Even their operations have been seen at the provincial and national level. By virtue of nature, this has not addressed the frontline service issues. The fact of the matter is that these approaches have not been sold to the citizens and do not take note of the South African context from a cultural perspective. It is not surprising that most of the rural municipalities are facing serious service delivery challenges based on the fact that planning, and M&E approaches are not led by the citizens (Bosch 2011 and SAMEA 2013).

2.9.3 Lack of coordination

M&E is a strategic management function because it works with other plans. This requires working in collaboration with other people. The big challenge is that there are many solutions, and the government is expected to function efficiently and effectively. The assumption made here is that M&E is not working because there is no one size fit all. Instead, is a matter of adaptation, and should be customised to fit in the government environment. Many government departments are still working in silos instead of knowledge sharing (SAMEA 2013). Apart from this, the researcher argues that planning in the rural municipalities like UDM is not practically coordinated with the involvement of Amakhosi. To a greater extent, this weakens the power of M&E thus allows the rural municipalities not be hold accountable based on the agreed plans in the IDP.

2.9.4 Lack of implementation of priorities and their impact

The South African public sector is still focusing on outputs rather than outcomes which are supposed to be the key focus of the Result-Based M&E. Finding ways of assessing the impact of their policies and programs is still a challenge. This is particularly true especially how South Africa assesses its progress in achieving the Millennium Development Goals. The information that has been made public contained in the 2009 and 2010 MDG reports is contrary with the real world, and this has raised many concerns. Although the participation principle is mentioned in the GWME, it does not spell out how other stakeholders, i.e. Amakhosi should be involved in M&E. In addition, it does not clarify how information from izinduma (messenger/head-chefs) should be integrated in planning and decision-making (SAMEA 2013).

2.9.5 Absence of the M&E legislation

The government's Green Paper states that it may consider introducing legislation on M&E. Lack of clarity in this document has raised uncertainties from the M&E practitioners. Currently, there are existing policies and other pieces of legislations that compel department to comply with improved performance. (Bosch 2011). In light of the above, the researcher argues that the lack of M&E in local government, particularly in the rural municipalities is a threat to service delivery. However, introduction of the M&E legislation will give the opportunity for Amakhosi to know their roles and responsibilities in local governance issues, particularly in M&E. Consequently, this will improve service delivery since the state will be assessed by the public.



2.9.6 Capacity constraints

The continuous challenge faced by the government departments is that its personnel are not capacitated on M&E. There is too much dependency on external experts and consultants. Although there have been programs introduced by Parliament and legislators to educate the citizens about government, it seems as if the government has not done enough in terms of educating the citizens about their rights, particularly in rural areas. This creates challenges for them to report on issues that are affecting them. This cripples M&E in municipalities, and government officials are left without being held accountable. This has been witnessed by the severe poor service delivery. Capacity constraints are seen as a serious challenge in the majority of municipalities, and this has resulted to poor performance by the Auditor-General (Bosch 2011).

2.9.7 Absence of theory of change

Theory of change applies to every project. It starts with the problem identification, and end with the solution. For example, the researcher argues that there has not been theory of change in the rural municipalities regarding the success of involving traditional leaders in PM&E. It is however noticeable that most of the government programs are solution driven without problem identification from a situational analysis, and feasibility perspective. It is in this context that the Minister of DPM&E, Mr. Chabane indicated that South Africa is a complex society with complex desired needs of the community and stakeholders. As society becomes more complex, and aware about their rights, they become impatient if the government is not providing the right direction. The speed of providing the services to the citizens is hampered by the government's egos (brainstorming) which are always not reflected on the ground. Citizens have the ideas of how their needs should be delivered versus the way government is doing things (SAMEA 2013).

The government's inability to respond to the citizens' needs is based on common sense without understanding the causes of the problems. This can be illustrated through the culture of providing people with drugs instead of providing them clean water. It is therefore factually proven that the government's solutions are not based on evidence against common sense. The government is failing to appreciate to base evidence on the needs of the community. The noticeable culture is to rush for success while failing to recognise mistakes on the way (SAMEA 2013).

2.9.8 Failure to recognise mistakes

This is a challenge that is also facing developed countries. Many government institutions are rushing for good results without developing risk management. This is contrary to the philosophy of M&E as it supposed to serve as a red report. For example, it is expected to stop when one is making mistakes, and these mistakes should be regarded as early warnings for gap identification, learning, and areas of

improvement purposes (SAMEA 2013). The researcher argues that rural municipalities like UDM have not recognised the mistake of not integrating Amakhosi in PM&E. Should this mistake not be attended, it will contribute to the poor performance of the municipalities thus becoming a threat to service delivery.

Kusek (2013) argues that there is a culture in the public sector in focusing on success stories without looking beyond the problems. In addition, they turn a blind eye on programmes that might bring unintended results. Too much planning on success stories is not always good if investment on risk measures is not explored. A need to recognise failure and develop mitigating factors is still a challenge in the public sector. Policy makers, planners and implementers in the public sector have a culture of looking through prisms of succession in framing working policies, programs, and results when justifying them, hence the decision to look at failures for answers is a bold one.

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2.9.9 ICT and donors versus M&E methods

The government is facing a serious challenge of convincing donors to accept M&E methods other than ICT as a means of evaluating the results. Donors are manipulating the government because they control the purse strings. Changing the dominating ICT community in evaluation is a daunting challenge facing the government. These ICT tools are not contributing on the needs of the local citizens (SAMEA 2013).

2.9.10 Failure to differentiate between Monitoring and Evaluation

Although these terms look similar, they are different in their context. Although they are different in nature, they also complement each other such that many M&E practitioners are failing to differentiate between these terms. The researcher argues that it is in this context that M&E systems are failing based on the fact that it was not conceptualised and contextualised from the designing phase in terms of

understanding the boundaries and application of M&E in their relevant context, (PSC 2008; UNDP 2009).

2.9.11 Poor clarification of roles and responsibilities

The researcher argues that coordination of M&E at the national level is still a challenge, particularly to the users in terms of reporting. Strategic documents like DPM&E, DPSA, PSC, National Treasury, and COGTA are still competing among themselves in terms of the M&E roles and responsibilities. This has created a culture of red tape in respect to reporting (Bosch 2011). Albeit these structures are at the national level, they have not been cleared at the local level to accommodate the interest of Amakhosi in municipal planning, and M&E (Bosch 2011). Sithole (2008) argues that roles and responsibilities of Amakhosi, particularly on the issues of M&E have not been clarified in the rural municipalities.

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2.9.12 Lack of M&E approach for municipalities

Although there have been various M&E approaches at national and provincial government there has not been a clear M&E approach for municipalities. This is dragging service delivery to the citizens. Results Based M&E System, and Outcomes Based M&E have been operating at national and provincial level. It has not answered the service delivery issues on the ground. In addition performance information emanating from the officials is often misleading, and this was also witnessed by the President Zuma himself. For example, President Zuma claimed that his door-to-door electioneering in some of the country's poorest communities had exposed an ugly side of South Africa that the government officials did not mention to him. In addition, he has seen the coalface of service delivery. The report from officials sometimes may not give the same feeling that you get when you come into contact with the real conditions of the communities, "said Zuma" (Malefane and Ngalwa 2011: 1).

2.9.13 Misalignment between planning, budget, and M&E

Planning in the South African government context has not yet taken into account the reality of different cycles because M&E is not yet the life-blood of sound and efficient planning and implementation. In most cases, strategic planning, and budgeting planning is as a result of poor coordination. To this end, many departments have been setting targets that are not accommodated in the budget plans. It has been observed that the budget allocation has not been translated to specific outcomes except compliance. Many municipalities are still battling with these challenges. This means that more support from other spheres of government is needed to circumvent these challenged. Participatory planning in municipalities has not yet been addressed, and this has negative impact on M&E by stakeholders (Bosch 2011).

2.9.14 incredible data

Persal information is still a challenge in government in terms of data quality compared to the Annual Report. There is still a lot to clean data in order to develop credible reports for sound and informed strategic decisions. This is as a result of the lack of minimum standards which are supposed to cater for quality systems, quality assurance, and data quality. This mean that decisions that are taken at the strategic level lack substantive evidence due to poor data administration. The onus of DPM&E should focus on sharing data, and ensure integrity. Coordination and generation of reliable data is important for the country (SAMEA 2013). In the context of the rural municipalities, the researcher argues that this has been a case that has been cited by the President where he lamented about the incredible information compared to reality. He concluded that he has been misled by the officials. The assumption made here is that if Amakhosi are involved in planning, and M&E, it means that the municipal authorities will have incredible information thus lead to informed decisions.

2.9.15 Concentration in national and provincial spheres than local sphere

Capacity injections have been based on national and provincial departments, yet local government is at a dire need of capacitation around M&E. There are still remaining challenges in the M&E system in South Africa that need attention such as creating a demand for and an understanding of M&E in government. These challenges are facing municipalities to the extent that their incapacity is failing them to coordinate M&E in order to improve service delivery (Bosch 2011).

2.9.16 Resistance

M&E is still perceived as a threatening or policing tool rather than a learning tool through gap identification, and suggest areas of improvement. The culture of M&E has not been permeated in most government officials as a tool to improve performance. Instead, it is dominated by the negative attitude against positive intentions of M&E (Kusek and Rist 2004; SAMEA 2013). This is also a case in the rural municipalities where Amakhosi are neglected in the forum of planning, and M&E by the municipal authorities.

2.10 M&E SYSTEMS IN LOCAL GOVERNANCE OF SA

Waldt, Venter, Walt, Phutigae, Khalo, Niekerk, and Nealer (2007: 94) argue that the space in which local government has to operate is fragile. In the developing world, and particularly in South Africa, local government as a local sphere is engulfed with huge challenges. These challenges are as a result of pressures from the stakeholders that demand accountability of municipal officials. This means that municipal officials are required to conduct performance monitoring and evaluation. It should be noted that local government does not have a direct framework or system. Instead, it relies on other pieces of legislations, and other frameworks as discussed below.

2.10.1 Statutory and regulatory requirements related to performance management

According to Waldt, Venter, Walt, Phutigae, Khalo, Niekerk, and Nealer (2007: 112), municipal authorities should ensure that they adhere to both the requirements and stipulations and the spirit of all relevant legislation, regulatory requirements and official guideline documentation. This is essential in the management of their municipalities.

2.10.2 Constitution of the Republic of South Africa, Act 108 of 1996

Waldt, Venter, Walt, Phutigae, Khalo, Niekerk, and Nealer (2007: 112), argued that local government is mandated by Section 52 of the Constitution to, among other things:

- Provide democratic and accountable government for local communities;
- Ensure provision of services to communities in a sustainable manner;
- Encourage the involvement of communities and community institutions in the affairs of local government

In light of the above, these mandates mark a premium on the effective, efficient and economic use of resources to address needs of the people at the local level. At its core, the Constitution also sets the scene for accountable, outcomes-based and good local government. In essence, performance management is the main vehicle to achieve this.

2.10.3 White Paper on Transforming Public Service (1997)

Waldt, Venter, Walt, Phutigae, Khalo, Niekerk, and Nealer (2007: 113), argue that the Batho Pele White Paper noted that the development of a service-oriented culture requires the active participation of the wider community. On the other hand, municipalities need constant feedback from the recipients in relation to the municipal performance. Performance Management System should adhere to the following principles of improved service delivery as outlined in the White Paper:

- Consultation
- Service standards
- Access
- Courtesy
- Information
- Openness/transparency
- Redress
- Value for money

2.10.4 White Paper on Local Government (1998)

Waldt, Venter, Walt, Phutigae, Khalo, Niekerk, and Nealer (2007: 113) argue that PMSs to local government are informed by White Paper. It serves as a tool to ensure developmental local government. It encompasses IDP, budgeting and performance management, and these are powerful tools which can assist municipalities to develop an integrated perspective on development in their area. The premise of the White Paper is based on the involvement of the communities in developing municipal key performance indicators, which increase accountability of the municipality.

2.10.5 Local Government: Municipal Systems Act 32 of 2000

According to Waldt, Venter, Walt, Phutigae, Khalo, Niekerk, and Nealer (2007: 114), a development of a policy framework process led to passing of Municipal Systems Act. Chapter 6 of this Act requires all municipalities to:

- Develop a PMS
- Promote a performance culture
- Administer their affairs in an economical, effective, efficient and accountable manner;
- Set targets to monitor and review their performance based on indicators linked to their IDP

- Publish an annual report on performance for councillors, staff, the public and other spheres of government
- Involve community in setting indicators and targets, and reviewing municipal performance
- Report on performance to relevant stakeholders

2.10.6 Local Government: Municipal Finance Management Act 56 of 2003

It is stipulated in Chapter 6 of the Municipal Finance Management Act that a PMS must be developed. It must also be implemented to enable monitoring and review of performance in a municipality. Such system must make provision for community involvement, key performance indicators, the audit of performance measurement and annual performance reports. The AG is required to audit municipalities for compliance and non-compliance with legislation



2.10.7 M&E frameworks governing municipalities

2.10.7.1 Policy Framework for the Government Wide Monitoring and Evaluation System, 2007

According to this policy framework, the Department of Provincial Local Government, which is now COGTA, derives its mandate from the Constitution, Chapters 3 and 7 as well as other legislation such as the Municipal Structures Act of 1998 and the Municipal Systems Act of 2000. Its core function is to develop national policies and legislation with regards to provinces and local government, to monitor their implementation and to support them in fulfilling their constitutional and legal mandate (DPM&E 2007).

2.10.7.2 Framework for Managing Performance Information

Chapter 2 of the framework states that Municipalities and municipal entities are required to indicate their performance information reported in accountability documents. In this regard, they are required to indicate outputs to be produced, and specify performance indicators against their IDPs. The main objective is to ensure accountability. It is required that performance information needs to be available to all stakeholders, including traditional leaders (National Treasury 2007).

2.10.7.3 Performance monitoring and evaluation

Waldt, Venter, Walt, Phutigae, Khalo, Niekerk, and Nealer (2007: 115), argues that municipal performance should be monitored to ensure implementation against the planned targets. In this manner, municipal service is maintained, and continuously improved. Subsequently, municipal service excellence and quality is achieved. Monitoring should not only be on financial performance, but should also include non-financial performance, such as people, systems and policies. In light of this statement, performance measures and indicators serve as important vehicles in the monitoring process. However, the absence of proper and adequate management of information systems often makes it difficult to carry out this task.

2.10.7.4 Contextualising PM&E UDM

In the context of UDM, M&E is required to be conducted since M&E applies to all spheres of government. This was also indicated by Uthungulu Auditor General Report 2010/11, which cited that municipalities are required to determine the roles of the different role players including Amakhosi as required by sections 38, 41(d), 42 and 46 (1) (c) of the Municipal Systems Act of South Africa, 2000 (Act No. 32 of 2000) (MSA) and regulation 6 of the Municipal Planning and Performance Regulations, 2001. Amakhosi are allowed to participate in monitoring and evaluation that include all M&E instrument relating to assessment, reviews, and reporting. Contrary to this, the uThungulu AG report found that the UDM did not involve all

stakeholders (including Amakhosi) in the M&E process of the municipality. This means that rules and regulations that have been set by the government have been ignored in this municipality. Such observation is equal to the problem statement of this study that lack of the involvement of stakeholders allows municipal authorities to do things as they please without being accountable.

This is not allowed in the democratic government like South Africa because the stand for the government has been around cooperative government. This is also echoed in the chapter 3 and chapter 7 of the constitution where cooperative government through stakeholder relations is emphasised. In addition, this is against the inter-governmental relations that seek to build and strengthen partnership with other stakeholders. Such cases promote a silos environment against a vision of an integrated approach in the public sector.

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2.11 PLANNING PM&E FOR UDM *in Excellence*

Although the new democratic government made concerted efforts to incorporate the institution of traditional leadership into local governance system, Sithole and Mbhele 2008 argue that traditional leaders are still undermined in the government system. This is because of existing roles and responsibilities of traditional leaders, which are still not clear in the involvement of local government. A need for an integrated planning to allow both traditional leaders and municipal authorities to participate in planning, and M&E should be explored. It is in this context that this section is about planning.

2.11.1 Conceptualisation of planning and strategic planning

2.11.1.1 Planning

Before conceptualising strategic planning, it is very important to conceptualise planning. Swanepoel and De Beer (2006:193) define planning as a process in which an individual or group of people decide on what to do in the future. The advantage

of planning it set a direction on what needs to be done. In this regard, the roles and responsibilities are cascaded to the principle what, why, where, how, and when. It is in this context that planning is about setting a direction with strategic goals defined by specific time frames (Scmidt and Laycock 2013).

In the corporate world, it is referred to as business planning based on its observed elements of systematic and discipline. A culture in planning requires the organisation to develop plans that are informed by their creativity and innovation. Part of these plans is to bring changes to a particular environment that has been engulfed with challenges. Time frames for planning that include short term, mid-term, and long term is required. This is because some problems may need to be converted in these specific time frames. These plans are necessary to such an extent that they provide a situational analysis, which become a planning tool. Business plans are also referred to as strategic plans in many organisations. The evolution of strategic planning has its genesis since in the early 1960s. Its evolution has been noticed by many organisation. It is in this context that planning is now a universal concept both in public sector and private sector. As a result, this has brought critical responsibilities of all managers, which include planning, organising, command, co-ordination, and M&E (Scmidt and Laycock 2013).

2.11.1.2 Strategic planning

The distinction between business planning and strategic planning is illustrated definition. Strategic planning in the private sector is informed by implementation. Strategic planning in the public sector is inclusive of policy making. To this end, strategic planning is understood as developing strategic goals and objectives for the organisation (Stoner and Freeman, 1989: 193:196, and MacMaster, 2004:1-22).

In the context of municipalities, strategic planning is developed in a form of IDP. The IDP is crafted under the auspices of both provincial and national priorities

which are linked to MTEF. Service Delivery Budget Implementation (SDIP) is a short term that is translated to the IDP. The purpose Plan (SDBIP) serves as the implementation tool defined by M&E. It is key to all municipal stakeholders in terms of improving service delivery. These stakeholders include the municipal authorities, community, private sector, and other NGOs. This means that all stakeholders should be involved in the planning of the organisation (NBI/DBSA, 2002:10).

2.11.1.3 Regional and spatial planning

Spatial planning refers to a strategic instrument that has been adopted by the government to deal with disintegrated environment or uneven infrastructure. Spatial planning has a historical record of apartheid agenda to divide ethnic groups, particularly black communities from the white people. Hitherto, the government in the new dispensation has revised this tool for equal distribution of resources to all communities. The purpose of the government is to develop cities, especially those that have the historical uneven infrastructure (Hindson, and Ngqulunga, 1997:17).

