

THE ROLE OF THE ROYAL BAFOKENG ADMINISTRATION IN THE PROMOTION OF MUNICIPAL SERVICE DELIVERY

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ABSTRACT

This article explains the role of the Royal Bafokeng Administration in the promotion of municipal service delivery. The article lists the governing, administrative and management processes which are relevant to the promotion of municipal service delivery. It also examines the traditional system of the Royal Bafokeng, municipal services and infrastructure development. The article outlines a comprehensive explanation of how the Royal Bafokeng Administration has shifted from being a traditional institution embracing the Bafokeng customs, traditions and value system to operating as a corporate entity delivering municipal services. The Royal Bafokeng Administration is future-oriented and has expanded its horizons and aligned its traditional approach to a corporate approach. The article concludes with a synergy between the Royal Bafokeng Administration and the Greater Rustenburg Municipality.

INTRODUCTION

Municipal government and administration have developed unevenly in South Africa since the early 19th century. In the 20th century, intensified urban segregation was accompanied by the creation of councils that advised the administrators appointed by the white government to run Black, Coloured and Asian locations and townships. In most rural areas, the white governments tried to incorporate indigenous

hereditary traditional leaders of local communities as the front line for governing blacks, although the Cape administration also set up a parallel system of appointed headmen (*Encyclopedia Britannica*, 2009:8).

According to the 1996 Constitution, local government is predicated on a division of the entire country into municipalities. Executive and legislative authority is vested in municipal councils, some of which share authority with other municipalities. Traditional leaders remain important in rural governance. They generally work with appointed councils regarded by their supporters as traditional. Efforts by other blacks to reform and democratise rural administration and reduce the power of chiefs have become some of the most violently contentious issues in post apartheid politics (*Encyclopedia Britannica*, 2009:8).

The main objective of the promulgation of the *Local Government Municipal Systems Act*, no. 32, 2000 is to improve the internal systems and administration of a municipality. It focuses on integrated development planning (IDP) as a departure point for performance management and evaluation, resource allocation and improving the general living conditions of a community. At the same time, one of its objectives is to promote synergy between the local, provincial and national spheres of government and relationships. The *Municipal Systems Act*, no. 32 of 2000 aims to ensure that municipalities are able to give effect to the vision of developmental local government. It also provides guidelines for setting municipal tariffs with a view to the long-term sustainability of service delivery and meeting the needs of the poorest of the poor. Improved credit control and debt collection measures are envisaged to ensure that municipalities remain financially viable. As traditional communities form part of district municipalities, the Integrated Development Plan (IDP) ought to benefit them as well. However, the Act does not acknowledge traditional leaders specifically and thus does not promote traditional leadership.

TRADITIONAL AUTHORITIES

Traditional leaders ruled the tribe and they were considered by the tribe as both fathers and sons. The traditional leadership role was a bonding factor as it was responsible for attaining the common goal of a community. Traditional leaders ruled over the members of the tribes as kings in council and according to the principles of African democracy and accountability. With the advent of colonialism, the African traditional government was systematically weakened and the bond between traditional leaders and subjects gradually eroded. Colonialism deprived people not only of the land and property, but also of dignity and culture. The ancient African societal system, which was the basis of its humanity and mutual co-operation and protection, was destroyed.

According to Myburgh and Prinsloo (1995:6), the traditional leader (chief) is hereditary: *inkosi yinkosi ngokubelethwa* (the chief position is by birth). The general principle regarding succession to chieftainship is that the genealogically highest ranking among the male adults of the ruling family is the successor with limited exceptions.

The colonial tendency to describe all African rulers as chiefs obscured the diversity of political structures that actually existed in southern Africa. Admittedly, in some cases, as with the Swazi, Sotho and Zulu, where particular rulers had gained primacy over the

rivals, the colonial authorities called the principal rulers, kings. In other cases as with the Xhosa, where central control was weaker, the colonial authority called the senior ruler a paramount chief. Nevertheless, indiscriminate use of the term *chief* has made it difficult to establish a more precise terminology that remains true to the people's own conception of the status of rulers (Bennett, 1995:66).

