

**SUSTAINABLE SOCIO-ECONOMIC DEVELOPMENT
AND POVERTY ALLEVIATION STRATEGIES FOR
COMMUNITIES: A REVIEW OF THE ROYAL
BAFOKENG NATION INITIATIVE**

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Declaration

I, Matome Edmund Modipa, declare that this thesis is the result of my own work and includes nothing that is the outcome of work done in collaboration. Where the work of other individuals has been used as part of this work, it has been cited and referenced according to the accepted rules of references.

Author's Signature:.....



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Dedication

This thesis is dedicated to the memory of my mother and grandmother, who past away during the last months of completing this work, and to my entire family. My mother's constant desire during her lifetime to see me succeed in my life has driven me to succeed in everything I do; may their souls rest in peace. All of you Batau (Dibata), your desires to see me succeed in my studies, and your spirits have carried me along wherever I have been. I know all of you, my mothers, brothers and sisters, while you may not all have had the same opportunities that I received to pursue my studies; you all have been so supportive. Your wishes and desires have supported me in this work and therefore I regard this as not only my work, but the work of the entire Sebata Clan.

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Table of contents

Content	Page
Declaration-----	ii
Dedication-----	iii
Acknowledgements-----	iv
Table of contents-----	v
List of figures-----	ix
List of tables-----	x
List of appendixes-----	xi
List of acronyms-----	xii
Abstract-----	xiv
CHAPTER 1 AN OVERVIEW-----	1
1.1 Introductions-----	1
1.2 Contextual background to the study-----	1
1.3 Problem statement and research questions-----	5
1.4 Research aims and objectives-----	7
1.5 The objectives of the study-----	7
1.6 Purpose of this study-----	8
1.7 Justification of the study-----	8
1.8 Significance of the study-----	12
1.9 Scope of the project-----	13
1.10 Limitations-----	13
1.11 Definitions of terms-----	13
1.12 The Bafokeng-a background-----	14
1.13 The need for sustainability-----	16
1.14 Description of the area-----	17
1.15 Current RBN administrative structure-----	19
1.16 Bafokeng “Vision 2020”-----	19
1.17 Review of related literature-----	20
1.18 Data collection procedure-----	20
1.19 Research design-----	20
1.20 The sample and population-----	21
1.21 Instrumentation-----	21
1.22 Data analysis procedure-----	21
1.23 Testing the proposition-----	22
1.24 Data report-----	22
1.25 Project outline-----	22
1.26 Conclusions-----	23

CHAPTER 2: STRATEGIC SUSTAINABLE SOCIO-ECONOMIC DEVELOPMENT

	AS A PLANNING PROCESS-----	24
2.1	Introductions-----	24
2.2	Overview-----	24
2.3	Organisational strategy-----	25
2.4	Strategic planning process-----	29
2.5	Systems theories-----	32
2.6	Leadership-----	32
2.7	Traditional leadership role-----	37
2.8	The role of the traditional authority and governance-----	39
2.9	Cultural perspective-----	41
2.10	Development theories-----	42
2.10.1	Modernisation theory-----	43
2.10.2	Dependency theory-----	43
2.10.3	Basic needs approach-----	44
2.11	Development as a strategic planning process-----	44
2.12	Development as a people-driven process-----	45
2.13	Sustainability-----	47
2.14	Sustainable development-----	48
2.14.1	Economic development-----	50
2.14.2	Community development-----	50
2.14.3	Ecological development-----	50
2.14.4	The key principles of sustainable socio-economic development-----	52
2.14.5	Conditions for sustainable socio-economic development-----	53
2.15	Holistic and integrated approach to sustainable development-----	53
2.16	The meaning of poverty-----	54
2.17	The role of the state-----	55
2.17.1	Developing national policy-----	55
2.17.2	Providing administrative support-----	56
2.17.3	Managing national planning and programming-----	56
2.17.4	Providing social safety nets-----	56
2.18	Sustainable development: the RBN context-----	57
2.19	“Vision 2020” from an RBEB perspective-----	60
2.20	The RBEB development perspective-----	60
2.21	Philosophy and approach adopted-----	63
2.22	Underlying philosophy-----	65
2.23	Conclusion-----	67
 CHAPTER 3: RESEARCH DESIGN-----		68
3.1	Introduction-----	68
3.2	Methodology-----	68
3.3	Research questions-----	69
3.4	Research approach-----	70
3.4.1	Research subjects-----	71
3.4.2	Sample size and selection-----	72
3.4.2.1	Leadership sample-----	73
3.4.2.2	Community representative sample-----	74
3.4.3	Questionnaire design-----	74

3.4.3.1	Leadership questionnaire-----	74
3.4.3.2	Community questionnaire-----	75
3.4.4	Interview process and methodology-----	75
3.5	Process of analysis and interpretation-----	78
3.6	Limitations of the study and delimitations of the research-----	78
3.7	Presentation and data analysis-----	79
3.8	Conclusion-----	79
 CHAPTER 4: DATA ANALYSIS AND FINDINGS-----		 80
4.1	Introduction-----	80
4.2	Overview of the findings-----	80
4.3	The leadership-----	83
4.3.1	The RBN approach to development-----	84
4.3.2	Key focus areas in the approach to development-----	88
4.3.2.1	Traditional and political affairs (managed by the Supreme Council)-----	88
4.3.2.2	Land development (carried out by the RBA)-----	89
4.3.2.3	Business development (carried out by the RBH)-----	91
4.3.2.4	People development (entrusted to the RBEB and other To-be-formed institutions)-----	91
4.3.2.5	Financial resource management (carried out by the office of <i>Kgosi's</i> Treasury Department -----	93
4.4	Roles played by various leadership functions -----	93
4.4.1	External elements that play a role-----	96
4.5	Impact already made-----	96
4.5.1	Institutional structure development-----	97
4.5.2	Cultural impact-----	97
4.5.3	Infrastructure development impact-----	98
4.5.4	Financial resource development impact-----	98
4.5.5	Environmental impact-----	98
4.5.6	Socio-political impact-----	99
4.5.7	Economic impact-----	99
4.6	Environmental factors (P.E.S.T.E.L) affecting development-----	100
4.7	Identified potential threats to RBN development-----	101
4.7.1	The lack of leadership-----	101
4.7.2	Powers of administrators-----	102
4.7.3	Powers of politics-----	102
4.8	The community-----	103
4.8.1	The community's intended family, work and financial plans-----	103
4.8.2	Knowledge of RBN institutions and its leadership-----	105
4.8.3	Community's views of clashes at leadership level-----	106
4.8.4	Community's views of the Supreme Council-----	107
4.8.5	Community's expectation of leadership-----	107
4.9	Conclusion-----	110

CHAPTER 5: CONCLUSION AND RECOMMENDATIONS-----	111
5.1 Introduction-----	111
5.2 Effectiveness of the research approach and fulfilment of research aims-----	111
5.2.1 Effectiveness of the research approach -----	112
5.2.2 Fulfilling the research aim and objective-----	112
5.3 Summary of findings and implications-----	114
5.3.1 Leadership perspective and findings-----	115
5.3.1.1 Leadership perspective-----	115
5.3.1.2 Leadership findings-----	119
5.3.2 Community’s perspective and findings-----	120
5.3.2.1 Community’s perspective-----	120
5.3.2.2 Community findings-----	122
5.3.3 Researcher’s reflective observations-----	122
5.3.4 The Communal Development Model-----	125
5.4 Concluding remarks-----	129
5.5 Sustainable socio-economic development and poverty alleviation-----	130
5.6 Recommendations for the RBN-----	132
5.6.1 Leadership’s strategic focus-----	133
5.6.2 Strategy is key to any success-----	134
5.6.3 Application of complexity science to RBN-----	134
5.6.4 Holistic and integrated approach-----	136
5.6.5 Setting of objectives-----	137
5.6.6 The RBN structure-----	139
5.6.7 Resource leverage for sustainability-----	140
5.6.8 Private corporate leverages-----	140
5.6.9 Government policies and programmes leverage-----	141
5.6.10 Financial position and the will and means to kick start the process-----	142
5.6.11 Participation and commitment-----	142
5.6.12 Caring for the community-----	143
5.6.13 Importance of communications-----	144
5.6.14 Suggestions and recommendations-----	144
5.6.15 RBN level recommendations-----	144
5.6.16 Recommendations to other communities-----	146
5.6.17 Recommendations for further research-----	146
5.7 Conclusion-----	146
Bibliography-----	148
Appendixes-----	155

List of figures

Figure		Page
Figure 1.1	: Communal model for sustained socio-economic development	11
Figure 1.2	: Map depicting the location of the RBN within the Republic of South Africa.	18
Figure: 2.1	: RBEB Business Architecture Model	64

List of tables

Table		Page
Table 3.1	: Summary of research process	70
Table 5.1	: Development integration and leveraging of resources	137

List of appendixes

Appendix		Page
Appendix I	: Interview Schedule.	155
Appendix II	: E-mail Letter to Kgosi Leruo Molotlegi on 11 June 2006.	156
Appendix III	: E-mail Letter to two RBEB General Managers on 12 June 2006.	157
Appendix IV	: Research Questionnaire Response Sheet: Leadership.	158
Appendix V	: Research Questionnaire Worksheet: Community Members.	159
Appendix VI	: Description of the Royal Bafokeng Nation Leadership Structure.	161
Appendix VII	: Effect of the Various Environmental Factors: (P.E.S.T.E.L.)	164
Appendix VIII	: Threats to the Bafokeng	166

List of acronyms

Acronym	Description
BEE	: Black Economic Empowerment
CAD	: Community Affairs Department
CAS	: Complex Adaptive System
CEO	: Chief Executive Officer
CPP	: The Centre for Public Participation
CSI	: Corporate Social Investment
EOC	: Edge of Chaos
ETOP	: Environmental Threats and Opportunity Profile
GDP	: Gross Domestic Product
HDR	: Human Development Report
HIV/AIDS	: Human Immunodeficiency Virus/Acquired Immune Deficiency Syndrome
HSRC	: Human Research Science Council
ISRDS	: Integrated Sustainable Rural Development Strategy
MD	: Managing Director
MPRDA	: The Mineral and Petroleum Resources Development Act
MSC	: Masters of Science
N/A	: Not Applicable
OP	: Office of Kgosi
PEST	: Political, Economic, Social, and Technology
PESTEL	: Political, Economic, Social, Technological, Environmental, & Legal
RBA	: Royal Bafokeng Administration
RBEB	: Royal Bafokeng Economic Board
RBF	: Royal Bafokeng Finance
RBH	: Royal Bafokeng Holding
RBN	: Royal Bafokeng Nation
RBR	: Royal Bafokeng Resources
RDP	: Reconstruction Development Programme
SBU	: Strategic Business Unit
SMME	: Small, Medium and Micro Enterprises

SPII	:	Studies in Poverty and Inequalities Institute
UNCED	:	United Nations Conference on Environment and Development
UNDP	:	United Nations Development Programme
UNEP	:	United Nations Environment Programme
UN	:	United Nations
UKZN	:	University of KwaZulu-Natal
WCED	:	World Commission on Environment and Development
WWF	:	World Wide Fund for Nature

Abstract

Many people and their communities, especially in rural Africa and other developing countries, battle to manage and reduce starvation, poverty and unemployment. Unfortunately, these problems cannot be left to governments, private enterprises and outside donor organizations to solve. Without the communities' involvement in and ownership of these processes, even sensible programmes will be unsustainable.

One community that has been exploring and attempting to tackle these problems is the Royal Bafokeng Nation (RBN) in South Africa. Through their socio-economic development agency, the Royal Bafokeng Economic Board (RBEB), their infrastructure development agency, the Royal Bafokeng Administration (RBA), their investment development company, Royal Bafokeng Holdings (RBH), and their political support institution, the Supreme Council, the RBN is attempting to find new, innovative, and sustainable solutions to some of the most intractable problems in the developing world, taking into consideration the special issues that face all South Africans.

This study therefore will analyse the ways in which the RBN are attempting to achieve sustainable socio-economic development, within their context. It will review the strategic formation and work done by the RBN, with special emphasis on the nexus of development "best practice" and the traditional Tswana, South African, African, and global contexts. The analysis will use systems thinking, chaos and complexity science, and strategic enactment approaches. Further analysis will focus on the lessons learnt from the structures of the RBN that might be applicable to other developing communities. This will be done using the concepts of business architecture, an organisational dynamics approach, leadership and sustainable development from a rural perspective.

The study will make use of both primary and secondary research techniques, in order to identify current and potential issues and challenges that may help fast track the delivery mechanisms of the RBN:

- Primary research comprises direct interviews with a wide range of stakeholders, both internal and external to the Bafokeng Nation.
- Secondary research comprises archival research within the RBN and its associated organisations in the Bafokeng community, as well as related documents and literature emanating from other contexts around the world.

The Bafokeng case highlights a local or indigenous approach to socio-economic development that gives ownership of the development to the people being developed. By analysing the Bafokeng case, its successes and failures in socio-economic development, I will attempt to draw conclusions about the importance or role of indigenous values, practices and institutions in the development process.

CHAPTER 1

AN OVERVIEW

1.1 Introduction

This chapter provides an overview of the research project. It covers the following areas:

- the contextual background to the study;
- the problem statement and research questions;
- the purpose of the thesis;
- a justification and significance of the study;
- the scope of the project;
- the limitations of the project;
- a definition of terms;
- the historical background to the Royal Bafokeng Nation (RBN), which includes their programme for sustainable economic development, a description of the geographical environment, the current administrative structure and their “Vision 2020”;
- a brief review of relevant literature;
- the methodology employed, including data collection procedures, research design, sample and population, instrumentation, data analysis, testing the hypothesis and data report;
- an outline of the project plan; and
- a summary of the chapter.

1.2 Contextual background to the study

The problems of starvation, unemployment and poverty are certainly not unique to South Africa or even to Africa, for that matter. Across the globe, there exists a divide between the rich and the poor, and bridging this gap appears to be an almost impossible task. Worldwide, massive resources have been invested in efforts to eradicate poverty. In Africa, a great deal of donor funding has been made available to this end, yet there has been little progress and it would seem that poverty is not only a grim reality, but that efforts to combat it are proving to be a losing battle.

Perhaps this is a consequence of national and global policy, as some human rights organisations are wont to argue, or could it be that this grave situation stems from the application of the wrong model in a misguided paradigm? This is precisely what this thesis proposes to investigate.

Consider the world today according to analysis by Shah (2006): almost half of the world's population, that is nearly three billion people, live on less than two dollars a day. The combined Gross Domestic Product (GDP) of the world's poorest 48 nations, i.e. a quarter of the world's countries, is less than the combined wealth of the world's three richest individuals. One may argue that these are simply a few fortunate individuals, but it still raises the question of how so much wealth can evade so many people. Are we simply to write this massive resource of able-bodied people off as being lazy or incapable of generating wealth? Consider the following fact also by Shar (2006):

"...the poorer the country neither the more likely it is that debt repayments is being extracted directly from people who neither contracted the loans nor received any of the money. In fact, the developing world now spends \$13 on debt repayment for every \$1 it receives in grants."

While the world's problems may not be our problems, we certainly have not managed to eradicate poverty either. The fact is that unemployment, currently estimated by Statistics South Africa 2007 is at 25.5%, and poverty are rife in South Africa, despite concerted political and philanthropic efforts to eradicate them. South Africa is a debt-ridden nation with a very high unemployment rate and widespread poverty despite a 'positive mindset'. Consider the statement by President Thabo Mbeki in 2004 (SPII, 2007):

'Endemic and widespread poverty continues to disfigure the face of our country. It will always be impossible for us to say that we have fully restored the dignity of all our people as long as this situation persists. For this reason the struggle to eradicate poverty has been and will continue to be a cornerstone of the national effort to build the new South Africa'

According to the 2003 UNDP South Africa Human Development Report, income poverty and inequality were found to have increased during recent years. Despite this, the report also found that using a national poverty line of R354 per month per adult equivalent based on 1995 values, the total percentage of people living in poverty had fallen from 51.1% in 1995 to 48.5% in 2002, likewise the total number of people living below the World Bank line of \$2 per day had fallen from 24.2% in 1995 to 23.8% in 2002. The total number of people living below \$1 per day (in other words, in destitution) however was found to have risen from 9.4% to 19.5% between 1995 and 2002, and the study also found that despite a slight drop in the rate of people living in poverty, the total number of poor people had actually risen from 20.2 million to 21.9 million people between 1995 and 2002 (UNDP, 2003, page 41) (SPPI, 2007).

These facts, which do not bode well for the future, have prompted this thesis, which aims to present, what could be, a sustainable solution for all developing nations. This solution may require a paradigm shift, in the case of South Africa, from the traditional colonial paradigm, which may prove to be bankrupt, to a more viable and realistic African paradigm. By "realistic African paradigm" I refer to a more people-centred approach to development, akin to the "multiplicity-in-one-world paradigm which stresses the need to focus on the development of the individual in order to provide sustainable socio-economic development. And this is precisely what the "Communal model" wishes to advocate, namely, if we want to develop historically disadvantaged individuals, we must respect their cultures, beliefs and values and consult with them in terms of their needs and development opportunities so that the individual can be empowered to help develop the entire community. This is also sometimes referred to as participatory development, in other words, development must be embraced by those being developed so that it happens from the inside-out, and not simply foisted on them by the colonial powers from the outside-in.

In interrogating the traditional colonial paradigm, it is important that we do not develop a single set of economic objectives as propounded by Capitalism and other political and economic ideologies like the traditional colonial paradigm which views development in purely selfish terms, from an outside-in perspective, i.e. "we have the power, expertise, skills and money to develop the indigenous population and all that is necessary is for us to impart our knowledge and skills.". Traditional colonial paradigm refers to a set of values or a world view that accepts that the wealth of Africa, human and mineral, belongs to the colonial

powers and that they have a right to this wealth which need not be shared with the local/indigenous people. Furthermore, the colonial powers have no obligation to develop the indigenous people beyond what is required for them to render the necessary services to their 'colonial masters'. This is typical of the 'modernisation theory' which is considered to be the "dominant paradigm" in development theory. According to Dixon (1999, P3),

"...the left took offence at the arrogance of modernisation theory's Anglo-American liberal-capitalist assumptions and condemned it for making invidious comparisons between 'advanced' societies and so-called latecomers. It was in this way that modernisation became equated with Westernisation, which critics portrayed as 'a subtle form of "cultural imperialism"' discredited by its association with American expansionism...."

While it is true that a thriving economy is an important prerequisite in eradicating poverty, it is by no means the only or first requirement. Unemployment and poverty cannot be eradicated by simply throwing money at the problem: they have system-wide effects and need to be addressed in a multi-dimensional approach.

Much like the story of the three blind men who, when asked to describe the object in front of them, ended up describing the elephant as being only a trunk or a foot or a tail, because that was the only part of the elephant each one could touch and feel, so too, the problems of unemployment and poverty cannot be treated in isolation. Their effects are far-reaching and impact the immediate environment, adjacent social strata, and so on, in a ripple effect. A holistic approach is required if one really wants to come to grips with the problem. In this study I aim to demonstrate the mechanics of systemic poverty and unemployment through a new model for social and economic development, which will help us, determine whether there is a possibility of achieving a sustainable solution for rural communities.

The Communal model for sustainable socio-economic development takes into consideration the system-wide effects of poverty and unemployment and creates favourable outcomes by addressing the functions of the most basic socio-economic unit, namely, the individual. The communal model refers to a participatory model for development that focuses on the needs of the individual and embraces the values, culture and beliefs of the local community, recognising that the individual and the community have expertise, skills and experience that

can add value to development. It is a model that acknowledges the truth of the saying that no man is an island entire unto himself, or as the *Setswana* or *isiZulu* proverb has it, "*Motho ke motho ka batho*" or "*uMuntu, ngimuntu ngabantu*" which translates into "a person is a person through other people.". Further on in this thesis, in addition to statistics and trends analysis, I investigate and evaluate the working and success of the Communal model for sustainable socio economic development through the voice of the individual. Indeed, by using the Royal Bafokeng Nation (RBN) as a case study, I shall attempt to present, as part of my findings, an illustration of the different elements and forces required to push back the boundaries of unemployment and poverty and to move people into a position of self-sustainability.

1.3 Problem statement and research questions

Many communities, particularly rural communities in South Africa are affected by poverty and unemployment. Since the democratic elections of 1994 the South African Government has initiated various social policies and grant-support programmes that are intended to reduce the levels of poverty experienced by individuals and families in these communities. As estimated by Statistics South Africa, 2007, unemployment is high and is currently estimated at 25, 5% of the South African population. The process of managing the problem of poverty and unemployment appears to be daunting.

The RBN, with its Traditional Authority, has been praised for its development programme, while other traditional leaders continue to grapple with this vexed problem. In addition, the RBN has a vision and mission, "Vision 2020", that intend to make every Mofokeng self-sustaining by the year 2020 through its socio-economic development programme.

The question of how the RBN authorities manage to develop and sustain their community, while others find it difficult to do so, is central to this thesis.

Having had the privilege of participating in the crafting of the vision and mission of the RBN, I intend to determine whether the establishment of a rural development system, based on the Communal model, can deliver constructive results? This thesis will endeavour to demonstrate that, although there are still some problems within the RBN and many lessons to be learnt, their initiative does empower the community by empowering the individual.

Although it would be particularly gratifying, this thesis does not claim to embody a solution for global poverty alleviation. It does, however, claim that the problems of unemployment and poverty begin with the individual; problems that the Communal model can address very effectively. Both poverty and unemployment are traps that suck people in like quicksand, rapidly incapacitating them by virtue of their struggle simply to survive. Having too little is just as bad as having nothing at all. An individual is only as powerful as his or her resources, be it wealth, property or people.

Imagine how many people a leader could mobilise simply by providing a mechanism that could springboard the individual to realise his or her full potential by exploiting his or her unique and particular strengths. Imagine too, how the rise of a single individual could inspire an entire community to follow suit. Now, while excellent policies to empower communities and individuals are important, developing nations tend to lack the ability to extract due diligence or full value from this practice. The reason for this is that the actual problem is not that people are not directly empowered by the process of policy development, but rather that, once such a policy has been infused into a rural community, the need to nurture the individuals affected by the policy is often neglected. In their study, Buccus, et al. (2007, p7) acknowledged that:

“... many democracies are characterised by a sense of disappointment as to how little elections have improved government accountability and performance. As poverty and inequality have grown, as governments have pursued unpopular wars, and as political life has become dominated by parties and powerful lobby groups, public scepticism and distrust have grown, and participation in political life has declined. Similar problems are, arguably, evident in South Africa with both declining participation rates in national elections and clear dissatisfaction by many important groups with key aspects of national policy, as well as the spate of protests against poor local government performance...”

Citing the example of the Royal Bafokeng Nation and its community’s ambition to achieve sustainable economic growth by 2020, I am firm in my conviction that the war on unemployment and poverty can be won. I am certain that, despite teething problems, if an individual is provided with the power to succeed, he or she inevitably will succeed and, more

importantly, he or she will be in a position to give something back to the community to help and encourage others to succeed.

The statement that poverty can be eradicated is indeed an ambitious one, especially since the world has largely failed to do so despite a plethora of concerted efforts in the past. I have, however, made this statement on the premise that, with the right resources, not necessarily expensive ones; an individual can be helped to get himself or herself out of the grips of poverty. Once he or she has successfully escaped from the constricting coils of poverty, he or she will be in a position to make a contribution to the community and will have emerged as an inspiration to others.

1.4 Research aims and objectives

It is a common perception that the Bafokeng have been blessed with prosperity as a result of the income derived from the mining operations on their land, and that therefore they have an unprecedented advantage in alleviating poverty from their ranks.

This has raised many questions concerning the ease with which the RBN appears to have achieved self-sustainability, while other communities continue to experience difficulties in managing and sustaining themselves. By 2006, Royal Bafokeng Holdings (RBH) had assets spread across the resources, industrial, services and financial sectors, valued at approximately R24 billion (RBH Fact sheet, 2007). Without any income from natural resources, these other communities have for centuries been struggling to sustain themselves and have ended up relying extensively on government and outside donor support. The RBN is therefore an interesting case study as, even with the additional income, poverty is still prevalent in the community. This thesis intends to investigate the perception that the RBN is a stable and economically viable community because of the wealth it derives from natural resources, and reveal the realities of the Bafokeng situation.