In light of the above, the researcher argues that most services in rural areas are far away from the communities as a result of apartheid planning. In the post-apartheid government, the government sometimes experience difficulties in community development based on the fact that it does not have land. It should be noted that most of the land belongs to Ingonyama Trust, and this poses difficulties for the municipalities to develop areas at their own will. In addition, most of the land belongs to individual households. The involvement of Amakhosi in planning is very important. For example, Amakhosi can identify areas that are prone to natural disasters. In this regard, government can save money on research since information will be coming from Amakhosi. Amakhosi can also provide security on government projects, which will also be the opportunity of the government to, invest on community projects.

2.11.1.4 Participatory planning

According to Houston, Humphries and Liebenberg (2001:216-217), a participatory government is inclusive of all stakeholders to participate in planning. Linked to this, Shelter SA (2012) argues that organisational plans always affect the community, hence the inputs of all stakeholders is important. The benefits of participatory planning are listed hereunder:

- It ensures that service to the local community is prioritised.
- It enhances the potential for municipalities to meet the expectations of the community as end-users of municipal services.
- It enhances an understanding of the impact that policies and programmes have, and promotes the development of priorities that are relevant.
- It enhances long-term democratic stability.

In the context of UDM, the researcher maintains that Amakhosi are always affected by the decision of the municipality, hence they are the representatives of the community. It is in this context that they should be considered as the important stakeholders in the rural municipality.

2.11.2 Benefits of strategic planning

Louw and Venter 2006: 33 argue that many features of strategic planning are always noted with various benefits. It contributes positively to the improvement of the management. It also improves decision-making that is informed by collective inputs from all stakeholders. If this culture is applied appropriately, communication is improved against a divided team. This is more prominent between municipal authorities and Amakhosi in rural municipalities like UDM. For example, Sithole 2005 stated that municipal authorities are not communicating feedback to Amakhosi in respect to its performance progress. Strategic planning can also help to make better decisions due to a clearer direction and a unified vision (Louw and Venter 2006: 33).

Improved decision-making leads to better choices, particularly in policy alternatives that are required to improve the communities. The advantage of strategic planning process unites all divided stakeholders, and this is relevant in the rural municipalities where there has been noticeable contestation of powers (Edward 2012).

2.12 EVOLUTION OF STRATEGIC PLANNING IN THE SOUTH AFRICAN LOCAL GOVERNMENT CONTEXT: IDP

The uneven development and poor service in the rural areas is as a result of apartheid. This resulted to the fertilisation of a planning instrument to deal with underdevelopment and un-service challenges in the rural areas. IDP was hatched in 1996 as a planning instrument to coordinate development and deal with poor planning. The advantage of this tool is that it involves all stakeholders in community development plans.

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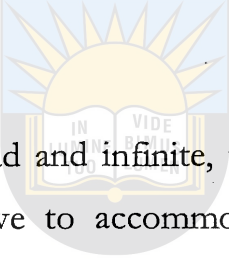
Based on the latter, Houston, Humphries, and Liebenberg (2001: 2008) argue that municipal authorities have a mandate to involve all stakeholders in municipal plans, including planning, budgeting, policy formulation, monitoring and evaluation. This means that all municipalities are legally required to develop IDP with the involvement of all stakeholders to participate in the IDP process (DPLG 1995, and Harrison 2003).

The Municipal Systems Act (Act 32 of 2000) has set clear guidelines on how the IDP should be developed. The concept of an IDP for local government paves the way for the Municipal Systems Act (Act 32 of 2000). Its inception date back from the Land Development Objectives required by the Development Facilitation Act of 1995 (Gibbens 2008). According to Harrison (2003), the IDP is an ideal planning instrument for municipal planning that drive intergovernmental planning and coordination with all stakeholders. This is in line with the legal requirement, in terms of legislation developed by the national departments of land affairs and

constitutional development. It is on this basis that the definition of IDP has invoked a participatory planning in all sector of society.

2.12.1 Rationale of IDP

The main aim is to integrate all economic sectors and strategic institution to drive equal distribution of resources through spatial planning (DPLG 1995, and Harrison 2003). In this regard, municipalities are strategic coal-face instruments to implement development initiatives in their areas. This is because they have to comply with legal requirements, which is to respond to the demand of service delivery at the quest of communities.



Since community needs are broad and infinite, the municipalities are required to develop strategic plans that have to accommodate community needs through prioritisation with available resources (Harrison 2003; Manthata 2006; Gibben 2008). These priorities are clearly consolidated and coordinate through the IDPs of the municipalities. Coordination in the context of the rural municipalities like UDM also involved traditional leaders. This is because they are the relevant stakeholder at the community level, and that is why they must be involved in the IDP process of the UDM

2.12.1.2 Effective use of scarce resources

The IDP helps the municipality to prioritise the pressing needs of local communities. This is done along with the available resources of the municipality. State institutions are always required to ensure efficient and effective use of resources. The purpose of this is to ensure value for money at the expense of tax payers' money. Municipalities as the local sphere of the government are also subject to these legal requirements. In addition, they are also required to be proactive rather reactive as the way to manage financial risks (DPLG 1995, and Manthata 2006).

2.12.1.3 It helps to speed up service delivery

The advantage of IDPs is that it has a potential of identifying basic needs through prioritisation mechanisms. It then provides means on how the un-serviced and impoverished areas can be financed in order to be equal to other serviced areas.. The success of implementation of such initiatives depends on the involvement of relevant stakeholders, and this is part of the reasons for the existence of IDP. It has been observed that IDPs have the capacity to mitigate backlog of service delivery. To this end, IDPs are recognised for their realistic planning in implementing community development projects with available resources (DPLG 1995, and Harrison 2003).



2.12.1.4 It helps to attract additional funds

Since rural municipalities are always experiencing financial problems, it has been observed that IDPs have a potential of dealing with these financial challenges. This is because IDPs are always focusing on the attraction of investors as the drive instruments for community development. Part of these investors is sourced through stakeholder relationships. This is quite relevant for rural municipalities given the fact that they don't have capacity to raise revenue (DPLG 1995).

2.12.1.5 It strengthens democracy

The philosophy of freedom charter is based on advocating the involvement of people in government. The IDP always plays a strategic influence to drive this call by involving all stakeholders in the municipal process. In light of this statement, stakeholder involvement strengthens democracy in such a way that people are in control of their government (DPLG 1995, Harrison 2003).

2.12.1.6 It helps to overcome the legacy of apartheid

The outcome of colonialism and apartheid was not well received to the black communities, including their living citifies. Hitherto, a divide between urban and

rural areas in terms of infrastructure is still a challenge for the rural municipalities. So, the foundation of IDPs is centred on these dynamics. It is in this context that IDP use Spatial Planning Framework to facilitate and ensure equal distribution of resources to all communities (DPLG 1995, Harrison 2003).

2.12.1.7 It promotes co-ordination between local, provincial and national government

The different spheres of government are encouraged to work in a co-ordinated manner to tackle the development needs in a local area. For example: If the Department of Health plans to build a clinic in a rural area, it has to check that the municipality can provide services like water and sanitation for the effective functioning of the clinic. Therefore, the role of IDPs is crucial in these initiatives to make sure that all spheres of government work together to deal with service delivery challenges (DPLG 1995, Harrison 2003).

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2.13 PARTICIPATORY MECHANISMS FOR IDP IN LOCAL GOVERNMENT

2.13.1 Participation

Harrison (2008) argues that the agony of pain created by colonialism and apartheid laws is still vivid in the mind of Amakhosi. The taming of powers of Amakhosi by the colonial masters in the traditional governance cannot be ignored. Many observers have noticed that the current government has not done enough to accommodate Amakhosi in the local government processes. Taylor 2008 asserted that participatory planning is needed in community development. This is because it complements democratic government by involving all stakeholders to participate in decision-making. This is in line with the requirement of the cooperative governance advocated by freedom charter.

Community participation is a foundation of strategic planning and accountability in the manner that citizens are also involved to monitor and evaluate all planned targets set in the IDP. This means that municipalities should facilitate community participation is not only for legal requirements, but also to improve accountability on financial expenditure. Through these initiatives, communities feel recognised, and they are always ready to contribute with their resources to drive community development (Swanepoel and De Beer 2011: 50-63). The researcher maintains that participation in planning is complemented by putting people first, and this is embodied in the Batho Pele principle as discussed below.

2.13.2 Batho Pele principles

Putting people first was the important tool in the ancient government. Interestingly enough, this has become a universal concept in the modern governance. Batho Pele seeks to do this by calling on public sector organisations to deliver responsive and quality services in terms of its eight national principles. Among other principles of planning, include consultation, courtesy, information, and openness and transparency, and value for money. The significance of Batho Pele principle is that Developmental local government should put people first, because development is about people, for the people. The success of this process depends on structures that are in place to represent communities (Tsatsire 2008).

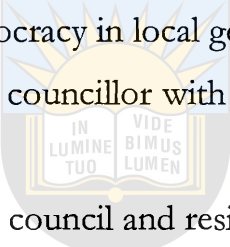
2.13.3 Ward Committees

Wards or izigodi have been a vehicle for community participation and representation in the traditional governance, and this concept has extended to the modern governance as well. Tsatsir (2008) that argues municipalities are legally required to develop tools for community participation. It is in this context that ward committees have been established at the municipal level to coordinate community initiatives and development. Ward committees are getting momentum for being the strategic facilitation of community participation in the municipal processes. They also promote engagement between the municipalities and communities. This interaction

gives effect to Sections 4 and 5 of the Local Government: Municipal Systems Act 32 of 2000, which give citizens the right to contribute to the decision-making processes of a municipality and to complain or make representations if they are not happy. Community Development Workers (CDWs) are now regarded as ears and eyes of government between the government and communities.

2.13.3.1 Objective of ward committees

According to Tsatsir (2008), the following are the important objectives of ward committees:

- 
- (a) To enhance participatory democracy in local government;
- (b) To assist and advise the ward councillor with regard to matters concerning the ward;
- (c) To act as a direct link between council and residents;
- (d) To contribute to the improvement of the quality of life of all residents by pursuing the objectives of participatory democracy in the following ways:
- encouraging residents to become actively involved in local government issues at ward level;
 - eliciting from residents their needs and requirements;
 - conveying these needs to the ward councillors for submission to the council or to other structures of metropolitan council;
 - monitoring progress and providing feedback to residents on relevant issues;
 - acting as a communication channel between the residents and the council via the ward councillor; and
- (e) To provide the mechanisms for the participation the communities in local government decision-making process.

2.13.4 Public meetings

Similar to the institution of traditional governance as discussed in chapter 1, public meetings are regarded as a vehicle in the modern governance. Tsatsire (2008) argues

that public meetings are the most common method of public participation. The Local Government: Municipal Systems Act 32 of 2000 provides for Council to conduct public meetings defined by specific time, and user friendly venues so as to accommodate all relevant stakeholders. Public hearings are now regarded as the bottom-down approach that are geared to listen to community needs, and these demands should be treated equally. This means that debates emanating from these forums should be recorded and attended to. They are commonly used by national and provincial legislatures to involve the public in legislative and other processes. Municipalities also embark on the same processes during the drafting of by-laws, budgeting processes, IDP and Performance Management reviews. This enables the community to own the development processes in their areas (Tsatsire 2008).

2.13.5 Report-back meetings

As discussed in chapter 1, reporting back to the communities was the most important vehicle for the King. Interestingly enough, this concept has also been embraced by the modern governance. Similar to traditional governance's motive, it is essential that the community is taken on board and informed of decisions taken by the Council, on a regular basis. Some of these decisions affect them directly, especially those relating to service delivery and finance related issues (Tsatsire 2008).

2.13.6 Izimbizo

Izimbizo were established by President Mbeki in 2004. As discussed in chapter 1, izimbizo (public engagements) has been an ancient tool for the traditional leadership where Inkosi engages its subject in relation to issues of community development. This justifies a historical concept of Imbizo as it is rooted from the ancient model. It was embraced by former President Mbeki in 2004. In an Imbizo in Mpumalanga in October 2004, President Thabo Mbeki noticed that although some councillors have been constant with their legal duties, there is a gap where the government is not in touch with their communities. It is on this basis that he suggested the noble idea of interacting with public in relation to the service delivery plans, and progress.

The former President reminded the government officials to report back to their constituencies. His government was of the view that community problems cannot be addressed by the government alone, but through collective efforts with all stakeholders (Tsatsire 2008).

City of Tswane (2010) define imbizo as the participatory instrument that is closer to people and government, where people needs are tabled, considered and responded to. Its main focus is to facilitate participatory governance where people have a say in government planning, and decision-making process. The strategic pillars of izimbizo are interactive governance and participatory governance Interactive governance is a philosophical feature of the post-apartheid government geared to strengthen and maintaining the tradition, customs, values, ethos and the culture of democracy in our society. To this end the Presidency applied a decentralised government where it listens to the people and takes their concerns in relation to service delivery. These issues are coordinated and addressed by all spheres of government led by their political heads and administrative heads (Presidency 2006).

2.13.6.1 Rationale for izimbizo

The purpose of izimbizo is to facilitate a face-to-face engagement between the President and the citizens. In this regard, communities get a fair opportunity to raise questions to the Presidents, Ministers, and Mayors. These principals have a duty to respond to the community questions right on the spot. Should these questions not answered appropriately, they are required to devise courtesy plans. This is a practical way of fostering accountability to all spheres of government. It also promotes creativity and innovation from the communities. For example, government principals recognise ideas of the communities on how to overcome problems and speed up implementation. To this end, such approached bears good results in building and maintain stakeholder relationships through a participatory government (Tsatsire 2006 and 2008).

2.14 CHALLENGES OF IDP IN THE CONTEXT OF TRADITIONAL LEADERS IN LOCAL GOVERNMENT

According to Knoetze (2003), and George (2010), there are many challenges that traditional leaders are not happy with in relation to the IDP processes. Among others, are the following:

- Traditional leadership feel that they are still not respected in relation to their roles and responsibilities
- Traditional leaders revealed their perceptions of “impotence” and “marginalisation” under the new democratic system.
- The general view amongst many of the traditional leaders was that their role and powers were reduced in many respects, even in crime prevention.
- Their roles and responsibilities are still not clear

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In light of the above Amakhosi feel that they should be involved in planning and policy decision-making process, monitoring and evaluation to hold municipalities accountable in the rural municipalities (Knoetze 2003).

2.15 SUMMARY OF PLANNING

It is clear that the concept of planning in governance in the traditional leadership set-up and modern local governance share the same governance experiences; for example, planning, participation, izimbizo, ward structures, M&E, and reporting. Interestingly enough, the ancient model has influenced the extension of these models into modern governance. In the context of planning, it is argued that it is clear that the various experiences in planning contain a valuable body of knowledge that can be usefully employed in the area of PM&E. This is relevant for the rural municipalities between Amakhosi and municipal authorities in the rural municipalities like UDM. Although, there have been some major planning

mechanism in the local government, IDP have not clearly defined the participation of Amakhosi in local government planning.

For the purpose of this study, the key experiences in planning are being summarised as key principles that can be translated into PM&E in order to determine the essential issues to be addressed. In the same vein with Masuku (2007, and MacMaster, 2004:1-22, the study proposes that the following planning principles be utilised for this purpose as listed hereunder.

2.16 PLANNING PRINCIPLES FOR PM&E FOR UDM

2.16.1 Planning should provide guidance on the process to be followed

Strategic goals and objectives of the organisation from planning perspectives are informed by the vision of the organisation. The strategic plan take tune from this planning process, particularly if the organisation has set clear vision and mission for its operation (Paw, Woods, de Linde, Fourie and Visser 2002:92-93). In light of this statement, the strategic plan becomes a guiding document for organisations, including municipalities.

Municipalities are legal required to develop to break these strategic objectives into daily activities through the development of the operation plans. These targets of the municipality are subject to be monitored and evaluated from a performance management perspective. In a nutshell, the performance assessment of the organisation will be based on the strategic plan, and operational plan of the organisation. In fact these strategic documents are regarded as the guiding documents of the organisation. This helps the organisation to see its performance along its mid-term and long term performance (Paw, Woods, de Linde, Fourie and Visser 2002:92-93, Masuku 2007).

2.16.2 Planning facilitates listening

The fundamental lesson of experience of Botswana and Swaziland was that listening to the community is important. This is done through informal face-to-face meetings which fall under the umbrella of participation. These meetings addressed the needs of the community from a planning phase to a decision-making phase. This principle is critical in PM&E because it prioritises the inputs of the community (Mkhonta 2007).

2.16.3 Negotiation

The Botswana and Swaziland lessons revealed that the principle of negotiation is very important for developing common objectives. This is called win-win situation to avoid conflicts. There is no way that district authorities can pass decisions without getting the voice of the communities through their tribal leaders.

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The major concern is to reach harmony in the decision-making process as this is important for ensuring a stable government against unnecessary conflicts. The significance about this principle for UDM is that both parties should negotiate on priorities concerning community development. For example, they should agree whether the municipal area should be provided with water or electricity. This is because it might happen that the municipal authority is planning for the electrification, whereas Amakhosi perceive water as their main priority.

2.16.4 Planning facilitates consultation

It has been learned from the Swaziland experience that chiefdoms as the representatives of the community are involved from early stages of a project. There is no way that the King can approve any development plan or project irrespective of its benefits, without the view of the communities through their traditional leader. For example, a change of village into a township is subject to their views (Mkhonta 2007).

2.16.5 Planning facilitate participation with all stakeholders

Participation is defined as participatory mechanisms that allow all relevant stakeholders to participate in the planning process of the organisation so as to contribute in the decision-making process. This means that strategic plans, policy process, monitoring and evaluation instruments should be inclusive of all relevant stakeholders (Masuku 2007). In post-apartheid South Africa, the researcher asserts that there is a need for beneficiary communities to be accommodated at all levels. For example, before a PM&E, there should be participatory planning where Amakhosi are given a space to raise inputs on planning. This means that both municipal authorities and Amakhosi would find each other during planning, and M&E. Subsequently, they would know what they are monitoring for based on the fact that they know what was planned in terms of the agreed objectives in the IDP for their area. This is a fair process, and Amakhosi will help the municipal authorities to account throughout the progress reports.

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According to Sharma 2010, the Botswana lesson of experience revealed that the government of Botswana has expressed its commitment in bottom-up planning and has developed decentralised planning machinery at the district level. This process is aims to ensure that all stakeholders are important in the decision-making process. The traditional leaders and structures (Kgotla) are always consulted to participate in formulation, implementation and monitoring of district plans processes. Interestingly enough, the government has set clear roles and responsibilities of traditional leaders in district plans of the municipalities.

Kgotla has been observed as a participatory tool that consult different stakeholders to be involved on the development plans of the district municipalities. This traditional forum facilitates engagement between the people and the government (Sharma 2010). In light of the above, the literature shows that all relevant stakeholders should be involved in planning through IDP. However, there are still

challenges in the IDP itself, particularly in the rural municipalities. In addition, Amakhosi are still complaining about the undermining culture in the municipal governance. This means that IDP should be reviewed in ensuring that planning measures as required by the legal requirements are adhered to.