The traditional style of African government diverged widely from the democratic mode associated with modern Western states. African leaders needed no special training; their pedigree qualified traditional leaders for office. Nor did leaders have any precisely defined powers over the subjects. Authority was diffuse and all-inclusive. What today might seem an alarming concentration of power in one person is, however, tempered by the fact that traditional leaders are neither autocratic dictators nor faceless bureaucrats. Traditional leaders are like fathers to the nations and are talked about in the idiom of kingship (Bennett, 1995:67).

The wise leader does not dictate to the subjects. As a common saying has it: *kgosi ke kgosi ka batho* [a chief is a chief through the people]. A ruler, keeps in touch with popular opinion through the councillors, the ward heads and elders, who are normally senior kinsmen and notable leaders in the community. No important decision is taken without prior consultation (Bennett, 1995:68).

The institution of traditional leaders has existed for some time in South Africa. It survived colonialism; it survived apartheid and has to survive the challenges of a new order in the post-apartheid society. The indigenous authority system in South Africa has been characterised by the presence of two distinct types of indigenous components; *firstly*, a political and administrative component and *secondly*, a socio-political component. The political and administrative components consist of a central decision-making body for the tribe. The structure is more or less the same for kings and chiefs in that both have an inner council. The chief is the most important figure in the central tribal government. The chief is the eldest son of the father's principal wife; holds a hereditary position and is therefore generally the most senior member of the most senior lineage and clan within the tribe. Although the chief is qualified by birth to succeed the father, there is a need for formal designation, training and inauguration as chief (Zungu, 1992:167).

ROYAL BAFOKENG ADMINISTRATION TRADITIONAL SYSTEM

Bafokeng (People of the Dew) numbers roughly 300 000 people. About 160 000 live in an area some 150 km north-west of Johannesburg in South Africa, with the balance scattered primarily throughout South Africa. The Royal Bafokeng nation has retained the unique cultural identity and traditional leadership structures and led by a hereditary kgosi (king), currently Kgosi Leruo Molotlegi. The Bafokeng are descendants of the Sotho-Tswana people that just over a thousand years ago travelled southwards from central Africa over a period of 200 years. A substantial portion of the people settled in the area now incorporated into the countries of Botswana and Zimbabwe. The Bafokeng, however, continued travelling south before finally settling in the twelfth century in an area known as the Rustenburg valley where the community remained relatively stable.

In an age when hereditary rule is often regarded as being an anachronism, the Bafokeng believe that this form of traditional government and adaptations made over the years, neatly balance recognition of tribal custom and expression of the popular will. The Bafokeng king, Kgosi Leruo Molotlegi, explained in a speech at Brown University in the United States of America that the Bafokeng traditional form of government espouses certain principles of democracy. These include mechanisms to ensure that the king is carrying out the will of the people. Political representation is present at multiple levels of local government, and even a system for electing village representatives to the king's consultative council is in operation. There are examples in the historical record of Bafokeng kings being fined for not carrying out the will of the people. Perhaps the most significant adaptation the Bafokeng have made to their form of government followed South Africa's transition from apartheid to democracy in the early 1990s (Molotlegi, 2007:5).

The Bafokeng moved with the times and introduced a system of electing particular community representatives. This in turn, saw a departure from a patriarchal form of governance with a number of women being elected to the Royal Bafokeng nation's executive council. Kgosi Leruo Molotlegi noted that the Bafokeng are rooted in, but not bound by tradition. The institution, status and role of traditional leadership is protected by the South African Constitution, 1996. The king considers the traditional system as a way of organising community life that is founded on basic human principles such as respect, sense of community, and sense of commitment to one's neighbours as well as oneself. It is upon these principles that the Bafokeng system has developed and changed to meet the needs of the times. The 29 villages that make up the Bafokeng community are divided into 72 traditional wards, each of which is regulated by a hereditary headman and headmen's wives. The headman is assisted in carrying out duties by a minimum of four ward men (Molotlegi, 2007:5). This system allows wards to have representation in decision making and thus some form of democratic government is practised.