1.5 The objectives of the study

The current study was undertaken with the above questions in mind, to achieve the following five main objectives:

- to establish whether the RBN has a strategic approach or methodology that it pursues in order to achieve sustainable socio-economic development.

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- to determine if all the elements of leadership have a common approach/focus to this development initiative and to establish if they follow the vision and expectations of both their leader and the community in performing their various roles;
 - to determine the feelings of the community with regard to developmental efforts and to establish whether they are indeed aligned to the same goals as the leadership;
 - to establish whether the community is satisfied with the current developmental initiatives and if they are experiencing a positive impact as a result of these initiatives. If they are unhappy, then to probe further to determine what they think would remedy the situation; and
 - to establish if the RBN's strategic approach to development can be replicated for use by other communities.

1.6 Purpose of this study

The Royal Bafokeng Nation was a prime laboratory for testing progressive thinking and a very suitable case study for evaluating the Communal model for sustainable socio-economic development. The leadership of the RBN has long been dedicated to serving their people and aware that, even though they have been fortunate, they cannot afford to rely on good luck and providence to ensure sustainable socio-economic development. Drawing from the lessons of the past, the RBN leadership has presented its vision for its people, dubbed 'Vision 2020', in terms of which this indigenous community plans to eradicate unemployment and poverty from its midst over the next 13 years. It aims to do this by using a constructive plan that addresses the developmental needs at ground level and plots a clear path to economic and social prosperity. As mentioned, the plan for the development of the RBN employs the principles and methods of the Communal model for sustainable socio-economic development.

1.7 Justification of the study

Poverty often has historical roots and it is important to consider the causes and effects of previous attempts to resolve the problem. Poverty itself is a system with economic, social and environmental implications, and knowledge of these aspects is critical in identifying and addressing the problem. There have been many different approaches throughout history to eradicating poverty, but I believe none has come up with a conclusive strategy, because the

problems associated with the basic building block of poverty, the individual, have not first been addressed.

When poverty envelops an individual, he or she is not only rendered physically weak from a lack of food and water, but also vulnerable. While the lack of shelter does leave an individual out in the open and exposed to the elements, his or her main vulnerability is not so much from the elements as it is from within. An individual that is poverty-ridden is steeped in despair and, beyond the need to fill his or her stomach, there is only hopelessness. To fight poverty, one must first help the poverty-stricken individual to dig himself or herself out of the trough of depression that poverty brings on. By giving hope back to the individual, there is no telling to what heights he or she may rise. History abounds with examples of the power and strength of the human spirit. For instance, Morduch (1999, p229) indicated that:

“...the Grameen Bank of Bangladesh has triumphed against long odds to help spark an international movement that heralds new approaches to poverty alleviation. The movement emphasizes market-based institutions that provide credit to poor households to generate new opportunities through self-employment. Until recently, Grameen Bank has reported repayment rates of 98% and modest profits while serving over two million functionally landless borrowers...”

Therefore any endeavour to eradicate poverty must start at that point, namely the individual.

Let us take a conceptual look at some the developmental systems of the world today. Communism and Socialism are systems that both hinge on altruism, where the individual is sacrificed to the greater benefit of the community. There is no room in these systems for an individual to really pursue his or her own interests with vehemence and commitment as he or she is always subservient to the needs of the community, which must come first at all times. Democracy and Capitalism, on the other hand, preach that the individual is free by virtue of having the freedom of choice. There is little responsibility to the community and, while a few individuals may attain great success, they inevitably create an ever-widening gap between the wealthy and the poor, between the haves and the have-nots.

Communalism, as a system for sustainable socio-economic development, is somewhat different in that it occupies a middle ground. It is a system that begins by empowering each and every individual, putting the necessary means of success within reach, but the individual remains responsible for reaching out and taking up the challenge. Once an individual attains a certain measure of success, he or she is required to give back to the system that has empowered him or her. A relevant example would be the case of a group of doctors who all receive bursaries from the community trust to complete their studies. Once they qualify, they are expected to serve the community by working at the local clinic for a certain length of time. In this way both the individual and the community win, while creating a means of sustaining the clinic without too much cost.

This model for sustainable socio-economic development is built on the principle of 'Ubuntu/Botho'. In essence it is Communalism, which can best be expressed using the creed of its followers: "*Umunthu ngumunthu ngabantu/Motho ke motho ka batho*" which loosely translated means, "*I am what I am because of you; we are one!*" It is a system of shared responsibility that applies to every member of the community, while still offering the individual the freedom to pursue his or her own interests. As an administrative structure, it is usually ruled by a monarch, but the leadership need not be traditional. The governance of such a community simply requires one leader to represent the needs and vision of the entire community, plus a team to bridge the gap between the leader and the community.

Much like the democratic governments of today, the people who administer the affairs of the community and the *Kgosi* (King) himself, are appointed from within the ranks of the community: truly an administration of the people, by the people, for the people. The notion of leadership having a single representative or champion is a wise one, because it creates a sense of unity. It is also indispensable insofar as that individual must accept responsibility to be the custodian of the community's vision for future generations. Although quite simplistic, this is fundamentally different from a normal politician's perspective, which is usually focused no further than his or her own success and the next term of office.

However, Communalism's greatest strength is its ability to break down the hierarchical ranks of society to their functional units and then to put those to good use. The individual serves as the smallest unit and empowering him or her mobilises his or her immediate family. Families

are members of a society and the success of a single family is enough to inspire other families to follow in their footsteps, thereby mobilising the community. Each layer in the social strata is energised, from the individual upwards and this impetus is used to create a chain-reaction of development, as illustrated below.

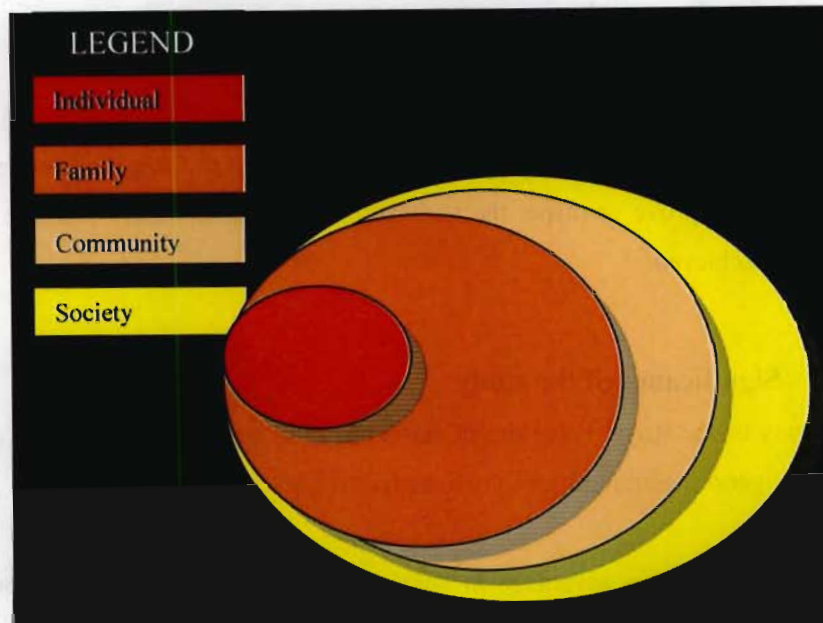


Figure 1.1: Communal model for sustained socio-economic development

The more diverse the individual's unique interests and talents are, the more the community will gain access to avenues not previously available to them. In this way, each individual gets to pursue his or her own interests with the help of the community and, in so doing, brings further opportunity back to the community. It is true, that the administration must develop and introduce policy for the community to ensure that the individual does not selfishly pursue his or her own interests, without accepting the responsibility to give something back to the community. Interestingly, the person who gains most from giving back is in fact the individual, who becomes a leader in his or her own right. He or she now has the opportunity to pursue his or her interests with even more vested interest from the community members for whom new avenues of opportunity open up.

Those in a position of leadership can simply share their experience, thereby giving back, but also enjoying the strength and benefits that come with the leadership of their newly acquired

'flock'. This model works equally well at the opposite end of the spectrum and accommodates those individuals who have no ambitions of wealth or power, and wish only to serve humanity out of philanthropic ideals, for example, as volunteers or relief workers. The system of Communalism is such that it rewards these individuals by taking care of their basic needs of, say, food and shelter, while the individual busies himself or herself with helping others in the clinic or school.

This is the philosophy upon which the Royal Kingdom of Bafokeng (RBN) has built a nation and it is one of the first communities in the world to do so. We shall use examples from this community to prove or dispel the notion that sustainable socio-economic development can indeed be achieved.

1.8 Significance of the study

The study of the Royal Kingdom of Bafokeng is of particular importance as they are unlike other indigenous communities in two distinct ways:

Firstly, they have an advantage in having laid claim to land that has some of the richest deposits of platinum in the world. Since they receive an income from mining operations on their land, they are unique, compared to other rural communities, in that they receive an annuity income in addition to the normal income from charity and grants-in-aid.

Secondly, the leadership of the Bafokeng Nation has historically comprised progressive thinkers. Even before they came into their platinum fortunes, they had devised other ways of enriching the community and had achieved much on their own recognisance.

This case study is particularly interesting since the Bafokeng are at present facing a very serious problem of sustainability. National legislation has changed, and individuals and communities are no longer permitted to own the mineral rights to natural resources on their land. The Mineral and Petroleum Resources Development Act 28 of 2002 (MPRDA, 2002) has brought an end to the Kingdom's annuity income, which raises the very pertinent question of how development should now be managed.

Although the Bafokeng have benefited in the past from the funds derived from their platinum resources, which enabled them to establish themselves and the necessary infrastructure for development, having all of this in place entails high maintenance costs. This study thus gains further importance, as not only is development from the ground-up in question, but this rural community now has the added challenge of sustainability.

1.9 Scope of the project

Without elaborating immediately on the structures and administrative units that govern the Royal Kingdom of Bafokeng, it is sufficient at this stage to understand that the responsibility to develop the Bafokeng people rests with the Royal Bafokeng Economic Board (RBEB). It has been mandated to undertake this task and this study will focus on its activities.

Since the RBEB provides an interface between the leadership and the Bafokeng people, it is in a unique position to comment on the development of the community with reference to the task of achieving “Vision 2020”.

1.10 Limitations

As mentioned, the Royal Kingdom of Bafokeng, unlike other communities, has resources which are derived from the platinum royalty and other business interests. This income has enabled them to initiate their own development processes and programmes, and it is accepted that it may be difficult for other communities to do the same. Instead, other communities may rely solely on the available government initiatives or grants-in-aid from other sources. This limitation for communities is taken into account in this study.

In addition, some of the principles and thinking employed in the development of the Bafokeng community are unique and thus there is no accurate benchmark against which to measure them. In fact, this study, if successful, will provide the first benchmark for other communities wishing to apply similar principles.

1.11 Definitions of terms

The following definitions apply in this study:

- The Royal Bafokeng Nation (RBN) refers to the people of the Royal Bafokeng Kingdom under the leadership of the *Kgosi* (King) and his Supreme Council, which

is situated near Rustenburg, West of Pretoria, and which falls under the Rustenburg Municipality and the Bojanala District Council, North West Province of South Africa.

- The RBN Administration refers to the operational institutions of the Bafokeng, comprising the Royal Bafokeng Administration (RBA), the Royal Bafokeng Economic Board (RBEB), Royal Bafokeng Holdings (RBH), Treasury and any other institution that may be formed to help address the community's needs.
- Sustainable socio-economic development, from the perspective of the Bafokeng community, refers to development as it relates to people and the necessary support structures and resources, such as land and money. Sustainable people development is at the centre of sustainable socio-economic development and is supported by building financial resources to support both people development and land maintenance. Within this context, development is a person-centred initiative: as it is said, "*Kgosi ke Kgosi ka batho*" which translates into "there is no leadership except through people".
- Youth refers to any person within the community, either male or female that is under the age of 35.
- *Kgosi* means king in the Setswana language.
- *Mmemogolo* means the queen mother
- *Kgosana* means a headman
- The history of the Bafokeng tribe is explained below, together with an elaboration of their previous efforts to achieve socio-economic sustainability. This information will explain why and how the current administrative structures came about as well as providing an opportunity to evaluate their vision for the future.
- *Kgothakgothe* means the RBN's bi-annual community gathering or general meeting occurring usually at the command of their *Kgosi* calling his people to hear, discuss and decide major issues affecting them. It is the highest decision making body of the community deciding on all matter even above their *Kgosi*.

1.12 The Bafokeng – a background

The Royal Bafokeng Nation (RBN), called the "Bafokeng Bakwena", migrated from the north of Southern Africa to the south, many years ago, in search of agricultural land. They arrived in what is today called Phokeng, near Rustenburg, where they found that the surrounding hills captured moisture ("a favourable dew"), which created a fertile valley

below. This boded well for farming endeavours and held a promise of agricultural prosperity. They settled there and eventually came to be known as the “Bafokeng Bakwena”, a term attributed to the unification of their heritage totem: ‘Bakwena’, meaning “People of the crocodile”, and a sign of their newly acquired good fortune, ‘Bafokeng’, which means “People of the dew”.

Under the leadership of *Kgosi* Sekete III, in the early 1700s, the Bafokeng nation spread, settling themselves within the areas of Rustenburg, Kroonandaal and Marikana, in the North-Western region of South Africa. However, feuds with other tribes and the Boers, who were also agriculturally inclined, took a heavy toll and cost them part of their land. Peace was finally brought about by *Kgosi* Mokgatle, who acknowledged the need for good relations with their neighbours, and led the tribe of Bafokeng to a position of strength by recognising that the ownership of land was not to be secured by mere occupation, and so decided to purchase the land on which his tribe lived.

In order to acquire the necessary resources to purchase the land, *Kgosi* Mokgatle devised a stratagem that would put the vast human resources he had at his disposal to good use. He arranged for contingents of workers from his tribe to be employed in the then flourishing mines of Kimberly and used these monies to begin buying the land back from the Boers. But progress was slow on account of the poor wages paid to mine workers, and this prompted *Kgosi* Mokgatle to investigate other opportunities. He recognised the value of having an education and struck up alliances with missionaries in the area. The Lutheran mission proved to be a beneficial alliance and stood them in good stead. The church assisted them to purchase the land because at the time black people were not allowed to own land, and through this relationship the Bafokeng eventually managed to purchase the land they currently now have.

This provided sufficient land for some 44 farms upon which they could ply their agricultural skills. Today the Bafokeng tribe occupies approximately 2 000 square kilometres, which support almost 300 000 people.

These first attempts at creating economic prosperity proved successful as the people of the Bafokeng busied themselves with agriculture. However, it was not sufficient, as their numbers swelled and it soon became evident that further development was required.

1.13 The need for sustainability

In 1925 it was discovered that the land occupied by the Bafokeng was rich in various minerals, which provided the tribe with adequate financial resources to fund its further development. The land upon which they lived, called the Merensky Reef, turned out to be the second largest platinum deposit and, in addition to platinum, yielded many other valuable minerals such as gold, aluminium, andalusite, chrome, copper, coal, and diamonds. Mining operations, particularly platinum mines, flourished in the area, but it was only much later, in 1969, that the establishment of the Impala Mining operations on the land of the Bafokeng began to pay a handsome royalty income. By 1984, the Royal Bafokeng tribe was receiving an annuity income from the mines, which averaged around R16.5-million annually.

This annuity income was ample to meet the immediate needs of the people at the time, but, as learnt from previous development initiatives, it would not be nearly enough to cope with future needs, as the nation increased in numbers. This time, under the leadership of *Kgosi* Lebone Molotlegi, the Bafokeng administration turned their attentions from opportunities in the outside world to strategies that could be executed from within the community itself, to provide the necessary financial support.

Coupled with the proceeds from the Bafokeng's agricultural activities, the mining income was now employed to develop utilities and infrastructure. The focus was to create access to income generating opportunities and thus to harness and maximise the potential within the community. This was a positive step as the nation would no longer lose its human capital to opportunities created by external entities. Administrative facilities, with the appropriate structures, were put in place and roads, schools, clinics and community centres were established for the community's benefit. This development drive was critically important as it brought the basic needs of water, sanitation and electricity to the people.

Although it was a time of prosperity for the tribe, their development could not rely entirely on the income received from the mines. This became particularly important with the promulgation of the Mineral and Petroleum Resources Development Act 28 of 2002 (MPRDA, 2002), which ruled that no community or individual may own the rights to resources on the land they owned. Instead the resources were to be owned by the government

and those in possession of mineral rights were to convert their rights into equity stakes in the mining companies that exploited the mineral resources, within a period of five years.

The idea of creating a self-sustaining economic system, under the leadership of *Kgosi Leruo Tshekedi Molotlegi*, emerged as a result of a combination of the threat to the Bafokeng's income from the mineral rights and their development needs. There was much trepidation as the Bafokeng administration realised that future efforts to develop the community would again be faced with resource and financial problems, unless they could find a way to mobilise the current community. The situation was exacerbated by the realisation that, not only did the administration have to attend to the community's development needs with renewed vigour, but maintaining the infrastructure they had already put in place would entail substantial ongoing costs. While creating opportunities from within may have been the norm earlier on in their development history, it had now become imperative to provide sustainable socio-economic development.

1.14 Description of the area

This study has been conducted in the rural RBN community, which is situated between Sun City and the Rustenburg Municipality in the North-West Province of South Africa (see map on figure 1.2). The RBN community comprises approximately 300 000 people who live in 29 villages to the north of Rustenburg. They are currently under the leadership of *Kgosi Leruo Tshekedi Molotlegi*, who is assisted by approximately 72 *Dikgosana* (Headmen) in the management of the villages.

The villages are divided into a ward system and occupy approximately 2 000 square kilometres of the total Bafokeng land. As mentioned, beneath their land lies the Merensky Reef, rich in platinum and other minerals, which has provided them with substantial royalty income from the mining operations of Impala Platinum (Implats), and Anglo-American Platinum (Angloplat).

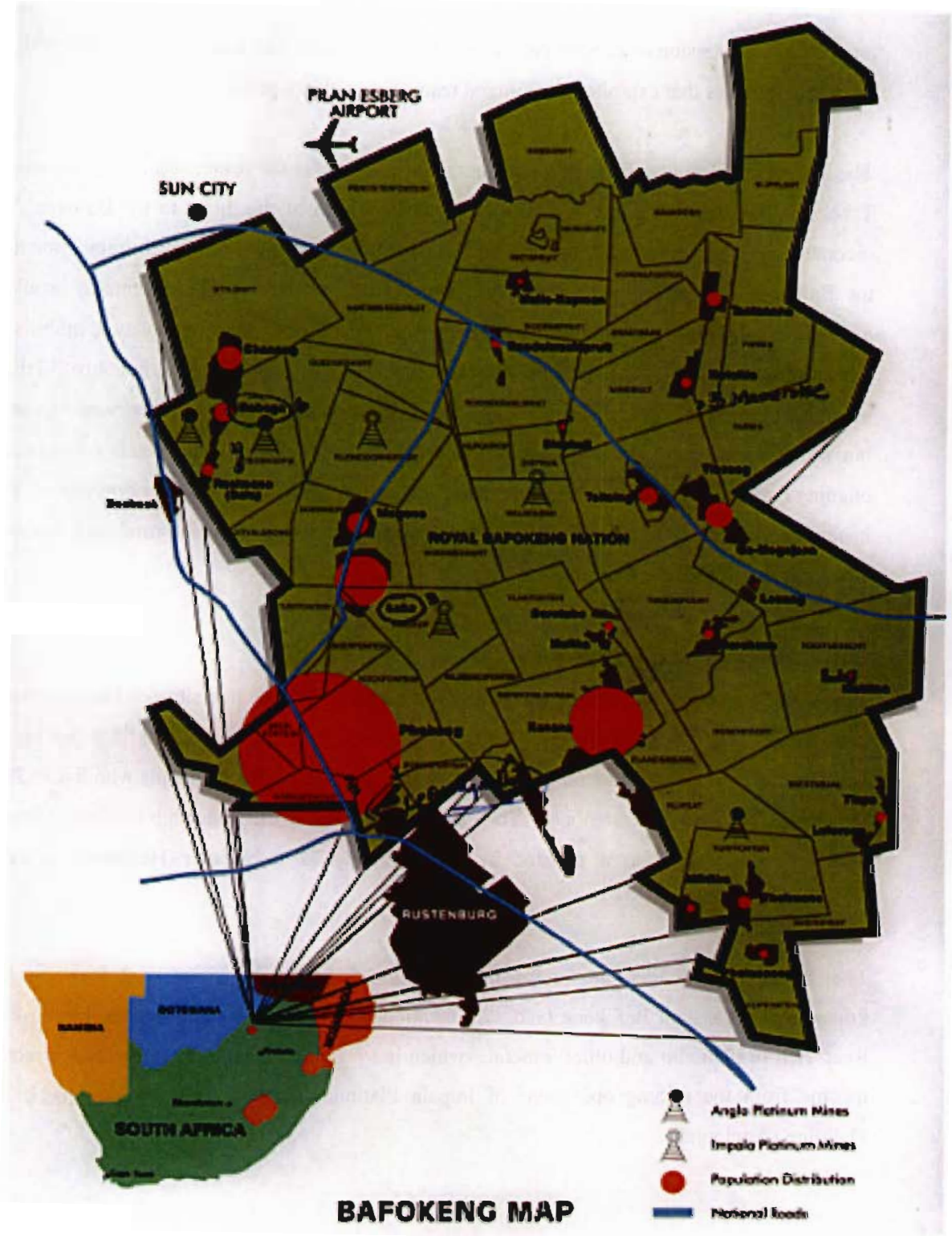


Figure 1.2: Map depicting the location of the RBN within the Republic of South Africa. Source: Chiefs, Kings, Corporatization and Democracy: A South African Case Study.

1.15 Current RBN administrative structure

The Bafokeng's administration has always been focused on serving the community. As the needs of the community grew, the administrative structure followed suit and became more complex in its operations. Diversification of the nation's business interests brought about further developments and by mid 2002, when the nation had to convert its mining interests into equities, the establishment of the following entities was necessary:

- the Royal Bafokeng Economic Board (RBEB) was established in July 2002 and focused on people development, particularly entrepreneurship and SMME development, human capital development, sport and creative arts development;
- the Royal Bafokeng Resources (RBR) which focused on mining, was established later in 2002; and
- the Royal Bafokeng Finance (RBF) was established in 2003, focusing on non-mining business interests.
- the Royal Bafokeng Administration (RBA) remained the municipal and infrastructure development arm of the RBN.

However, in 2006 the RBR and RBF were merged to form Royal Bafokeng Holdings (RBH) as the sole investment arm of the RBN. The boards of each of these institutions report to *Kgosi* and his Council who are the custodians of the well-being of the entire community. (See also the descriptions of the structure provided in Appendix VI.)

1.16 Bafokeng "Vision 2020"

In order to meet the needs of future generations the Bafokeng tribe have developed a vision dubbed "Vision 2020", which seeks to steer the community towards self-sufficiency. In addition, *Kgosi* and his administrators have come up with a master plan to urbanise the community by 2035. This plan represents the general direction that leadership feel will deliver the Bafokeng from the grips of poverty and unemployment.

The nation's achievements to date include roads, schools, clinics, electricity, water and sanitation, a sports institute, arts and culture centres and an institution for further education. Among the sports facilities that have recently been built, one stadium has had the privilege of being earmarked as a venue for the 2010 FIFA Soccer World Cup to be held in South Africa in 2010.

1.17 Review of related literature

Sustainable socio-economic development, as a vision, has many facets and complexities. It does not only require careful planning, but also participation from the community in which the plan will eventually be executed. The corner stone of success for every business has always been and will always remain its leadership. Whether one is leading one's own life, running a business, heading a family or a community, etc, leadership remains the driving force for success, supported by the leader's strategic vision.

In support of the current study, several theories mentioned below on business development and leadership were studied, in conjunction with a thorough review of relevant literature, including the RBN development document. The review included theories on sustainable development and its evolution; strategy and organisational dynamics theories; organisational development strategies; leadership theories; treatises on managing complexities; systems thinking and chaos theories. These theories were used in the analysis of the data collected during this study and the findings captured in a report with recommendations. The theories assisted in providing a broad perspective on this study.