2.16.6 Planning facilitate Empowerment (capacity building)

The development and growth of the organisation is guided by its strategic plans and business plans (NBI/DBSA, 2000:9). Literature review on participatory planning and PM&E indicate concerns from Amakhosi in the planning process. This perpetrates a culture of poor accountability by the municipal authorities. The root cause for this is that traditional leaders and the entire community are not aware about their rights as a result of illiteracy. By virtue of its nature, PM&E is about empowerment and therefore Amakhosi in general should be empowered through special training on the Constitution, Batho Pele principles, IDP, and M&E. Furthermore, these literacy programmes should take note of the Nguni languages to bridge the communication gaps. It is important that coordination in terms of roles and responsibilities from a legal perspective is clarified so that the community can understand its rights.

2.16.7 Planning ensures coordination

The researcher argues that coordination among spheres of government is critical for PM&E. This means that local government, particularly municipalities must work together with stakeholders like the institution of traditional leadership. It also implies that CDWs and izinduna should work together in coordinating community meetings, particularly in the event of municipal planning, and M&E. This will afford an opportunity to attend all coordinated meetings in relation to community development. Through this process, mutual relationship and trust is built between the community and municipalities.

2.16.8 Planning provides a basis for resource mobilization and allocation

Resources are referred as inputs that help the organisation to conduct their activities in order to produce outputs to outcomes. Resource mobilisation in the organisation is highly important because resources have a practical role to drive the implementation process. Many organisations are always experiencing shortage of financial, human and physical resources (Devas, 2001-2002:6; Makgetla, 2001:16). Traditional leadership does not have resources compared to the municipal authorities. Subsequently, this poses difficulties for them to attend municipal meetings. In this regard, municipal authorities end up running decision alone to save time. In light of the above, traditional leadership should be provided with transport, and other means of resources, i.e. translation of documents into their Nguni languages. They should also be provided with tools of trade i.e. cell phones so that they can be able to communicate with their counterparts on service delivery issues.

2.16.9 Planning facilitate signing of performance agreements between municipal authorities and traditional leadership

The researcher argues that Amakhosi and municipal authorities must agree on the priorities during participatory planning. The agreement on how these priorities in terms of standards, and time frames should be reduced into writing with proper signatures. This will help Amakhosi to monitor and evaluate the delivery of these priorities to hold the municipal authorities to be accountable.

2.16.10 Planning facilitate reporting

One of the main challenges in South African public sector in general is credible reporting. Most of the reports are misleading based on the fact that they are not monitored by the relevant stakeholders. This also came out in the early discussion where President Zuma contested the misleading reports by the officials against the real experience in local government (Ngalwa 2011). The researcher argues that there is a need for both parties to agree upon objective-setting with all stakeholders

involved in PM&E. This will help them to account in reporting based on what was planned and expected.

The lesson of experience of Botswana has shown that traditional leaders are expected to be responsive, accountable and transparent in their areas. They are also expected to keep the government accountable to service delivery. The sayings like “khosi ke khosi ka batho” (a chief is a chief by the grace of the people) indicate that traditional leaders had recognise the inputs from their subjects. Chief is expected to have the interest of his people at heart. Before taking major decisions that affected the people, the chief should consult his advisers, those placed in leadership positions and Kgotla. This means that this model should be applied to municipal governance where government officials should also take into cognisance the opinions of the Amakhosi (Sharma 2010).



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2.17 CONCLUSION

The literature review has shown that governance is not a new concept in Africa and was practiced in the form of traditional governance. Interestingly enough, communities were involved in planning and M&E through traditional leadership structures led by their Amakhosi and izinduna. Colonialism and apartheid laws have undermined the traditional governance system by taming the roles and responsibilities of Amakhosi . Although the new democratic government of SA has made concerted efforts to incorporate the institution of traditional leadership into the local governance system, the legislative framework has not clarified the roles and responsibilities of Amakhosi in local government, particularly in planning, and M&E.

It is in this context that Amakhosi should be integrated back to modern local governance, where they are involved in IDP, and M&E. This will, however, require an alternative M&E approach to other approaches that will be suitable for local

governance, particularly in the rural areas. It is in this context that various M&E approaches, theories or models were provided in this chapter. The selection of PM&E as an alternative M&E approach would require good planning. It is on this basis that planning principles were discussed in this chapter.

Due to the fact that PM&E has never been planned or implemented in UDM, the point of departure in this study has been to focus on the planning of a PM&E approach so as to contribute to basic research necessary for such actions by the designated authorities. In particular, proposals on important planning principles may provide a basis for the planning and design of PM&E for UDM. Lessons of experience in planning may therefore pinpoint important areas in PM&E that should receive attention in South Africa. However, research methodologies should be conducted to contribute towards the success of PM&E. It is in this context that the next chapter will focus on research methodology.

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CHAPTER THREE

METHODOLOGY

3.1 Introduction

The focus of this this chapter is to unpack the research methodology, including the design of the research used during the data collection stage at Uthungulu District Municipality (UDM). It is the purpose of this chapter to relate the significance and application of the chosen research instruments. In a nutshell, the chapter discuss how the study was conducted and how the problems which cropped up were addressed to ensure that the study was a success.

3.1.1 Research design

Layton-Hery, Burnham, Lutz, Grant (2008:39) define research design as the platform of engagement of the researchers regarding the social enquiries affecting the world. Mouton (2001:74) defines a research design as guiding framework on the research should be conducted. In light of this statement, De Vos et al (2006:132) argue that a research design should devise research methods and instruments that should be used in conducting the research. This also extend to sampling techniques, analytics techniques, and data collection tools that should be used in data collection and analysis. The purpose of the research design is to guide the researcher in collecting, analysing, interpreting and observing facts.

The research design followed in this in this study is both explorative, and a case study in nature. According to Mouton 2001:79, exploratory research is based on the research subject that has not been defined. For example, the participation of Amakhosi in the modern governance through Monitory and Evaluation (M&E) in UDM has not been explored. It is in this context that the researcher is exploring the possibilities of their involvement. Exploratory research helps to determine whether to proceed with a research idea and how to approach it.

The democratic society allows social enquiry issues to be discussed by the public officials to share their experiences in order to arrive to solution that will benefit the entire society. The purpose of this is to promote intellectual engagement from a critical perspective in order to analyse issues (Schutte, Schwella and Fitzgerald 1995:2-3, and Brynard and Erasmus, 1995:5-7).

Case studies are normally used by the researchers in order to analyse different cases for intellectual understanding, which is required for solving problems facing their organizations. The international cases studies are also used to establish international experiences. This knowledge is important for establishing best practices (Schutte, Schwella and Fitzgerald, 1995: 4). In this regard, Swaziland, and Botswana were studied to share lessons of experience because of their significance for the study.

Both qualitative and quantitative design was used to validate data with a purpose of ensuring reliable information for the purpose of the study. Needless to say, the foundation of the proposal and the findings were informed by the qualitative and quantitative methods.

3.1.2 Qualitative methodology

Qualitative methodology is always associated with descriptive data. This type of method allows the participants to express their own words or opinion regarding the particular subject. The advantage of this method is that it departs with real-life experience of people (Lewis, Taylor, and Gibbs 2005). In light of the above, this method has been selected in order to get the participants' views on integration of tradition leadership into modern governance.

3.1.3 Quantitative methodology

The difference of the quantitative research from qualitative research method is that this method is known as data enhances. It has the advantage of depicting important

cases during the improvement of data. Quantitative methodology is based on observation of figures. It is always based on analytical methods along the interpretation of statistics (Brynard and Hanekom 1997:29; Neirman 2003:331). The purpose of using this method in this study was to get the aggregate percentage regarding the general view of the traditional leadership in South Africa. Therefore, the analysis of this study was based on the percentage of the participants' view regarding the role traditional leadership in the modern governance, particularly in the strategic planning, and M&E. In this regard, it has been easy to determine those who agreed or disagreed or remained neutral, based on particular issues raised in the questionnaire.

3.2 STUDY POPULATION

From a theoretical perspective, a population is referred as the theoretically specified aggregation of study elements. Put simply, it is a full set of cases from which samples are drawn. On the other hand, a study population is the aggregation of elements from which the sample is actually selected. Polit and Hungler (1993: 442) argue that the entire sample should be informed by the principle of equal representation of the population.

In light of the above, the population for this research was comprised of young professionals at the Uthungulu District Municipality (UDM), graduates from the Thabo Mbeki African Leadership Institute (TMALI), management and leadership from UDM municipalities, and professional bodies. The rationale behind the selection of young professionals was to try and ascertain whether the myth that young professionals are against the integration of traditional leadership into modern local governance is in fact true. The cases of the population in question are discussed below:

3.2.1 Population A: consisted of members of community of UDM. The advantage of selecting this population is that it has a complex and diverse governance, since it is dominated by Amakhosi. In addition, its citizens have been affected by poor service delivery as they reside in rural areas.

3.2.2 Population: B consisted of the graduates of the Thabo Mbeki African Leadership Institute. The advantage of choosing this population is that they are well versed with the experience of leadership approaches.

3.2.3 Population: C consisted of management of UDM. The advantage of choosing this population is that it deals with the strategic planning and implementation of IDPs at the coal face of service delivery; hence UDM is the main case study of the research. By virtue of time and availability, only 4 out of 6 district municipalities of UDM were interviewed. Each district municipality was represented by the City Manager. It was only Nkandla District Municipality was represented by a mayor from a leadership perspective as the city manager preferred the questions to be answered as such.

3.2.4 Population: D consists of professional bodies, namely the Durban Institute of Technology, SAMEA, and Mdani M&E consultant. The reason for the selection of this population is their independence, objectivity and experience. Each professional body was represented by one senior professional member.

3.3 SAMPLE SIZE AND SAMPLING STRATEGIES

Bless and Smith (2000:86) describe a sample as a small population that is selected for study purposes. De Vos *et al* (2005:194) argue that a sample of population is measured by the researcher for a better understanding. The interesting observation with qualitative enquiries is that it does not rely on the rules for sampling of size. However, it depends of the interest of the researcher based on what is meant to

establish. This extends to the researcher's goals, interest, the credibility of information, the timing of the research in line with the available resources (Sibula 2009). According to Brynard and Hanekom (1997:43), the sample is used for the simplification of the research, to save time, and to cut costs.

- Simplification of the research: The researcher followed the principle of equal representation in the study. This simplified the researcher's work since it was only the sample that was studied.
- Prioritisation of time: This was the priority of the researcher. The only way that the researcher could prioritise time in the study was only by studying a sample, which represented the entire population.
- Saving on costs: Cut costs: A questionnaire was sent through email in order to reach the simplified group. Interviewing people from their physical location would have yielded into cost implications. Therefore, telephonic interviews were used for clarifying to the participants about the nature of the study. It was also used to make follow-ups to the participants in relation to the burning issues, which became the interest of the research.

In light of the above, thirty-seven (37) questionnaires were issued to the participants.

3.3.1 Snowball sampling

Mouton (2001:167) describes the snowball sampling as the technique that is used for sampling the population from an accidental perspective. This technique is normally applied in qualitative field research. It is applied in cases where it is difficult to locate members of the population. Snowball sampling was used in this study. One municipal manager was used by the researcher as a single case and it was through this chain manager that the researcher was able to identify the other three district managers of the UDM. Similarly, this study was able to identify ten TMALI students, and it was through these students that other TMALI students were

identified. The same process also applied to the professional bodies where three seniors were identified.

3.3.2 Random in sampling

Random sampling was used in the study. According to Brynard and Hanekom (1997:44), random sampling is referred to a situation where a unit of the population is provided with same opportunity like other units. Researchers should always ensure that each element in the population is treated fairly for a broader representation purposes. This study made use of random sampling from the population of 44 young professionals in the UDM by selecting every second participant from the list provided to include them to the sample. This led to the sample of 22 young professionals of the UDM community. In this regard, every member of the population had an equal opportunity to be included in the sample.

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3.4 DATA COLLECTION METHODS AND INSTRUMENTS

Two data collection methods were used in the study, including primary and secondary sources of data. According to Brynard and Hanekom (1997:28) primary data is when researchers collect their own data. In light of this statement, primary data was collected from the participants through the use of a questionnaire. Brynard and Hanekom, (1997:28) argue that secondary data is associated with the work that has been performed by other researchers in terms of data collection. In this regard, secondary data in the study was sourced through the use of literature review. The first in the data collecting process was through sourcing of literature from documentary sources such as website references, AG reports, and academic books and published journal articles. The purpose of the literature review was to get a better sense of applying means to the integrated traditional leadership into modern governance from a global, African and South African perspective.

From a primary data perspective, the questionnaire was developed and approved by the supervisor. The questionnaire was piloted along with two participants who have a better understanding and knowledge of traditional leadership and planning through participatory monitoring and evaluation. This included a specialist in traditional leadership from the Provincial Department of Traditional Affairs in KwaZulu-Natal (KZN) and a specialist in M&E sourced from the Western Cape Government.

The questionnaires were sent to the selected population via e-mail. The reason for using e-mail was to facilitate quick delivery and a convenient response rate. This tool is more convenient as it gives possibilities to contact a group of people at once. In addition, large documents and other files can be attached with the click of a button. This saves resources in a sense that one does not use any paper. Telephonic follow-up interviews were done to confirm receipt of and clarify the questionnaires.

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3.5 VALIDITY AND RELIABILITY *in Excellence*

Brynard and Hanekom (1997:40) espouse the view that the scientific approach of the research should be measured through validation in order to arrive to the reliability of given information.

3.5.1 Validity

Mouton (2001:123) argues that validity is always associated with empirical measurements as the means to establish the real meaning of a concept under consideration. According to Brynard and Hanekom (1997:40), the main concern for validity is about authenticity of data collection procedures and measures. Under normal circumstances, the researchers use instrument to measure what is supposed to be measured. For validity purposes, content validity criteria were used in this research. For the question to be scientifically correct and relevant, it must be tested. It is important to test the correctness, relevance and lucidity of the questions in a pilot investigation. The main aim is to avoid duplication of questions, and to ensure

the relevance of the questions to the research problems (Brynard and Hanekom 1997: 41). It is in this context that the researcher administered a pilot questionnaire to an M&E specialist from the Western Cape and a specialist of traditional leadership from the Department of Traditional Affairs in Kwa-Zulu Natal. Construct validity criteria were also used in this research for validity purposes:

It has been the aim of the study to ascertain whether traditional leadership should be integrated into modern local governance and to ascertain the relevance of the traditional leadership institution in local governance in as far as its involvement in planning, M&E is concerned. Face validity criteria was also used in the study. As argued by Brynard and (Hanekom 1997:41), these criteria are concerned with the instrument as it appears to the participants. For example, the questionnaire was simple and easily understood by the participants. This was discovered during telephonic conversations with all participants while trying to ascertain their views regarding understanding of the questionnaire. This was done after the pilot of the questionnaire where both participants as discussed above made their inputs concerning the questionnaire. This was followed by the approval of the supervisor after reading the questionnaire.

3.5.2 Reliability

Mouton, (2001: 119) argues that the researcher should apply reliability technique, repeatedly to the same object in order to determine whether or not would provide the same results. Durrheim (1999b: 88) argues that this depend on the measurability of the instrument. Delpont (2002: 169) echoes this claim in sense that reliability is primarily not with what is being measured but rather with how well it is being measured. Interestingly enough, reliability look at the consistency of measuring instruments, stability and the time factor.

According to Brynard and Hanekom (1997:41), the primary focus of this instrument is to measure issues of imperfection in the research instrument. For example, this study was highly conscious of using leading questions and also mindful of issues of bias. In this regard, the researcher distanced himself from the deliberate incorrect recording of the information, or the interpretation of answers according to the researcher's own views. In addition, misinterpretation of answers was also avoided in the research. In essence, the purpose was to ensure objectivity of the research. A set of questionnaires were distributed to the M&E specialist in the Western Cape as well as the Deputy Director in the Directorate of Traditional Affairs in KZN. After a period of four weeks, the same set of questions was sent to the same people and the responses remained the same as before.

3.6 DATA ANALYSIS PROCEDURES

Data collection, processing, analysis and reporting are always applied at the same time. In this process, it was easy for the researcher to notice emerging issues and collect relevant facts in order to arrive to and made certain thoughts in the study. It was easy for the researcher to provide a summary of trends of arguments. This assisted the researcher to have a better understanding of the data. This process paved a way for the researcher to determine what the facts say and what the data means (Brynard and Hanekom 1997:2; Creswell 1998: 201)). The facts in this case were views of the participants on the integration of traditional leadership into modern governance. Data was analysed by interpreting responses as they emerged from the questionnaire. In this regard, the researcher was able to interpret and analyse data in the context of the research topic, hypothesis, and research questions. Through this, the researcher was able to link views emerging from the data with the literature review. This laid a foundation for the researcher to prepare to make conclusions and recommendations.

3.7 ETHICAL CONSIDERATION

According to Singleton & Straits (1999:513), there are critical questions regarding ethics in scientific research. The researcher is always required to be conscious and careful in the manner in which the data is interpreted and reported. This means that the researcher must report honestly, and be sensitive to privacy and confidentiality the people's names. Brynard and Hanekom (1997:4, and Strydom 2002: 62) argue that honesty pertains to the manner of reporting. In this regard, the researcher was guided by the principles of integrity and responsibility. It in this context the participants were assured that their information would not be discussed with any person.



3.8 CONCLUSION

This chapter presented the research design, study population, sample size and sampling strategies, data collection methods, validity and reliability criteria, data analysis and procedures as well as ethical considerations. The major part of this chapter outlined the methodology that was used by the researcher during the data collection and data analysis stages of the study. It stated that the main data collection instrument used in the study was a questionnaire. Telephonic interviews were used for follow-ups and clarification purposes. Questionnaires were distributed to UDM Managers, citizens of UDM, and independent institutions such as DUT and TMALI graduates. The methodology used to collect data for this study was valid and reliable, based on the information required. The research results are presented in the next chapter of the study, which is chapter four.