Duties of the headman are many and varied and he must keep the king's office informed of births, marriages and deaths, and of pressing issues or specific problems in the community. The headman must resolve disputes ranging from the use of resources to family matters. If the headmen are unable to resolve disputes, such as those within a marriage they refer the aggrieved party to the Royal Bafokeng tribal court, which sits in the civic centre in Phokeng. If an aggrieved party is unable to secure justice through these channels, the aggrieved party can then seek redress through the formal magistrates' court in neighbouring Rustenburg. The headman must also ensure development of the community. For example, the identification of talented young people as candidates for Royal Bafokeng nation bursaries to support tertiary education (Molotlegi, 2007:6).

On another level, the headmen must supply character references for young people seeking work. The Royal Bafokeng nation as a whole is represented by the executive council consisting of 39 members, 29 of whom are elected by villagers, and 10 of whom are appointed by the king. The executive council has the status and functions similar to those of a municipality as defined in South African legislation applicable to municipalities, with committees responsible for portfolios such as youth, community development, health

and education. Whenever important decisions affecting the entire community need to be made, the *kgosi* convenes the supreme council of the Royal Bafokeng nation. This consists of the executive council, headmen and traditional councillors. The highest-ranking decision-making body in the nation is called the supreme council (Molotlegi, 2007:6).

The *kgotha kgothe* is a general meeting, held twice a year by the Bafokeng nation, whenever there is an important matter to be debated. The king's mandate comes from consulting with the supreme council during the general meetings. The king's proposals can be overturned and his input and views on matter can be amended by the general meeting. Decisions made by the councils are implemented by the Royal Bafokeng Administration (RBA), which is effectively the nation's civil service. It employs a staff of some 400 people. RBA is funded by the Royal Bafokeng nation out of revenue derived from royalties and dividends received from mines operating on the nation's land. An estimated R2 billion of this money has been invested in infrastructure and services for the community since 1996 (Molotlegi, 2007:6).

As a traditionally governed entity, the Royal Bafokeng system of governance embraces a range of mechanisms for ensuring that people's concerns, opinions, and ideas are integrated into policy-making, and that there are sufficient checks and balances in place so that no branch of the traditional system can act on its own. With the introduction of elected village councillors, there are also more women in positions of authority than before. Although the Royal Bafokeng Administration relies on indigenous law and traditional forms of conflict resolution to mediate most conflicts at local traditional authority level, it is also subject to the laws and legal procedures of the Republic of South Africa (Molotlegi, 2007:6).

The democracy continues to adapt as in the recent innovation of Dumela Phokeng. Drawing inspiration from the word *dumela*, meaning greetings, this interactive initiative sees King Leruo Molotlegi and the key representatives visiting each of the nation's 29 villages. These weekly meetings at the beginning of the year enable the king to keep in touch with the community and afford villagers an opportunity to share ideas (Molotlegi, 2007:6).

THE ROYAL BAFOKENG NATION CORPORATE GOVERNANCE DEPARTMENT

The Royal Bafokeng nation has formalised by-laws that articulate the powers and mandate of each office and they have ensured that people's expectations of the leaders match that leader's specific mandate and that such transparency will lead the way to more effective administration. Examples of such measures include the formalisation of each ward's executive and sub-committees as well as the process of transferring someone from one ward to another. The process was started in June 2006 and was completed in June 2007. The second phase was completed in June 2008. With a clear sense of what the leader's responsibilities are, the Royal Bafokeng nation will be in a better position to expand the range of services that are administered at the level of services comparable to municipal services (Molotlegi, 2007:3).