1.18 Data collection procedure

The Communal model for sustainable socio-economic development spans the different levels of society, from the common man-on-the-street right up to the top leadership. In a sense, this exercise was thus a comparative study of sorts; not comparing the RBN with other communities, but rather an internal comparison to gauge the alignment of the RBN community from top to bottom. The study employed the qualitative research approach, which is a process of enquiry, conducted *in situ*, to examine and understand a social or human problem, by building a complex, holistic picture in words, based on the detailed views of (selected and representative, key) participants (Creswell, 1994: pp.1-2).

1.19 Research design

The research design for this thesis was a case study focusing on just one subject, the review of the RBN's development initiatives and how these were perceived by the various role players, aimed at revealing the systemic elements, rather than employing a comparative analysis of development in several communities. Key stakeholders within the administrative leadership and community members were interviewed by way of a survey. Surveys are one

of the most common forms of research, and involve the researcher asking a range of questions on a particular topic or issue.

Surveys can be conducted in a number of ways, for example, one-on-one interviews with individuals, focus groups, postal questionnaires, and telephonic interviews. Each method has its advantages and disadvantages, but whatever the method, eliciting opinions from a specific group of people on a set of carefully designed and administered questions lies at the heart of research surveys (Fraenkel and Wallen, 1990.) In this study, several methods of data collection were used, including face-to-face interviews, focus groups, postal surveys (direct mail) and a combination of these, depending on the needs, preferences and circumstances of the interviewees and exigencies of the project.

1.20 The sample and population

The sample size was chosen in a way that would provide adequate representation of the population being studied. The size was influenced by the type of analysis to be employed, namely interpretative, and the data gathered was categorised according to a set of pre-determined sub-divisions.

The research population was the RBN and the sample comprised individuals selected within the various leadership structures of the RBN plus a random selection of community members, representative of the various interest groups and the demographics of the community.

1.21 Instrumentation

As mentioned, the study was conducted within the RBN community, with representatives of its leadership and a cross section of community members, using a carefully developed questionnaire. Appointments were made with all participants at times and venues that suited them. (See interview schedule at Appendix I.) The data collected during the interviews was either in writing or electronically recorded or a combination of these two methods.

1.22 Data analysis procedure

Responses were typed out verbatim, and each interview, in its entirety, was presented as raw data. The data was collated and presented in the form of charts, detailing each respondent's views to the various questions. Their respective responses of the leadership and community

members were paired to facilitate a comparative analysis, so as to determine any disjuncture or alignment between the views of the leadership and those of the community members. The information was also presented using PESTEL and interview response sheets, which would be meaningful to a wide audience.

1.23 Testing the proposition

The proposition to be explored in this study was whether there is a rural community, such as the RBN, that can produce a communal-based system of sustainable socio-economic development that can empower the community as well as its individual members.

1.24 Data report

The research methodology was tested to determine whether it would deliver the data required for the case study. Each method of data collection used, the respondents interviewed and the data collected were presented in the form of a report. This was analysed and interpreted to ensure that it would reflect **the relations and** facilitate the analysis required for the case study, which would present a holistic view of the RBN's development initiative, based on the information provided by the research data.

1.25 Project outline

This thesis is divided into five chapters, as follows:

- **Chapter 1:** provides an overview to and an orientation in the research study, indicating what the research was about, what it wished to achieve and how it was conducted.
- **Chapter 2:** focuses on a review of the literature related to the study.
- **Chapter 3:** discusses the research methodology, consisting of the fieldwork processes, from the selection of the study area, research population and sample size through to conducting the interviews, which are discussed in detail.
- **Chapter 4:** explains and presents the analysis of the research data and the findings.
- **Chapter 5:** provides a summary, conclusions and recommendations, based on the outcome of the investigation, literature review and the analysis of the data.

1.26 Conclusion

It may appear that progressive thinking and innovation have done much to eradicate the problems of unemployment and poverty, but where exactly do these developments stand in comparison to the developing communities of South Africa and the world? In this study we hope to provide a clear answer to this question and, in addition, prove that there is a constructive and pragmatic means of addressing the effects of poverty and unemployment.

CHAPTER 2

STRATEGIC SUSTAINABLE SOCIO-ECONOMIC DEVELOPMENT AS A PLANNING PROCESS

2.1 Introduction

Development is a broad concept. To begin with, it is necessary to understand the perspective from which one is approaching it. The debate on development began soon after World War II and continues to this day, in terms of what is meant by development in an industrialised world. Various organisations, such as the United Nations and the World Bank, as well as academics, have all defined development in different ways and so the debate continues. Thus, if one wishes to discuss development, one must clarify one's perspective and objectives. In this study we are talking about development within a particular society and its sub-elements and groups, such as the communities, families and individuals: in particular, our approach focuses on these groups within the RBN.

A conceptual framework provides a comprehensive and systematic perspective by which human society can be understood (Jones, 1991; Sargent, 1978). Within such a framework, one is able meaningfully to discuss sustainable development, examining all the theories and mechanisms that apply to development within the defined context.

This chapter begins by giving an overview of organisational strategy and sustainable socio-economic development. This is followed by a theoretical framework, including systems thinking, complexity science and chaos theory, and a discussion of leadership and development theories. The chapter ends by placing development within the context of the RBN and its "Vision 2020".

2.2 Overview

Strategy can be understood as the direction in which a business, or even a charitable entity, has planned to move in order to accomplish its goals. Indeed, what every business and any institution must ask itself is: "what do we actually do and what do we want to achieve?" The means of achieving the goals defined by the response to these questions is what is termed strategy. As grand and elaborate as the concept of socio-economic development may be, the

question that remains pertinent are, “How do we aim to achieve this goal?” or “What is the strategy to achieve it?” The answers to these questions will help define the organisation’s strategic direction.

In broader terms, strategy may be defined as the activity that provides the broad approach to accomplish a specific vision or goal, but does not in effect specify any pragmatic solution or practical means to accomplish that vision or goal. For this, tactics are required, and it is at this level in the process of achieving a goal that resources are put to constructive use. In general, the available resources can broadly be defined as people, processes, finance and technology. The adept use of these resources leads to the final and most important step in achieving a goal, namely, operations, or, to put it simply, ‘just doing it!’ Clearly, it is important that action to achieve a vision is guided by appropriate tactics and strategy, otherwise one’s best efforts may come to naught. It is for this reason that a strategy must always be clearly defined for every endeavour.

Sustainable socio-economic development, as a vision, has many facets and complexities. To achieve this vision requires not just acute organisational planning, but also participation from those communities in which the plan will eventually be executed. People cannot be pre-programmed to a task, as robots are, and so the strategy for development must also take into consideration a number of ‘softer issues’ that usually arise when guiding people. This brings us to the question of leadership, which is particularly important in the context of socio-economic development, as leaders provide both the vision and the impetus for achieving it.

2.3 Organisational strategy

McNamara (2007, p.96) defines an organization as:

“A group of people intentionally organized to accomplish an overall, common goal or set of goals. Business organizations can range in size from two people to tens of thousands. There are several important aspects to consider about the goal of the business organization. These features are explicit (deliberate and recognized) or implicit (operating unrecognized, "behind the scenes"). Ideally, these features are carefully considered and established, usually during the strategic planning process. It helps to think of organizations as systems. Simply put, a system is an organized collection of parts that are highly integrated in order to accomplish an overall goal.

The system has various inputs, which are processed to produce certain outputs that together, accomplish the overall goal desired by the organization. There is ongoing feedback among these various parts to ensure they remain aligned to accomplish the overall goal of the organization.

There are several classes of systems, ranging from very simple frameworks all the way to social systems, which are the most complex. Organizations are, of course, social systems. Systems have inputs, processes, outputs and outcomes. To explain, **inputs** to the system include resources such as raw materials, money, technologies and people. These inputs go through a **process** where they're aligned, moved along and carefully coordinated, ultimately to achieve the goals set for the system. **Outputs** are tangible results produced by processes in the system, such as products or services for consumers. Another kind of result is **outcomes**, or benefits for consumers, e.g., jobs for workers, enhanced quality of life for customers, etc. Systems can be the entire organization, or its departments, groups, processes, etc.”

The theories concerning organisations indicate that the functions of an organisation relate to planning, organising, co-ordinating and controlling or leading, all of which are co-ordinated and managed by the organisational leadership, often the board of directors or the CEO (Chief Executive Officer) and his or her management team. The management of these functions constitutes strategic management.

Lamb (1984) defines strategic management as:

“An ongoing process that assesses the business and the industries in which the company is involved; assesses the competitors and sets goals and strategies to meet all existing and potential competitors; and reassesses each strategy annually or quarterly [i.e. regularly] to determine how it has been implemented and whether it has succeeded or needs replacement by a new strategy to meet the changed circumstances, new technology, new competitors, new economic environment or a new social, financial, or political environment.”

Strategic management is a combination of strategic formulation and strategic implementation.

Strategic formulation involves:

- Doing a situational analysis, self-evaluation and competitor analysis, both internal and external, both micro-environmental and macro-environmental.
- Setting objectives, concurrently with the situational analysis. This involves crafting vision statements (long term view of a possible future), mission statements (the role that the organisation gives itself in society), overall corporate objectives (both financial and strategic), strategic business unit objectives (both financial and strategic), and tactical objectives.
- These objectives should, in the light of the situational analysis, suggest a strategic plan. The plan provides the details of how to achieve these objectives.

This three-step strategy formulation process is sometimes referred to as, determining where you are now, determining where you want to be, and then determining how to get there. These three questions are the essence of strategic planning.

Strategic implementation, on the other hand, involves:

- Allocation of sufficient resources (financial, personnel, time, technology support, etc).
- Establishing a chain of command or some alternative structure (such as cross-functional teams).
- Assigning responsibility for specific tasks or processes to specific individuals or groups.
- Managing the process. This includes monitoring results, comparing these to benchmarks and best practices, evaluating the efficacy and efficiency of the process, controlling for variances, and making adjustments to the process as necessary.

Implementing specific programmes involves acquiring the requisite resources, developing the processes, training individuals, process testing, developing and maintaining documentation and records, and integrating with and/or converting from existing processes.

Normally, in most large corporations, there are several levels of strategy, such as strategic, tactical and operational. At the strategic level, lies strategic management. Strategic management is the highest level in the sense that it is the broadest, applying to all parts of the

firm or organisation. It gives direction to corporate values, corporate culture, corporate goals, and the corporate mission. Other levels of strategy refer to functional strategies, strategic business units, and operational strategies.

Functional strategies include marketing strategies, communication strategies, new product development strategies, legal strategies, financial strategies, human resource strategies and information technology management strategies, with the emphasis on short and medium term plans. Functional strategies are limited to the domain of each department's functional responsibility. Each department attempts to do its part in meeting overall corporate objectives and hence, to some extent, their strategies are derived from the broader corporate strategies.

Strategic business units (SBUs), on the other hand, are semi-autonomous units within an organisation. SBUs are usually responsible for their own budgeting, new product decisions, hiring decisions, and price setting. A SBU is treated as an internal profit centre by corporate headquarters and responsible for developing its business own strategies, which that must be in tune with broader corporate strategies.

Operational strategy is the lowest level of strategy, which has a very narrow focus and deals with day-to-day operational activities. It is expected to operate within budget, but is at liberty to adjust that budget. Operational strategies are informed by business level strategies, which, in turn, are informed by corporate level strategies.

Corporate strategy refers to the overarching strategy of a diversified firm or organisation, and its intention is to answer the question: "What business are we in?" and "How does being in that business add to the competitive advantage of the firm, and of the corporation as a whole?" Cristian Mitreanu (2006), confirmed this by adding that corporate strategy is supposed to be the means by which an organisation achieves and sustains success. He said most organisations tended to concentrate their strategic effort on constantly improving the goods and services they offer. However, overemphasis on the temporary success of a given offering, he said, could often obscure the kind of thinking and emphasis that would lead to sustained success.

Frédéric Fréry (2006), highlighted the fact that strategy is often confused with microeconomics (“strategy is building rent”), with finance (“strategy is creating shareholder value”), with marketing (“strategy is finding optimal positioning in the market place”) or with organisational design (“strategy is enabling emergent process”). He has further highlighted what he calls some bizarre hybrids, such as “strategic finance” or “strategic marketing” as if strategy were only defined vis-à-vis other disciplines.

Strategic innovation often consists of importing concepts and methods from other disciplines, sometimes as distant as physics (chaos theory) or biology (organisational ecology). He believes that, to understand corporate strategy, we need general guidelines that set the boundaries of the discipline, highlight its specifics and facilitate executive decisions. The ability to sustain value creation, whether from the customers’ or the shareholders’ perspective, is the ultimate goal of any strategy and the essential challenge consists in defining the type of value we expect and the way we intend to share it.

2.4 Strategic planning process

The approach in strategic planning is to bring together business concepts and ideas in order to understand how companies (and other organisations) operate in a competitive environment, develop an understanding of the inter-relationships involved, and hence provide the basis for arriving at explanations of why companies have succeeded or failed in the past and how they might operate successfully in the future (Scott, 2003).

According to Stacey (2005), the theory of strategic choice holds that the strategy of an organisation is the general direction in which it changes over time. The general direction encompasses the range of activities it will undertake, the broad markets it will serve, how its resource base and competences will change and how it will secure competitive advantage. This general direction is chosen by the most powerful individual in the organisation or by a small group of managers at the top of the management hierarchy, that is, the dominant coalition. Having chosen the general direction, or strategy, the managers at the top of the hierarchy are supposed to design an organisational structure to implement it.

The structure they design is supposed to be largely self-regulating in which people are assigned roles and given objectives to achieve, which will realise the chosen strategy. This

requirement assumes that there is a particular way in which people are thought to interact with each other within a particular kind of system, namely, a cybernetic system (Stacey, 2003). The strategic approach is based on the notion that once a set of objectives have been determined, the business environment analysed and forecasts made, a plan can be worked out by senior management, which is then passed down for implementation, and this plan is then adhered to over the planning time-scale (Scott, 2003).

There are certain components of strategic planning that need to be taken into consideration for strategy to be maintained and sustained. First, the individual managers must apply structured thought processes to tackle problems within their area. Second, managers must apply this structure to the analysis of data. Third, the CEO must integrate the different types of analyses presented by the managers in order to arrive at a decision. Fourth, a system of evaluation must be devised to monitor the allocation of resources. And finally, the door needs to be left open to modify the strategy as events unfold.

According to Stacey (2003), cybernetics postulates that two main forces drive an organisation over time, the first being the drive to achieve some purpose. From this perspective, organisations are goal-seeking systems and the goal drives their actions. The second force arises naturally because organisations are connected through feedback links to their environment: they are subsystems of an even larger environmental supra-system. Reaching the goal requires adapting to both these environments.

A community like the Bafokeng should be managed just like a company. It operates within an environment that, in turn, has an enormous impact on the community's activities. In order to achieve its vision, mission and objectives, as indicated in the above theory, the community needs to identify the strategic possibilities that are available in its immediate environment, and use those to its advantage, but within reason, so as not to exhaust them. The community must consider the environment from a systemic point of view, and its likely impact on economic, political and social factors so that the integrity of the broader system is maintained. To many managers this means no more than a general awareness of what is going on in the world around them, but it is in effect also a careful consideration of how the system will affect the community.

This process, according to Scott (2003), is known as environmental scanning, and provides information that can be used to construct a political, economic, social and technological (PEST) review of the environment. In addition, value can also be derived from an environmental threat and opportunity profile (ETOP). One must consider the sheer volume of information to which managers are exposed, from external sources, such as newspaper reports, statistical publications, trade journals, and reports, and from internal sources, such as management accounts, balance sheets, performance measures, market surveys, and consultancy reports.

In the face of such quantities of information, the point to bear in mind always is that no matter what issue is under investigation, the rules of quantitative methods still apply, namely, identify important variables, simplify them as far as possible and then subject them to appropriate analyses (Scott, 2003). The various changes within political, economic and social strata that usually occur may have significant effects on the community at large and may impact the way they live and use the land for their own benefit. A simple example of this could be a change in government policy towards land ownership, which affects the society living on that land, as a whole.

Humphreys (2004) emphasised the importance of vision in an organisation, pointing out that invariably, when a corporate leader is successful, his or her vision is cited as the cause and singled out as the foundation of the leader's greatness. Vision, he felt, was only one component of the strategic management process, and a myopic focus on it has caused many organisations to pursue less than ideal strategies and objectives, as evidenced by many of the recent dotcom failures, whose visions were powerful, but whose strategies were suspect at best. To be sure, an organisation without an appropriate vision is likely to fail, but too many companies have fallen victim to the idea that management's vision is a substitute for a complete and effective strategic examination. This provides food for thought for many organisations. He further highlighted that companies conducted environmental analyses, industry analyses, competitor analyses, etc, to clarify the strategic direction in which managers wished to take their companies.

2.5 Systems theories

Aspects of development initiatives and the expectations, to which they give rise are aptly described and explained by complexity science, systems thinking and chaos theories. The question that immediately arises is, “How will the company’s leadership organise the elements in their system to achieve its objectives?” In the case of the RBN, the objective is to alleviate poverty and reduce unemployment in order for the community to be sustained. Each organisation is comprised of individuals and groups of people who interact with each other. Many theories describe these interactions as message-paths in a network or system of individuals. Groups of people may also enter the network at various intervals and the system eventually grows to form a supra-system. Of course, zooming in on groups within the system reveals that groups are comprised of individuals. The individual remains the basic unit of the system.

This thinking has been challenged by some social constructionists who believe that the group is in fact the primary unit and that individuals are products of the group. There is also the view of absolute idealism, which leans towards denying the place of both the individual and the group at the heart of the system. This is somewhat paradoxical, as naturally the rest of the system cannot exist without either of those elements. Individual and groups may present a kind of chicken-and-egg situation, but without either of them, it is difficult to imagine how the rest of the system could, miraculously, have been formed. Whichever way one may be inclined to view this issue, it is certain that a keen study of human dynamics is pertinent in the formulation of appropriate strategies for development.

Stacey, for example, holds firm that any view on the nature of strategy and change in organisations, implies a view on the nature of human knowing. An organisation’s strategy might even emerge through the conversational process, which is by far the most common medium in which most people participate most often.

2.6 Leadership

The cornerstone of success for every business has always been, and will always be, its leadership. Whether one is leading one’s life, running a business, nurturing a family, or developing a society, etc, leadership remains the driving force of success. In his research, Roodt (2001) realised that “establishing credible and competent leadership and management

was the one element that came to the fore as the best predictor". Effective leadership is the foundation for three other critical building blocks in achieving success, namely:

- creating a performance culture within the organisation;
- establishing high service delivery processes to support the performance culture; and
- exceeding customer expectations and creating customer satisfaction through superior service delivery.

To achieve the above, the organisation needs to establish a set of strong core competencies to match customer expectations and the organisation's standards, by attracting, growing and retaining the best talent available.

A leader is the person who is in charge and who inspires and commands others to the achievement of a particular goal. Various definitions and schools of thought have emerged over time about what constitutes leadership, and there are various ways in which leaders are chosen. Some leaders are democratically elected, others are appointed through inherited status or are self-appointed, while yet others emerge under particular circumstances. Cole (2000) identified five types of leadership, namely:

- traditional;
- functional;
- appointed;
- situational; and
- charismatic.

Leadership is based on work issues and people issues, Sayles (1993), and whatever the nature of leadership may be, it will always be temporary. Leadership is situational, which means that, just because someone took the lead in a particular situation, whether social or business, it does not mean that the particular person will always be the leader, because all leadership is temporary. Leadership often depends on being in the right place at the right time, Thornton (2001).

According to Yulk (1998) leadership is defined as the process whereby an individual member of a group or organisation influences the interpretation of events, the choice of objectives and strategies, the organisation of work activities, the motivation of people to achieve the

objectives, the maintenance of co-operative relationships, the development of skills and confidence by members, and the enlistment of support and co-operation from people outside the group or organisation.

Barol (1994), on the other hand, defines leadership as the process of influencing others to achieve organisational goals. Sometimes leadership is confused with management, although they are not the same thing. Zaleznik (1989) argues that leadership grows through mastering painful conflict during developmental years, while managers seldom confront issues that generally cause people to turn inward for answers. The difference between leaders and managers is that leaders are people who do the right things, and managers are people who do things right (Bennis, 2000).

While there are many ways in which a leader's effectiveness can be determined, more often than not, the leader's effectiveness is judged on the basis of the outcomes of his or her actions. Many different types of outcomes have been used to measure the success of leaders, including the performance and growth of the leader's group or organisation, its preparedness to deal with challenges or crises, follower satisfaction with the leader, follower commitment to the group objectives, the psychological well-being and development of followers, the leader's retention of a high status in the group, and the leader's advancement to higher positions of authority in the organisation (Yulk, 1998).

On the basis of the above definition of leadership, three kinds of leadership can be identified, namely, situational, transitional and hierarchical.

- **Situational leadership** emerges in circumstances where the leader or the 'right person' emerges from nowhere at the time of need, albeit for a short time – "cometh the hour, cometh the man". The particular set of circumstances brings about the optimal type of leadership and it is generally only for a short time, while the particular set of circumstances prevails. Loeb and Kindel (1999) observed that, to become a situational leader, it is necessary to recognise when the time and circumstances combine to require leadership. According to Kotter (1998) the relevant person or would-be leader must also be willing and able to assume the responsibility of leading and, to do so, he or she must listen, take responsibility for helping the group achieve its goal and encourage the group's co-operation so that the goal can actually be achieved.

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- **Transitional leadership** exists when the time is right, but the circumstances are wrong. Sometimes, when a leader is required at a particular moment, the leader at the time may not be capable of providing leadership. Such leaders, according to Goodworth (1988) are often appointed to combat particular problems. Transitional leaders tend to be risk averse, as they tend to worry about being fired for doing the wrong thing, but to lead and lead well, a leader should not let anything deter him or her. Good leaders must have the confidence that they could get another job, if they failed, and therefore must do the right thing, irrespective of the possible consequences.
 - **Hierarchical leadership** refers to someone who assumes a leadership role by virtue of his or her turn by right, through promotion or longevity. Cole (2000), classifies this as traditional leadership. It occurs when the circumstances are right, but the time may be wrong. Hierarchical leadership could be self-imposed in that, regardless of whether the leader-to-be likes it or not, he or she must assume the leadership role, as it is a hereditary type of leadership. Hierarchical leaders are in their positions of leadership because circumstances have put them there and nothing short of a revolution can dislodge them, (Amason 1996; Whyte 1998). Often, such leaders face a problem when they are not prepared to assume the leadership role or are unable to rise to the occasion when the situation demands it.

Leading involves being able to visualise and take action at the right time in an attempt to achieve the required results. To do this, three key skills have been identified as necessary for good leadership, namely:

- the ability to elicit co-operation,
- being able to listen well, and
- being prepared to place the needs of others above one's own.

These skills must go hand in hand with emotional maturity, wisdom, and humility on the part of the leader so as to be able to lead effectively (Barol, 1994).

Psychologists describe the ability to embrace responsibility as emotional intelligence, which is the measure of a person's self-awareness, self-regulation, motivation, empathy and social skills. Barol (1994) indicated that the higher up in an organisation one goes, the more critical the leadership skills of people become and the higher the level of emotional intelligence

displayed by successful people. Drouillard and Kleiner (1996) describe successful leaders as having special attributes, among which the most prominent are, being a visionary, having an effective means to communicate that vision, positive self-regard, being team orientated and the ability to build trust among their associates.

There are certain special attributes related to emotional intelligence, which are critical to leadership. These are briefly discussed below:

- **Self-awareness**, which is the ability to recognise and understand one's moods, emotions, and drives, as well as their effect on others. Any leader who has accepted the responsibility of leadership needs to realise that how he or she takes decisions, has a big effect on the outcome. The way the leader accepts responsibility and assigns roles, is a critical measure of self-awareness (Buchman, 1999). That self-awareness must be prepared for just about any consequence, whether it be success or failure. Leaders who exhibit self-awareness demand more from themselves and by so doing set examples for other to follow.
- **Self-regulation** refers to the ability to control or redirect disruptive impulses and moods. It involves the ability to suspend judgement and think before acting (Mayer, 1991). Instead of taking abrupt decisions, a person with self-regulating skills slows down and defers action so as to buy time, which allows him or her to take stock of the situation before taking action and/or making any adjustments to strategy. Self-regulation prevents knee-jerk reactions and enables the leader to figure out exactly the right things to do to achieve agreement or movement towards agreed goals.
- **Motivation** is the passion for what one is doing and goes beyond money, power, or status (Fenton, 1990). The motivated leader has a tendency to pursue goals with energy and persistence. Motivation also involves the ability to communicate one's passion to others and the motivated leader radiates commitment and his or her enthusiasm is contagious. One of the key components of leadership is the ability to elicit co-operation from others and that is what motivation is all about.
- **Empathy** is the ability to understand other people's emotional make-up and having the skill to treat people according to their emotional needs and circumstances. Empathy hinges on both the ability to listen and the ability to put someone else's needs above one's own. This is an important skill for a good leader because, with this attribute, the

leader is able to understand others and therefore is able to act in a way that will encourage workers and bring the best out in them.