CHAPTER FOUR

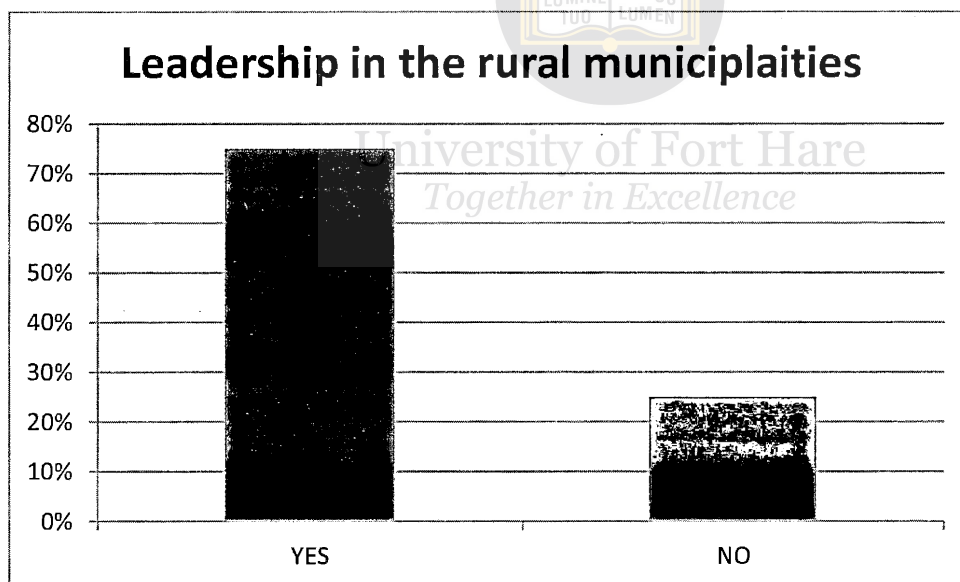
RESULTS OF THE STUDY

4.1 Introduction

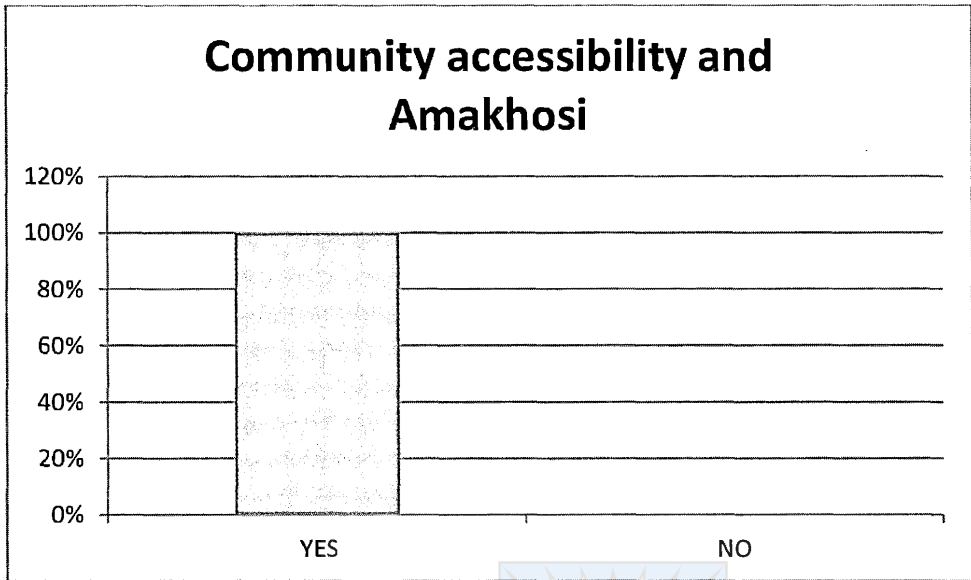
The aim of this chapter is to present fieldwork results emerging from the quantitative and qualitative research methods. As mentioned in the previous chapter, questionnaires were utilised to collect the data. The presentation of the results will subsequently lay a foundation for the research findings. In essence, this chapter addresses the research questions posed in Chapter one.

4.2 FIELDWORK RESULTS

4.2.1 Leadership



Seventy five percent (75%) indicated that both government and Amakhosi are leaders in the rural municipalities. Participants describe ancient leadership as the institution that is associated with inheritance, hereditary and ancient wisdom. They associated modern leadership with democratic processes, appointments by majority rule through electoral system, and elite driven. They described traditional leadership as a founding father of the modern governance, which is based on Ubuntu principles. They were of the view that even leadership in the Bible has been informed by Amakhosi.



All of the participants (100%) were of the view that Amakhosi are always in touch with the people in terms of solving daily live problems in their communities through proper structures led by izinduna. They listen to their people and provide direction. In essence, they are always operational in terms of issues affecting the community. It was also indicated that modern government mainly operates at a strategic level in terms of dealing with the community matters. In this regard, participants were of the view that the modern government seems to be distant in contrast to Amakhosi who are always accessible when it comes to operational issues that are affecting the community on a daily basis. Participants also indicated that both government and Amakhosi must be practically recognised by the constitution, which is the supreme law of the country, to lead the people. This is because both Amakhosi and government are leaders in the rural municipalities.

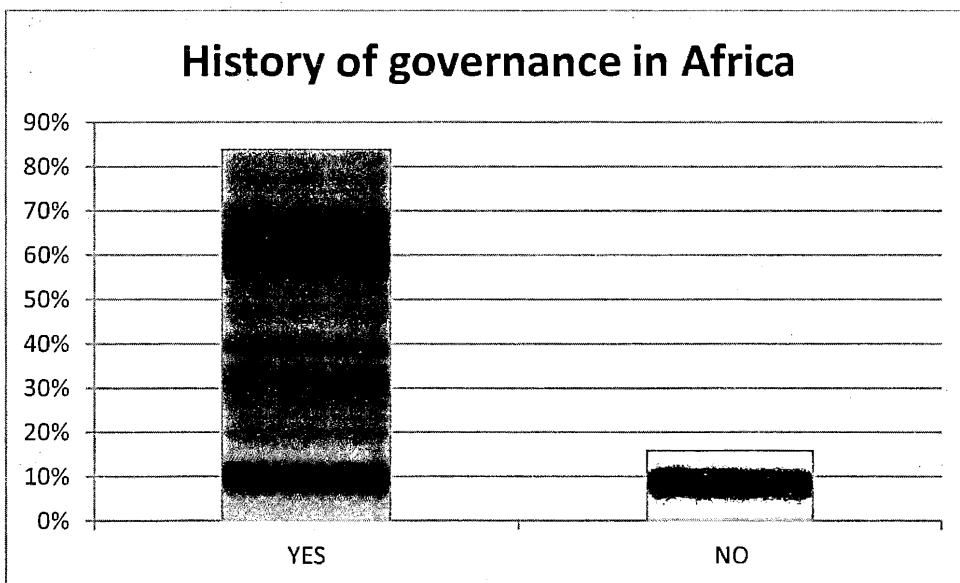
From an integration perspective, participants were asked how both parties should work together. Participants were of the view that traditional leadership should be represented in the municipal councils, particularly on issues affecting the rural communities. This means that they should be involved in the crafting of IDPs, budgets, and M&E. This would enable the municipality to understand the critical needs of the rural communities. In addition, it would allow them to get the buy-in

of the communities that they serve. This will ultimately contribute to the reduction of service delivery protests. Proper procedures from the legal requirements should however clarify their roles in community development.

4.2.2 Governance

Participants defined governance as the collaborative effort of public sector and private sector in rendering services to the community in order to improve the lives of the citizens. Governance is regarded as the process and rules which the organisation, country or nation adopt in order to operate at the interest of all stakeholders. It is about aligning policies, programme and resources to achieve the set goals. It is also a process of exercising authority over an entity, resources or people. The main goal is to process decision-making and improve performance through accountability with the involvement of all relevant stakeholders, which is in line with the constitutional requirements of the Republic of South Africa.

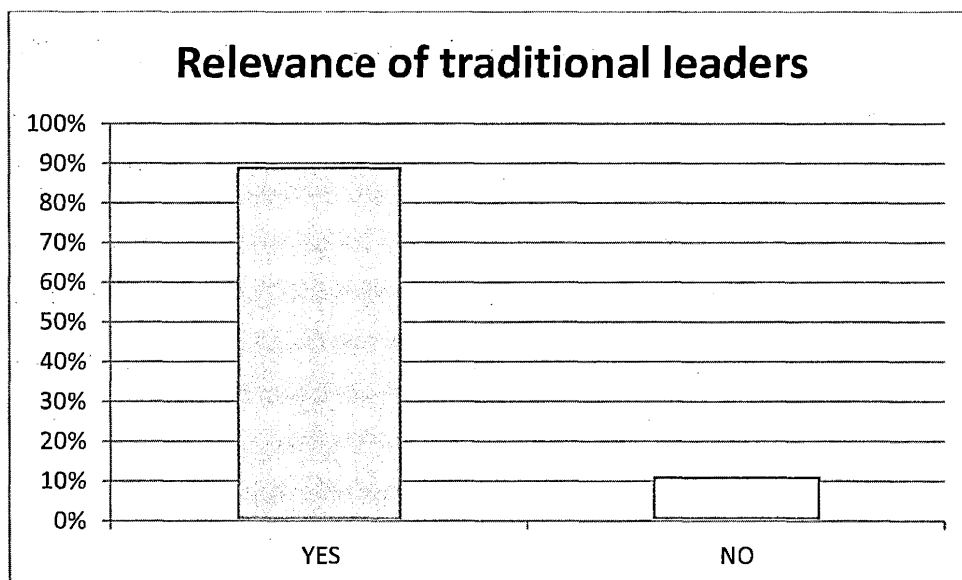
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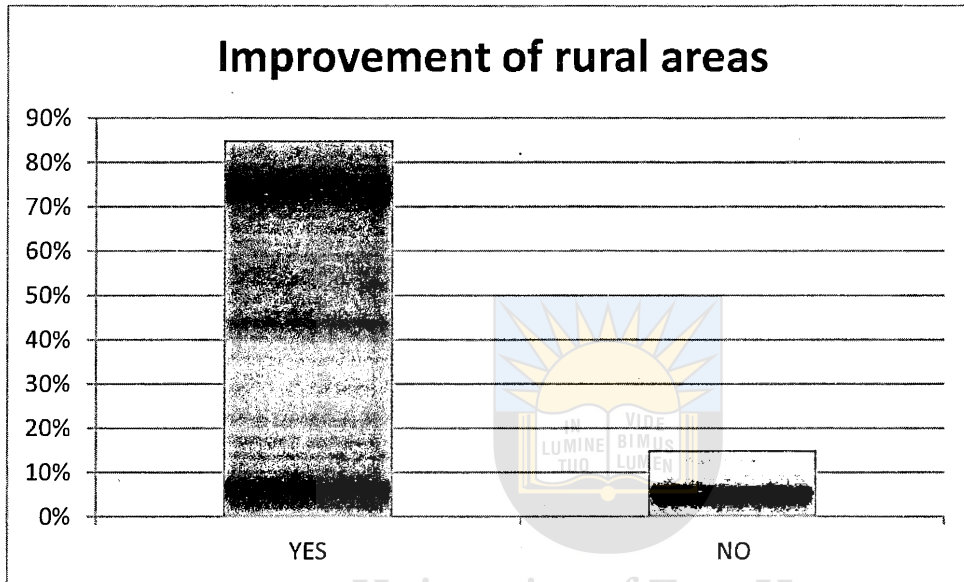
When asked whether governance existed before Africa was colonised, 84% of the participants agreed. Participants were of the view that governance was laid in the hands of the institution of traditional leadership. African leaders listened and responded to the views of their subjects and utilised the communal resources for the

benefit of the communities. There have always been traditional leaders, advisers, and chiefs that have exercised power and oversight in the interest of their subjects. Participants linked traditional governance with the governing powers resonated with kings. This is because of their virtue blood in the royal families, which ascends them as the head of chiefdoms.

Participants defined traditional governance as a way of rendering leadership by Amakhosi. They associated it with iSilo (uNgangezwe lakhe, umlomo-ongathethi manga) who works with Amakhosi/izinduna to run the land. Participants were of the view that traditional governance is the ancient system of government that was rooted solely in the traditional communities. Traditional leadership had structures where the King was assisted by izinduna. In this regard, iNkosi took good decisions with izinduna in good faith of the communities. This involves governing the people through an ancient approach, with the purpose of promoting and maintaining values, norms and customs. It is always associated with izigodi, which is alluded as wards in the modern language.

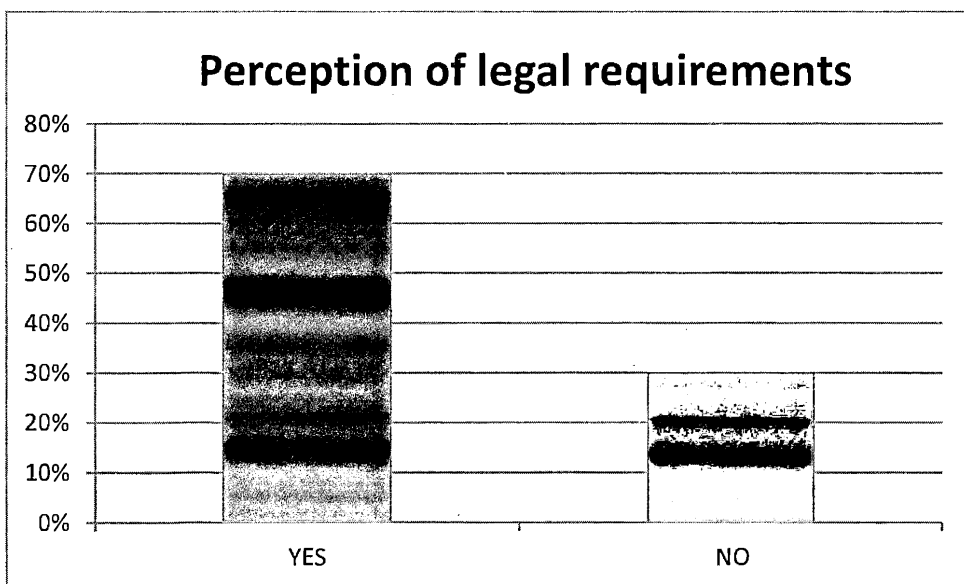


Eighty-nine percent of the participants supported the relevance of traditional governance in modern local governance. They were of the view that Amakhosi are the true representatives of the community.

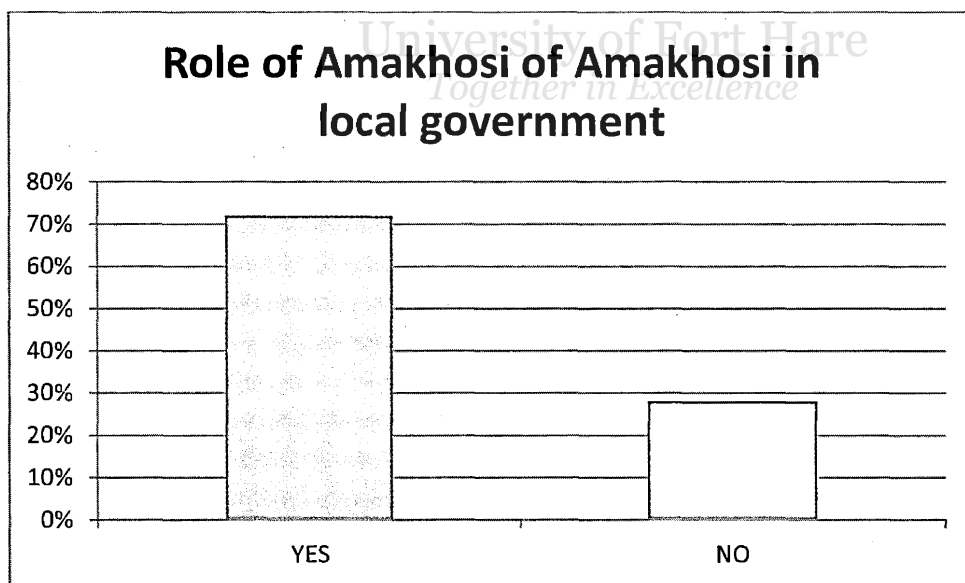
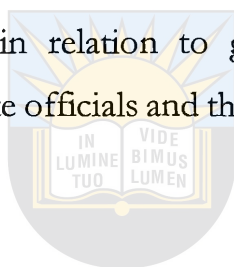


When asked whether the traditional governance model can improve modern governance in rural areas, eight five per cent (85%) agreed.

4.2.3 Legal requirements (Acts, policy frameworks, regulations and Constitution)



When asked whether the legal prescripts in South Africa contribute to undermining the roles and responsibilities of Amakhosi, seventy percent (70%) agreed. Participants were of the opinion that political leaders are not co-operating with traditional leaders. Albeit Amakhosi are accommodated in chapter 12 of the Constitution, it does not articulate their roles and responsibilities on matters related to strategic public policy process, and M&E. Currently, they are regarded as observers or ceremonial leaders. Participants also felt that Amakhosi are not consulted in the planning process of the municipalities. They raised concerns that these legal prescripts are based on the Roman Dutch laws, which undermine the existence of the African laws in relation to governance. They indicated that everything is controlled by the elite officials and that communities are only consulted when there are elections.

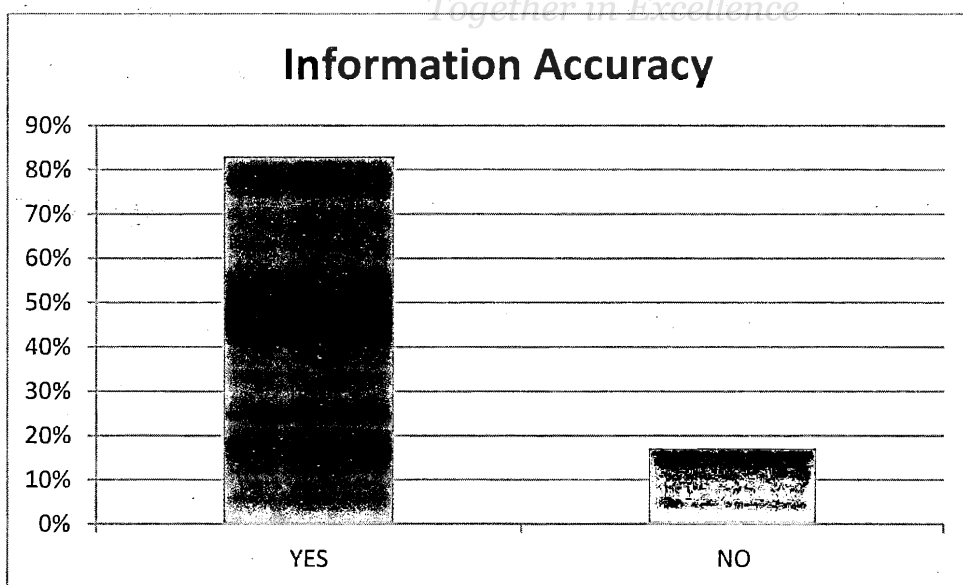


Seventy two per cent (72%) of the participants indicated that Amakhosi have significant role in local government. This is because Amakhosi understand their communities better than government do. They even understand areas that need development. Their crucial role in community mobilisation through izimbizo in the government projects cannot be ignored. They also disseminate information concerning community development imposed by the government. It is impossible

for the government to inject development without their permission as they are the custodians of the land. Given the challenges of public participation, accountability, transparency, service delivery and the rule of law in some rural areas, Amakhosi can play an important role as a source of authority external to the state that can be consulted with, conduct check and balances. In some instances, they conduct functions that the state cannot otherwise provide, i.e. civil wars.

4.2.4 Performance information

When asked whether rural municipalities have M&E units, all of the participants were of differing opinion. They were of the view that IDPs are drawn and that there is no system in place to monitor, evaluate and report to the communities. Some of the participants were of the view that although there is no M&E unit, Performance Management is used as an M&E tool.