The Royal Bafokeng Administration's Corporate Governance Department comprises the following functional areas: Royal Bafokeng Nation Group Legal Services, Traditional

Governance Structures, Land Affairs and Government Relations. The functional areas are briefly outlined as follows:

Group Legal Services

Inter Company Loan Agreements

After careful consideration of the legislative impacts as well as structuring the affairs of the Royal Bafokeng Nation as a group, a decision to convert inter company loans to equity has been taken. For the period under review, Group Treasury, Corporate Governance and the Royal Bafokeng Holding Executive Management have taken stock of all the loans which must be converted. Conversion shall take place after the remaining Royal Bafokeng Nation Development Trust trustees have been appointed (Royal Bafokeng Nation Kgotha Kgothe, 2008:5).

2010 Fifa World Cup

The South African Local Organising Committee has on behalf of the Federation of International Football Association (FIFA), tabled addendums to the Royal Bafokeng Administration Stadium Authority Agreement for consideration and approval. For the period under review the Confederation Cup Addendum Agreements have been concluded. Undertakings relating to the regulation of billboards and signage have also been reviewed and concluded with FIFA in respect of both the Stadium Precinct and Phokeng. It must be noted that the Royal Bafokeng Administration as a traditional authority contributed extensively towards the 2010 FIFA World Cup by availing the abovementioned stadiums for the tournament.

Lebone II College and the Royal Bafokeng Institute

Following the registration of Royal Bafokeng Institution as a Section 21 Company, policies which will regulate internal business processes have been tabled in the Royal Bafokeng Institute's Executive Management for consideration before they can be approved. A draft Entity Compact Agreement which will regulate the relationship between the Royal Bafokeng Nation and the Royal Bafokeng Institute has been tabled for inputs and consideration before it can be signed. The registration of the Lebone II College of the Royal Bafokeng as a Section 21 Company has been concluded. The Corporate Governance Department formulated policies jointly with the RBI and Lebone II College Management to improve internal control and streamline processes within Lebone II (Royal Bafokeng Nation Kgotha Kgothe, 2008:5).

Royal Bafokeng Development Trust

At the beginning of 2008, the Office of the King held a briefing session with the elected trustees on institutional arrangements brought about by the Royal Bafokeng Development Trust. There was also a detailed briefing relating to the Royal Bafokeng Nation Treasury processes and how an interface with the trust will be achieved.

Legislative impact

For the period under review, legislation with an impact on the RBN have been considered and amendments proposed for inclusion in legislation have also been published for comments. New legislation published, relate to Traditional Courts Bill and Customary Succession Bill. With regard to Traditional Courts both written and oral submissions were made to the Justice Portfolio Committee. This Bill was put on hold by Parliament after oral presentations were made. Inputs on the Customary Succession Bill were submitted in writing only (Royal Bafokeng Nation Kgotha Kgothe, 2008:5).

Under traditional leadership institutions, the Traditional Leadership and Governance Framework Amendment Bill *and* National House of Traditional Leaders Amendment Bill were published. Written submissions regarding these were also submitted to Parliament.

Communal Land Rights Act, Regulations have been published by National Government. Written submissions were made to the Department of Agriculture and Land Affairs. No oral submissions have been invited. The Department of Agriculture and Land Affairs issued the Land Use Management Bill which was also reviewed by the Department at the time of reporting (Royal Bafokeng Nation Kgotha Kgothe, 2008:5).

Leadership development

The Royal Bafokeng nation has established the Bafokeng Education Institute. A component of the Institute is devoted to developing leadership training programmes for all the Royal Bafokeng nation's leaders including the king. The stated goal is to ensure that each headman either has a degree or diploma by 2020. In this way the Royal Bafokeng nation will achieve a world-class leadership that will serve as an example across South Africa and globally (Molotlegi, 2007:3).

Challenges facing local headmen

The King is fully committed to address all matters related to headmen. The outstanding succession disputes will be resolved by empowering a commission of inquiry to investigate and establish the facts of each case. *Secondly*, those headmen who are no longer able to meet the demands of their office will retire to allow the rightful heir to take their place. The headmen were organised in the regional committees according to Master Plan's regional map 1 in June 2007. Headmen are expected to be the role models to the Royal Bafokeng nation as well as the bearers of the nation's tradition. The conduct of the headmen must be irreproachable, fair and worthy of emulation (Molotlegi, 2007:3).