- **Social skill** is a proficiency at managing relationships and building networks, and the ability to find common ground and build rapport (Johnson and Scholes, 1997). A good rapport between leaders and other workers, through effective communication channels, will certainly bring about understanding between parties, which helps to resolve any disputes speedily. Where there are no positive and good relationships there will often be tension between workers, or between workers and leaders, which can lead to reduced worker performance, and low productivity (Fisher, 1993).
- **Visionary leaders** have the ability to dream. According to Drouillard and Kleiner (1996), many leaders are passionate dreamers who have deeply felt convictions about what they want to achieve. Successful leaders know how to communicate their vision to others and inspire participation. Every leader, of any kind, needs rationally and logically to convince others that their vision is just and proper, in order to be followed.
- **Communication skill** is the ability of leaders to be articulate in communicating their vision to others. This includes the ability to listen, inspire and provide feedback, which are all essential attributes of good leadership.
- **Positive self-regard and team orientation.** Self-image or self-regard means leaders are fully aware of their capabilities and have the confidence to share their power and knowledge. With confidence, leaders look upon mistakes as learning experiences. They recognise deficiencies in themselves and the inherent limitations of others and therefore become team orientated.
- **Building trust with associates** is something that a leader can learn from the experience of watching others succeed as well as fail; they learn from others and listen to them, which shows that leadership skill can be learnt (Hackman, 1987). Trustworthiness, fairness, ethics and high moral standards are vital indicators of good leadership.

2.7 Traditional leadership role

The early 1990s saw the debate in South Africa concerning traditional leaders and the role they were to play in the democratic South Africa at national, regional, and local government levels. This was sparked by the political landscape of 1992, during the process of writing the new constitution and the subsequent elections in 1994. There was some urgency in defining

the involvement of traditional leaders within the context of the new South Africa. Keulder (1998) cites Sindane (1995:1) and defines traditional leaders as:

“... individuals occupying communal political leadership sanctified by cultural mores and values and enjoying the legitimacy of particular communities to direct their affairs ... their basis of legitimacy is therefore tradition, which includes the whole range of inherited culture and way of life; a people’s history, moral and social values and the traditional institutions which survive to serve those values.”

From this, two schools of thought emerged, namely, the modernists and the traditionalists. The modernists argued that the institution of traditional leaders required major transformation, to meet the requirements of a modern, non-sexist and non-racial democracy. This school of thought was dominated by both feminist and liberal scholars who were concerned with gender balance in the rural areas, and the institution of traditional leaders was seen as the basis for rural patriarchy.

The second school of thought, on the other hand, was dominated by traditionalists who believed that the institution of traditional leadership was at the heart of rural governance, political stability and successful policy implementation and hence rural development.

In their view, a traditionalist was by no means incompatible with modern democratic governance, Keulder (1998). Their view was clearly demonstrated by *Kgosi* Molotlegi during his interview:

“Kgosi is the senior person in the Bafokeng community, which is divided into 72 traditional dikgoro (wards), each regulated by a Kgosana (headman) and a Madikgosana (headman’s wife). Kgosana is assisted by a minimum of four Bannakgotla (wardmen). In addition to these hereditary positions, there are also democratically elected Councillors on the Executive Council of the Bafokeng local authority.

The Supreme Council of the Royal Bafokeng Nation comprises the Executive Council and the Bannakgotla. Kgosi convenes this Council whenever important decisions,

affecting the entire community, have to be taken. The highest ranking decision-making body in the kingdom is the kgotha kgothe or community general meeting, and so democracy is enshrined in the traditional system. What has failed us, is not the system, but the people entrusted with the system. If traditional leaders have the interest of the people at heart, they would benefit the people.”

Kgosi Molotlegi (2003, p.3)

2.8 The role of the traditional authority and governance

In his speech during the Fourth African Development Forum, Asantehene, Otumfu Osei Tutu II (2004), reiterated the fact that, before the advent of colonial rule, a traditional leader's role encompassed various functions revolving round guidance, protection and providing the means to meet the needs of the society he served. His power extended as far as being an intermediary between departed ancestors, the living and those yet to be born.

The leader's function was thus a holistic approach that encapsulated religious, military, legislative, executive, judicial, social and cultural facets of a community. Leadership was however predicated on a set of well-articulated norms and mechanisms. These multifarious functions were exercised in conjunction with specific functionaries, whose roles were hallowed by ancient custom. The people that filled these shoes were elders or councillors, communal groups or even judicial institutions that were state-owned. There was, however, the odd chance that, for example, any other person could act in this capacity, but whatever the case may be, each entity performed its assigned role in accordance with the tribe's customary law.

Chiefs today do not serve in the same capacity as their predecessors did. They now play a vital role, not just in their own domains, but also at the national level, thereby extending their reach even further. Among the duties that chiefs are now expected to perform are advising the central government and participating in the administration of a region and its districts, as part of their constitutional functions. Chiefs also now have a particular moral obligation to contribute to the lives of individual citizens, notwithstanding their national responsibilities. These days, a chief is expected to take the initiative to establish the appropriate institutions and programmes to improve the welfare of the people in areas such as health, education, trade and economic and social development.

The institutions and programmes serve, not to replace those provided by central and regional government, but rather to augment them. This is more of a pragmatic approach to meeting community demands, since it is unrealistic to expect all of a community's needs to be satisfied by a government who must share their resources among many takers. The chiefs of today can and do play a vital role in development, as well as in promoting good governance and democracy (Asantehene, Utumfuo Osei Tutu II, 2004).

While those who are to be developed need to take ownership of their own development, the issues of development cannot be divorced from the role that the state has to play in the process. However, the question still arises as to why the states in Africa, ranging from Ghana, as the first country to gain independence, to South Africa, have not made much progress in socio-economic development. This is the question that Picard and Garrity (1995) raise in reference to South Africa, subsequent to gaining its democracy in 1994.

They state several reasons why the states in Africa have failed to undertake development properly: firstly, the architects of post-colonial Africa did not create viable institutions of governance and policy implementation, and secondly, experience throughout Africa suggests that the lack of management and planning skills has been a major impediment to development and good governance. They also concur that early proponents of a developmental state did little to define the nature of the state or explain the relationships between patterns of governance and development (Leftwich, 1994).

They indicate clearly that no government can do without civil service participation. Of course, certain functions are performed, not only to maintain peace and control, but also to create an environment conducive to development. Development, such as the one embarked on by the Bafokeng community, is an example of this. Picard and Garrity (1995) suggest that, if the state is to accomplish its main objective, namely, social and economic development, its role and scope has to be restricted to a level at which the public service can perform effectively. This is a noble suggestion, since the burden of development cannot be left to government alone, as two heads are indeed better than one.

2.9 Cultural perspective

The concept of culture can best be understood as an impression gained from a society's 'cultural products', such as its literature, music, dance, art, and sport. These are all expressions of the way a society thinks and according to the Commission for Africa; these expressions are an important part of its shared joy in being alive. Culture also adds the value of identity as a pattern to distinguish one individual or community from another. It is an intricate weave of symbolic meaning, common aspiration and the relationships between individuals and groups prevalent in a specific society. The maintenance of a liberal society depends on respecting the rule of law, listening to political claims and protecting fundamental human rights.

Culture is particularly important in defining the relationships between the ideas and perceptions of a society. It is responsible for shaping the minds of its people insofar as it defines key human systems: what values a person should hold, what respect is, what constitutes a sense of security or even something as important as what an individual considers to be beautiful. Culture also infiltrates the structures of power and wealth, lending pride to its constructed identity. In fact, many communities survive as a result of maintaining their culture and use it as a basis to sustain their livelihood. What culture is not, contrary to some views, is an expression of unchanging tradition. There is evidence that argues against those who assign hopelessness to countries that are seen as having the 'wrong' kind of culture for development. Culture is both dynamic and reactive; it influences economic, social and political conditions and is in turn influenced by them.

The Commission for Africa discovered that, within the diversity of African cultures, there are elements of common experience and related practice, such as persistent clan and family structures.

One of the most talked about commonalities is the principle of *Ubuntu/Botho*, a uniquely African concept that embodies a universal truth regarding man's need to belong to a group, community, society, etc, which is implicitly expressed all over the world. *Ubuntu* recognises the personhood of each individual and expresses a collective morality (Mbigi, 1997). The Tswana/Sotho expresses this through a proverb that says, *motho ke motho ka batho*, which means *I am what I am because of other people*. It acknowledges that every person is what

he or she is because of the influences and impact of other people. It fosters a sense of identity and belonging to a group with shared values and other cultural bonds, which are important for all individuals. But each individual can identify with many different groups (UNDP, HDR, 2004).

Consequently, there is a need to respect people and give back something in return, which could be used to enhance their wellbeing as individuals or as a collective. The concept of *Botho* is flexible and can be used in many different ways, such as business, politics, spirituality, war, social intercourse, etc. In essence, it encourages teamwork and so is an effective tool for development by virtue of its binding properties. These aspects of culture need to be borne in mind whenever we engage with issues of human development, as outlined below.

2.10 Development theories

The concept of development, in the sense employed in this study, finds its origins at the end of the Second World War, when new battle lines were drawn between the socialist countries, led by the former Soviet Union, the so-called Second World, the capitalist countries of the West, namely, the United States of America,, the countries of Western Europe and the United Kingdom, referred to as the First World and the countries of Latin America, Asia and Africa, referred to as the Third World. The Third World countries were characterised by new realities, which were associated with high levels of poverty, accompanied by various “lacks”, such as the:

- lack of education;
- lack of access to health resources;
- lack of proper sanitation;
- lack of access to income; and
- lack of employment opportunities.

During this era, the Soviet Union imposed state-centric models of development, in terms of which the state was responsible for making economic choices. The socialist models of development acquired considerable popularity among many developing countries and came to influence much of development theory. Similarly, Western countries imposed their models of development on developing countries, also with mixed results.

2.10.1 Modernisation Theory

During the 1960s various development theories were initiated, starting with Modernisation Theory. This theory basically posited that the modernisation of developing economies and societies would be sufficient to stimulate industrialisation and economic growth. The theory argued that underdeveloped countries could achieve development if they simply followed the path taken by developed countries or simply, if they modernised. Thus economic, political, social, and cultural systems, plus consumption, production and technological patterns had to be modernised to copy modernised Western modes.

2.10.2 Dependency Theory

The second theory to emerge in the 1960s was the Dependency Theory. The advent of independent countries of the Third World, created a market for the competing ideas of socialism and capitalism. The state in underdeveloped or Third World countries came to be seen as central to economic and social development. The role of the state was based on the premises that:

- market forces alone, working through signals of supply and demand, could not bring about economic development, thus opening a large role for the state;
- there was a need to transform predominantly agricultural economies into industrial economies, which also required considerable state intervention; and
- that long-term structural transformation required an increase in levels of investment, the main sources of which were to be the multi-lateral organisations.

While underdeveloped countries did experience economic development in the early part of the 1960s, the benefits among groups within countries and between countries remained unequal. Dependency Theory argued that there were structurally unequal relations of dependency between the developed countries at the core and the underdeveloped countries on the periphery of the global economic system. This situation still exists, even today.

Dependency Theory was based on radical Marxist theories of social change, in competition with the more capitalist visions of the Modernisation Theory, expounded by countries of the West. The criticisms of Dependency Theory were that it placed too much emphasis on external factors, such as exploitation of the Third World by the West, and ignored internal factors to explain underdevelopment or the lack of development.

2.10.3 Basic Needs approach

Other theorists identified the failure of post-war development strategies to create sufficient employment opportunities to absorb rapidly growing labour forces in developing countries and to reduce levels of inequality. The consequence was the emergence of the 'Basic Needs' strategy or approach, which emphasised the provision of minimum standards of living to the poorest sections of society. Basic needs were identified as food, shelter, clothing and access to basic services such as health care, water and sanitation, education and transport. The Basic Needs approach focused on issues of inequality, income patterns and poverty and argued that without specific and targeted interventions little would "trickle down" to the poor.

In the more recent past, approaches to development have adopted various elements of both the major theories of development, namely the Modernisation and Dependency theories. A number of approaches have emerged as development tools, which draw variously from the highly interventionist framework of Dependency Theory and the market driven approaches of Neo-liberalism. The above theories appear to have been addressing the symptom instead of the cause of underdevelopment, unemployment and poverty, which is what this thesis attempts to address, at individual and group levels.

2.11 Development as a strategic planning process

At the United Nations Conferences on Environment and Development (UNCED), held in Rio de Janeiro in 1992, it was stated that what was needed to ensure sustainable development was a strategy that was action-orientated. As a result, Agenda 21 was developed as a non-binding programme that indicated what actions needed to be taken in order to achieve sustainable development. Similarly, Agenda 21 did not focus its programme and enforcement of development that is focused on addressing and empowering the individual but the symptoms.

Agenda 21 emphasises the need to "*Act Local and Think Global*" and comprises four main sections:

- the social and economic environments;
- conservation and managing resources;
- strengthening the major groups of key role-players; and
- the means of implementing Agenda 21.

Any community that is engaged in an agenda for sustainability requires a detailed mechanism to make its intentions successful. So this idea clearly agreed with what was said earlier about the requirements of strategic development processes for any type organisation.

2.12 Development as a people-driven process

The development of the RBN mainly concerns the people or human development, supported by the development of other resources like infrastructure and availability of finance. This is the argument presented by the RBEB management, as will be shown later, and it will facilitate the examination of development in actual, real life situations that affect people directly. From this perspective, development is seen as the process of improving the quality of human life through raising their standards of living, creating conditions conducive to building self-esteem and increasing their freedom by providing them with options. What this really implies, is that it is not enough simply to provide people with access to these benefits, but one has actively to help them engage in a better life. For sustainable development to work, people must have access to these benefits, yes, but having been exposed to them, they must be empowered to access them and continue on their own, or as the saying goes, to pick up the ball and run with it. As Cook (1995) indicated, it involves 'people in sustainable development and sustainability in people development'.

People are at the heart of the quest for sustainability, both as the means by which development activities can be carried out and as the recipients of the development – they are the reason why development happens in the first place. It is futile to think about development without thinking about building human capacity, simply because a relationship of dependency exists between the two. You cannot develop a human being without her or his willing participation, somewhat along the lines of the old adage of being able to take a horse to water, but not being able to make him drink. It is important to keep people in the picture because it illustrates how development efforts can be of benefit to them and how the process requires their participation.

This is a key concept that many governments in Africa have missed when implementing their development programmes. There is a distinct lack of progress in cases where development has been attempted without first building capacity in the people.

The HDR (2005) reports that the world's richest 500 individuals have a combined income greater than that of the poorest 416 million people, and further quoted President Nelson Mandela in 2005 as saying: "Massive poverty and obscene inequalities are such terrible scourges of our times – times in which the world boasts breathtaking advances in science, technology, industry and wealth accumulation – that they rank alongside slavery and apartheid as social evils." The twin scourges of poverty and inequality can be defeated, but progress has been faltering and uneven (UNDP, HDR, 2005). Cook (1995) has indicated that building human capacity is achieved by effective management, which he defines as the art of creating, in organisations and their people, the capacity to perform well. This is a fundamental concept or approach, which ensures that things get done and, with constructive guidance, that they get done as expected.

Here Cook (1995) clarified the relationship between 'capacity' and 'performance', which are both implicit in the concept of sustainable development. He regards 'capacity' as the potential for something to happen (like the charge in a battery), while 'performance' is used to refer to something actually happening. To give an example, he sees the capacity for education in a community as there being sufficiently educated and trained personnel (people) in the community, money to pay them (financial resources) and a building (infrastructure) in which to teach them. On the other hand, performance happens when a school is actually built (platform/enablement developed) and students actually begin to learn.

Within the people themselves, capacity takes the form of education, training and experience, knowledge, networks, values, and the like. In principle, he says, there is no limit to the extent to which human capacity can be developed, but the lack of capacity places a limit on performance. Creating performance without building capacity is clearly not sustainable, but simply building capacity without motivating performance wastes that capacity. The main issue linked to education and capacity building, as argued by the RBEB management, is that capacity building and education development must not be linked to anything other than the identified natural interests, skills and talents of the individual or group.

When this is the focus, the gains are quick and every individual will be able to deliver himself or herself from the shackles of poverty and unemployment, as those enhanced skills and

talents will have a commercial value, and can be exchanged for financial, economic and social benefits.

When classifying development, Cook (1995) sees four clear factors to consider: environmental, economic, political and human. I agree with Cook that, although there may be many more aspects to development, these four represent the central building blocks of development. Each of these basic factors represents a different interaction between capacity and performance, and between them, they have an interesting set of interrelationships. Take for instance the environment, which lies at the foundation of development: economic development has to be restrained so as not to demand capacity over performance from the environment or else exhaustion will occur. Political and economic development have mutually dependent relationships in which each needs the other to be sustained, and all of these factors require a high level of human performance, which in turn depends on the capacity for sustainability.

In each of these aspects the link between capacity and performance occurs in both directions, i.e. the ability to utilise capacity in performance and the impact of performance on capacity depends on the quality of the human impact. The human impact consists of both individual performance and the capacity of the relevant organisation. It is only when both have been set in motion in the same direction that constructive development can occur.

2.13 Sustainability

As said by the South African President Thabo Mbeki in his State of the Nation Address in 2006, sustainability is about applying the principles worthy of achieving a “better life for all”, while protecting the integrity of all our cherished environments. Quite simply, it is about improving the way we do things, to ensure that, in the process of achieving our goals, we also seek to transform society so that we can all live in a better world that is socially and ecologically just.

Sustainable development refers to an objective or end point, which is difficult if not impossible to achieve at the moment. In pursuing the vision of sustainability, we need to choose a path or direction that will help us achieve greater balance between the social, economic and ecological environments. This will, according to Oelofse (2002), require a

radical shift in the way we do things currently. We need a new paradigm, for ultimately, sustainability is about moving along a pathway of positive development to create a better world for all.

To bring about sustainability (Tyler Miller, G., 1994) suggests that we need to recognise that love of other people and all life is our least used and most renewable resource, as well as our most powerful force for change. Each one of us can use this love as an impetus for improvement, beginning with the people closest to us. We should navigate our course to sustainability, not by the stars as the seamen of old, but by the constellations of caring, caring about the air, water, soil; caring about wild plants, wild animals, wild places; caring about all the people in this generation and generations to come. If we let this caring attitude guide us along the path to sustainability, we shall find true fulfilment and true wealth.

Lester W. Milbrath (1989, pp 403) describes a sustainable society as being a society that would affirm love as a primary value and extend it, not only to those near and dear, but also to people in other lands, to future generations, and to other species. A sustainable society emphasises partnership rather than domination, co-operation over competition, and love over power. A sustainable society affirms justice and security as primary values. A sustainable society would encourage self-realisation, helping people to become all they are capable of being, rather than spending and consuming, as the key to a fulfilling life. A sustainable society would make long-lasting products to be cherished and conserved. A sustainable society would utilise both planning and markets as basic and supplementary information systems. A sustainable society would continue further development of science and technology because we need practical, creative solutions that are environmentally sound as well as economically feasible.

2.14 Sustainable development

Sustainable development has been defined in many ways by various people. It is a concept that emerged as a result of an important worldwide debate in the 1980s. This debate's main focus was on pointing out that issues of environment and development are really two sides of the same coin that cannot be separated and affect each other; thus they need to be kept in balance.

Oelofse (2002) stated that ensuring development needs are compatible with protecting environmental resources is critical to achieving sustainable development and so sustainable development should reflect a view of how we would like the world to be. Sustainable development is a broad term that is quite general and vague, and is often criticised because it means different things to different people (Redclift, 1992; Beckerman, 1995). However, this notion is seen as useful, as it provides a framework that can be applied at different levels: global, national or local, and in different contexts and different places, Oelofse (2002).

The World Commission on Environment and Development, commonly known as the Brundtland Report or Our Common Future (WCED, 1987), has defined 'Sustainable Development' as being:

“Development that meets the needs of present generations, without compromising the ability of future generations to meet their own needs.”

The World Conservation Union (IUCN), the United Nations Environmental Programme (UNEP) and the World Wide Fund for Nature (WWF, 1991), on the other hand, define 'Sustainable Development' as:

“Improving the quality of life while living within the carrying capacity of supporting ecosystems.”

Oelofse (2002) sees this definition focusing on the ability of ecological systems to cope with development, and states that there are limits that need to be considered in the natural environment, if we are not to suffer environmental degradation as a result of poor development and planning practices.

From the UNDP point of view, development is concerned with improving people's lives. "Human development is a process of enlarging people's choices. The most critical of these wide-ranging choices are to live a long and healthy life, to be educated and to have access to resources needed for a decent standard of living. Additional choices include political freedom, guaranteed human rights and personal self-respect." (UNDP, HDR 1990, pp 10).

According to Oelofse (2002), he sees ‘Sustainable Development’ as being about integrating economic, social and ecological concerns in decision-making. There are certain aspects that need to be considered in order to create sustainable development, namely: economic development, community development and ecological development.

2.14.1 Economic development

On economic development, he says the focus should be about economic growth, which will ensure that people have access to jobs and resources in a society that is able to provide for the needs of the people.

Environmental economics looks at ways of *internalising* the environmental costs. This means that economic systems should be developed in such a way as to build in the costs of using the environmental resources.

In this way, the user or the polluter must pay. Although the recently proposed amendment to water taxes is aimed at charging agriculture, forestry and industry higher prices for the water they use, this approach is problematic in developing countries as these costs are often passed onto members of society who cannot afford to pay them. This impact on meeting the needs of present generations, and stunts growth in the future.

2.14.2 Community development

Community development focuses on empowering the members of the community to manage their own environments, using appropriate technology and meeting people’s basic needs in a way that does not degrade ecological systems. It stresses community participation and equity, paying particular attention to the most vulnerable people in society.

2.14.3 Ecological development

Ecological development is about limiting the use of natural resources to a level that allows nature to regenerate resources. It also aims at reducing the amount of waste and pollution that is released into the system so as not to over-extend the carrying capacity of the global sinks, for example, the atmosphere and the oceans.

These three aspects often contradict each other and therefore it is important that they are well managed so that the goals and principles of sustainable development can be achieved. The reason for this has been highlighted in the Brundtland Report and is based on the belief that “equity, growth and environmental maintenance are simultaneously possible, with each nation achieving its full economic potential, and at the same time, enhancing its resource base.” (Kirkby, O’Keefe, Timberlake, 1995.)

Oelofse (2002) has identified four key principles that need to be considered when working towards sustainable development, namely, futurity, ecological integrity, social justice and public participation.

Futurity

Futurity refers to the stock of both natural and human capital (in other words, natural resources and human-made resources such as buildings and infrastructure) that should be passed on to future generations. Sustainable development is future-orientated in that it aims to ensure that future generations are at least as well off as people living now. This is known as *intergenerational equity*, in other words, fairness between generations.

“...we should not exploit the resource base nor damage the earth’s life support systems to the extent that future generations cannot support their needs or have access to a reasonable quality of life”.

Ecological integrity

Ecological integrity or integrity of the environment refers to the healthy functioning of natural systems. This component of the definition of sustainable development refers to the notion that, if we are to enhance the quality of life of all the people on the planet, then we need to look after the support systems of just one life. The global ecological systems, such as the atmosphere and the oceans, are large-scale systems that maintain life on earth. However, these systems are known as the *global commons*, as they do not belong to anyone in particular and so are available to be used freely and with little control.

Social justice

Social justice or equity refers to meeting the needs of present generations, particularly those that are marginalised and impoverished, through wise development and planning. However, development that ignores the broader context of environmental well-being will not improve the quality of life of people in the long term. The difficulty in applying principles of social justice is that they imply a redistribution of resources.