When asked whether information received from municipal officials is accurate or not, eight 83% of the participants indicated that information is not accurate. They were of the view that this information is not reliable, and the root cause for this is that municipal officials do not consult Amakhosi. Most of the information is perpetrated by propaganda of misleading the people. When asked how Amakhosi

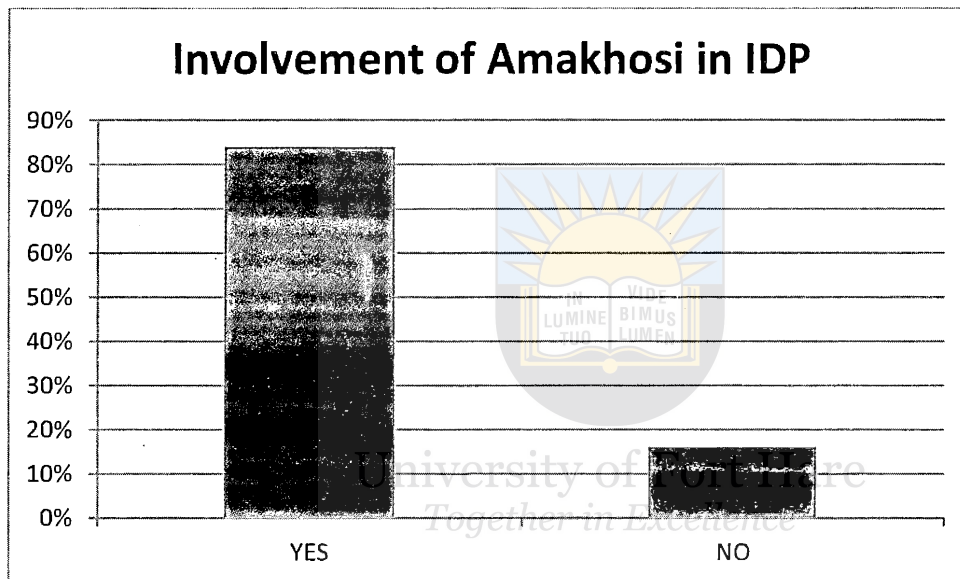
can contribute to the sharing of community information, participants indicated that this could only happen if they are recognised. Izimbizos should be called to inform communities in the event of government officials visiting their homesteads to find out about their needs. Communities should be encouraged to welcome and support such government initiatives a. They should also be informed on government interventions. Amakhosi can participate in data verification during census. Participants also felt that this could only happen if the roles of Amakhosi are clarified. Participants were of the view that Amakhosi are custodians of indigenous knowledge and that by tapping into their knowledge, a lot can be learned. They have a better understanding of their rich history and the background of the environment where communities reside. Their knowledge concerning their community areas, which is also critical on performance information, is of cardinal importance in the formulation of IDPs.

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However, there is a need to empower them with necessary skills, and the municipality must play a role in this regard. Participants also indicated that Amakhosi can improve performance information that is need for planning processes. They were of the opinion that this could only work if planning processes are truly participatory. This means that municipal officials should set targets for delivery in measures that the public can understand and be tracked at a local level. Some participants were of the view that Amakhosi have adequate human resource capacity in the sense that they work with izinduna who are regarded as the main source of information from their wards. There was a view that Amakhosi can identify service delivery gaps in their communities.

4.2.5 Planning

When asked about the definition of planning, all participants defined it as a process where communities are given the opportunity to list their priorities pertaining to community projects. They also associated planning with consultation, participation, engagement, negotiations on strategies, policies and decision-making, with the involvement of all stakeholders.

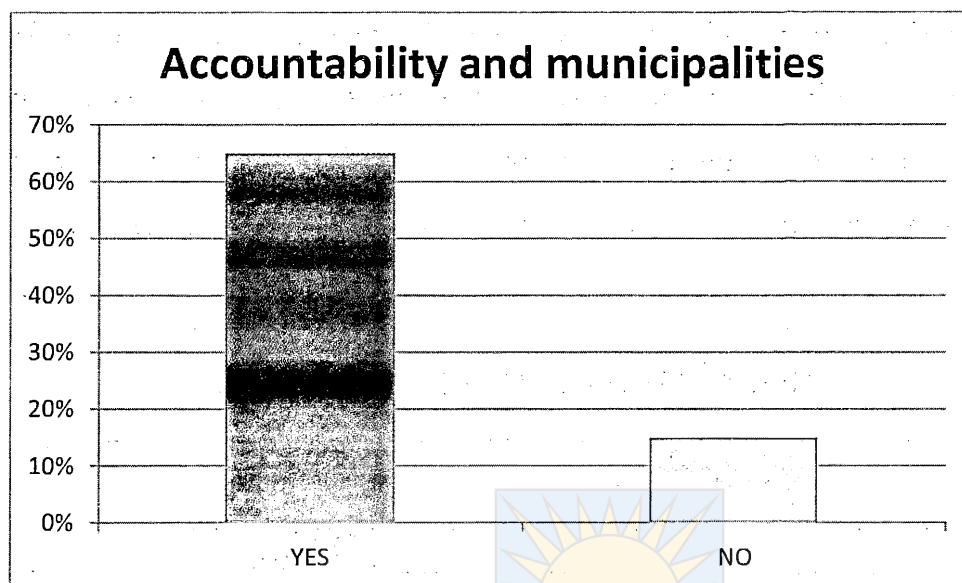


When asked whether Amakhosi are involved in IDP processes, 84% of the participants were of the view that Amakhosi are not involved in IDP, and this undermines them. When asked about the advantages of involving Amakhosi, participants were of the opinion that it is based on their better understanding of community needs. Subsequently, this can add value in providing accurate information during IDP processes. Fieldwork results revealed that involving Amakhosi would foster consultation, thus reflect the true reality of planning. This is based on the set goals emanating from the community through Amakhosi as they can identify possible challenges in advance. They would ensure that local government get a buy-in and trust from the community against the sabotage of service delivery. Some of the participants were of the view that this would ensure communication, organisation, accurate information, accountability, prioritisation of issues, attention from the community and M&E.

When asked about the basic planning principles for M&E, participants suggested consultation, participation, involvement, negotiation, communication. When asked on how the government could ensure that rural communities are involved in the planning process, participants were of the view that community inputs should drive the projects, and these inputs should be incorporated into planning. They also indicated that there is a need for the government to update them timeously through imbizo concerning new developments in their communities. There was a strong view that the government should listen to the needs of the community rather than planning on their behalf.

The participants indicated that IDP can be used as a tool to ensure that rural communities are involved in planning processes. In addition, more can be done from the PM&E perspective to equip communities with the information to track implementation, monitor quality and hold politicians and elected officials accountable based on the IDP. They suggested that government should put mechanisms in place to involve communities in planning processes as required by chapter 4, 5 and 6 of the Municipal Systems Act, but that this is not taking place. Government should create awareness programmes in the rural communities concerning their rights and responsibilities in the planning processes so that they can demand to be involved if they are side-lined by the municipalities.

4.2.6 Accountability



When asked whether municipal authorities are doing things as they pleased since they are not being held accountable, 65% of the participants agreed with this view. When asked who is supposed to hold them accountable, they suggested Amakhosi. The community should demand answers concerning the sustainable services they were promised. Participants were also of the view that the government should account to the legal requirements of the constitution as the supreme law of the country.

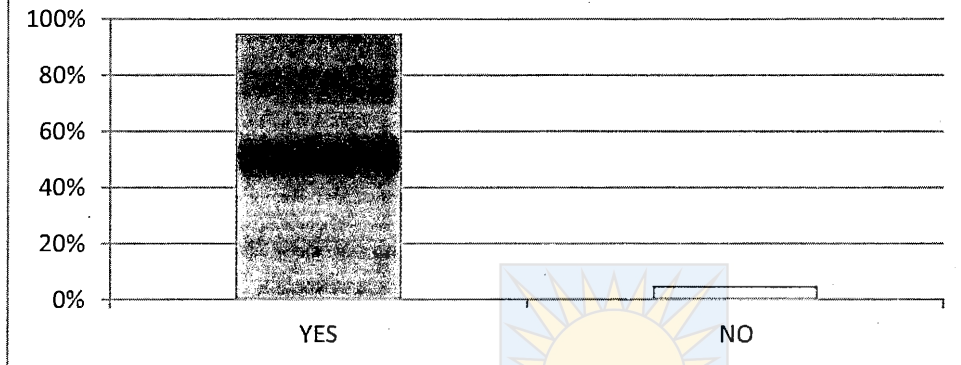
By extension, Amakhosi may serve as alternative representatives of the people in instances where there is a credible and mandated role afforded to them. This of course, would be possible if the communities were aware of their rights and responsibilities. If the rural communities do not take an action against municipalities, they will continue doing as they please. It was also indicated that the constituencies of respective councillors and political organisations, which have deployed them should hold them accountable. Furthermore, they also suggested that the provincial government and AG should also hold them accountable.

When asked about improving performance in rural areas, fieldwork results showed that there should be an introduction of M&E systems, with consequence management against non-compliance. Participants also indicated that their consultation through Amakhosi in community development is important. They also suggested that this should be done through the development of fully fledged M&E Units. They were of the view that strengthening relations between Amakhosi and Municipalities where roles of Amakhosi can be clarified should be explored. In addition, they suggested that this unit would be able to monitor basic service delivery including water, housing and sanitation, employment and poverty alleviation. They also indicated that there should be a proper situational analysis, stakeholder involvement, regular feedback meetings through imbizo organised by Amakhosi. Furthermore, rural communities or their representatives should participate in the development of the IDPs, establishment of the Performance Management System (PMS), monitoring and review of municipal performance, budget planning and strategic decisions relating to the provision of municipal services.

4.2.7 Participatory Monitoring and Evaluation (PM&E)

Participants defined PM&E as a tool for checking whether what needs to be done is done against the planned targets. It was also defined as a process of self-assessment and collective action in which stakeholders in a programme collaboratively define the evaluation issues, collect, and analyse data. Participants also defined it as an approach that involves the consistent involvement of multiple stakeholders in the process of routine data collection and tracking, as well as the periodic assessment of the relevance, efficiency, effectiveness, economy, impact or sustainability of an intervention. They regarded it as joint examination of the government's performance by the citizens. The purpose is to allow stakeholders to monitor their outputs and give feedback contained in the organisational report. Participants were of the opinion that PM&E empowers local people to initiate, control and take corrective action on the implementation of the programmes aimed at improving their lives.

Improving accountability in the rural municipalities from an M&E perspective

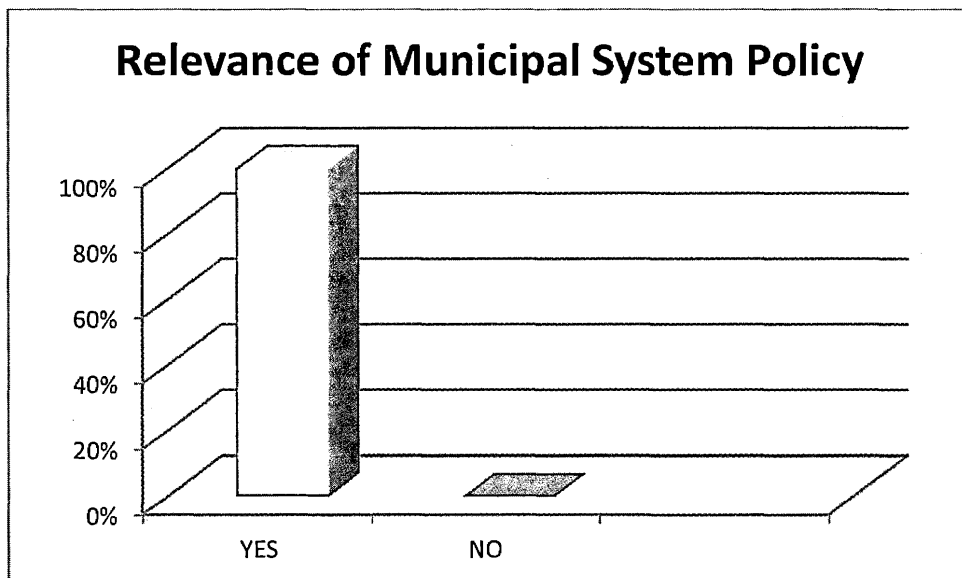


When asked whether Amakhosi can hold government accountable from an M&E perspective, 95% the participants said yes. This would bear many advantages in a sense that it could improve service delivery. This is due to the fact that municipal authorities would be aware that they are being monitored and evaluated by the communities. It would also assist in terms of identifying gaps, and proposing the best corrective measures.

The advantage of involving them as stakeholders in the M&E process would assist in ensuring that all their needs are addressed in the correct way. Subsequently, this can also build confidence on their side. They suggested clarification on the roles and responsibilities of Amakhosi, This should be followed by a proper planning together with them in all stages of development. They need to understand who does what and by when. Some of the participants however indicated that Amakhosi cannot hold government accountable. This is because Amakhosi do not possess the requisite skills and capabilities at this time to provide a distinct M&E service, hence there is great value to recognise their perspectives in the evaluation of programme initiatives in rural areas

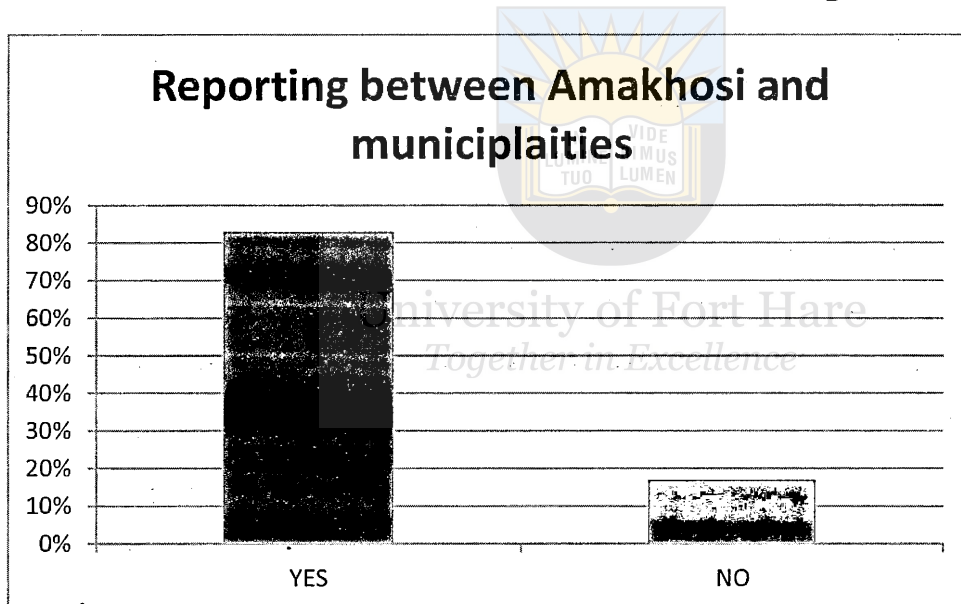
When asked about the planning principles of PM&E, majority of the participants suggested planning, research, participation and consultation, listening, negotiation, community awareness through communication, reporting, negotiation, participatory M&E, education, and resource mobilisation. They suggested that planning principles should be done in the following logical manner:

- Identification of the need/problem that affected Amakhosi and their subjects
- Consult them by conducting the orientation process so that they are aware of the principles governing the situational analysis process.
- Together with them, unpack the problem, its causes/who is mostly affected/what are the effects of the problem and conduct a proper analysis of the problem.
- Together with them, decide what the long term solutions are to the problem, both medium-term and short-term.
- Decide together with them what indicators will be used to measure short, medium and long-term solutions.
- Decide together which activities will need to be carried out in order to achieve the short term objectives/outputs.



When asked whether Chapter 4 and 5 of the Municipal Systems Policy addresses issues relating to M&E, 60% of the participants said no. Participants indicated that these chapters do not adequately address M&E issues. Instead, this policy deals with structures and powers within the municipality. This is due to government being silent in terms of checking the implementation of this policy. Participants indicted that communities, through Amakhosi, should implement this policy by monitoring and evaluating the municipal authorities.

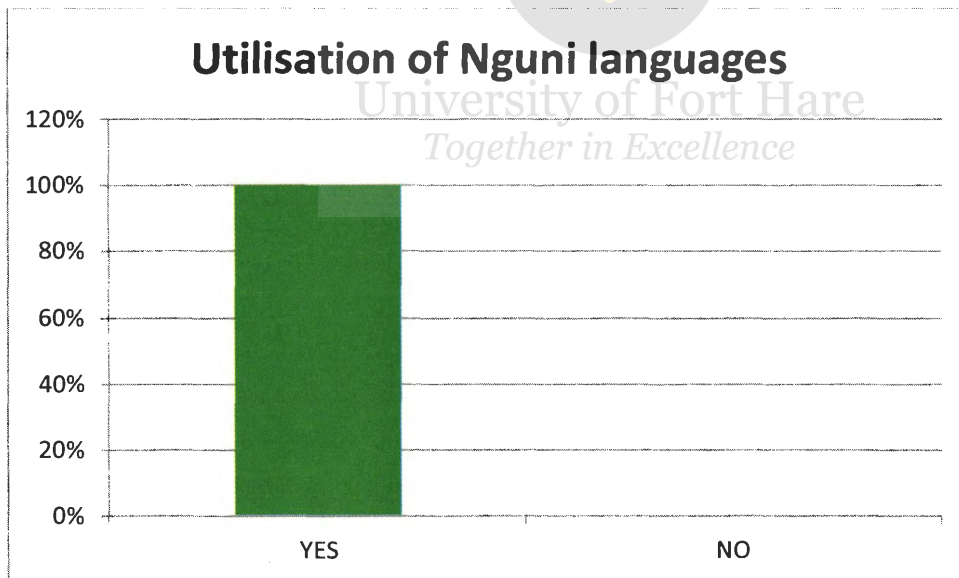
4.2.8 Communication of the results to the citizens through Amakhosi



When asked whether there is a need for municipal authorities to report to Amakhosi, 83% of the participants said yes. When asked on how this should be done, they were of the view that this should be done through imbizo, regular consultative meetings, public forums, briefings and presentations and the distribution of information. Participants indicated that the involvement of Amakhosi could contribute to service delivery improvement in a manner that gaps are adequately identified. For example, the municipalities would improve following these consultations concerning the areas that need immediate attention. Participants also suggested that Amakhosi should be allowed to be part of the executive members for reporting purposes. Participants

were also of the view that they should be integrated into governance and not merely as the recipients of carefully crafted and sometimes manipulated reports.