Demarcation of traditional wards (*makgotla*)

In order to effectively run and govern each ward, there is a need for leaders to physically demarcate each ward clearly. The smallest administrative unit is not based on loose affiliation

or kingship; it is a geographical area that falls under the jurisdiction of a particular *kgosana*. According to Molotlegi (2007:4), demarcating each and every ward will be a challenge. However, clear demarcation will help to clarify people's allegiance and community responsibilities (Molotlegi, 2007:4). This will also facilitate service rendering as community members will be able to establish the area of jurisdiction of a service provider.

Bafokeng traditional councillors

The current council ended its five-year term in March 2007. Instead of scheduling new elections to elect another council, the system was changed to bring it into line with the *Traditional Leadership Act*, 2004. A three-month transition period was determined during which the former council had to finalise its affairs until the new council could become operational. A smaller council currently consists of some elected and one appointed member who represent a region. This council is working closely with the Rustenburg local municipal councillors to achieve the development goals of each of the five Bafokeng regions. The rationale is to ensure closer alignment between the Rustenburg councillors and the Royal Bafokeng councillors and to reduce the overall numbers so that the traditional council remains representative and more effective (Molotlegi, 2007:4).

For the period under review, traditional councillors were inducted on all aspects of the RBN governance system and business processes. Departments and entities such as the Office of the King, RBA, RBH and RBI assisted traditional councillors with their plans and processes to achieve an understanding of the goals of the RBN. A training and development programme for traditional councillors has also been approved. Traditional councillors were trained in meeting procedure and taking minutes (Royal Bafokeng Nation Kgotha Kgothe, 2008:8).

The traditional council resolved to develop a five year plan covering investments, human capacity building, infrastructure, economic development and health. The traditional council has also reviewed the former Executive Council's mandate and scope in order to achieve the smooth running and co-ordinated inter-linkages with other structures of the RBN such as traditional wards and the municipality's ward structures (Royal Bafokeng Nation Kgotha Kgothe, 2008:8).

Considering the practices followed by the traditional councillors, the usual Western type of decision making is not followed. Thus in evaluating the Western governing style, provision has to be made for traditional systems as well to accommodate the principles of such systems.

The traditional council deals with an extensive review of the level and quality of infrastructure projects which are undertaken by a number of the RBA's local service providers after the King had intervened to put a moratorium on pending projects. The traditional council recommended that the moratorium be lifted on condition that contractors with a proven track record and the Construction Industry Development Board accreditation and grading be considered when awarding tenders for the remainder of projects in the 2008 financial year (Royal Bafokeng Nation Kgotha Kgothe, 2008:8).

Income generated by Royal Bafokeng Nation's commercial interests has been invested in developing the infrastructure and people of the Rustenburg valley. In excess of R2 billion of the Royal Bafokeng nation's funds have been spent on roads, utilities, schools, clinics, municipal services such as water and sanitation, electricity, emergency services, law enforcement, health services and other public amenities over the past decade. The majority of the users of these amenities are non-Bafokeng residents and visitors to North-West Province (Carroll, 2006:1).

The road between Phokeng and Boshhoek was rehabilitated and upgraded towards the end of 2007. The road is known for accidents which have claimed many lives. This emerged at the signing of an agreement between the North-West provincial government and the Royal Bafokeng Nation in Phokeng. Apart from the accidents which happened on the road regularly, the upgrading and rehabilitation project, which started in June 2007 (a year after the completion of the tender process) was also prompted by the forthcoming Soccer World Cup to be staged in this country in 2010 (Molotlegi, 2007:1).

The R110 million project was financed jointly by the Royal Bafokeng Administration and the North-West provincial government and was done in four phases. Phase one of the project was the construction of a 9,1km dual carriageway road from Phokeng to Boshhoek and the erection of street lights along the road. The 9,1 km carriageway was followed by the construction of a 4,1 km two-lane carriageway. Phase three was the construction of a 10,8 km carriageway road from Boshhoek to Ledig, while phase four was the construction of a 5,2 kilometres road from Ledig to Sun City (Molotlegi, 2007:1).