Public participation

This is seen as critical to achieving sustainable development. A broad range of stakeholders needs to be involved in decisions regarding areas or regions in which they have an interest. Stakeholders are defined as people who live in an area or have an interest in a project, and who are affected by development. They are often called “interested and affected parties”. Communities need to be involved in decisions that affect their lives. Participation refers to the active involvement of well-informed people, who play a role in environmental decision-making.

The development of partnerships between local people and the private and public sectors is a keystone of public participation and hence to sustainable development.

Throughout the world, development, planning and management are being devolved down to the local level and it is at this level that decisions are being made. Local Agenda 21 is an internationally recognised programme that aims at developing partnerships between different stakeholders so as to achieve sustainable development at the local authority level.

2.14.4 The key principles of sustainable socio-economic development

The Brundtland Report (1987) has listed seven key principles and the associated conditions required to support sustainable development, namely:

- to revive growth so as to alleviate poverty and thus reduce pressure on the environment;
- to change the definition of growth to include notions of equity and non-materialistic values;
- to meet the basic human needs for food, shelter, water, and energy;

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- to stabilise and manage population growth, especially by changing the economic pressures to have children;
 - to conserve and enhance the resources base;
 - to develop technology that is orientated towards environmental risk management; and
 - to integrate economic and environmental factors in decision-making, i.e. put the environmental perspective into economics.

2.14.5 Conditions for sustainable socio-economic development

These are:

- a responsive political decision-making process;
- an economic system that does not generate the same resource demands as the present system;
- a responsive social system that redistributes the costs and benefits of unequal development;
- a system of production that is sensitive to the carrying capacity of the ecological system;
- innovative developments in technology that enable better use of resources;
- a global alliance to support sustainable development initiatives; and
- a responsive, flexible system of governance that enables public participation in decision-making.

2.15 Holistic and integrated approach to sustainable development

The word integration is an important part of the development lexicon. More than anything else, the concept reflects the recognition of the complexity of development problems and the multi-faceted nature of requisite interventions. Integration provides for the bringing together of diverse resources and capabilities to address complex problems over time.

In 2000 the South African Government, in consultation with a wide range of key stakeholders, launched a new phase in a concerted effort to improve the opportunities and well being of the rural poor. This was based on the South African Government's experience of government sponsored and the communities' own rural development programmes over a period of six years, as well as key lessons learnt from similar efforts worldwide. This

resulted in the development of a new vision called “The Integrated Sustainable Rural Development Strategy (ISRDS)”, an idealistic programme focusing on the mechanisms of implementation.

The ISRDS was designed to realise a vision that will:

“attain socially cohesive and stable rural communities, with viable institutions, sustainable economies and universal access to social amenities, able to attract and retain skilled and knowledgeable people, who are equipped to contribute to growth and development”.

2.16 The meaning of poverty

According to the Commission for Africa Report, explaining the meaning and extent of poverty is quite a complex task because, while theories may give a factual and concise picture of the dynamics involved in the system, it is important to consider the point of view of those who are actually afflicted by it. To the poor, poverty means hunger, thirst, and living without decent shelter. They feel their situation is made worse by the inability to read and write. They feel that they are unsafe, not just from the darker elements of society, but also from disease and other misfortunes that life deals to those in the ghetto. To them, poverty is mostly about feeling so helpless that they have no means of finding any opportunity whatsoever, for themselves and their children, to exit the dreadful state of poverty.

They feel like they have no control over their lives and the problem is exacerbated by being pushed around by those in positions of power. The UNDP, HDR 2005 highlighted that “the idea that people should be consigned to an early death, illiteracy or second class citizenship because of inherited attributes beyond their control violates most people’s sense of what is fair.”

Living in a constant state of fear of circumstances, violence or just what tomorrow might bring, is sufficient on its own to incapacitate any human being, no matter how strong. These ‘softer’ human issues are all-important factors to consider, if a development programme is to be successful. A people-centred strategy for eradicating poverty should start by building the assets of the poor. Everywhere, the starting point is to empower women and men, and to

ensure their participation in decisions that affect their lives and enable them to build their strengths and assets, (UNPD, HDR 1997).

Where the large majority of the population is poor and the economy stagnant, the individual characteristics of poor people are less important than the overall context of their lives, in determining the overall effects of poverty. One needs to understand that someone in this position does not and, in fact, cannot see possibilities for progress and development and urbanisation. Sustainable development programmes need to first address these human issues before any individual can be developed, because even a tremendous opportunity, in the hands of a broken man, is simply a lost opportunity.

2.17 The role of the state

With respect to poverty and the need for sustainability, as raised above, both the Modernisation and Dependency Theories make provision for a role that the state should play in development. Modernisation Theory argued that the state and international development partners should facilitate investment and change in leading sectors in order to kick-start the stages of development. On its part, Dependency Theory argued for a much more intrusive role of the state, including, at its most radical, the de-linking of developing countries from the global economic system. Nec-liberalism turned the tide against state intervention and argued for the autonomy and supremacy of the market in order to get prices right.

However, most states in developing countries now play a mixed role in facilitating socio-economic development. Common to modern states, is that they fulfil (or attempt to fulfil) the following roles:

2.17.1 Developing national policy

States are responsible for determining overall developmental and economic policy. Policy development is about determining priorities, including through some degree of public participation, based on the analysis of empirical information on national and international socio-economic currents.

2.17.2 Providing administrative support

Through its bureaucracy, the state must provide administrative support for the functioning of the economy. Such administration is now increasingly limited to managing governance frameworks, nominally comprised of the executive, the legislature and the judiciary, as well as in retaining a monopoly on coercive interventions in the form of the uniformed services.

The state must further provide a variety of essential services such as education and health services, as well as investments in human resources. However, large, unwieldy and self-serving bureaucracies are often debilitated by inadequate capacity and financial resources.

2.17.3 Managing national planning and programming

The state must facilitate development planning, including such activities as determining sectoral, spatial, infrastructural and other investment needs; mainly to maximise the economies of scale. The state is also expected to facilitate the development of high growth sectors and sectors in which the poor are dominant, for example, the Small, Micro and Medium Enterprises (SMME) sector and to expand the remittance of public goods and to ensure long term and equitable social development.

2.17.4 Providing social safety nets

Most states recognise some kind of obligation to provide safety nets to the poorest and most vulnerable sectors of society. The capacity of states to create safety nets, such as social welfare and unemployment grants, is as important as the attempts to minimise the impacts of certain policies on the most vulnerable; for example, by foregoing tax on basic food stuffs and other commodities. In South Africa, the concept of development is a much talked about topic. Communities within South Africa, especially rural communities under traditional forms of governance and leadership, have for many years been struggling with its dynamics. The debates on development raised above, were as much part of the South African scenario as any other developing country. This was reflected in the South African literature of the 1960s and 1970s and was eventually laid to rest in the 1980s. Later, however, in the 1990s, when the country was being democratised, the debates resurfaced, but this time they focused on what was actually happening at grass roots level.

The policy that emerged from this interrogation of the current realities was the Reconstruction and Development Programme (RDP), which to all intents and purposes, was a proposed solution to provide proper basic services to the vast rural communities of South Africa. In this instance, the concept of development had adopted the definition of urbanisation, but development cannot be limited to the provision of basic services. Urbanisation and Dependency Theories talk about issues that are incidental to development, but they do not define the concept of 'development' itself. The question that now presents itself is whether there is a better solution to the situation, and this is precisely what this thesis is about.

According to the UNDP, HDR 1997, the state must advance the interests of poor people and promote pro-poor markets. The time has come to create a world that is more humane, more stable, and more just.

Combining growth with a small, but steady redistribution of resources towards poverty eradication could provide all the resources required for sustainable development and poverty eradication, and this is feasible, affordable and a moral imperative, (UNDP, HDR 1997).

2.18 Sustainable development: the RBN context

During the Traditional Leadership Conference in Durban in 2005, *Kgosi Leruo*, in his speech, presented the picture of what each of his approximately 300 000 subjects needed, namely, a job, a sense of security, improved infrastructure, a better standard of living and better access to services. These expectations are clearly what have been identified earlier by other scholars, and reflect the aim of the nation's vision as captured in their "Vision 2020" and mission statements.

"Vision 2020":

"We, the Bafokeng Nation, the Supreme Council and Kgosi, are determined to develop ourselves to be a self sufficient Nation by the second decade of the 21st century."

Mission Statement:

"We give our full and relentless commitment to provide our Nation with all basic needs. To provide continued promotion of respect for and enhancement of our culture and economic

self-sufficiency. In all these endeavours we shall not falter in holding our respect for our Kgosi and the Nation, and in holding dear our land.” Segogae (2004).

Kgosi Leruo also highlighted the fact that the Bafokeng are fortunate in their proximity to valuable natural resources such as platinum, chrome and granite. The fact that their land is owned by title and that they had a claim to its resources, had not only enriched them, but had also given them an opportunity to map out their social and economic development in a way that many other communities could not do. He also emphasised the fact that the Bafokeng, above all, had taken the initiative to plan ahead to achieve prosperity, but that this plan could only be effected with the participation of one and all. He saw government and the private sector playing a role in their development, but the true test of their Vision lay in the degree to which each Mofokeng embraced it and played an active role in helping to achieve its goals.

Kgosi Leruo also highlighted the problems faced by the Bafokeng, amongst which were the scars of apartheid, unemployment, HIV/AIDS and lack of education. Pointing out that these problems lay within the individual and that “Vision 2020” was a development strategy that aimed to begin eradicating the broader problems by tackling the issues at their very roots. Their strategic plan for economic development (fiscal, resources and people) was based on human development, which was defined as the effort to ensure that each person in the community, from babies to grannies, were given the tools to achieve their own full potential. This strategy would not be possible if the leadership of the Bafokeng had not first realised that human resource development was the key to their economic sustainability.

Kgosi Leruo went on to elaborate how this could be achieved and emphasised that their schools were in need of improvement as well as inspirational teachers. Parents needed a clearer understanding of their role as educators and leaders, while leaders themselves needed new skills to remain relevant and effective in a modern context.

In the upper echelons, the Bafokeng’s professionals needed to maintain higher standards and understand that excelling in human capacity and performance were in fact the cornerstone of their approach to economic development and self-sufficiency. These strategies had opened up many new doors and, while there was an opportunity to absorb the community’s human resources in the immediate mining interests, a broader range of aspirations could be catered

for. In particular, the industries of commercial agriculture, light manufacturing, tourism and beneficiation service sectors had emerged as holding immediate potential.

The idea was not simply to apply themselves to the new-found opportunities, but also to become captains of industry in these fields. As a result, Small Business Development (or SMME) and entrepreneurial activities were seen as key to creating jobs and growth in the area. The Royal Bafokeng Economic Board (RBEB) was created in 2002 to take ownership of facilitating and promoting the growth of small businesses. The RBEB's reach extended far beyond simply implementing skills training programmes for the unemployed; it was also instrumental in promoting the nation's SMME services to regional, national and international investors.

The community, according to *Kgosi Leruo*, saw itself as part and parcel of economic growth in the surrounding communities. The Bafokeng, he said, were fully integrated within the local economic structures of the Rustenburg and Bojanala District Councils and the administration of the North West Province also played an important role in their economic development. In this way, the Bafokeng were able to service the economic system of the entire region, while benefiting from it at the same time.

As a traditionally governed community with a strong sense of history and cultural heritage, the Bafokeng had given a great deal of thought to the role that culture played in their economic outlook, and *Kgosi Leruo* believed that promoting their key social values would enable them to prosper, not only as individuals, but also as a community. They benefited tremendously from these values in a social capacity and that in-turn also benefited their economic ambitions. He cited the example of egalitarianism, highlighting that taking care of the sick or very young was precisely the type of social responsibility that demonstrated the participation required to make the broader objectives possible.

However, he did acknowledge that it could impact negatively on potential professionals and entrepreneurs, through a sense of compassion, when they saw those around them suffering. However, the idea here was to instil a positive spirit, where each member of the community would encourage the next and so begin to nurture the qualities required for success, thus eventually eradicating the effects of the 'soft-issues' as defined earlier. Seeking to instil a

sense of obligation on families and villages, in terms of effort and skills input, could eventually build up entire neighbourhoods and contribute to the growth of the community at large. The Bafokeng took cognisance of the fact that they could not simply dispense with these issues in the name of modernisation or economic development. They realised that the very essence of social and economic development relied on philosophies that gave the community an identity and a sense of purpose, as is the case with an individual human being.

2.19 “Vision 2020” from an RBEB perspective

“Vision 2020”, as seen by the RBEB management, is a holistic approach to community development that, with the participation of the Bafokeng people, will achieve those particular needs in a sustainable way. It has been crafted specifically to meet the expectations of the current peoples of Bafokeng and aims to be sustainable so as to meet the expectations of its future generations.

“Vision 2020” also purports to meet the needs of current and future generations of Bafokeng in a holistic way that will maintain the integrity of the environment from which they draw their resources. The strategies employed in the plan are innovative and have been inspired by local realities. Cultural and social developments are seen as part of economic development and the indicators used to measure their success include qualitative information from their villages as well as standard quantitative criteria.

2.20 The RBEB development perspective

Development, as it relates to people, needs to be defined at a higher cognitive level, taking into consideration many incidental issues and the multiple dynamics associated with people development. Let us consider the definition of development provided by the Royal Bafokeng Economic Board (RBEB):

“Development’ is a process of moving an individual person and/or a group of persons, an entity or enterprise or even a group of entities, from their existing state of competencies towards an aspirational one.” Modipa (2005).

Development is thus an integrated and co-ordinated process, which evolves from one stage of growth to another. Specific, topical interests are intentionally not included in this definition,

as the incidental issues relevant to making development happen do not define what the process actually is. The Modernisation, Urbanisation, and Dependency Theories on development are all strategies to cope with certain problems associated with development, but they do not describe the actual process itself and are thus only incidental to development. It is from this perspective that the Bafokeng have come to craft their vision of development and it is now easy to understand why the resultant policies are people-centric.

The processes that come out of a traditional communal system or “*segosi*,” demand that everyone in the community is touched by development, in one way or another; and that everyone should be instrumental in the development of the community. Thus, many hands make light work, as the saying goes, and problems are approached in a more holistic manner. And now the concept of ‘development’ can be accommodated in the African paradigm, as referred to in the first chapter of this thesis.

In this way, development takes on a systemic character, as it reflects the various facets of the community’s development aspirations. Only taking into consideration the social elements or, perhaps, the economic requirements of a community, addresses the specific problem area, but usually this does not alleviate the problem. The reason is that, for every action there is also a consequence, and fighting one ill in isolation does not remedy ills in other areas. Thus, if one fails to perceive development holistically as a system, one may end up doing little more than ‘putting out fires’ or “rearranging the deck chairs on the Titanic”, rather than promoting real and lasting development.

Development therefore, from a socio-economic perspective, must impact all segments of society. Leadership must take into account a broad range of independent dynamics, such as entrepreneurship, sport, the arts, human capital, technology and even social aspects, in its endeavours to achieve sustainable socio-economic development.

The list of aspects to be taken into consideration is extensive and it is the leadership’s task to make them all work together as one cohesive unit for the common good. Although this may seem a daunting challenge, it is not an impossible task and achieving it provides the foundation for sustainability. When an independent element of a system functions well, it can have a positive affect on the rest of the system. Clearly, ensuring that each individual

element of the system is running optimally, is the starting point of development and through the continuous enhancement of each element, sustainability emerges.

To achieve this, the Bafokeng have enhanced the basic building blocks of their community with 'new age' concepts like coaching, advising, mentoring, on-the-job training and in-class training. According to the RBEB, the development fundamentals are based on the following key areas:

- Adoption of an integrated approach regarding all RBN development initiatives to serve the same unified community objective (i.e. private RBN initiatives, government programmes, corporate social investment programmes of private businesses, donor funding, sponsorships, etc).
- Establishment of a "central knowledge repository for development" to assist the community in their efforts and to acknowledge support from others.
- Development driven by both the bottom-up and top-down approaches, i.e. acknowledging the needs of the community and driving development from the top.
- Development should uphold the cultural values of the Bafokeng, as opposed to destroying them, i.e. the development and maintenance of the communal system through upholding such concepts as "*lestema, botho/ubuntu, mephato*", or "I am what I am because of you".
- A holistic approach to development, assisting in focusing on the better utilisation and maximisation of resources.
- Creation of an environment of both effectiveness (doing the right things) and efficiency (doing things right).
- Encouraging ownership of development initiatives, i.e. each individual or group of people being developed should take ownership of their development and are encouraged to take charge.

In using the abovementioned strategies, the Bafokeng are able to focus many diverse elements of their society onto one common vision and mission. With participation, the goals of the community are achievable and in achievement lies reward for everyone. Now, who would abandon something that has proved to be good for them? The answer to that question provides at least one good reason for why sustainability is not out of reach.

2.21 Philosophy and approach adopted

The development initiatives and expectations outlined above can conveniently be described in the form of complexity science, systems thinking and chaos theories. The question that immediately arises is: “How will the Bafokeng leadership organise the elements in their system in such a way as to alleviate poverty and unemployment for the community in a sustainable manner?”

Kgosi Leruo Molotlegi's expectations relate to the dynamic phenomena of interest described by Stacey (2003) when she observes that some organisations manage to survive for a long period of time, like for example the Roman Catholic Church, while others dwindle over time. Those that survive often change their structures and direction and as they evolve, threats and opportunities are created through their various interactions. Stacey describes the ‘populations’ of these evolving organisations as highly dynamic. Dynamics, Stacey says, concern how the phenomena of movement unfold over time. Dynamic phenomena are those that display a consistent change over time and a study of these dynamics reveals the pattern of change, stability, and instability. It is sometimes possible to determine a trend in the predictability of a particular pattern over time.

Each organisation is comprised of individuals and groups of people who interact with each other. Many theories describe these interactions as message-paths in a network or system of individuals. Groups of people may also enter the network at various intervals and the system eventually grows to form a supra-system. Of course zooming in on groups within the system reveals that groups are comprised of individuals and, indeed, the individual remains the basic unit of the system. This thinking has been challenged by some social constructionists who believe that the group is in fact the primary unit and individuals are products thereof.

There is also the view of absolute idealism, which leans towards denying the place of both the individual and the group at the heart of the system. This is somewhat paradoxical as naturally, the rest of the system cannot exist without either of those elements. The individual and a group may present somewhat of a chicken-and-egg situation, but without either of them present, it is difficult to imagine how the remainder of the system might miraculously have formed. Whichever way one may be inclined to view this issue, it is certain that a keen study of human dynamics is pertinent in the formulation of appropriate strategies for development.

Stacey, for example, holds firm that any view on the nature of strategy and change in organisations, implies a view on the nature of human knowing. An organisation's strategy might even emerge through the conversational process, which is by far the medium in which most people participate most often.

With so much emphasis on the development of the RBN, the key approach to achieving this was through the development of human resources; a mandate received by the RBEB. In its strategic thinking on the development of the RBN's community, the RBEB adopted a Systems Thinking approach in the development of its plan. The Strategic Plan was developed on the principles of business architecture, which is built on three key layers, namely, strategic, tactical and operational architecture.

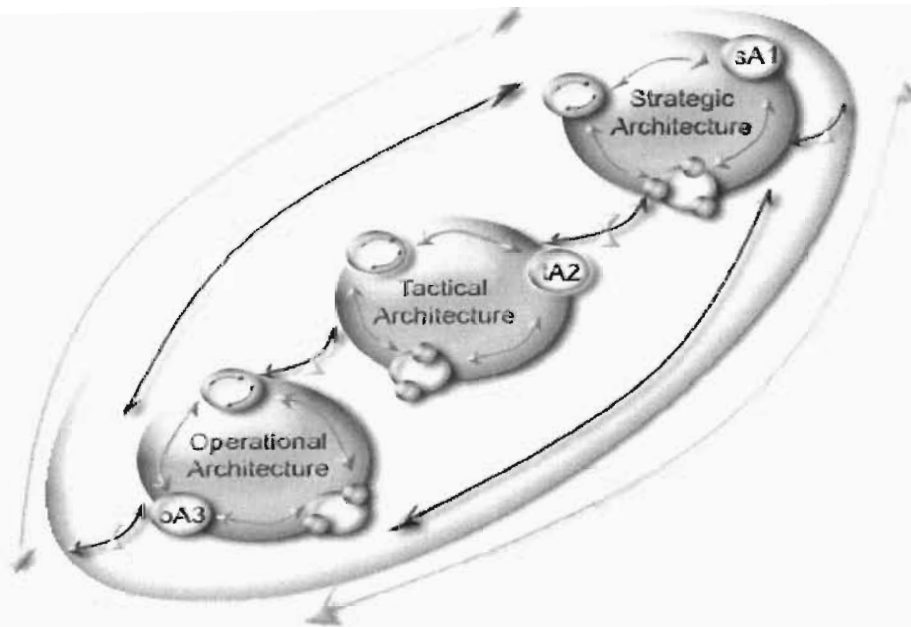


Figure: 2.1: RBEB Business Architecture Model

Source: RBEB Strategic Plan 2005-2010

Together, the three levels in figure 2.1 represent the overall business architecture of the RBEB. Furthermore, it encapsulates the principles of systems thinking viewing the RBEB

organisation as a complex adaptive system (CAS), i.e. able to change and adapt to any sort of turbulences it may encounter.

The system/organisation should be viewed as almost mimicking that of a human being in so far as it is able to adapt to environmental changes and through these changes be enhanced, grow and evolve. From a systemic perspective, it is made up of various components, all interacting with each other for the benefit of the system/organisation as a whole. It is envisaged that the various business units should work together to optimise the organisation as a whole, Modipa (2005).

This approach and model allows for successful execution of the strategy. It encompasses planning and implementing in an interactive manner, allowing for continuous enhancement of the organisation. In essence, the RBEB has chosen to employ a dual strategy. This duality focuses on immediate victories (quick wins) and “low-hanging fruit” or milestones, while, at the same time, developing a well thought through strategic framework that is adaptable, rigorous and robust.

2.22 Underlying philosophy

The RBEB’s roadmap is based on the science of Chaos Theory, complexity engineering and systems thinking. How does nature truly function and behave when new stimuli are received? Scientists, now more than ever before, are using the enhanced understanding of complex, adaptive systems, to explain systems as diverse as rainfall patterns, businesses, the cells in our bodies, the expansion of the universe, etc. The reason quite simply is that all of these systems have one thing in common; they are all what are called Complex Adaptive Systems (CAS). These are systems that exhibit learning and adaptability, a sense of Universality or Emergence (the fact that, in complex systems, the sum of the parts is greater than the whole i.e. $1+1>2$).

The scientific discipline that can provide part of the answer to the question of how nature functions in response to stimuli is that of Complexity Science. This is a relatively new scientific discipline that has won newfound respect for its ability to explain phenomena that traditional scientific enquiry could never explain, for example, price movements, traffic jams, weather patterns, and a host of other real-life questions that could never be answered

satisfactorily. Ironically, these are the myriad problems we face in business and social systems (life) wherever we turn. The core of the complexity view is to forget the notions of absolute control and predictability. Control is a human obsession that dates back to the reductionist models in which we have been schooled and trained. What complexity requires from us is to realise that we operate within systems, each having various sub-systems and all of which impact each other.

Furthermore, our Newtonian mindset leads us to believe that we should always be on the lookout for large events impacting our lives and our businesses. In contrast, the complexity view is that small perturbations can often lead to massive impacts in any complex system, thus destroying the notion that reductionism has made us hold so dear. The scientific term for the propensity of small things to have huge impacts is called “sensitivity to initial conditions”, which is commonly referred to as the “Butterfly Effect” (based upon the example that a butterfly flapping its wings in, say Japan, can, by virtue of the minor disturbances in air pressure, eventually cause a tornado on the coast of Florida).

Many people, new to complexity thinking, find it incomprehensible. In many ways our old methods of thinking must be reversed, and this means bypassing or undoing several centuries of educational bias and conditioning. Complexity is a dynamic subject, it relates to change and to evolution, not only in world around us, but within us as well. Going beyond tradition is never easy, it takes special courage and a willingness to question what historically has been taught as unchallengeable fact. Before we can properly understand the world around us we need to understand ourselves.