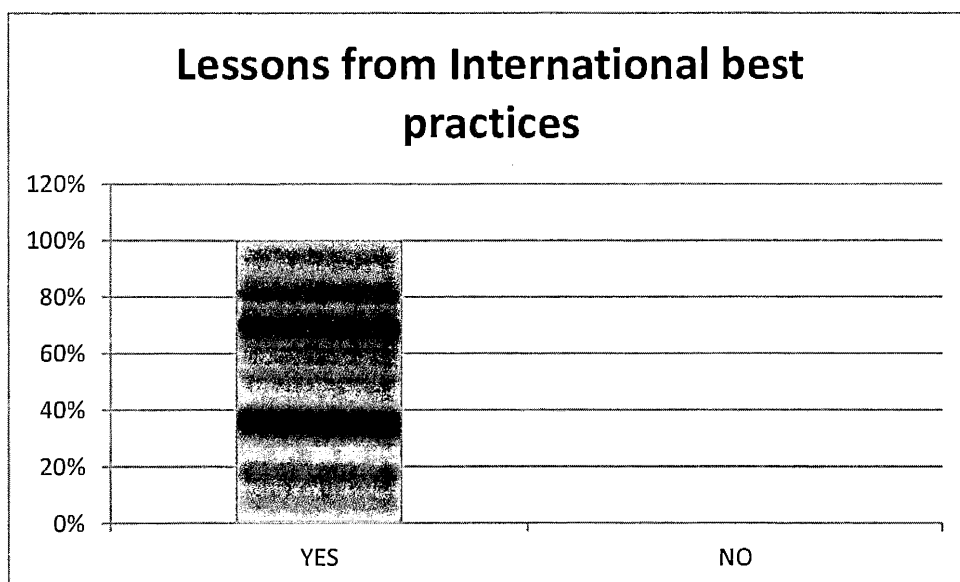
Furthermore, participants indicated that Amakhosi could be a useful tool in spatial planning which would allow government to identify land through Amakhosi that is free from disasters. It would also provide central services to communities unlike in most instances where government buildings are far away from the communities due to the fact that the government does not have land. It was revealed that communities would then know their expected service standards. This would promote accountability to the municipal officials as they would be aware that they are monitored and evaluated by the communities.



When asked whether there is a need for Nguni languages when reporting to Amakhosi, 100% of the participants said yes. They were of the view that Africa cannot be Europe. Indigenous languages must be respected in all forms of respect so that they can understand progress in their areas. This is because most Amakhosi are not English speaking people. They were of the view that Nguni languages should be used because it can easily facilitate communication between both parties.

4.2.9 Benchmarking and training

Participants revealed that there are areas in which Amakhosi and municipal authorities can share lessons of experience. These included governance, leadership, management, M&E, planning from an ancient and modern perspective, constitution, performance management, customer service, project and financial management, people skills, and emotional intelligence. This should be done through constructive engagement and information sharing. This can only happen when they participate in the development of the IDPs and SDBIP. Such a forum would open avenues for discussions and sharing of lessons learnt in governance between Amakhosi and municipal authorities. Participants were of the view that the house of traditional leaders has a role to play in co-ordinating and facilitating forums for knowledge sharing. When asked about the areas that both parties should be trained in, the participants suggested traditional governance, Batho Pele principles, good governance, leadership, M&E, communication, planning, respect, and financial planning.



When asked whether there is a need for the government to learn from other countries for PM&E, especially those that have traditional leadership in local government, all participants said yes. They suggested Botswana, Ghana, Lesotho,

Namibia, Lesotho, and Swaziland. This would assist South African rural municipalities in learning what has been good or bad so that rural municipalities can start their planning for PM&E based on this information. The participants were of the view that this would benefit rural municipalities like UDM in South Africa, in terms of consultation and participation of communities in planning and M&E and would avoid repetition of the same mistakes. It would also provide new models or approaches and benchmarking.

4.3 CONCLUSION

The chapter has presented the research results emanating from the participants. The purpose was to test the views of the participants against the problem statement of the research study. This chapter is very important for the research study because it presented the results in preparation for the research findings, which will be discussed in chapter five below.



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CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION

The purpose of this chapter is to discuss the research findings presented in the previous chapter (Chapter 4), draw conclusions, and make recommendations in line with the specific research questions and objectives explored by this study and articulated in Chapter 1. The research questions have laid a foundation for the research objectives of this study. The following research questions listed below have been the basis of the research objectives in relation to the study.

- What is the understanding of governance in the traditional leadership set-up and the modern system of government?
- Can the institution of traditional leadership be integrated into modern local governance to serve communities in the rural municipalities?
- What are the loopholes with regard to policy and legislative frameworks governing the role of traditional leadership in service delivery?
- Can traditional leadership be used as a relevant tool in the traditional communities to strengthen M&E in holding municipal authorities accountable?
- How can the international perspectives assist in the role of traditional leadership and municipal authorities in rudder of good governance?
- Can PM&E be used as an integrated alternative approach to facilitate participation of traditional leadership and municipal authorities in planning, and M&E to improve accountability in UDM? If so, what planning principles should be followed?

5.2 FINDINGS

5.2.1 Findings on governance

The research objective of this research was to establish an understanding of governance in traditional leadership set-up and the modern system of government. The findings reveal that governance is not a new concept in Africa. Interestingly enough, it is found that traditional leadership model has long existed since antiquity and that this model has been embraced in modern governance. UBuntu, for example, is now a universal concept and it has its origins in community leadership in the African context. Linked to this are the forms of community participation, namely izimbizo and wards structures (izigodi), which are now embraced by the modern local government. This shows that the two systems can be integrated based on the fact that they are interrelated to each other.

Despite the leadership contestation between Amakhosi and municipal authorities in local government, both these parties are leaders, and they are regarded as public servants. In essence, both parties can be integrated in order to complement their duties. In response to the research objective of the study, it is found that the significance of integration can improve mutual relationships and trust which is the foundation of social cohesion and peace. Subsequently, this will improve service delivery in UDM.

5.2.2 Findings on legal requirements

One of the objectives of the study was to identify the loopholes in policy and legislative frameworks governing the role of traditional leadership in service delivery improvement. In reference to the problem statement, it is argued that the current legislative framework of government undermines the role and responsibilities of Amakhosi. The research findings, through the aid of the research results, concurred with this statement. For example, Amakhosi are not involved in the IDP, and this

inculcates a culture of poor accountability. This also echoes by the AG's findings (refer to the problem statement).

Conversely, the latter finding indicates that South Africa is not a democratic developmental state. This is because it is failing to meet its qualities, particularly on stakeholder participation. This defeats the objectives of local government. Values of the constitution are not respected. For example, Section 1520 (1) (e), of the Constitution of the Republic of South Africa states that "the objectives of local government are to encourage the involvement of communities and community organisation in the matters of local government". This has been the approach of the traditional governance system in its indigenous African law. In this regard, traditional communities were involved in law and order of the land through their community structures. Lack of involvement of traditional leadership in the legal framework of the modern local government indicates that municipal authorities do things as they please without being held accountable.

The latter finding implies that government should consider amending the constitution, particularly on areas of planning and M&E where boundaries concerning the roles and responsibilities of Amakhosi are clarified. Linked to this, this study has found that there should be a White Paper or Act for M&E as this would clarify the roles and responsibilities of all stakeholders, including Amakhosi on municipal governance, planning, M&E and reporting.

5.2.3 Findings on performance information

Research findings raised a concern regarding the accuracy of the information that obtained from the municipal officials. This concurs with a concern that was raised by President Zuma in 2009. Research findings revealed that the root cause of inaccurate information is as a result of poor involvement of Amakhosi. For example, government officials are conducting research without their involvement. This is

despite the fact that Amakhosi are always in touch with the people. In addition, they have a better understanding of community issues, including service delivery gaps and pockets of poverty. So, the research finds that integration of Amakhosi into modern governance will improve performance information, and this is part of the research objectives.

The implication of poor involvement of Amakhosi will lead to ill informed decision caused by inaccurate information in their areas. Compliance with Framework for Managing Programme Performance Information should be assessed. This framework encourages a need for measuring performance. The importance of performance information indicates how well an institution is meeting its aim and objectives, as well as which policies are working. According to this framework, making the best use of data and knowledge is crucial for improving the execution of the government's mandate. Performance information is crucial for planning, budget allocation, and also for M&E. This means that the information must be accurate, appropriate, and timeous.

5.2.4 Findings on M&E

It should be noted that the advent of M&E in SA demanded the principle of accountability by the stakeholders not only for provincial and national government. This is also significant for the local government to establish M&E units in order to monitor its performance. As discussed in 2.7, Waldt *et al* (2007: 115) argues that municipal performance should be monitored to improve implementation against planned targets. In this manner, municipal service is maintained and continuously improved. The literature review indicated that local government does not have a direct M&E framework or system. Instead, it relies on other pieces of legislation that relate to performance management. The latter statement is echoed by the research findings. This means that the M&E approach for local government should be explored.

Despite the above weaknesses and threats, the research findings revealed that Amakhosi and CDWs should work together from an integration perspective. For example, they can consult Amakhosi since they know about their community challenges and problems. This kind of mutual relationship will improve data for credible information reports in relation to decision making. This also answers the objective of this research which was to ascertain the relevance of traditional leadership as an M&E tool in the traditional communities to strengthen M&E in holding municipal authorities. The major finding at heart for this study is that Amakhosi can add value in research. For example, they can provide any relevant information to the municipal authorities since they are always in touch with their communities. This means that Amakhosi can be used as a relevant tool to strengthen M&E in the traditional communities

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5.2.5 Findings on Planning *Together in Excellence*

A common understanding of the research findings reveals that planning should be used as a participatory tool where communities are given a list of their priorities in relation to community projects. This concurs with the view of Smit *et al* 2012 as they defined planning as a tool to examine the future, deciding what needs to be done and developing a plan of action. The findings revealed that planning should be informed by consultation, participation, engagement, negotiations on strategies, policies and decision-making with the involvement of all stakeholders. Interestingly enough, all these characteristics have been the basis for traditional governance.

Albeit there should be participatory planning that involves all stakeholders in local governance, the research findings revealed that municipal authorities are not involving Amakhosi as a primary stakeholder in the IDP. It was found that the participants do not even know the municipal budget in their respective municipality. They only hear from Ukhozi FM when projects have already been passed without

their involvement. This is unlike the system of traditional governance where everyone is equal, and each individual has a right to participate in planning through community structures of the land. It is in the context that participants emphasise the involvement of the community through Amakhosi in the IDP. This means that the current local governance should be transformed to integrate the institution of traditional leadership as a third layer of governance from the cooperative governance perspective as enshrined in Chapter 3 of the constitution of the Republic of South Africa, Act 108 of 1996.

The above statement concurs with the Botswana government as well. For example, in reference to 2.4.12.2, it was discussed that the government of Botswana has expressed its commitment to bottom-up planning. It has also developed decentralised planning machinery at a district level. The purpose is to realise the significance of community participation in development planning. For example, traditional leaders and structures (Kgotla) are closely involved in policy formulation, implementation and the monitoring of district plan processes.

Traditional leaders have a role in co-ordinating district plans and monitoring their implementation. Kgotla serves as a structure for consultation with people and their participation in the planning process. Linked to this, Swaziland experience shows that there is no plan in Swaziland government that is initiated and implemented without Amakhosi. In light of the above, the study reveals that the involvement of Amakhosi in planning stage and implementation will allow Amakhosi to discuss community issues at both a local level and national level. In a nutshell, this also responds to the objective of this research, which was based on integration of Amakhosi into modern governance.

Among other findings at of the research is that Amakhosi have a crucial role in spatial planning since the land belongs to them. For example, Amakhosi can provide

inputs to the government based on areas that are prone to disasters since the land belongs to them, and they know it very well. In this case, they can identify land that is suitable for developmental projects. Currently, the government is facing challenges on infrastructural programme due to challenges of land, and it is on this basis that schools, health facilities, and roads have been built far away from the community. Had Amakhosi been involved in the planning process, this would not have happened. Involving Amakhosi in planning will help government on mutual agreement where closer land will be identified for community development. This implies that the state should provide basic facilities or resources to enable Amakhosi to perform local government duties in their community wards to complement the modern government duties.



5.2.6 Findings on accountability

The research found that municipal authorities are not held accountable. This is because communities are not involved in the initial stages of the planning, and it is difficult to monitor as they do not know what was planned and agreed upon. This concurs with the problem statement as discussed in Chapter 1. The research findings revealed that communities, through Amakhosi, can hold the municipal authorities accountable. However, Amakhosi should be involved from the planning stage until the implementation stage so that they will be able to hold government accountable based on the agreed upon targets. Subsequently, this will allow Amakhosi to play an oversight function over the rural municipalities.

The involvement of Amakhosi in accountability is in line with the Presidency Framework for Strengthening Citizen-Government Partnerships for Monitoring Frontline Service Delivery 2011. The framework emphasises the principle of citizen participation in accountability from a Citizen Based Monitoring where the state accounts to the public. Linked to this, the National Development Plan, approved by the Cabinet in September 2012, highlights that strengthening delegation,

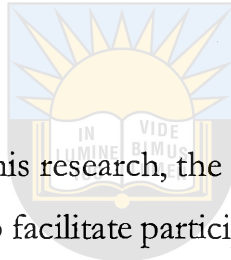
accountability and oversight is key for achieving a capable and developmental state, through harnessing the energy and experience of citizens at the level at which services are delivered.

Involving Amakhosi in accountability is not something new since Amakhosi were carrying out this role since time of immemorial. In this regard, they were accounting to their communities in relation to the agreed plans. In addition, Botswana and Swaziland continue to involve Amakhosi in areas of accountability and this is improving service delivery. In essence, the involvement of Amakhosi will strengthen accountability of the municipal authorities thus improving service delivery. Linked to this, the study also found that Amakhosi should be trained on legal requirements so that they can understand governance issues, thus giving them the ability to demand services from the municipal authorities as set in the IDP. This has been a tradition of the institutional of traditional governance where training and development was regarded as a tool for capacity building in the running of traditional governance in order to respond to the needs of the community.

5.2.7 Findings on PM&E

The study found that PM&E is a tool that is based on empowerment. This is in line with Fetterman and Wandersman (2005) who defines PM&E as a tool that involves all stakeholders with the purpose of listening to their voice thereby empowering and capacitating them. Despite this explicit definition, the uThungulu-AG report 2011 found that only 6 municipalities received a clean audit in South Africa. In addition, Naidoo and Simons 2007 argue that the public sector is not performing anywhere as expected, particularly in the rural areas, hence this quotation “If our objective of building a developmental state is to be realised, then the rural municipalities have a critical role to deliver and achieve their outcomes”.

In light of this statement, the study found that there should be the establishment of a fully-functional M&E unit which will involve the participation of Amakhosi. This is important in improving performance in the rural municipalities. It was also found that this unit will be able to monitor basic service delivery including water, sanitation and housing, employment and poverty alleviation. The research findings revealed that Amakhosi should monitor the performance of their municipalities where they can identify gaps and suggest areas of improvement. This is in line with the above framework of the Presidency in the sense that it places citizens as active participants in shaping what is monitored and how the monitoring is done.



In reference to the objective of this research, the study found that PM&E should be used as an alternative approach to facilitate participation of traditional leadership and municipal authorities in planning, and M&E. PM&E will ensure partnership between municipal authorities and Amakhosi, improve planning, prioritise issues of community and improve performance information. It will address the needs of the community, improve communication and customer satisfaction. Above all, it will also contribute to the general results of the strategic planning of the province (PDGS) at the provincial level and also achieve the goals of the Result Based M&E at a national level. Although PM&E is found as an alternative M&E approach for local government, there should also be a planning approach for PM&E with planning principles. The important principles found in this research include among others, participation, planning, consultation, transparency, reporting, negotiation and capacity building.

5.2.8 Findings on communication of the results to the citizens through Amakhosi

According to the Ten Step Model of Kusek and Rist 2004, reporting is the most crucial step in terms of communicating the results to the stakeholders based on the agreed plan. In light of this statement, the research findings revealed that reporting

to Amakhosi is important. This is because they are leaders of the community, and this should be done through imbizo. Interestingly enough, the research findings showed that Amakhosi should be allowed to be part of the executive members for the reporting purpose. Furthermore, they should be integrated in governance not just as merely as the recipients of carefully crafted and sometimes manipulated reports.

The research findings noted that reporting to the stakeholders like Amakhosi will improve communication, which is still a gap in the modern local government. The research findings revealed that reporting should be linked to specific periods, namely monthly, quarterly, half-year, annual and end-term reporting. The significance of this is that the community will always be updated regarding community development issues. In addition, this will bring the government closer to the people, which are still a concern since the government seems to be far away, and not accessible like Amakhosi.

Research findings exposed the need for Nguni languages when reporting to Amakhosi. This is in line with Chapter 2 of the Constitution in the Bill of Rights as most Amakhosi are not English speaking people. Therefore, it is necessary to report on their mother tongues. This will improve communication, and it will make the community engage with the government freely in their mother tongues.

5.2.9 Findings on benchmarking and training

One of the objectives of this research was to conduct a comparative analysis on international cases on PM&E in the context of traditional governance. Based on the fact that PM&E has not been implemented in the UDM, the research findings revealed that there is a need for them to learn from other countries, particularly those that have traditional governance. These countries include Botswana, Swaziland, Namibia, Ghana and Saudi Arabia. This is so significant from a strategic planning

perspective to circumvent common and unforeseen gaps. Research findings also revealed that both Amakhosi and municipal authorities should be trained on local governance, leadership, PM&E and strategic planning.

The government of Botswana has expressed its commitment to bottom-up planning and has developed decentralised planning machinery at the district level. The purpose of this is to realise the significance of people's participation in development planning. Traditional leaders and structures (Kgotla) are closely involved in policy formulation, implementation and monitoring of district plans processes. Traditional leaders have a role in co-ordinating district plans and monitoring their implementation. In the context of Swaziland, there is no project that is planned without the involvement of Amakhosi. These lessons of experience show that Amakhosi should be involved from the planning stage to the M&E stage.

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5.3 SUMMARY OF THE RESEARCH FINDINGS

Although it was not a focus of the study to compare traditional governance and modern governance, emerging findings in this regard have provoked the illustration of the similarities in these governments for the necessity of integration.

5.3.1 Comparisons between traditional leadership and modern governance (by the researcher)

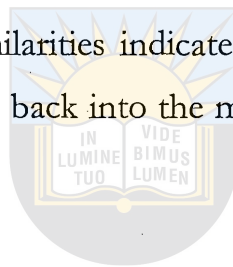
| Governance traditional leadership set-up | Modern governance |
|---|--|
| Izigodi | Community wards structures |
| Izimbizo | Izimbizo |
| Reporting | Reporting |
| Ubuntu | Bathole pele principles |
| Izinduna (middlemen between the King and community) | CDWs (middlemen between the state and community) |
| Planning | Planning |
| M&E | M&E |
| Accountable to the community | Accountable to the community |
| Leaders of the community | Leaders of the community |
| Land resource | Financial resource |
| Commission of enquiry (led by the elders) | Commission of enquiry led by the technocrats |

It is found in the table that there are similarities between ancient governance and modern governance. Both traditional governance and modern governance have community leaders and their common interest is social welfare, which is now defined as service delivery. Their governance is expected to be guided by uBuntu. The governance system of both parties is informed by community structures. Their forms of participation in governance are also informed by meetings or izimbizo.