A member of the executive council in the North-West legislature described the agreement between his department and the Royal Bafokeng Nation as an indication of the success between governments that worked with its people, especially traditional leaders, in major projects. It was further stated that they would be meeting each other halfway in this project, adding that the road would also help in facilitating the movement of platinum. King Leruo Molotlegi described the agreement as a continuation of a partnership which dates back to 1997 between the government and the Bafokeng. The King stated that it was, with the 2010 Soccer World Cup soccer tournament in mind, agreed to partner with the government. Royal Bafokeng stadium is one of the venues that will be used to host some of the 2010 Soccer World Cup Games and as such the Boshhoek road would be used by some of the teams and soccer supporters that will be staying at Sun City hotel during the tournament (Molotlegi, 2007:2).

Water Services

Royal Bafokeng Administration consists of the following administrative structures: town planning, welfare services, security, and professional support services including human resources, finance and procurement departments. The Royal Bafokeng Administration is the largest employer in the area. It is different from the Greater Rustenburg municipality, because it purchases water in bulk from Rand Water Board and Magaliesburg Water. Water is subsidised by the Royal Bafokeng Administration by 60% to the entire Royal Bafokeng nation. The Royal Bafokeng Administration has installed meter readers for all the

households. The informal settlements are impacting negatively on the allocation of water to the Royal Bafokeng nation. The informal settlements situated within the Royal Bafokeng Administration's jurisdiction also benefit from the water allocation for the Royal Bafokeng nation. The Chaneng and Luka villages are the two key mining communities within the Royal Bafokeng jurisdiction.

Health Services

There is a health centre in Phokeng and North-West province provides medication and staff. The services rendered by the health centre are considered adequate.

Emergency Management Services

There are two ambulances to service the Royal Bafokeng community. The emergency management personnel get specialised training from the Rustenburg municipal council. The Royal Bafokeng Administration emergency management services render emergency services.

Infrastructure Development

The Royal Bafokeng Administration is able to develop infrastructure such as roads, clinics, schools and the provision of electricity. The service operates independent of the Rustenburg municipality. The municipality does not provide services on behalf of the Royal Bafokeng nation because the Royal Bafokeng Administration is considered to be self-sufficient. The Royal Bafokeng Administration has built an administrative centre in Phokeng. The Royal Bafokeng Sports Palace is the third biggest Stadium in Kanana. According to the Royal Bafokeng master plan, there will be demarcated areas for hospitals and recreation parks. The Royal Bafokeng Administration plans to build an independent world-class school worth R500-million.

Eskom is the energy supplier to the Royal Bafokeng nation. There is an agreement between Eskom and the Royal Bafokeng Administration concerning the connection of electricity for the Royal Bafokeng nation. For example the headman will draft the approval letter for the resident to connect electricity in a particular village. The letter by the headman serves as proof that the resident has acquired the permission to have electricity. Eskom cannot connect electricity without the consent of the headman. It is the resident's responsibility to pay the electricity account. The Royal Bafokeng Administration only provides the electricity infrastructure. It is the responsibility of the resident to pay a once-off connection fee to Eskom for electricity connection.

Law Enforcement

The Royal Bafokeng Administration has a tribal police force consisting of 85 police officials. There are two helicopters and a fleet of patrol cars. The South African Police Services are dependent on the Royal Bafokeng reaction police force for law

enforcement in the Royal Bafokeng area. There is a police training academy accredited by the South African Police Services. Police officers are trained by the Royal Bafokeng Administration.

The reaction force provides visible policing and attends to calls from the community on a sector basis. The force co-operates with the South African Police Force (SAP) regarding the general community. A narcotics capacity including the expansion of the dog unit are to be integrated into the regular policing and tracking sections and air wing force. An expansion of the reaction force to combat the high level of crime in the communities is planned for 2009. An experienced prosecutor plus a Rapid Reaction Team designed to combine both prosecution experience as well as quick reaction to crime scenes or to assist other sections are to be appointed to enhance the crime combating capacity as well as to improve success with prosecutions.