Contrary to the conventional view of traditional science that the world is objective and separate from us, and that we passively acquire knowledge from it, we find from studies of complex systems that we actively create our world, not like a carpenter creates a table from pieces of wood, but rather by constituting reality based on our perceptions. In this way we make sense of our world. Our views dynamically shape what we perceive and it is through this co-evolution between inside and outside that our values and beliefs come into being. We need to understand ourselves in terms of our environment. In truth, we form part of the world we observe – hence our preoccupation with objectivity can only be partially achieved. Instead of it being a case of man and the world, as two separate entities, there is only man-in-

the-world, and objectivity can only be achieved through our statements and postulations about the world.

Control is yet another reductionist obsession that is one of our biggest scientific myths: we can never truly control a natural system or complex adaptive system; the best we can ever hope to do is to understand it and try and influence it. Yet, management science is obsessed with control, despite us intuitively knowing that complex systems have built-in unpredictability.

This means that the certainties promoted by the traditional “command-and-control” models no longer hold true. Organisations are not machines, they are complex systems, comprised of people, processes, and technological systems (hardware, software), and should thus be viewed and treated as complex adaptive systems, with the aim of always ensuring that the CAS remains positioned at the “Edge of Chaos” (EOC): this is a proven complexity finding, which states that the “Edge of Chaos” is the condition of complex adaptive systems, where most learning and innovation takes place, i.e. the state between chaos and order. The world, as we constitute it, is in a perpetual state of dynamic tension between chaos and order and it is our task or challenge to ‘create’ the order out of the chaos, in other words, to give meaning to our world and lives.

2.23 Conclusion

It has now become clear that, in order to tackle the complexities of sustainable socio-economic development, there are many diverse issues that have to be taken into consideration. We have also seen how systems thinking is a useful means of addressing these complexities at a practical level. To create the society of the future that has transcended the ills and humiliations of poverty, it will certainly be necessary to embrace the multitude of challenges and responsibilities through the hearts and minds of all the individual members of the society. We are all part of a much broader system and by recognising that we are an integral part of our environment, we could move towards sustainable development, fully aware of the reality that currently engulfs us. In the case of the Bafokeng, specifically, it seems that the idea of developing the individual is practical and sound, and it is the object of this study to test this thesis.

CHAPTER 3

RESEARCH DESIGN

3.1 Introduction

This chapter deals with the planning for the field research and how it was undertaken. It starts by discussing the objectives of the research, explains how the research was conducted based on the literature review presented in the previous chapter, and presents a conceptual framework, which helped develop the empirical research questions. This is followed by a discussion of the methodology employed, which includes sampling techniques, data collection and strategies used to minimise biases. The chapter ends with a discussion of the method of data analysis and a brief conclusion.

3.2 Methodology

Research is often conducted to provide answers or insights to real life issues or situations and so the research methodology is critically important, as it could influence the outcome. The nature of the issue and the objectives of the research have an important impact upon the chosen methodology. There are various methodologies, which can be classified in different ways. Cohen and Manion (1994) distinguish between qualitative and quantitative methodologies, and explain that the qualitative approach is a process of enquiry, conducted in a natural environment, with a view to understanding a particular social or human problem. The qualitative methodology employs interpretative analysis of data obtained through interviews, focus group discussions, postal surveys, etc, and, unlike the quantitative methodology, does not employ statistical analysis. Thus the sample groups need not be large enough to justify statistical results and, in fact, they can be quite small, provided they have a different rationales or outcomes.

Sometimes it is necessary to use both qualitative and quantitative research methodologies. Consequent to the initial discussions with the King of the Bafokeng, and the stated objectives, it was decided that the qualitative approach would be more suitable for this particular study as it would produce a more holistic picture of what was happening in the Bafokeng community (Fraenkel and Wallen, 1990).

As the Royal Bafokeng Nation (RBN) was the setting of the study, which focused on establishing whether the Bafokeng's unique strategies for socio-economic development were of any real value, the qualitative approach seemed preferable, as it would enable the research to drill down to the fundamental structures that supported the socio-economic structures of the community.

As mentioned in Chapter 1, this research, as a case study focusing on just one community, is more of a review of the RBN's development initiatives to date, and aims to reveal the systemic elements, rather than providing a comparative study with other communities. In a study of this nature, one tends to analyse very closely the input of a limited number of representative individuals or units (often only one) with a view to drawing holistic conclusions about the subject and its peculiarities, in this case the RBN. "The analysis normally aims to build a complex, holistic picture, in words, based on an interpretation of the detailed views and perceptions of the subjects", Cresswell (1994: pp. 1-2). As it aims to describe and understand the functioning of the Bafokeng community, the research focuses on two key stakeholders, namely, the leadership and the community members.

3.3 Research questions

The questions for this research exercise were carefully crafted to provide answers that would illuminate how the Bafokeng's current strategies have assisted or hampered their development. The central issue was how this rural community, notwithstanding its evident economic advantages, could succeed in running its own affairs in a sustainable manner, while other rural communities failed to do so. The answer to this question could provide a working strategy for sustainability that could be adopted and applied successfully in other rural communities. The RBN situation was particularly relevant as the central issue addressed by this thesis is sustainable socio-economic development in rural communities. Governments and academics alike, keenly follow the RBN's progress in order to learn how the issue of sustainability can be tackled in a practical manner. The above considerations raised the following questions, which form the basis of the research approach adopted for this exercise:

- What approach does the RBN leadership take in developing their community to achieve communal, sustainable socio-economic development?
- Is the community satisfied with the development process and the efforts of the leadership?

- Can the RBN strategic approach to communal, sustainable socio-economic development be replicated for use by other rural communities?

3.4 Research approach

Sustainable socio-economic development spans all levels of society, from the man-on-the-street right up to the top leadership. In considering the nature of the specific strategies that the RBN has implemented, it was evident that any study conducted in this community would have to assess developmental activities right across the social spectrum. The methodology employed in this study therefore works as a comparison of sorts, not of one community with another, but rather of people at one end of the social spectrum with those at the other end. By ascertaining whether these two elements were aligned and operating in unison, we could evaluate the system to be pragmatic for leadership and adequate and beneficial for the poverty-stricken individuals. Having a clear understanding of the goals of their development model, we would then be in a position to decide whether this particular community was moving in the right direction, and if so, with what measure of success.

The basic methodology employed to gather the primary data was the ‘Survey’. Surveys are one of the most common research tools and involve asking a range of carefully selected individuals’ questions about a particular topic or issue. The fieldwork was conducted in Phokeng and Table 3.1 below provides an explanation of the research process.

Activity	Rationale
Request for approval	Receive approval of and buy-in to the project from the relevant authorities.
Develop questionnaire	To obtain the relevant information for the research analysis.
Request appointments and schedule meetings	To ensure that all interviewees were willing participants and that dates and times convenient to them were scheduled in their diaries.
Interview process and data gathering	To ascertain the process of development being undertaken by the leadership and to establish whether it met the community’s needs and expectations.
Data analysis and interpretation	To unpack and understand the issues being investigated.
Report writing and presentation	To present the findings in a meaningful way.

Table 3.1: Summary of research process

The survey was conducted in a number of ways, namely, using face-to-face interviews, focus group discussions, and an electronic postal survey. In situations where more than one person preferred to be interviewed together, a focus group discussion was used. The idea was to make the respondents as comfortable as possible in order to avoid any possible suspicion about the study and to keep costs to a minimum. (See Appendix I for details of the interview schedule).

Each method of data collection has its advantages and disadvantages, but eliciting responses from a closed or defined group of people to a set of carefully designed and administered questions, lies at the heart of survey research (Fraenkel and Wallen, 1990). As stated by Welman et al (2005), one may use survey questionnaires to obtain information such as opinions, beliefs and convictions about any topic or issue, for example, the present state of the economy. For this study to be credible and of value to the community, it was important to notify the relevant authorities timeously of its nature and purpose. Appropriate permission was sought to undertake the study and the necessary processes were set in motion to gather the relevant information. (See Table 3.1 for summary of research process).

A positive response was received from all heads of institutions that had been sent invitations to participate in the study, which seemed to indicate that they were comfortable with the proposed study. The levels of acceptance were enhanced once the project had been approved and embraced by *Kgosi Leruo Molotlegi*.

3.4.1 Research subjects

The intention of this study was to establish whether the empowerment and emancipation of the individual provide viable model for sustainable communal socio-economic development, based on the principle of empowering the basic social unit, namely, the individual within the community, can actually deliver constructive results, provided the perceptions of leadership and those of the community members on development, are aligned. This required the impartial and balanced input of the leadership structures and the community members. The primary data to ascertain whether the development model was functional and viable was obtained from these two distinct groups. To obtain the relevant information, certain key personalities, representing both target groups, were selected for the study. The

‘target group’ refers to the subjects of this study (Punch, 1988), the specific target group in this case being the RBN.

The selection of subjects was chiefly determined on the basis of which members of both the leadership and the community could provide relevant input on the central vision and development initiatives of the community, and on whether this vision was in fact shared and lived by all. It was important to identify appropriate representatives from both groups so that it would be possible to determine whether the perceptions of the two groups were aligned, as the strategy employed by the leadership required participation by both groups.

The leadership was divided into four parts, namely, traditional leadership, political leadership, administrative leadership and the strategic/tactical advisors. The community, on the other hand, was split into various sectors, depending on their specific needs and aspirations. The results of previous research exercises, undertaken by professional researchers and scholars, were also utilised to avoid reinventing the wheel and to enhance the research process. This resource was used to augment the information obtained through the current research exercise. The data was collated in a manuscript, together with supporting evidence, as recorded electronically.

3.4.2 Sample size and selection

For the research to be successful, small groups of representative subjects were preferred, as the qualitative approach did not require one to interview or question the entire population, and this was more economical and efficient (Punch, 1998). This is important because, in research employing the quantitative approach, where results are based on statistical analyses, samples large enough to be deemed representative of the research populations or communities, are required. For this study of the Bafokeng, the sample size was selected in a way that would reflect the structures and characteristics of that community with accuracy and certainty.

As mentioned, the size was also influenced by the type of analysis to be employed, namely, interpretative analysis, which does not require a large sample, as is the case with statistical analysis.

3.4.2.1 Leadership sample

The method used to select the leadership sample was the purposive sampling method (Welman, et al, 2005). This method was chosen because of the leadership's experience and knowledge of the situation under study. The people selected were representative, as they covered all the critical leadership structures governing the RBN, at traditional, political, administrative and tactical levels, and are reflected in Appendix IV. The details are as follows:

Traditional leadership sample

Three members of the traditional leadership, represented by *Kgosi, Mmemogole* and *Kgosana*, were chosen and they all participated in the study.

Political leadership sample

The following four representatives from the Executive Council accepted the invitation: the Portfolio Chairperson for Economic Development; the Portfolio Chairperson for Health, Welfare, and Recreation; a member of the Economic Development Portfolio and the Council Secretary.

Administrative leadership sample

Four members were selected from the administrative leadership, based on their leadership responsibilities. The sample comprised the CEO and the senior management representatives of the key organisations responsible for the RBN administration. These included the RBA, Treasury and the Community Affairs Department. The RBEB was represented by the author/researcher, in a reflective mode rather than through an interview, as he has been one of the key participants in the development of the Bafokeng people. With the exception of the CEO of the RBH, who declined to participate, all the other candidates participated.

Strategic/tactical leadership sample

Two representatives of the leadership at a strategic/tactical level were selected. They had both been closely involved in the RBN development initiative for years and had extensive knowledge of the community's affairs. They had participated in the development of the community in various capacities and functions, consulting with

the community and researching its problems, etc, and were thus considered appropriate and reliable sources of information.

3.4.2.2 Community representatives sample

The community representatives were selected using the random sampling method. Each member of the community had an equal chance of being selected, within his or her specific area of interest, which served as a frame of reference, such as business entrepreneurship and development, arts and crafts, sport, miscellaneous employees, social philanthropy and investment.

Two members from each of the six sectors amounting to a total of twelve representatives were chosen and further categorised according to gender and age, yielding the following splits: 50% women and 50% men, 60% youth and 40% adults. The researcher was assisted in the selection process by the management of the RBEB, as they had a precise knowledge of the community members being developed in the various areas. As mentioned before, the research is of a qualitative nature and therefore the size of the sample is not as important as the type and quality of responses received.

3.4.3 Questionnaire design

Different sets of structured questionnaires were created for the two target groups, namely the leadership and the community representatives.

3.4.3.1 Leadership questionnaire

The leadership's questionnaire was divided into two sections, which were intended to determine the status of two key variables:

- The first section aimed at determining the approach adopted by the leaders in the development of the community and the challenges raised through this approach.
- The second section sought to determine the role played by the specific leader and his/her institution in that process.

The same set of questions was presented to all the selected representatives of the leadership at various levels within the Bafokeng structure. This included members of the traditional,

political, administrative and strategic/tactical institutions, (see Appendix IV for leadership questionnaire).

3.4.3.2 Community questionnaire

The questionnaire presented to the community representatives was divided into the following six sections:

- The first section elicited general information, including name, resident village, gender, age, and the job, activity or function currently performed. This was aimed at determining the demographics of the sample group.
- The second section concentrated on individual aspirations and determined family size, hopes, dreams and aspirations. The responsibilities associated with fulfilling those dreams and the resources thought to be necessary for their achievement, were also recorded here.
- Section three recorded the respondents' qualifications and goals in relation to the community's "Vision 2020". It required respondents to provide details of their business/function or activity, goals that were currently being undertaken to achieve "Vision of 2020", as well as the tools they thought they required to attain those goals. In addition, section three asked questions pertinent to the responsibilities the respondents thought were expected of them in pursuing "Vision 2020".
- The fourth section was crafted to determine respondents' financial plans with regard to their monthly income requirements.
- The fifth section determined the participant's knowledge of the RBN's institutions, their function in relation to community development, and his or her views on whether the various institutions were fulfilling their expectations.
- The sixth and final section of the questionnaire focused on the respondents' expectations of the leadership. It aimed to test whether the administrative institutions set up by the Bafokeng leadership were perceived positively and if not, what the recommendations were for improvement. (See Appendix V for community questionnaire).

3.4.4 Interview process and methodology

Invitations were sent to the target group by e-mail, after which the individuals were contacted telephonically to confirm dates, times and venues for the interviews. This was important; to

ensure that there was no confusion about what was expected of participants. This information was captured on an interview schedule (see Appendices II and III for invitation letters and Appendix I for interview schedules). All members of the target group accepted the invitation, with the exception of the CEO of the RBH, who did not feel comfortable participating in the survey, and the chairperson of council, who accepted the invitation, but did not attend the interview. Three representatives of the community members also did not participate in the research, but gave no reasons for their absence.

Three types of interview methods were adopted to gather the required data: face-to-face interviews, direct mail response and focus groups. Each method was chosen and agreed in consultation with the participants. This ensured that all the participants could comfortably be accommodated, despite busy schedules, and that they would have the opportunity to express their opinions freely in a relaxed manner.

The preferred method was face-to-face interviews, which was used by most of the leadership target group. As confirmed by Welman, Kruger, and Mitchell (2005), this method is flexible and adaptable. The interviewer was in a position to ask the relevant questions and could probe further where the circumstances warranted it; for example, in instances where interviewees were evasive. In certain cases, where interviewees did not want to answer a particular question, this method allowed the interviewer to persuade them gently and to regain their confidence by ensuring that they were comfortable and relaxed and reassuring them that the process was constructive and would have no harmful repercussions.

The interviewer was also able to ensure that all the questions were answered, that the respondent's first responses or subsequent changes were recorded correctly and that third parties did not provide answers on behalf of the respondent. One of the important benefits of the face-to-face method was that the interviewer was able to notice and clear up any misunderstandings immediately. Where responses were vague or the questions unclear to the respondents, the interviewer was in a position to rectify the situation or elaborate immediately, to ensure that the responses obtained were relevant and of a high quality

Even though face-to-face interviews were the preferred method, the choice of interview method was the interviewee's prerogative and was negotiated with each of them. For

instance, *Kgosi* preferred to use both the direct mail response and a face-to-face interview. He felt the need to give a full and earnest account of the community's development. He also felt that this study was critical in determining whether his opinions were aligned to those of his people.

The Strategic Observers, who are part of the leadership operating within the community as consultants on the other hand, preferred to use only the direct mail response method, as they could not spare the time for interviews. They preferred to respond to the questions in their own time and appropriate measures were taken to accommodate their needs.

The postal survey is often the most popular research approach as it is the least expensive of all survey methods in that members of far flung target groups can be reached with relative ease and very cost effectively.

In this specific case, an e-mail system was used and although this method was quick, the disadvantage of having little control over the conditions under which questionnaires were completed was noted.

It was further noted that some of the questions were omitted or not responded to in the order presented, or that someone else might have provided or censored some or all of the answers. The researcher had little control over the information being provided, but anomalies were carefully checked to ensure the validity of responses.

The Executive Council preferred to be interviewed as a focus group where they could share their thoughts with one another and the interviewer. The community representatives also selected this method of interview, as they felt more comfortable expressing their views in a group situation, and it saved time and eased the logistics. As Fraenkel and Wallen (1990) state, this method is recommended where a researcher has access to all (or most) of the members of a particular group in one place at the same time.

In a focus group situation, the instrument or questionnaire is administered to all participants at the same time and in the same place. The main advantages of this method is that it provides a high response rate, is relatively inexpensive, saves time and, more importantly, the

researcher has the opportunity to explain the nature of the research study and answer any questions the respondents may have before they complete the questionnaires. A disadvantage in this particular case was that not everybody who accepted the invitation was able to attend on the scheduled date and time for the focus group, owing to other commitments.

3.5 Process of analysis and interpretation

During the interviews, the interviewer took notes and used a cell phone recorder. In this way, it was possible to ensure that all relevant data was captured accurately, to facilitate thorough analysis that would present a clear and valid picture of the Bafokeng's perceptions of their status. The information captured was grouped by questions asked and respondent and presented in the form of charts (See Appendix VII and VIII for PESTEL Charts). Each respondent's answers were compared to provide an interpretation that resulted in recommendations provided.

3.6 Limitations of the study and delimitations of the research

The quality of the data collected from both the leadership and community members could have been jeopardised, if at any time they got the impression that the researcher was acting under instructions from government or was a government agent.

A specific concern was the community's tendency to exaggerate their expectations regarding their needs, on the one hand, and the lack of performance on the part of the leadership, on the other. The leaders themselves could also have been tempted to exaggerate their own performance and importance in order to impress the interviewer.

However, this latter possible impediment was overcome by the fact that the researcher was a well-known and respected member of the community, and could easily identify any misrepresentations.

The researcher's own possible bias, though, could have affected the way questions were formulated and put to the respondents. Consequently, to avoid these issues, the questions were reworked and refined many times, and presented to professional researchers for review before being implemented to ensure objectivity. Each group had their own time set for the interview and no group or individual had the opportunity to discuss the questions with other groups or individuals, thus obviating any possible collusion between the groups and/or

individuals. In addition, to address all these possible issues, the origins and objectives of the study were carefully explained at the beginning of each interview session, and also in the introductory e-mail, emphasising that it was a private academic study. It was also explained that permission for the study had been obtained from *Kgosi*, who had approved the research methodology and given permission for the interviews.

3.7 Presentation and data analysis

In the case of qualitative data analysis, both formal and informal methods of analysis are common. Most of the qualitative data analysis in this research was formal. The recorded responses were transcribed into print and presented in charts as appendices (see appendix VI to VIII) . Responses were collated and presented in the form of charts, detailing each respondent's views on the various questions. Their respective answers were compared to determine the 'gap' or alignment, as the case may be, between leadership and the community. The information was also presented in various groupings that would be valuable to a wide audience; this included a PESTEL and interview charts. These charts were analysed with a view to presenting an accurate picture of the Bafokeng's situation. Where appropriate, the use of secondary data, to support the analyses made from the primary data, was employed.

3.8 Conclusion

The research methodology outlined here was designed specifically to develop a holistic view of the Bafokeng Nation and its developmental activities. In order to determine whether in fact their efforts were progressive, both the leadership structures and ordinary community members were included in the study. The basic idea was to establish whether the perceptions of the leadership and those of the community were aligned, as this would be an indication that the system was working well. The outcome of the research was dependent on the methods chosen and the management of possible biases that may have crept into the process. Lessons from the literature review, as well as discussions with other researchers, proved invaluable in managing the research processes. The research framework presented in this chapter has hopefully clarified the nature of the fieldwork and how it was carried out. In the next chapter, we shall present an analysis of the data collected through this process.

CHAPTER 4

DATA ANALYSIS AND FINDINGS

4.1 Introduction

The Bafokeng (RBN) may have a long history of attempting to eradicate poverty, but it is at this critical juncture that a milestone test is required. Theories often appear sound at the conceptual level, but whether they do in fact translate into practical approaches is precisely the focus of this study. The data analysis presented here will assist us in determining whether in fact the strategic, development, and leadership theories on sustainable socio-economic development have evolved, with the benefit of hindsight, to deliver on their promises. The data collected from both the leadership and the community, plus the views of the researcher, will be analysed and interpreted to present the findings on the RBN situation. It is hoped that the Bafokeng will derive some benefit from the outcome and recommendations of this study. The data will be presented in three parts: the first part comprises the responses received from the leadership; second part is the data collected from the community representatives; while the third part reflects the researcher's views, as a participant in and observer of the Bafokeng's development process.

4.2 Overview of the findings

The traditional system of governance of the RBN is a command-based system in which all the subordinate elements act in unison to execute orders received from a single source, their *Kgosi*. One of the benefits of this hierarchical structure is the distribution of responsibility and, in terms of the RBN vision; a key focus area is what they want to do in developing themselves as a nation. The findings indicate that the Bafokeng are thirsty for responsibility, especially in matters concerning their own development, both as individuals and as a group. However, although they subscribe to the idea that their development is their own responsibility, it seems that the RBN suffers mainly from two problems, namely, a misalignment between the visions of the leadership and the community; and paternalism, which is the very problem they tried to move away from.

It seems that while the leadership of the Bafokeng has shifted its focus to make its core business the development of its people, it has tended to concentrate for too long on putting in

place the much-needed resources for development, such as infrastructure and finance, at the expense of the people who are central to the RBN system. There is little knowledge of what the needs, wants and aspirations of the people are. If there were an appreciation of these expectations, something could be done to meet them, but unfortunately this does not appear to be the case.

Given that one should be helped to achieve one's own aspirations in the process of achieving sustained socio-economic development for the entire community, rather than simply being pushed to achieve a general development objective, it would appear that the leadership of the Bafokeng has embarked on a journey that is doomed to failure. We have learnt from the theories discussed earlier in this study that the various developmental elements of rural communities, such as the vision, which encompasses the whole community's needs and aspirations, and the strategies to achieve this vision, need to be aligned and integrated holistically, if they are to have any chance of success. We have also learnt that it is critical to involve and engage with the people who are affected by development. The RBN does in fact have the means at its disposal and the opportunity to achieve sustainable development, but the lack of integration between the various elements required to achieve sustainability, has blurred the vision somewhat and caused the ship to veer off course.

A deeper analysis of the data has revealed that the primary reason for failing to meet the needs of the people, and thus to develop them according to their individual aspirations, lies with the leadership. While they have identified their own need and desire for self-determination, they have failed to support and encourage this at individual level. During the research, it became evident that the leadership of the RBN is divided on the roles and functions of various community management entities. Although it is clear that cultural and political affairs are managed by traditional and political leaders (*Kgosi, Dikgosana, Segosi* and Councillors), there is some confusion as to how the corporate administrative divisions, created within this structure, should work together to execute policy. This has probably resulted from a lack of direct leadership and the manner in which the leadership has implemented the strategies of such a complex system.

The administrative authorities are run as companies, with corporate management structures. They were created to execute the specific mandates handed down to them by the traditional

leadership and act as leadership's interface with the community at large. However, this was done without the guidance of a proactive strategic plan, guided by an established vision and mission.

With the exception of the RBH, representatives from each of the four main administrative structures, were interviewed, namely, the RBA (Royal Bafokeng Administration), the RBEB (Royal Bafokeng Economic Board), and the Department of the Treasury in the Office of the *Kgosi*. The RBEB input was based on the researcher's observation. An analysis of these inputs revealed that one of the consequences of a poor leadership strategy was confusion in the administrative ranks as to each division's jurisdiction and power. Consequently, these organisations sometimes fail to work together to achieve the broader development goals, and although they may be internally sound, the consequences of poor teamwork has filtered down to the people of the Bafokeng.