Their M&E instruments have been informed by these forms of participation where INkosi or government calls the meeting or imbizo to report back to the community. In addition, CDWs are community based resources that serve as middle point of entry between the government and communities. On the other hand, izinduna are

community based resources that serve as middle point of entry between the King and communities. They are there to do research, co-ordinate meetings for planning and reporting, help the community and serve as a link. Interestingly enough, the practices of the current government are informed by the ancient model of governance embraced by Ubuntu, izigodi, izimbizo and accountability. Both parties have resources, but their levels differ. For example, Amakhosi are the custodian of land, which is lacking in the modern governance. Modern governance has financial resources while Amakhosi do not.

In light of the above, these similarities indicate that the institution of traditional governance should be integrated back into the modern governance as both parties complement each other.



5.4 CONCLUSION

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In conclusion, this study shows that governance is not a new concept in Africa. This has been shown in the literature, fieldwork results and findings. Linked to this, government instruments such as M&E are not new concepts as they were practiced by African leadership in ancient times which predate colonialism and apartheid. Interestingly enough, these instruments have been embraced in modern local governance. Currently the M&E in modern governance focuses solely from a narrow perspective. Depicted is the gap in the current M&E that it excludes citizens from assessing the state. Local governance should be informed by community leadership in the African context. Similar to M&E, it should be guided by the African context, hence this is still lacking.

One of the research questions of this study has been based on whether traditional leadership can be integrated into modern governance to serve communities in rural municipalities like UDM. Based on the similarities as illustrated in the table, it is concluded that both traditional governance and modern governance can be

integrated. At the heart of this research is the finding that both parties are public servants in the sense that they are both responsible and accountable for community social welfare. In addition, they are both guided by uBuntu principles in rendering services to the community. Needless to say, Ubuntu is an African model from the ancient perspective and it is interesting that it now a universal concept in modern governance.

The significance of integrating traditional leadership and modern governance is that it would bring about social cohesion and peace which is required in a developmental state. In the contest of civil war, this study has revealed that Amakhosi have unleashed their skills and ability in dealing with this as they understand their subjects. In a similar fashion, Amakhosi are capable of dealing with protests as they understand their communities and these protests cost the lives of people, vandalise service delivery and hinder progress. What is so fundamental about social cohesion and peace is that, from an integration perspective, it becomes a basic guarantee or trust for planning in government. The conclusion reached here is that both parties should involve each other in planning and implementation. This means that Amakhosi should participate and drive IDP as they know the issues affecting their communities.

The lessons in traditional governance, which have also been depicted in the international case studies of Botswana and Swaziland, shows that Amakhosi can uphold the municipal authorities accountable. This is a not a new concept from the traditional governance perspective since iNkosi was answerable to the community based on the agreed upon plans contained in the financial year. It is concluded that reporting from the accountability perspective can be done through izimbizo or meetings. In this regard, both CDWs and Izinduna have the ability to perform this task from a co-ordination perspective.

Due to inaccurate information obtained from municipal officials as alluded to, it is concluded that the performance information provided to UDM has been inaccurate to some extent. This raises a concern on decisions that are taken and implemented in this municipality. This is as a result of not involving other stakeholders including Amakhosi. The conclusion made here is that there are many policy loopholes in government policies. For example, the role of Amakhosi in planning, and M&E is still not clear. It is therefore concluded that the absence of M&E approach in local government, it is concluded in this research that PM&E should be used as an alternative model for rural municipalities. It is concluded that for the success of this approach will depend on the integration of the two government systems as a way of laying a foundation of good governance.

In light of the above, integration will mean that Amakhosi would work in conjunction with government to produce information on service delivery which will foster active citizenry and contribute to building a capable and developmental state. Linked to this, it would mean that Amakhosi could be used as a tool to strengthen M&E in UDM. For example, Amakhosi can provide information in respect of issues that are affecting their communities. This information is needed in M&E to trace progress. Subsequently, M&E information is crucial for planning and budgeting in government. In essence, the picture depicted by the research findings reveals that there is still a need for UDM to improve in this area. Against this background, close co-operation between Amakhosi and CDWs in areas of operation will improve performance information which is important for decision-making and budget planning.

5.5 RECOMMENDATIONS

The recommendations of this study have been crafted in line with the research objectives thereof. These recommendations are provided below.

1. The first objective of the research study was to establish an understanding of governance in both the traditional leadership set-up and modern system of government. This study recommends that the model of traditional governance should be understood in the context of modern governance. It should be understood that both these government systems are operating at the community level where there are traditional structures and municipal structures. Izimbizo, legotla, Ubuntu and izigodi (wards) for example, are now embraced in contemporary governance based on their significance in relation to community participation, reporting and professional values. In light of these findings, this study recommends that the model of traditional governance should be regarded as a basis for municipal governance towards improving governance and leadership.
2. The second objective of the study was to ascertain whether traditional and modern systems of governance should be integrated to serve communities in the rural municipal areas. In light of this, the recommendation is put forward that traditional leadership be integrated into modern governance. At the core of their integration, Amakhosi should be recognised as leaders of the community, and their roles and responsibilities should be valued in municipal governance. This is because Amakhosi and municipal authorities are both leaders and public servants of the communities. The roles and functions of Amakhosi should be highlighted and articulated in the Memorandum of Understanding (MOU). The integration of Amakhosi is important so as to avoid leadership contestation at the expense of the community. Their integration is important for both good and sound mutual relationships. Such mutual relationships would serve as a foundation for good governance, particularly in the areas of planning, co-ordination of performance information and M&E in the UDM.

3. The third objective of the study was to identify the loopholes in policy and legislative frameworks governing the role of traditional leadership in service-delivery improvement. In light of this, it is recommended that policy loopholes should be identified for areas of improvement. It was identified in the study that Amakhosi are not involved in planning and M&E from an integrated perspective. This undermines their roles and responsibilities. It was also identified that both Chapters 4 and 5 of the Municipal Systems Policy do not address issues relating to M&E. This is caused by the silence of government in terms of checking the implementation of this policy. In reference to 2.9.5, the government's Green Paper states that it may consider introducing legislation on M&E. However, it is not clear what the aim of such legislation would be. This study recommends that the roles and responsibilities of Amakhosi in the proposed Act should be clarified, particularly with regards to planning and M&E. In addition to this, Chapters 7 and 12 of the constitution should be amended to clarify the roles and responsibilities of Amakhosi in municipal planning and M&E.

4. The fourth objective of the study was to ascertain the relevance of traditional leadership as an M&E tool in the traditional communities to strengthen M&E in holding municipal authorities accountable. In light of this research objective, this study recommends that Amakhosi be used to strengthen the M&E in UDM. Amakhosi reside with the communities and understand the problems affecting them. It is in this context that the government should use them as the primary source of information. This is because their information is credible, and this has been a challenge in the government performance information. For example, Malefane and Ngalwa 2011 argue that information emanating from the officials is often misleading, which was also witnessed by President Zuma himself.

The President claimed that his door-to door electioneering in some of the country's poorest communities had exposed an ugly side of South Africa that the government officials had failed to mention to him. He has, in addition, seen the coalface of service delivery. Reports from officials do not always provide the same feeling that one gets when one comes into contact with the real conditions of the communities. Research findings revealed that this is due to the poor involvement of Amakhosi in M&E. To sum up, the involvement of Amakhosi in M&E will mitigate the gaps in performance information which will in turn strengthen M&E. Accurate performance information will improve municipal decisions based on relevant information.

5. The fifth research objective of this study was to conduct a comparative analysis on international cases on PM&E in the context of traditional governance for best practice purposes. In this regard, the recommendation is made that lessons of international experience from other countries be explored. Botswana, Ghana and Swaziland should be visited to share best practices with UDM. These countries have integrated the institution of traditional governance into modern governance. The lessons of international experience are significant as they identify both challenges and the areas of improvement which will be necessary for UDM to curtail common and silent mistakes.
6. The final objective of this study was to recommend PM&E as an alternative integrated approach to facilitate participation between rural municipal authorities and Amakhosi, through the aid of planning principles to improve accountability. In the absence of an M&E approach in the rural municipalities, this study recommends PM&E as an alternative approach or model for UDM. This is due to the similarities that are shared in this model, a mixed model of other important models as discussed in 2.7.2.

Since the PM&E approach or model is participatory in nature, the principle of participatory planning should be prioritised, as it allows both Amakhosi and municipal authorities to engage each other equally. This is necessary to build trust, social cohesion, and peace. Most importantly, it would allow both parties to identify service delivery challenges together from an assessment perspective. In addition, it embraces both ancient and modern participation approaches which are key requirements for good governance. Both parties can listen to each other in promoting both their voices and this is the foundation of respect which is critical in democratic governance. The overall benefit of this model is that it builds partnership with the citizens themselves, which is a key area for inter-governmental relations and co-operative governance.

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5.6 FUTURE RESEARCH AREAS

The study did not focus on the technical expert of M&E in relation to Amakhosi. This is because Amakhosi do not have the capacity on how to develop M&E in the modern context. However, it is learnt that the University of Kwa-Zulu Natal has already started training Amakhosi on local government issues. In light of this statement, there is a need for the university to explore the possibilities of extending the curriculum by adding specialised M&E modules. However, such programmes should be done incrementally and they should also be monitored. UKZN should also be commended for introducing IsiZulu in the curriculum to all students. Such noble initiatives should also be extended to the curriculum of Amakhosi, particularly in M&E modules. Amakhosi should also be trained to basic computer studies so that they can be familiar with modern technology. Last but not least, there is a need to conduct research on ancient knowledge, particularly on how Amakhosi have conducted planning, and M&E. Such information should be archived and tested to the existing modern M&E model.

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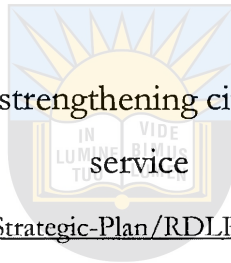
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7. ANNEXURES

7.1 ANNEXURE A: GLOSSARY OF TERMS

The purpose of the glossary terms document is to provide an overview of the key terms and definitions used in the context of the Monitoring and evaluation (M&E).

The glossary draws upon and incorporates definitions and components of definitions from policy, IT, security, traditional leadership, human resource management, M&E within the business context of government. Definitions are in alphabetical order in bold format. It should be indicated that this glossary is not a complete and prescriptive dictionary of professional terminology. However, it should perhaps be used as a guide in the use of terms within the M&E environment.

A

Accessibility “Refers to the ease with which it can be obtained from the data producer. This also includes the ease with which the existence of information can be ascertained from departments, as well as the suitability of the format or medium through which the information can be accessed.”

Acceptable risk “The risk level that an individual or team considers reasonable for the perceived benefit of the activity”

Access card “Often a plastic card with a magnetic strip containing encoded data that is read by passing the card through or over an electronic device, used to provide access to restricted or secure areas in the PGWC buildings”

Access control “Refers to the practice of restricting entrance to a facility or PGWC to authorized employee. In addition, is the mechanism which keeps track of entries such as visitor’s logs, security cameras or prevent access by authorized persons through the use of such devices or techniques as gates, electronic locks, biometric”

Accountability “Involves taking responsibility for one’s actions”

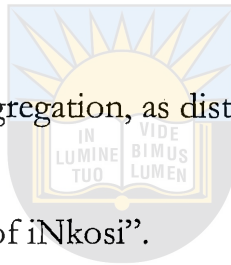
Accuracy “Is the degree to which the output correctly describes the phenomena it was designed to measure.

Action “Activity to achieve identified goals/aims”

Activities “Is the processes or actions that use a range of inputs to produce the desired outputs and ultimately outcomes.”

Aggregate “Data obtained by aggregation, as distinct from unit record data”

Amakhosi “Refers to the plural of iNkosi”.



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Analytical tools “Methods used to process and interpret information during an evaluation.”

Annual Performance Plans “It is what a government department intends to do in the following year towards progressively achieving the full implementation of a five year national or provincial strategic plan”

Appropriateness “Means whether the most sensible means and level of effort are employed to achieve the desired outcome.”

Assessment “A process of gathering information and making decisions based on the analysis of information gathered”

Assumptions “Hypothesis about factors or risks which could affect the progress or success of a development intervention”

Authentication - the act of verifying the claimed identity of an entity.

Audit “An independent and objective assurance activity designed to add value and improve an Organisation’s operations”

Attribute “A characteristic of an object or entity”

Average “An average” value purports to represent or to summarise the relevant features of a set of values; and in this sense the term would include the median and the mode”



B

Baseline “It is a measure of current performance levels that an institution aims to improve when setting performance targets.”

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Baseline-study “An analysis describing the situation prior to development intervention, against which progress can be assessed”.

Benchmark “Reference point or standard against which progress or achievements may be compared”

Beneficiaries “The individuals, teams, or organisations whether targeted or not that benefit directly or indirectly from the intervention...”

Bill of Rights “A right based culture is promoted and entrenched by its inclusion in the value base for all M&E (M&E) process”.

Biometric “The science and technology of measuring and statistically analyzing biological data. In information technology, biometrics usually refers to technologies

for measuring and analysing human body characteristics such as fingerprints, eye retinas, voice patterns, facial patterns, and hand measurements, especially for authentication purposes” .

C

Clarity “The way in which, the ease with which the data can be understood...”

Capacity “The ability of individuals and organisation to perform functions effectively and in a sustainable manner.”

Climate change “The process by which greenhouse gas emissions from human activities are causing changes in the earth’s climate system.”

Confidentiality “All processes ensure the responsible use of personal and sensitive information.”

Coherent “Reflects the degree to which it can be successfully brought together with other statistical information within a broad analytical framework and over time.”

Compliance “The act of conforming, submitting, or adapting to a regulation. For example, the Basic Condition of Employment Act, and Public Service Regulations requires public officials to work 8 hours per day, and 40 hours per week”.

Comparability “Refers to comparisons of methods of data collection across countries.”

Cost effective “Relation between the cost (inputs) and result produced by a project (output).”

Cost efficiency “a measure of the costs and provider burden relative to output.”

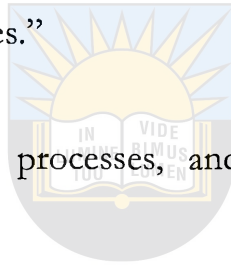
Credibility “Refers to data that one can believe and trust, because it makes sense logically and the methods have been clearly explained and verified.”

D

Data “Are any facts or figures that are relevant to the intervention.”

Data source “Data from an organisation or existing data sets collected for either monitoring or evaluation purposes.”

Data Management “Principles, processes, and systems for the sharing and management of data.”



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Defining and Meeting Expectations “Refers to M&E products that meet knowledge and strategic needs.”

Department verifiers “Dedicated staff within a Department that verify the information loaded onto the HRDVS.”

Development cycle “The development cycle comprises of five interrelated aspects of the development process: policy and planning, capital investment, finance and regulation, institutional or organisational development, and operational considerations.”

Developmental state “A developmental state entails a government intervention in areas of clear market failure to redress, for example, the legacy of colonial and apartheid history and geography or in areas of inadequate response to the sustainable developmental imperatives of environmental integrity, empowerment and spatial

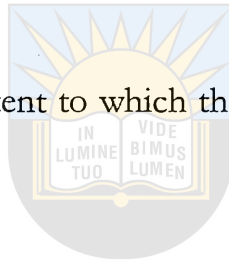
performance via partnership, investments in intellectual capital, networks and institutional coherence and capacity.”

E

Economy indicator “Indicator of inputs to measure economy.”

Effectiveness “The extent to which a development outcome is achieved through interventions. The extent to which a programme or project achieves its planned result, i.e. goals, purpose and outputs, and contributes to outcomes.”

Effectiveness indicator “The extent to which the outputs of an institution achieve the desired outcomes.”



Efficacy “The extent to which the project’s objectives were achieved or expected to be achieved by taking into accounts their relative importance.”

Efficiency “Achieving the maximum output for the minimum level of inputs. Doing things right.”

Evaluability “The extent to which an activity or a program can be evaluated in a reliable and credible fashion.”

Evaluation “Commonly aims to determine relevance, efficiency, effectiveness, impact and sustainability. Evaluation is a time-bound exercise that systematically analyses and assesses performance against the agreed objectives for the purpose of review.”

Evaluations scope “The focus of an evaluation in terms of question to address, limitation, what to analyse and what not to analyse.”

Evidence based “The systematic application of the best available evidence to the evaluation of options and to decision making in management and policy setting.”

Equity indicators “Measure whether services are being supplied, impartial, fairly and equitably.”

F

Fair in reporting “This principle should provide a fair and balanced account of the findings.”



Finding “A finding uses evidence from one or more evaluations to allow for a factual statement.”

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Framework “An essential supporting or underlying structure”

Foreigner “Refers to an individual who is from another country and is not a South African citizen.”

G

Giving feedback “Involves reporting on the successes and failures of the strategic and operational plans and their implementation.”

Globalization “Refers to technological, economic, political and cultural exchanges and their integration and/ or interdependence across borders.”

Goals “The higher-order objective to which a development intervention is intended to contribute.

Governance “A system of values, policies and institutions by which a society manages its economic political and social affairs through interaction within and among the state, civil society and private sector.”

Government –wide Monitoring Evaluation System “An overarching framework for collecting information developed by the Presidency aims to synchronise existing systems within government and fill the gaps in the in the information that is collected.”

Growth potential “It depends on both historical and existing economics activity and on the generation of gross value added (GVA) for a specific geographical area.”

Guidelines “General policy principles, rules or advice to achieve an action.”

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H

Human Resources: “he function dealing with the management of people employed within the organisation”.

HRDVS “Human Resource Data Verification System. A system whereby employees can capture personal details eg: marital status in order for it to be updated and verified”

Human Resource Management “Is to create a workplace in which staff members have a clear sense of being nurtured and supported and the central concept of the maximisation of human potential.”

Hypothesis test “Method used to test the alternatively change or not change.”

I

Identification and authentication: In computer security, the process that enables recognition of an entity by a system, through personal, equipment, or organisational characteristics or codes.

Imbizo “Refers to gathering of the traditional people called by Inkos.”

Impact “Is the result of achieving specific outcomes.”

Impact Assessment “The process of assessing the impact of a programme in a specific area of a project or the whole project.”

Impact Awareness “Refers to possible impact of M&E interventions are considered and reflected upon in plans and their actual outcomes are tracked and analysed systematically and consistently.”

Impact Evaluation “Examine whether underlying theories and assumption were valid.”

Implementation “Putting a plan into effect.”

Incident record: Refers to the records which contain the details and history of an incident, i.e. stolen property or personal staff.

Indicators “Identifies specific numerical measurements that track progress towards achieving a goal.”

Induna “Refers to the headman or traditional councillor for a village or a ward in the traditional authority”.