Finance

There is a budget allocation of R700-million a year to cater for municipal services rendered to the Royal Bafokeng nation. The Royal Bafokeng Administration has shares in some of the platinum mines. It has recently purchased the Mutual and Federal insurance company. The afore mentioned businesses are the main sources of revenue that assist the Royal Bafokeng Administration to render municipal services to the nation. Platinum mines are situated within the Royal Bafokeng area. The Royal Bafokeng Administration earns mining royalties from the mining companies operating on Bafokeng land.

Judicial System

A tribal court is situated within the Royal Bafokeng Administration headquarters in Phokeng. Tribal cases are heard and tried daily. Tribal cases start at village level. Intervention is made at village level to resolve problems and if the headman is unable to resolve the issues at the village level, the matter will be referred to the tribal court. The headman or the complainant can also refer the matter to the tribal court. Should the tribal court fail to resolve the matter, it will then be transferred to the king to give a verdict.

The nation is encouraged to take disputes to the headman and if there is no solution, the headman will refer the matter to the tribal court. The tribal court consists of four assessors and a chair person. Cases are heard and tried and the tribal court is responsible for the passing of judgment and prosecution.

The chairperson of the tribal court is vested with powers to make final decisions pertaining to all court proceedings. There is participative decision-making by all five members of the tribal court. The court proceedings are derived from the repealed Bophuthatswana tribal laws. The fine cannot exceed R200, two cows or 10 goats or sheep. If the crime is of a serious nature it will be forwarded to the Magistrates' court in Rustenburg to be heard and tried according to the Western judicial system. The members of the community are allowed to appeal to have the cases tried by the magistrate at the magistrate's court.

Relations with the Greater Rustenburg municipal council

In 2003, a Memorandum of Understanding (MOU) was signed between the Royal Bafokeng Administration and the Greater Rustenburg municipal council, Bojanala and Moses Kotane municipal councils. The main objective of the MOU was to establish a joint infrastructure development initiative and to forge a synergistic partnership between the Royal Bafokeng and the Greater Rustenburg municipal council. Both parties had to establish to what extent each will be responsible for the infrastructure development and municipal service delivery. The two entities were supposed to be co-operating in education and health-related issues. The MOU between the Royal Bafokeng Administration and the Greater Rustenburg municipal council has not met expectations. In as far as education and health are concerned, the Royal Bafokeng Administration works closely with the members of the executive council (MECs) of the North-West provincial legislature.

A budget is compiled for the whole region including the Royal Bafokeng nation, but the municipality does not contribute to the Bafokeng who are also taxpayers within the Greater Rustenburg municipal council.

The municipal councillors and the Royal Bafokeng councillors reside in Phokeng and there is regular interaction among the councillors. The Royal Bafokeng Administration builds roads, clinics, stadiums and schools. The Royal Bafokeng Administration incurred an expenditure of R140-million for the construction of the stadium that will be hosting some of the 2010 Soccer World Cup tournaments and the government made a contribution of R40-million toward the project. There is a joint venture road project between Sun City and Phokeng and the national government contributed R53-million and the Royal Bafokeng Administration made a contribution of R53 million towards the project. The supply of water, electricity, refuse and sanitation is the responsibility of the Royal Bafokeng Administration.

CONCLUSION

This article explained the role of the Royal Bafokeng Administration in the promotion of municipal service delivery. The article listed the Royal Bafokeng governance, administrative and management process which are relevant to the promotion of municipal service delivery. It also examined the traditional governing system of the Royal Bafokeng, municipal services, budget and infrastructure development. The article outlined how the Royal Bafokeng Administration has shifted from being a traditional leadership institution embracing the Bafokeng customs, traditions and value system to operating as a corporate entity. In this process, the Royal Bafokeng Administration is future-oriented and has expanded its horizons and aligned its traditional approach to a corporate approach. The article concluded with a comprehensive explanation of the synergy between the Royal Bafokeng Administration and the Greater Rustenburg Municipality.

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