The community side feel that the leadership does not care for them and therefore have no interest in their affairs. If this is true, one wonders where the nation is headed when its leadership is apparently drifting away from its core business as defined by the Setswana proverb: "*Kgosi ke Kgosi ka batho*", which translates into: "the king is king through (his) people" or "the leader rules through people". This represents the *Ubuntu* concept at leadership level, which at a community level is reflected in "*Umuntu ngu muntu ka Bantu*" – "*a person is a person through others*".

An independent study (Bardham, et al, 2005, p17) has confirmed these findings: consider the following excerpt from an Oxford MBA graduate study concerning the RBEB's activities:

55% of its customers have not come back to the RBEB for further services.

Explanations fall primarily into two categories:

- 1) They do not need or know about the services offered.
"I think I'm doing fine by myself." – respondent 53
"I do not know anything about their services." – respondent 6
- 2) Unsatisfied Customers:
"There was no RBEB implementation or follow-up." – respondent 82

“They don’t have qualified people to help us. It was a terrible experience before.” – respondent 83.”

Relevant comments from the current study include:

- *“They (the leadership) do not care about us.”*
- *“They (the leadership) do not even know what we are doing.”*
- *“I do not need money, but shoes for me to practice and become a world champion.”*
- *“The Incubation Fund does not help us, how can I develop my business without finance?”*

The failure to meet community needs has led to other, downstream consequences, such as increased poverty and unemployment and lack of skills development, and at this stage it would seem that “Vision 2020” is little more than an empty vision. As a result, the focus on people development, based on their needs and aspirations, and co-ordinated by leadership at all levels, is the most important missing element to achieve sustainable socio-economic development in the RBN.

4.3 The leadership

During the primary data collection exercise in the RBN, four main leadership structures, namely traditional, political, administrative, and strategic, were interviewed. The overall aim of the study at this level was to determine if the RBN leadership had a particular approach which made them successful in their development effort. This was further determined by assessing whether they had a common and co-ordinated strategic approach to the achievement of the community’s vision and mission, as outlined in Chapter 2. Taken together, these two factors will clarify what the leadership is currently doing and what the impact is on the sustainable development of the RBN. The areas explored were as follows:

- the RBN approach to socio-economic development;
- the key focus areas of the RBN in their approach to development;
- the roles played by the RBN administrative institutions in this development;
- areas identified as potential threats to the development, documented in PESTEL format;
- the impact already made by the leadership in its developmental quest; and

- their views on factors affecting RBN development, captured in PESTEL format.

4.3.1 The RBN approach to development

It was interesting to note that the question as to whether the RBN followed a particular model or strategic development approach was met with much trepidation. Responses from the leadership representatives to this question were varied and can be grouped in the following three categories:

- View 1: no model existed;
- View 2: a model existed, which was dictated by the traditional leadership; and
- View 3: a model was 'emerging'.

View 1: No model exists for the RBN's development

This view was articulated by five of the main leaders. Although they felt that there was no model in existence, they were unanimous in their support of *Kgosi*, who was already doing enough through his annual campaigns in the villages to establish the needs of the people.

This was a primary opportunity to speak directly to the people of the Bafokeng and strategic decisions were made in response to these encounters. The respondents felt that this had worked incredibly well in the past and that it was in fact this strategy that had led the RBN to the fortunate position in which they were today. Through this means, education, infrastructure, clinics, and basic services had all been catered for and the community was happy with the results. Of course, these needs had to be prioritised according to the available finances but generally the people were happy because their needs were being met.

It was also indicated that approximately eight years ago, when "Vision 2020" was initiated, a form of strategy had emerged as a statement of intent. However, there had never been and there still was no associated plan of action for achieving this intent. It would seem that the statement of intent is enough of a strategy to rely on. One of the respondents felt that there was a strategic model, but that it was in its infancy right now and would be further developed over time. Some participants felt reassured that a team of experts (team of consultants appointed to develop "Vision 2020") were now working on the strategic plan, and that, in addition to crafting the plan for "Vision 2020", a 2035 master plan, spanning the 30 years

from 2005, was also being developed to spell out the direction that the RBN should take. The respondents felt the community was at present trying to understand how they fit into the current development dispensation. They were reviewing their current strengths, weaknesses and challenges in order to properly plan the way forward to achieve real success. Once determined, this information, they believed, would assist in crafting a model that would help the community move forward.

View 2: The RBN has a definite development model

Four of the leadership respondents felt that the RBN had been following a particular development approach and that this was reflected in the creation of the administrative structures such as the RBH, RBEB, and RBA. These structures executed specific mandates to achieve the socio-economic expectations of the Bafokeng people and this they felt was an example of the strategy in action.

It was also felt that these structures formed the basis of the Bafokeng's model and formula for success. It further served to differentiate them from other rural communities who had failed at their respective development attempts and therefore made the Bafokeng unique. This group of respondents felt and acknowledged that the community and its leadership had evolved over time, and for the better.

One of the respondents in this group indicated that, in the past, things used to be done by way of *Letsema*, a concept where people volunteered their skills for community projects, but the Bafokeng had since transformed that spirit into 'corporatisation' as a means of meeting community needs. The view expressed here was that the Bafokeng were innovators and that the model was one of synthesising the elements from the business world and historical rural lessons. It was emphasised by one of the respondents that this model was of their own design and had never been done before in any rural community – and so could not be compared or benchmarked.

When asked to elaborate further on this approach, the respondents felt that this model involved a two-pronged approach, namely:

- the collective development of the RBN's needs in a communal form; and

- the development of the individual community members' personal needs and aspirations, such as entrepreneurship, sport, arts and crafts, etc.

In this way, the respondents felt, the RBH and RBA were the instigators of development that kept the collective community goals in sight, while providing the opportunity for development to occur naturally. The RBEB though, was simultaneously charged with the development of the individual so that an integrated approach to development could be achieved. While the community-wide efforts of the RBA and RBH were helping to meet the individuals' basic needs, individuals were themselves being developed by the RBEB. The positive effects of the community development programme encouraged the individual to grow while the community around him or her was also positively affected by his or her growth and contribution. This, it was claimed, now created an environment of sustainability.

It was emphasised that the community benefited through both of these efforts and that this approach, seen metaphorically as one of feeding and caretaking, was sufficient to meet the needs of the community. However, the model depends on all three of the development agencies being able to work together seamlessly, even though they had different areas of focus. This view confirms Oelofse's (2002) opinion on integration as a requirement for development.

View 3: Something unique is 'emerging'

This view was expressed by two of the respondents who were indifferent to the first two views as articulated above, and represented a combination of these two views.

The two respondents felt that, although the RBN did not have a specific plan for their development, there had been a lot of activity that has contributed to developing the community. Their view hinged on the notion of natural emergence, driven by needs and met by effort. They believed that this was altogether beneficial and had helped the community to progress to where it was today. These respondents agreed that nothing had been formally documented as a strategic plan, but that, in this case, actions spoke louder than words.

Since this view represented a synthesis of the other two views listed above, the question as to what the RBN's strategy was to drive their mandates through the respective administrative

agencies, was immediately raised? There was no answer to this question and it was not surprising then that there was some confusion regarding the administrative agencies' jurisdiction and power. This lack of clarity was acknowledged, as was the problem of where the various entities should converge in undertaking their mandates, since they all reported to the same shareholder, namely, the RBN. In practice, these entities were often at loggerheads with each other as a result of this problem. The respondents felt that although certain institutions, like the RBH and RBEB, did have individual strategies for efficient operations, the lack of an overall strategy blurred the lines of their individual focus and impeded the achievement of their specific mandates. It was implied that this was yet another area where strategy would eventually emerge from the agencies negotiating between themselves.

This group did, however, emphasise that ownership of the problem by the leadership was key to solving the problems of poverty and development. If the strategy that was emerging was to achieve anything at all, some plan to involve the various community stakeholders would need to be developed and implemented, once again affirming the view that integration between leadership and community was necessary for development, but sadly, this was not happening.

The respondents here also acknowledged that the absence of a plan at higher leadership levels had led to many fruitful opportunities for development being lost in the past. Further, the emergence of a haphazard and emotional decision-making process at the upper echelons manifested itself mainly in resource wastage and the lack of a caring attitude.

In their view, for instance, the formation of the Royal Bafokeng Resources (RBR) and Royal Bafokeng Finance (RBF), which emerged from the old RBA, were haphazardly undertaken in that, within two years of their formation, they were collapsed into Royal Bafokeng Holdings (RBH). This was indicative of a lack of a thorough thought process, a lack of strategic direction and constituted a waste of resources.

In relation to this specific problem, the opinions of participants pointed to a need for a general strategy at the leadership level. This strategy would govern and direct all other strategies that would fall hierarchically below it, to create one universal and integrated institution. The respondents felt that this would be a much more powerful mechanism to guide the

community and face its challenges. Scott (2003), as elaborated previously in Chapter 2, dispensed relevant advice:

“ ... that [a community must] develop an understanding of the inter-relationships involved, and hence provide the basis for arriving at explanations of why companies have succeeded or failed in the past and how they might operate successfully in the future.” Scott (2003).

4.3.2 Key focus areas in the approach to development

The leadership was asked about the RBN’s key focus areas in its development approach. Their answer was based on the manner in which the RBN had currently structured its various leadership institutions within the traditional, political and administrative forms of governance. Five key areas were mentioned, as follows:

- traditional and political stability;
- land development and management;
- business development;
- people development; and
- financial management.

4.3.2.1 Traditional and political affairs (managed by the Supreme Council)

The respondents felt that the Supreme Council was the custodian of traditional and political affairs of the entire community. Headed by *Kgosi*, this institution developed policy on behalf of the community, which was implemented at all levels of the community.

However, in the opinion of the respondents, the Supreme Council, once the guiding light of the Bafokeng people, had lost its authority and questions were being asked about its function and value to the community. The Supreme Council had always been the champion of the community and managed their expectations, but this no longer appeared to be the case.

Within the Supreme Council’s leadership circles, there was equal concern and those interviewed expressed trepidation in the belief that the administrative leadership were plotting to undermine them. Leadership outside of the Supreme Council thought the Council was making things difficult for them: the RBN’s corporate institutions, they claimed, were

working hard to meet their mandates and that sometimes meant having to act in the same area of jurisdiction as the Supreme Council, which was not open to suggestions in the affairs that they managed and so made it difficult for corporations to achieve their ends.

If indeed there is any agreement here, it is that the Board of Directors and Supreme Council have a problem with their relationship. The chief antagonist, according to the Council, was the newly instituted corporate and administrative wing of the RBN's development initiative. They claimed that the new entities continuously and steadily usurped the Council's power, while holding finances hostage. The retort of those representing the corporations was that the Supreme Council was stuck in a static and redundant mind set. They claimed that they were unable to move with the developments within the RBN, updating and amending laws accordingly, and so have been incapacitated.

The Supreme Council therefore, they said, did not even perform its respective tasks anymore – simply opting to hand all decision making over to *Kgosi*. This was probably caused by the fact that the Supreme Council's guiding bylaws were outdated and no longer operating with current realities.

One would have thought that the person to resolve this skirmish and set the record straight would have been *Kgosi*, but there was evidence that he was spending much of his energy and efforts in the corporations, specifically in financial matters. Having relinquished his strategic role to engage himself in management issues, it seems that *Kgosi* has lost face with members of the Supreme Council. The sad eventuality was that the Supreme Council was no longer effective and had consequently withdrawn from its traditional role of advisor to *Kgosi* and the community. The Council had in fact regressed. This structure may need to be reviewed to accommodate inputs from both the Supreme Council and the Board of Directors to advise *Kgosi*.

4.3.2.2 Land development (carried out by the RBA)

Land development, as a focus area, has historically enjoyed importance from the time the Bafokeng realised that land was their most important asset and should be purchased. All the interview candidates unanimously agreed that land formed the basis of all other developments, and was the most important development factor, after people development. It

was also agreed especially in the leadership interviews, that a concise plan was available to develop the land, namely the 'Master Urbanisation Plan', which accompanied the "Vision 2020" objectives.

However, according to the interviewees, it had become evident that leadership was suffering from indecision when it came to deciding exactly how they would like to develop the land. Opinions that came from the camp that drives the 'Master Plan' were bent on urbanising the Bafokeng so as to bring them into the 21st century, while others were still preoccupied with the rural mindset and leaned instead toward preserving the culture of the tribe by keeping them rural, albeit with sustainability. Of course, the methods for land development between these two perspectives differed considerably and the indecision that this brought about, caused considerable frustration.

Either way, the vision for land development from both of the opinion groups was at best merely an assumption. The community had been asking for basic services, but there had not been any clear indication as to whether they chose to urbanise or not. The small amount of urbanisation that had already been undertaken in the community had had both positive and negative effects.

Industrial development in the area was seen as a good thing for the economy, but some were averse to it as it resulted in the natural resources being eroded, e.g. the landscape was being destroyed by open-cast mining and pollution, especially water pollution, was becoming a problem. These adverse effects could, of course, be managed better, as Piccard and Garrity (1995) have stated: "the lack of management and planning skills has been a major impediment to development and good governance."

Besides the social and political impacts of development on the society itself, many factors that affect development have been listed in a P.E.S.T.E.L that can be found in Appendix VII.

It also seems rather strange that, if urbanisation was indeed the chosen route, there would be a slight incongruity in that the "Vision 2020" spans the next 13 years, while the plan for land development goes right through to 2035. It would reflect rather poor planning to have a plan that outlives its vision!

4.3.2.3 Business development (carried out by the RBH)

Members of the leadership agreed that the single most important event that had affected the community in the recent past was the Mineral Rights Act, which stripped the Bafokeng of any right to the mineral income they had come to rely on. As a result of the state now owning what was once theirs, the Bafokeng were forced to look at diversifying their business portfolio to obtain annuity income elsewhere. Although the general opinion of the respondents was just that, there was some discrepancy as to how this was to be achieved. All agreed that entrepreneurship was the best route to take and creating opportunities from within the community would provide long-term benefits.

The discrepancies came about as a result of individual perspectives. Some felt that leveraging off the outside mining investors was a way of providing employment for the people of Bafokeng in the immediate future and should be given priority. This was a form of on-the-job training and would be beneficial to the people. It would create a skills-transfer environment and the vast human resource would become more valuable over time. The other respondents were concerned with the question of time, claiming that the Bafokeng income was already being depleted and it would not be long before the annuities they received from the mines would no longer be sufficient unto their needs. Their advice was to invite further foreign investment to facilitate new opportunities and therefore new jobs.

The idea of foreign investment seemed to many participants to be a 'quick-fix', as articulated clearly in the following opinion: "our bread has become our poison". However, if entrepreneurship was the way to develop a healthy income for the community, there were few concrete ideas as to how this could be achieved in practice – again a case of a strategy *in absentia*.

4.3.2.4 People development (entrusted to the RBEB and other to-be-formed institutions)

Almost all respondents agreed that developing the people of Bafokeng would contribute positively to all other key focus areas. The critical areas of focus for people development were education and training; individual economic development (eradicating unemployment) and facilitating the resources required by an individual to "chase his own aspirations", be it in business (SMME), sport, creative arts or knowledge areas.

To rid the community of such diseases as HIV/AIDS, poverty and drug abuse were top of most respondents' lists and it seemed that the general opinion was to build a healthy society by building healthy individuals as a basis of growth.

However, according to the respondents, people development was being sorely neglected and the level of confidence in the RBN leadership was beginning to wane. Those in charge of people development were clear in their understanding of the populace being ready and willing to apply themselves, but complaints of politics and infighting at the leadership level, according to some opinions, were undermining the efforts applied in the community. There was much frustration within the ranks of the ordinary individuals and the units mandated to assist them, creating what seemed to be a situation of paralysis. The situation of the Bafokeng people can possibly be summarised by Cook's (2002) view, explored earlier in the theory:

in principle, he says, there is no limit to the extent to which human capacity can be developed, but the lack of capacity places a limit on performance. Creating performance without building capacity is clearly not sustainable, but simply building capacity without motivating performance wastes that capacity.

It was the general opinion of all the respondents that certain aspects of people development had not been properly attended to. For instance, although economic support was being received, the expected social support was inadequate and failed to cater for the overall requirements of the community. The community themselves expressed the view that they needed more support from those who had been appointed to support them. It seemed that the problems expressed resulted from indecision on the part of the RBA who also hosted the Community Affairs Department. The RBA and Community Affairs Department jointly assisted the RBEB in providing resources for people development, specifically in terms of social issues. Historically, the Community Affairs Department was part of the RBA, but did not make the logical move to the RBEB when the RBEB was handed the mandate to handle all people-related issues. The social issues were thus handled separately by the Community Affairs Department, which in itself was a RBN strategic fault resulting in indecision by the individual departments.

RBEB view: the researcher's reflections

The RBEB's believes that the development of people requires a holistic approach in that the development of an individual should be viewed as having both social and economic dimensions. In terms of development, these dimensions should be seen as two sides of the same coin. The institution that undertakes or oversees an individual's development should be unitary to ensure effective strategic co-ordination of the individual's development. In addition, each individual has various development needs, which can be grouped under six dimensional areas, namely, an economic dimension, social dimension, sports dimension, creative arts dimension, education and skills dimension and an employment dimension. A single strategic and resource management approach should be adopted to co-ordinate these dimensions. However, confusion continues to reign in this area and had already created a strain for both the leadership and the community, who strongly feel that their needs are not being addressed.

4.3.2.5 Financial resource management (carried out by the office of Kgosi's Treasury Department)

The participants indicated that Treasury had ironically learnt a salutary lesson from the apartheid government on how to manage and spend money more prudently. Most of the interviewees identified Treasury as one of the more successful entities of the RBN structure and felt that the lessons learnt there should be exported to other institutions.

One respondent referred to the instance where Treasury had gone bankrupt during the construction of the RBN stadium, and how the lessons learnt from this experience had resulted in more prudent measures being put in place to ensure effective financial management. Leaders agreed that this was a lesson well learnt and that they felt the benefits of this lesson should be shared with the other RBN institutions to obviate similar situations arising in Treasury or other RBN departments.

4.4 Roles played by various leadership functions

It was discovered that the problems of strategy highlighted above were creating a number of adverse downstream effects, one of which was the relationship between leadership entities. In order to explore this issue the researcher probed into how different elements of leadership

perceived each other, what their individual functions were and any potential problem areas that may have been identified.

On a positive note, it was evident from the responses received that everyone understood and agreed on the roles of the traditional leadership, and there was little or no conflict in this area. Historically, the Bafokeng have been ruled in this manner and traditional leadership seemed to be the one area where everyone had placed their trust and loyalty. Now, any king, to be effective, requires loyal subjects because they are his team, and when that relationship is called into question, loyalty is in jeopardy. It appeared that the root of the specific problems was the interface between the traditional leadership and the corporate or administrative groups, and it was further identified that this relationship suffered specifically because of the strategic indecision outlined above.

Firstly, with regard to the traditional leadership, all the subjects of the kingdom were keen to express their loyalty to *Kgosi*. They agreed that he was a symbol of unity and had thus far not let them down. The general opinion was that the *Kgosi* and *Mmemogolo* were binding agents that were necessary to sustain the Bafokeng culture and pride. It was also understood that these roles were necessary, as was the role of *Dikgosana* and the Executive Council, who were commended in the interviews as providing the backbone of the community. There was little dispute as to their function and, apart from some allegations of emotional decision-making, all seemed well.

Historically, laws and policies were made by the traditional leadership through the agency of the Supreme Council, but when the idea to formulate the Bafokeng interests as corporations came about, some of there was some confusion regarding certain of these responsibilities and a stalemate ensued. Both the Supreme Council and the Board of Directors, who manage the corporate interests of the community, had specific requirements, which grew and were negotiated over time. However these institutions were formed 'on-the-run', as it were, and not as a direct result of a concrete RBN strategy, and thus problems regarding their jurisdiction and power began to arise.

From the Executive Council's perspective, many were in agreement that they had been paralysed by the need of the RBA, RBEB and RBH to take over certain aspects of law and

policy making. The Executive Council felt that they had nothing to do anymore and could not effectively manage the expectations of the community, although they were still charged with that responsibility. Some candidates even went so far as to state that they habitually avoided decision-making and simply passed the issue over to *Kgosi* to do what he felt best. Their frustration, the respondents alleged, stemmed from the new corporate structures coming into effect without a relevant change to the existing by-laws that governed them as a body and their function as the RBN's policy-makers.

Not being able to gauge where *Kgosi*'s focus lay, was apparently a key motivation to simply handing issues over to him; a problem that would ordinarily have been solved if a top-down structure had been in place. The various opinions implied that, if the broader strategy had been in place, the Council could have made the necessary adjustments to their operations and simply carried on as before.

The Board of Directors, which is responsible for the corporate administrative units created for the people of Bafokeng, saw things very differently. Although the Executive Council felt the corporations had manoeuvred their way into a take-over and made laws to their advantage, the corporations felt that they needed this power at their disposal simply to carry out their mandates. Various personnel in the corporate environment and their boards agreed that, in order to meet the demands of the people and to run efficiently themselves, a greater degree of freedom was required and that meant taking charge of their respective areas of focus. More importantly, they felt that this power was rightfully theirs, as the responsibility to execute the respective mandates was also theirs.

The problem of authority here was articulated during the interviews as a 'danger of paralysis', as a consequence of both parties, the corporate bodies and the Executive Council, feeling that they were being taken advantage of, while, ironically, they were simply trying to do their jobs. It appeared that both parties to the conflict were in favour of having *Kgosi* institute a more concrete plan that would define their respective functions clearly and allow business to carry on as usual. It was unanimously felt that in response to the frustration experienced by both side, a solution from above could bring about harmony at the interface where the Supreme Council meets the corporation's Board of Directors.

It was now clear why the problems of leadership had begun to plague the community and create unnecessary frustration. Many of the leaders in the corporations (RBA, RBEB and RBH) who were interviewed felt that the community needed to be informed regularly on matters relating to their development, and while this debacle was unfolding, the community was expected to wait patiently. A deep concern was expressed by some respondents as to the waste of time and resources as a result of this issue not being resolved; indeed, administrative structures had apparently been created, destroyed and recreated as a result of this failing relationship.

4.4.1 External elements that play a role

According to some of the interviewees, the problems and frustrations experienced by the Executive Council have had some far reaching effects: regional municipalities, private enterprises and NGOs, who all assist the Bafokeng, have noticed that the Executive Council is suffering from some form of paralysis and have consequently lost confidence in the Council's efficacy. Those leaders who interfaced with these external organisations, displayed a marked concern during the interviews regarding the implications of this loss of confidence: not only would the Executive Council lose face in the eyes of the people it represented, but those people would perhaps be inclined to shift their loyalties to the regional governments, and may even abandon the Bafokeng altogether.

Certain views that came out of the interviews spelt out an even graver danger, where the members of the Executive Council themselves would begin to shift their own loyalties, putting the entire kingdom in jeopardy. For instance, during the interviews with the community, the representatives of SMMEs and creative arts indicated that they had already been going outside the Bafokeng to seek help from government and other organisations to survive, as they received no joy from their own community.

4.5 Impact already made

Despite the leadership's reactive or passive strategy to achieve the intended sustainable socio-economic development, the interviewees all confirmed that considerable effort had gone into uplifting the community. The following were some of the areas, as indicated by the respondents, in which an impact, either positive or negative, had been observed:

4.5.1 Institutional structure development

The respondents indicated that, when the development initiative started, the RBN implemented its administrative affairs under the leadership of *Kgosi* Lebone, whose secretary at the RBA undertook all the relevant administrative duties attached to implementing the community's development needs. Today, it was alleged, the RBA had grown too big to operate at this simple level, and the leadership felt that it should be unbundled. The RBN, it was stated, had grown into a complex system of traditional and administrative units that combined to carry out the various duties required to manage the community effectively. The organisation had undergone a considerable change from what it used to be in the past, when administration was a simple task, managed out of the office of the King.

While the development initiatives had impacted positively on the community, three of the leadership felt that they seemed to have left the community behind in their pursuit of various developmental goals. According to this group of respondents, it appeared that confusion was rife among some members of the community with regard to the tardy nature of the leadership's response to their needs and regarding how some of the new institutions impacted on them directly. One consequence of this, the respondents agreed, was a breakdown in the unity and integration that the Bafokeng once enjoyed as a community. This, it was felt, was a direct result of poor communication between the leading bodies of the RBN and their people.