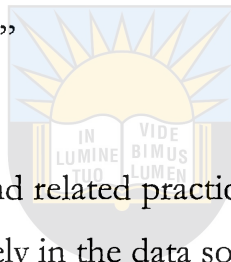
Induna yezinsizwa refers to the leader of a team of the traditional young man”

Information “Data presented in a context so that it can be applied or used.”

Ingonyama “Refers to lion, used as sign of respect to the king of the Zulu nation”.

INkosi “Refers to chieftain or head of the traditional authority”.

Isigodi “Refers to ward/ village”



Integrity” Refers to the values and related practices that maintain users’ confidence in the data producer and ultimately in the data source.”

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Interpretability “Refers to the ease with which the users understand the M and E data through provision of supporting information, concepts used, methodology of monitoring, evaluation designs, data collection and processing, and indicators or measures of the accuracy of the statistical information”

Inputs “Are all the resources that contribute to production of service delivery outputs”.

Iziphakanyiswa “Refers to Amakhosi not of royal blood”

J

Joint Evaluation “An evaluation to which different donor agencies participate”

K

Key variable “A variable in common between two datasets, which may therefore be used for linking records between them. A key variable can either be a formal identifier or a quasiidentifier.”

Knowledge “When connections and links are made between various information sources.”

L

Logical framework “Management tool used to improve the design of an intervention.”



M

Mean “The average of a set numbers.”

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Median “Middle observation”

Methodological “Refers to the application of international, national, or peer-agreed standards, guidelines”.

Soundness and practices to produce the M and E data and information.”

Milestone “Special events or achievements that mark progress along the project implementation process.”

Millennium Development Goals “The MDGs symbolize a focus on results. The new development paradigm emphasizes results, partnership, coordination, and accountability... [It] combines a results-orientation; domestic ownership of improved policies; partnerships between governments, the private sector, and the civil society;

and a long-term, holistic approach that recognizes the interaction between development sectors and themes.”

Mode “The value or category into which the greatest number of observations falls.”

Monitoring “Is seen as on-going collection, processing and analysis of data on implementation processes, strategies and results for the purposes of evaluation according to strategic objectives, outcomes and measurable indicators to use the findings to recommend corrective measures to improve decision making.”

Monthly Reports “Reports submitted on a monthly basis on a particular HR issue”

MTEF (Medium Term Expenditure Framework) “Three-year budget, which support the implementation of departmental/ organisational strategic goals and objectives.”

N

National Accounts “Are a coherent, consistent and integrated set of macroeconomic accounts; balance sheets and tables based on a set of internationally agreed concepts, definitions, classifications and accounting rules.”

National expenditure “Capital formation and final consumption teamed together constitute national expenditure.”

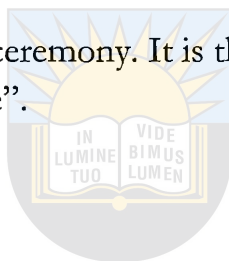
National income “National income is the total value of the primary incomes receivable within an economy less the total of the primary incomes payable by resident units.”

National Statistical “A function of Statistics South Africa and is the coordinating framework within which

Ndunankulu “Refers to the senior induna”.

Need assessment- Refers to an evaluation of the technical tasks and functions an organisation must be capable of performing (that it currently isn't) or the needs that the technology must meet (that are not currently being met). A true needs assessment requires that all possible needs be identified. Determining whether they are realistic and affordable comes at a later point in the planning process”.

Ngezamuzi “Refers to cleansing ceremony. It is the penalty paid by a boy when a girl gets pregnant before marriage”.



O

Outcomes “Refer to medium-term results for specific beneficiaries that are the consequence of achieving specific outputs.”

Outputs “Are the goods and services produced by the institution for delivery.”

Oversight Report “The statistics and information published in part of the annual report are required in terms of Chapter 1, part iii J.3 of the Public Service Regulations, 2001 and have been prescribed by the Minister for the Public Service and Administration for all departments within the Public Service.”

P

Participation “It is when the voice is provided to historically marginalized people.”

Part 5 “Refers to the Section of the Annual Report that reports on Human Resource Management information.”

Performance Indicators “Identify specific numerical measurements that track progress towards achieving goals”

Performance Measurement “A system for assessing performance of development intervention against stated goals.”

Persal “A Personnel and Salary system used within the PGWC”

Plan “Detailed proposal for doing or achieving something. Quarterly, annual, or multiyear schedules of expected outputs, tasks, timeframes and responsibilities.”

Policy “Formal guidelines on how government decisions should be made or how programmes should be implemented.”

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Policy objectives “The target plans of the department on which funds are spent in support of its aim.”

Preparedness “The state of being ready in advance of a particular purpose, event or occasion.”

Process evaluation “An evaluation of internal dynamics of implementation organisations, their policy instruments, their service delivery mechanisms, their management practices, and linkages.”

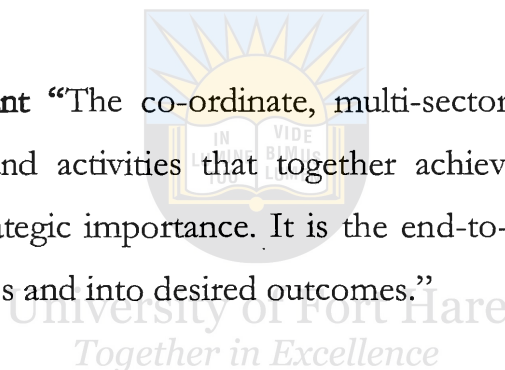
Program evaluation “Evaluation of a set of interventions, marshalled to attain specific global, regional, country, or sector development objectives....”

Project evaluation “Evaluation of an individual development intervention designed to achieve specific objectives within specified resources and implementation schedules, often within the framework of a broader program.”

Pro-poor “Refers to poverty’s cause, effects and dynamics are highlighted and the interests of poor people are prioritized above those of more advantage teams.”

Programmes “Set of interventions put together under a framework of a common overall objective or goals.”

Programme Management “The co-ordinate, multi-sectoral implementation of a portfolio of projects and activities that together achieve outcomes and realise benefits that are of strategic importance. It is the end-to-end process to translate policy into delivery plans and into desired outcomes.”



Project Management “Focuses on tactical delivery with clearly defined and limited objectives giving unique deliverables in a given scope, time and resource base and that is accommodated in the Functional Responsibility of a Department.”

Programme evaluation “Evaluation of a set of interventions marshalled to achieve specific national, provincial or sectoral development objective.”

Public Service Tool-Kit “An Intranet webpage containing Public Service information documents and forms to be utilised by all staff of the PGWC as an assistive device to resolve queries and work related problems.”

Public Service Toolkit Committee “A committee representative of all components of the Corporate Services Centre who meets monthly to discuss and resolve matters pertaining to the content of the PST webpage.”

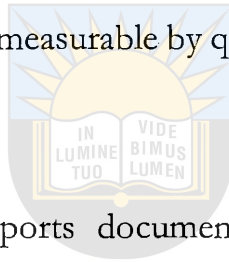
Punctuality “Ensuring that data are available at the promised times and dates.”

Q

Qualitative “Qualitative data describe people’s knowledge, attitudes or behaviours.”

Quality assurance “It encompasses any activity that is concerned with assessing and improving the merit or the worth of a developmental intervention.”

Quantitative “Data measured or measurable by quality and expressed in numbers or quantities...”



Quarterly reports “Progress reports documenting an employee’s work based performance on a quarterly basis.”

R

Raw Data “Raw data is a term for data collected on source which has not been subjected to processing or any other manipulation. It is also known as primary data. A distinction is sometimes made between data and information to the effect that information is the end product of data processing. As a result of processing, raw data sometimes ends up in a database, which enables the data to become accessible for further processing and analysis in a number of different ways”.

Range “Difference between the largest and the smallest number in a data set.”

Relevance “Relevance of statistical information reflects the degree to which the data meet the real needs of clients. It is concerned with whether the available information sheds light on the issues of most importance to users.”

Reliability “Consistence and dependability of data collected through repeated use of a scientific instrument or data collection procedure under the same conditions”.

Representation of Competence “Is those engage in M&E fairly represent their competence and the limitations of their reports.”

Results- based Management “A management strategy focusing on performance and achievement of outputs, outcomes and impact. Relates terms: Logical framework.”

Results-based M & E “The RBM and E approach of a M&E system focuses on measuring outcomes as it serves to help find the answer to the fundamental questions of what results have been achieved? It focuses on whether the results indicate a movement towards achieving the desired goals and impact.”

Respect “Refers to dignity and self-esteem is built amongst stakeholders and affected people.”

Review “An assessment of the performance of an intervention, periodically or on an adhoc basis.”

Review and Reporting “Is seen as the hub of reporting; essentially it is coordinating and facilitating the reporting of various provincial entities and reviewing existing strategies and programmes based on the tracking of progress within the implementation plans and feedback obtained through the action plans.”

Risk Assessment “An analysis of factors that are likely to affect the successful achievement of an intervention’s objectives.”

Risk Level “The combined result of consequence and probability.”

Risk Management “Process of identifying, controlling and mitigating information system-related risks. Includes risk assessment, cost benefit analysis and the selection, implementation, test and security evaluation of safeguards.”

Risk Mitigation “Encompasses loss prevention, loss control and claims management.”

Statistical Sample Limited number of observations selected from a population on a systematic or random basis, which (upon mathematical manipulation) yield generalizations about the population”.

Scope “The scale of M&E reflects its purpose, level of risk and available resource.”

Self- evaluation “An evaluation by those who are entrusted with the design and delivery of the intervention.” *Together in Excellence*

Staff “Any person other than a an independent contractor who; works for another person or for the State and who receives, or is entitled to receive, any remuneration, and in any manner assist in carrying on or conducting the business of an employer.”

Statistical Quality Assurance Framework (SASQAF).It addresses an aspect of the data quality gap by providing a framework for certifying statistics produced by departments and other state agencies as official statistics, which by definition means that the statistics meet a stipulated set of criteria (eight dimensions) that qualifies them to be “fit for use” or of good quality”.

Standard division “Gives indication of spread of the readings around the mean or the square root of the variance.”

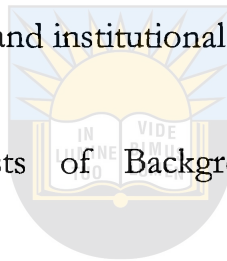
Standard error “An unbiased estimation of expected error in the estimate of a population.”

Stakeholders “People, team or entities (internal and external) that have a role and interest in the objectives and implementation of a programme or project.”

Strategy “Plan to achieve provincial as well as departmental goals and objectives.”

Strategic Case “Creating and developing a Strategic Issue by using political, environmental, economic, social and institutional qualities.”

Strategic Directive “It consists of Background/Status Quo; Institutional Framework; Steering Team”.



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Strategic Issue “Is mobilising multiple-stakeholders who are co-ordinated and aligned, and to synchronise their functional interventions in order to collaboratively address and develop strategic, transversal, priority indicators which relates to that specific strategic issue.”

Strategic Plan “Highlight significant shifts in policy or programme, and focusing on the most important aspects of what the department intends doing over the next five-years.”

Strategic Resource and Investment Management “The management of a specified appropriation or its subdivision or for the management of the overall manpower authorization.”

Sustainability “Durability of positive programme or project results after the termination of the technical cooperation channelled through that programme or project.”

Summative evaluation “A study conducted at the end of an intervention to determine the extent to which anticipated outcomes were achieved...”

System “A set of components which interacts with or is related to at least one other within the structure.”

System Administrators “Officials that have authority to amend add or delete information on the HRDVS once it has been loaded and to reset passwords”

System logs “A file that list actions that have occurred.”

T

Targets “Express a specific level of performance that the institution, programme, or individual aims to achieve within a given period.”

Target team “The specific individuals or organisations for whose benefit the development intervention is undertaken.”

Template “Is a file that serves as a starting point for a new document. It is a model or standard for making comparisons.”

Terms of Reference “Written document that presents the purpose and scope of evaluation, the methods to be used, the standard against which performance will be assessed or analysed, the resource and time allocated and reporting requirements.”

Timeliness “Refers to the delay between the reference point to which the information pertains, and the date on which the information becomes available. It also considers the punctuality of release.”

Transparency “This principle requires that the public be provided with information they can use to assess government performance and reach their own conclusion. It also requires that the information be provided in an understandable and accessible format.”

Triangulated “Multiple sources are used to build more credible findings.”

Time and Attendance “The process of tracking work hours through; recording employee arrival and departure times, recording and calculating actual hours worked, maintaining other time off or work overages.”

Turnover reports “Reports that reflect the appointed staff in relation to terminated staff.”

U

Ubukhosi “Refers to the institution of chieftainship”.

Umuzi “Refers to homestead.”

Unauthorised access “approaching, trespassing, communicating, storing data in, retrieving data from and changing computer resources without authorized consent.”

Undlunkulu “Refers to Inkosi`s wife.”

Urbanisation “Is a process of population out-migration from the hinterland into the urban environments of towns and cities. It also refers to the overall proportion of the population living in town and cities.”

Urban restructuring “Is a strategy increasing the quality of life both in urban areas and urban citizenship through integrated (transport-led) land reform (densification, infill and the development of strategically located public brown or greenfields sites) within a demarcated urban edge, through the upgrade of (previously) degraded areas and through new developments”

V

Validity “The extent to which a measurement or test accurately measures what it is supposed to. Valid evaluations are ones that takes into account all relevant factors, given the whole context of evaluation, and weigh them appropriately in the process of formulating conclusions and recommendations.”

Verification “The process of affirming that a claimed identity is correct by comparing the offered claims of identity with previously proven information stored”

Vital Records and Databases “Records essential to the continued functioning or reconstitution of an organisation and also those records essential to protecting the legal and financial rights of an organisation and its employee`s”.

Vulnerability “Weakness in an information system, system security procedures, internal controls, or implementation that could be exploited or triggered by a threat source”

W

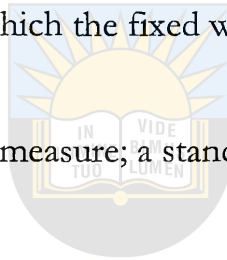
Weighted Average “An average which is obtained by combining different numbers (e.g. prices or index numbers) according to the relative importance of each”

Weight bias “Bias, usually in an index number, due to the use of incorrect or undesirable weights. Since the true value of the complete quantity which an index purports to measure is not in general capable of direct measurement, bias in this sense is to some extent an arbitrary quantity”.

Weighting base “The period to which the fixed weights relate.”

Y

Yardstick indicator “by which to measure; a standard used for judging how good or successful”.



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Z

Zero population growth “Zero population growth (ZPG) is the absence of population growth in which equal birth and death rates create a stable human population”

ANNEXURE B: QUESTIONNAIRE: PROFESSIONALS

Integration of traditional leadership into modern governance in rural municipalities through the model of Participatory, Monitoring and Evaluation: a case study of uTthungulu District Municipality (UDM).

Facilitated by W K Ngengelezi Masuku in consultation with Professor Ijeoma
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NOVEMBER 2013

BIOGRAPHICAL INFORMATION

Name of the respondent

Name of your home town and your ward/isigodi

Name of the organisation.....

Position.....

GENDER

| | |
|------|--------|
| Male | Female |
|------|--------|

Questionnaire

Participants should note that the identity of interviewees will be protected and individual names or statement will not be used in the report. Responses will be consolidated and research findings will be presented in aggregated fashion.

This questionnaire is intended to determine the integration of traditional governance (Amakhosi) into modern local governance in rural municipalities. Key focus of the study is on participatory planning, monitoring and evaluation (PM&E) between Amakhosi and rural municipal authorities to improve service delivery. The success of this survey will depend on the honest opinion of each respondent. The results of this survey will assist the rural municipalities and the Amakhosi citizens to identify gaps and suggest areas of improvement (weakness) in service delivery

1 Leadership

What is your understanding between ancient leadership and modern leadership?

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The study argues that both government and Amakhosi are leaders in the rural municipalities. Yes or no

If yes, why?

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If no, why?



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It is argued that Amakhosi are always in touch with the people compared to government in the rural areas. Yes or No

How can these parties work together to lead the community?

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2 Governance

What is your understanding of the term governance?

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Did governance exist before Africa was colonised?

If Yes, in what way?



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What is your understanding about the traditional governance?

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Do you think it is relevant in the South African government context? Yes or no
Can traditional governance model improve modern local governance in rural areas?

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3 Legal requirements (i.e. Acts, policy frameworks, regulations and constitution)

It is argued that our legal prescripts contribute to the undermining of roles and responsibilities of Amakhosi. Yes or No

If Yes, how?

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Do you think Amakhosi have role in rural local government? Y/N

If Yes, why?

If No, why?

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4 Performance information

Do rural municipalities have the M&E Unit Yes/No

If yes, how is it working?

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Do you think information from municipal officials is accurate? Yes or No

Do you think that Amakhosi and Community Development Workers (CDWs) can work together to improve performance information that is needed for planning processes. Yes or No

If Yes How?.....
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How can Amakhosi contribute in research?

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5 Planning

What is your understanding about participatory planning?



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It is argued that Amakhosi are not involved in IDP processes. Agree or disagree
What could be the advantages of involving them in planning processes?

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In your view, what are the basic principles for planning?

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In your view, what the advantages of involving Amakhoisi?

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How can the government ensure that rural communities are involved in planning processes?

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6 Accountability and performance management

It is argued that municipal authorities do things as they please in rural municipalities since they are not held accountable. Yes or No

Who are supposed to hold them accountable?

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How?

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Suggest areas of improving performance in the rural municipalities

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7 Participatory Monitoring and Evaluation

What is your understanding about participatory M&E?

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Do you think Amakhosi can hold government accountable from an M&E perspective?



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What will be the advantages of involving them as stakeholders in M&E processes?

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In your own view, what should be the planning principles for PM&E to accommodate Amakhosi and rural municipal authorities?

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Do you think Chapter 4 and 5 of the Municipal Systems Policy addresses issues relating M&E evaluation?

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8 Communication of the results to the citizens through Amakhosi

Is there a need for municipalities to report to Amakhosi. Yes or No

If Yes, how

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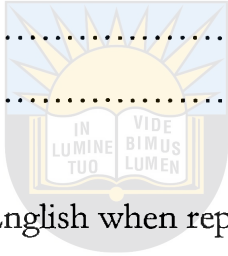
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How can this contribute to service delivery improvement?

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Do we need Nguni languages or English when reporting to Amakhosi?

Why?

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9 Benchmarking and training

How can Amakhosi and rural municipal authorities' shares lessons of experience in governance?

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On what areas both Amakhosi and rural municipal authorities should be trained for?

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Is there a need for the government to learn from other countries for PM&E especially those that have traditional leadership in local government? Yes or No
If yes, why?



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What are the best countries that should be used for learning?

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What will be the advantages?

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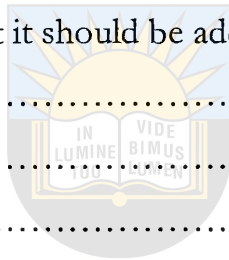
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Is there anything that you feel that it should be added?



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NGIYABONGA