4.5.2 Cultural impact

The respondents averred that the community had been further fragmented by efforts in business development. Mining and entrepreneurship opportunities had attracted many non-Bafokeng people to the community and this had resulted in a lot of 'cross-pollination'. While the Bafokeng were comfortable with diversity, many of the opinions gathered inclined to the view that this was also eroding the specific culture of the Bafokeng. The worst of these effects were considered to be the loss of an integrated community and the Bafokeng fears regarding their financial future.

The community felt that others would be gaining the opportunities that were rightfully theirs and so were beginning to lose faith in the leadership that have invited all the outside forces into their midst.

4.5.3 Infrastructure development impact

The community was generally happy with infrastructure developments such as schools, clinics, sport, arts and cultural facilities, etc. It was highlighted that the community felt this to be a positive step and the leaders themselves had found that these efforts had fast-tracked other community development initiatives. The provision of roads, sanitation, schools and clinics had earned the Bafokeng valuable experience in establishing and maintaining infrastructure. From their own positive experiences, a spirit of generosity had been born and the Bafokeng had since assisted other communities with their developmental efforts, for example:

- building an administration block for the people of Mathupi Stad;
- assisting the leader of Mathupi Stad, *Kgosi* Mathopi, to run the affairs of his kingdom;
- building a school for the Bakwena at Uitkyk;
- donating R2-million to the Nelson Mandela Children's Fund for abandoned children; and
- making a contribution to the reconstruction of areas affected by the tsunami in Indonesia.

The RBN had been especially efficient in infrastructure development and had also recently been tasked to build a road by the local North West Municipality. The new road would provide a new access route to Sun City in preparation for the 2010 FIFA World Cup.

4.5.4 Financial resources development impact

It is a fact that the RBN has accumulated considerable financial resources through good governance. If this had not been done, it was felt, future development efforts would not be possible. It was unanimously agreed by the respondents that, had infrastructure such as stadiums and other facilities not been provided by the RBN, aspiring athletes and artists would not have had the opportunity to develop. The prudence with which money was managed by the RBH and RBN Treasury was also seen as a positive, but the community felt that they should begin using it in their development initiatives.

4.5.5 Environmental impact

Negative impacts on the environment were singled out during the interviews as being problematic. Although mining and other industries that were encouraged on Bafokeng land

had brought some economic prosperity, the community had suffered a number of negative consequences, among others, cracked walls caused by the mining activities were undoing the community's construction efforts; large-scale pollution to air and water was undermining the quality of human life and agricultural endeavours. In general, the opinion was that too much was being sacrificed in the name of prosperity; succinctly expressed by one interviewee who said that "*Our bread has become our poison*".

4.5.6 Socio-political impact

Some of the respondents were concerned by the fact that they felt that no matter what had happened regarding their development, people's lives had not changed regarding their personal self-sustainability. Poverty still existed and people were not happy or united as one would expect. One of the leaders highlighted that, upon reflection, it seemed that not much had changed and that the frustrations experienced in the community were justified. He felt that gauging whether development efforts were in fact positive was a difficult task and the feeling of "*not having done enough*" still plagued the perceptions of both community and leadership.

Some leaders however felt that they saw some improvement in the level of hope and that was a positive sign, though it could not be quantified. They felt the community was generally happy and was informed about the future, i.e. "Vision 2020". The developments had even encouraged those who had left the community to return. They believed there was a greater degree of interest in developments and those people were now proud to be Bafokeng descendants. Those who returned, it was felt, were well-travelled and more educated, their contributions at the annual *Kgotha-kgothe* (the bi-annual general meeting of the community where the community was informed of development undertaken by the leadership and where major decisions such as the purchase or sale of land were taken) were more constructive and this was a positive effect on other community members. This was of course only the perception of the respondents, and this study, along with other independent research, shows otherwise.

4.5.7 Economic impact

With regard to the economic aspects, leaders felt that there were more opportunities now than ever before for anyone wanting to be developed in any area of interest to them. It was easier

for SMMEs to identify opportunities as a result of the nation's investment drives and fiscal assistance through the incubation fund. The respondents pointed out that more employment was available in the surrounding industries, due mostly to the RBN's favourable agreements with those institutions. Some though were of the opinion that although leadership was under the impression that they were facilitating employment for their people, the actual opportunities were not available to the Phokeng. However, some members of the community had become economically active through the bursary scheme and had found employment outside the community environment. Other participants felt that the employment opportunities, SMME development, corporate social responsibility programmes aimed at benefiting the community, and general skills transfer, which should have resulted from the investment in enterprises had not materialised.

On the positive side, it was felt that the RBN was in an advantageous position as a result of the stadium that would be used for the 2010 FIFA World Cup. Although this was a positive element some members of the community had not identified the opportunities this event was likely to create for them because individual community members could not normally spot these opportunities. This particular economic opportunity was not being pursued by community members as it was beyond their comprehension as a rural community who were still poorly educated in these matters. This was one example of positive circumstances with less than positive impacts.

4.6 Environmental factors (P.E.S.T.E.L) affecting development

Trends and events in the national and international economic environments need to be monitored since they have an impact on the community. To evaluate these influencing conditions, companies normally use a checklist of political, economic, social, technological, environmental and legal factors, referred to as P.E.S.T.E.L. Such factors facilitate a critical S.W.O.T. analysis to determine the community's strategic direction in relation to its strengths, weaknesses, opportunities and threats. Consequently, the researcher asked the leadership about the factors the leadership believed could be affecting the RBN in its development initiatives. From the interviews with all the respondents, various factors emerged, which reflected a clear understanding of their environment and which have a direct impact on the work the community is currently undertaking. These factors have been listed in Appendix VII.

These factors are seen by the respondents as having both a negative and positive impact on the community's socio-economic development. In some cases, the negative impacts mentioned were seen as affecting the result of good intentions, simply because proper care had not been taken when the actions, which were thought to be beneficial, were initiated. At first, the community had been happy to see the economic growth brought on by the mining activities in the area, but soon the Bafokeng began to notice the negative impacts of industry on their lands and the strain it placed on their normal developmental efforts, such as infrastructure and business development. As mentioned earlier, one of the leaders summed it up rather well by saying, "*our bread is now our poison*".

4.7 Identified potential threats to RBN development

During the interviews with the leadership, each participant was asked about the potential threats he or she believed may have an impact on the RBN initiatives. It was clear each participant had an idea about such potential threats, as well an associated mechanism for solving them. Every participant's answers have been recorded and listed in the table at Appendix VIII in the form of a P.E.S.T.E.L Threats Chart.

Having understood some of the problems experienced in the RBN, it was important to probe as to how these issues were to be managed. No system is without its problems, but if the threats were well managed, the RBN could still be on track to sustainable socio-economic development. Some of the opinions in response to the identified threats are given below.

4.7.1 The lack of leadership

The leadership agreed that there was no known or proven way to ensure the eradication of the identified threats. However, the need to improve the management of these threats was acknowledged and, where possible, to ensure that action was taken to combat the major adverse effects, such as, unemployment, poor education or even social problems. It was felt that the RBN had yet to make a real impact to relieve the current level of individual suffering. The current pace of development was felt by three leaders to be too slow to meet the needs of the community. As a counter argument, the reality of all people not enjoying equal or similar circumstances was pointed out. Some people would achieve things faster than others; some were brighter than others and the challenges being faced by the Bafokeng were the same

challenges being faced everywhere else in the world, including in some highly developed countries.

While this is a reality of life, it was stressed that the Bafokeng needed to ensure that they made communication a very important element of their system so that they could unite the people. In addition, the need to make everyone accountable was felt to be important, as it would bring about discipline at all levels, the individual, home, governance, schools, etc.

4.7.2 Powers of administrators

Some leaders felt strongly that administrators had too much power and simply did as they pleased, without any regard of the wider consequences or expectations of the Supreme Council, Executive Council and *Dikgosana*. Apparently the leaders were not aware of many of the developments and they complained that information pertaining to certain development was not usually communicated before the development was undertaken. Members of the traditional leadership felt that, as representative of the community, they were entitled to be privy to such information before it was made public. Since the Executive and Supreme Council's were charged with managing the entire community's expectations, they often could not answer questions with regard to certain events and developments because they had little or no information on these developments. The political leadership group was concerned at the behaviour of and powers given to the administrators. They felt this had eroded their power and their relationship with the administrators needed to be managed more prudently or it could become a highly politicised and dangerous situation for the traditional leadership.

4.7.3 Power of politics

One of the major threats perceived by four of the leaders within the RBN was the enactment of the Traditional Governance Leadership Act, which was to be implemented in September, 2005. However, it had not been enacted because it was felt that the Act had not considered the practicalities of the RBN situation, and negatively impacted the RBN system of administration. Traditional Councillors feared that by being paid by the Local Council, their allegiance to *Kgosi* and RBN may be eroded as they may be expected to "listen to their master's voice" and not put the concerns of the RBN first, which was what they had been elected to do. They were concerned that the investments they had made over the years would

be affected by this new dispensation, as their money may be taken away. They agreed that this issue required urgent attention.

4.8 The community

Nine out of the twelve community representatives, who were approached, participated in the study. They were randomly selected with the assistance of the RBEB, who had already been working with these individuals, and were representative of the diverse individual interests, such as business, arts, sport and social philanthropy. The last category, Social Entrepreneurship, refers to those people who work through established social and charity organisations like hospice, childcare, etc. The demographics of the selection were as follows: four females and five males, of whom 80% were youth and 20% adult, spanning an overall age of 16 to 44 years. They had all already made some headway in their chosen fields of endeavour and while some were still unattached, four candidates already had children.

4.8.1 The community's intended family, work and financial plans

All participants were concerned about their own futures and the future of their families. Their chief aim was to reach self-sufficiency within their chosen vocations and in so doing create better circumstances for their children. This represented their plan of action and they eagerly welcomed any assistance that the RBN could provide. One respondent in the creative arts sector indicated that his interest was much more than being an artist, and instead he wanted to become a successful entrepreneur in art-related businesses. He wanted to change the face of the art industry in the rural communities as he felt that the talents of the community were often exploited by outside agents. He wanted to educate his fellow artists to help them make a living out of their talents. By creating a spirit of responsibility, this gentleman and others, felt that they could better take charge of their personal lives and then be in a better position to assist their families.

Some of the interviewees, who already had children and families, re-iterated how their individual development could help their families. They did not see themselves choosing careers for their own children, and had not allowed their own parents to sway them from their chosen careers. However, they acknowledged that they needed support from their parents and the RBN to succeed. The group felt strongly that the RBN was not supporting their developmental needs and consequently they felt frustrated. In particular, the respondents

from the sports sector felt that they were often neglected by the RBN administrators. Although they strived earnestly for success in their endeavours, they were constantly disappointed by the lack of resources, such as, spikes, supplements and other basic sporting equipment that had been promised to them. As a result, they found it difficult to be competitive. They also complained about unnecessary 'red-tape'.

For example, on one occasion an athlete had missed his national trials because the RBN administrators failed to provide the necessary transport. They felt that such incidents hampered their progress and stunted their desire to work with the RBN in future. They wanted to be successful so that their children did not experience what they were going through and if the RBN could not deliver on their promises, then they would look elsewhere.

The aspirations of the community were high; some wanting to compete in the Olympics, some having grand plans of social development and entrepreneurship themselves, but the general consensus was that their eager efforts were going to waste because of the RBN's politics. Some entrepreneurs felt that they had been participating in the development initiative by giving locals job opportunities in their businesses. And they felt that this was not their only contribution, they had also assisted with skills transfer to those in a lesser position than themselves, but the resources they needed to make this work well were either not available or were being wasted. As a result, these business people were discouraged and did not want to work with the RBN again, as they were expected to participate, but did not receive any support in return.

The sentiments reflected by this group indicated a particularly negative disposition, indicating that if the RBN administrations failed to deliver, they would seek to fulfil their needs and ambitions elsewhere. The respondents who represented sport and the creative arts indicated that they were already seeking help from the North West Government in implementing some of their programmes instead of asking the RBN who did not seem to care. They felt that there was very little hope of the RBN ever giving them access to the necessary resources and finances.

The same sentiments, only stronger, were articulated by the group representing the entrepreneurs, as a result of the businesses they had had to close down because of poor delivery on promises by the RBN administration.

In future, they stated, they would go elsewhere to seek help in order to ensure that their initiatives and interests succeeded. Similar views were expressed by sporting and arts candidates, who felt that they were only asking for equipment to facilitate their growth and not actual money, and yet they had been disappointed. An incident was quoted where a group of desperate gymnastic enthusiasts had approached the provincial council for assistance, and were in fact helped without much delay. Because of these experiences, many of the community members were now ready to leave the Bafokeng in search of greener pastures.

Already some athletes had progressed to become national champions and had also competed abroad, with little or no support from the RBN. Consequently, a perception that the RBN was full of empty promises was beginning to take root in the community.

The candidates expressed a general sense of financial despair, and were not sure if they should wait around for the RBN to develop them and help them achieve financial independence, or whether they should simply go out in search of employment to meet their financial obligations. Artists and athletes were in the most desperate circumstances, while business entrepreneurs, on the other hand, were generally already earning salaries ranging from R2 500 to R20 000 per month. The money generally went in the support of their families and they somehow expected their circumstances to be ameliorated by the RBN, almost miraculously. The respondents displayed scant knowledge of the resources required to facilitate their development. In fact, there was a general reluctance among the respondents to talk about money and it was evident that most of them had no knowledge of money-matters, the cost of developing an individual or keeping a family, but, at the same time, they expected the finances to be provided.

4.8.2 Knowledge of RBN institutions and its leadership

There was an indication from leadership that the community was generally happy with the developments brought about by leadership. However, during the interviews with community members they displayed anything but happiness. Much anger and frustration was vented by

the respondents. Most of them had already indicated that they had decided to move away from the Bafokeng and out of Phokeng, where they lived, to seek opportunity elsewhere. An immediate implication of this mindset was that it would bring about the death of any ambitions for sustainable development as there would be no one left to develop.

The leadership had also indicated that resources had been built at communal-level so that each individual could benefit. One example was the Incubation Fund, which was geared to support the financial needs of entrepreneurs, but individuals claimed that these resources were not accessible to them and that they did not receive the support they required. They felt this was a matter of serious concern, which was articulated in an interview as: *“the people responsible for us in the offices do not support our needs”*.

The community group felt that they showed enthusiasm and commitment to their own development and were willing to work together with the RBN for the greater good, but could not see the same commitment coming from the leadership. They felt that no one had indicated how they intended changing the situation for the benefit of the individual members of the community. The following is a representative statement from the interviews:

“In Phokeng (where the Bafokeng live) there is a problem. They do not want to see us develop. For one to grow it seems you have to run away from Phokeng. We are being sabotaged for our own development. If there is a big job, they give it to big companies without asking them to develop us for the next job to be taken by us. They believe in whites and people from outside. Our leadership has a disease for not believing in us.”

4.8.3 Community’s views of clashes at leadership level

The general views of the community representatives reflected that a similar situation was existed in the community. As needs for infrastructure or basic needs were being met in the community, a practical model for meeting these needs was beginning to emerge, which was being refined over time. However, none of these strategies was being documented and the subsequent confusion gave rise to infighting and territorial clashes. This hampered progress in the long run and also lowered the level of confidence that people had in the RBN’s

development agencies. This outcome was also reflected in the supporting, independent study (Bardham, et al, 2005, p15) and could be summarised as follows:

“Key findings include that only 32% (of respondents) believe that the RBEB has had a positive impact on their business and that only 41% registered some improvement in confidence following their interaction.”

4.8.4 Community’s view of the Supreme Council

The interviewees felt strongly that the Supreme Council seemed to have been knocked down from its previous position of power. The community stakeholders interviewed were uncertain as to whether this was as a result of a decision taken by *Kgosi* or other Bafokeng leadership, but they nevertheless held a negative opinion of the Supreme Council, based on the Council’s withdrawal into the shadows.

4.8.5 Community’s expectation of leadership

The respondents were asked about their knowledge of the RBN activities aimed at supporting their development. It became clear that they all knew about the structures of the RBN’s institutions. They all mentioned the RBA, RBEB, RBF and RBR (now consolidated into RBH), Executive Council and *Dikgosana*, and were knowledgeable on what the function of each institution was. As mentioned by the leadership, it appeared that *Kgosi*’s visits to the community, explaining what was going on and hearing the needs of the community, really paid dividends.

However, they felt that the Executive Council and *Dikgosana* no longer performed meaningful tasks or contributed as expected and had become redundant. It was noted that these perceptions echoed those of the Council to the effect that the administrative leadership had usurped the power of the Supreme Council. Respondents agreed that they had been paralysed by the new developments and that the respective by-laws needed to be reviewed in order to enable the Council again to assume its rightful place in the community. Some of the candidates had in fact had positive interactions with institutions such as the RBH and RBEB, and would have liked to continue working with them, although under improved conditions.

The respondents felt strongly that the administrators were not doing enough to support their own individual efforts. They believed they now had substantial investments from which they should be getting some development benefits and other opportunities, but currently there was no joy in this regard. The administrators appeared to be telling them what they wanted. Some strong concerns were expressed as follows:

“They are not pushing for us; it is like we must market ourselves under difficulties while they should assist us. When we go to the mines for procurement opportunities for our businesses, they chase us. I do not understand why they invest in outside people like Silver Stars, and not in us. Kgosi always says that he wants to see us developed, but the administrators do not support us, on the contrary, they destroy us. Lots of monies go outside the community and are not spent within the community for development.”

The respondents speculated that the reason for the poor service received from the administration was an internal power struggle within the leadership ranks. They felt the RBEB had been immobilised as a result of this infighting by administrators and they did not know who was or would be driving their development.

They felt it was the responsibility of the political leadership, the Executive and Supreme Councils, to solve the administration’s problems. The respondents felt these bodies should dictate to the administrators as to what their jobs and responsibilities were, since they were the immediate subordinates of *Kgosi*. Some candidates, however, felt positive about the RBEB’s support in the past, even though it had not been entirely enough.

When asked what they expected from the leadership to effect their development, the respondents indicated that administrators should be there for them and not neglect them. They felt the RBN should adopt a hands-on approach and not make decisions from a distance, without appreciating what was truly going on. The RBN should identify the community’s true needs and provide the necessary resources and guidance to achieve these needs. It was indicated that they did not need money, but resources to enable them, although there appeared to be some confusion around the fact that the acquisition and maintenance of resources had financial implications.

They further felt that political leadership was not doing enough to ensure that those responsible for development performed accordingly, which created the impression that no one was concerned about development. They felt strongly that they kept on complaining, but the RBN did not have an effective complaints mechanism to handle their concerns and provide feedback, with the result that their complaints were lost over time. They recommended that there should be increased and proper communication and consultation with the community about their development. They felt, for instance, that the concept and function of the RBEB, when it was instituted, was not properly understood by the majority of community members, and no one ever bothered to explain its value to them. “Vision 2020” had always been and still was unclear to most people in the community. The RBN, it was felt, should set up structures to enable the community to give input and advice so that development could be people-centred as opposed to what was happening now.

The community also indicated that they were happy with the developments initiated by the RBN, but would also now like to see further developments on the personal front. The community felt that the resources that were once made available for general community development should now be available to individuals to develop themselves. Those who were interviewed felt gratitude for the RBN’s efforts, but highlighted the view that since people development was such a large part of the development plan communicated to them, it was only logical to allow those who were enthusiastic about their personal development access to funds and resources.

Clear needs were expressed by the various groups: athletes needed funds for spikes and sporting supplements, while entrepreneurs would appreciate access to the Incubation Fund to grow their businesses.

4.9 Conclusion

The community is yearning for development at individual and group level. They see their role as supporting the leadership in the achievement of their vision and to ensure that “Vision 2020” is attained by taking responsibility rather than waiting for handouts. However, they feel frustrated by the leadership who appear not to be supportive of their needs or to see the value of their contributions. They find the leadership’s paternalistic attitude towards them intolerable. The community want to take charge of their lives and look after themselves, their families and continue in the same spirit of *Botho* by giving back to the community. But first, they need to be supported in their initiatives to improve their skills and talents. This could only happen by working together with the leadership and having common goals in respect of their development.

Conclusions and recommendations emanating from the research will be presented in the following chapter.

CHAPTER 5

CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This thesis has shown that the problems of poverty are complex and span a range of different learning areas, as discussed in Chapter 2, such as sustainable development, management of complexities, systems thinking and chaos theory. Having explored a number of these areas that contribute to the struggle against poverty and the achievement of sustainable socio-economic development in a poverty-stricken community, several tools have been identified, which can be used to achieve this aim. They range from a model for development and the need for the RBN to develop a proactive strategic plan for its activities, focusing on the developmental needs of the community and their participation in their own development to the structures and policies required to drive the process. This research exercise has demonstrated that the Bafokeng, a rural community in the grips of poverty, has the desire to escape from poverty and achieve sustainable development, but is sadly losing its way because of the lack of an appropriate development model, resulting in ineffective leadership, poor management and the lack of a proactive strategic vision.

This chapter presents an evaluation of the research findings, defines the communal model as a viable means of achieving sustainable socio-economic development in rural communities, and makes recommendations on how the issues identified may best be addressed to ensure that the Bafokeng can move forward positively in their struggle for sustainable socio-economic independence and permanent freedom from the shackles of poverty.

5.2 Effectiveness of research approach and fulfilment of research aims

Having been part of the RBN's development and being motivated by the community's resolve for self-determination through sustainable poverty eradication, I set out to discover what was really happening on the ground, with regard to development in the RBN, by questioning the key role players and owners of the process, namely, the leadership and the community. My aim was to determine whether the establishment of a rural development system, based on a communal model, could deliver constructive and sustainable results. The

effectiveness of the research approach and fulfilment of the research aims are discussed below.

5.2.1 Effectiveness of the research approach

The research process in this study included:

- defining the research objectives;
- determining the research methodology, namely the qualitative approach as opposed to a quantitative approach;
- reviewing the relevant literature;
- identifying the research population;
- obtaining samples of the target groups;
- developing questionnaires;
- conducting the research and collecting the data by way of one-on-one interviews, focus groups and a postal survey;
- analysing the data; and
- presenting the findings.

The literature review helped to establish the work done by others in related fields, such as development theories, strategic leadership and systems development, which helped to focus the current research exercise. The RBN's own documents formed part of the literature review. Reviewing and evaluating the material contributions of others helped to define precisely the focus of the current research, and to enhance the development of the conceptual framework. This also made it possible to relate the objectives of the research study to the fundamental aspects of sustainable development and poverty alleviation strategies. The research focused on one community and examined its systemic elements. The qualitative research methodology enabled us to add new evidence to existing data.

5.2.2 Fulfilling the research aim and objective

The outcome of the research has identified a viable model for achieving sustainable socio-economic development in poverty-stricken rural communities, namely the communal model, and it has provided answers to the three key research questions, namely:

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- First: “Did the RBN leadership have a particular approach to development, which made them successful in their efforts to achieve sustainable socio-economic development? We have shown that the method applied by the leadership was passive and reactive. It did achieve good results when it was still manageable.

However, it is evident that it is no longer viable in the current situation. The RBN has become so diverse and complex that it now requires a new brand of thinking and proactive leadership approaches.

- Second: “Was the community satisfied with the development process and the efforts of the leadership?” The research has shown that initially the community was happy with their development, which focused on building the capacity of infrastructural and financial resources. However, this has taken too long and the community now feels that their personal development has been neglected, which causes frustration and irritation.
- Third: “Could the RBN’s strategic approach be replicated for use by other communities?” By analysing the RBN’s initiatives, it has become apparent that the Bafokeng community is not necessarily unique. Every community can do the same, given the necessary resources and support, to achieve their own aspirations. The Bafokeng were assisted by the availability of finance and by government who initially assisted them to manage their financial resources better, and over time they picked up other skills, which made them what they are today.

Our final aim was to determine whether there was an area of learning that could assist the RBN and other communities in their quest for sustainable development, as well as academics in their quest to expand the horizons of our knowledge and understanding of the dynamics of poverty and models to achieve sustainable socio-economic development. This was also fulfilled through the recommended solutions and suggestions, based on the research findings.

5.3 Summary of findings and implications

The first findings relate to the way the RBN leadership has approached development and how that approach has impacted on their programmes from the inception of their initiative up to the present. This pertains to the successes, failures, challenges, lessons learned and the way forward. The second finding relates to the feelings of the community regarding the current state of development as they move forward. This revealed the source of their unhappiness, frustration, and expectations, their views about the leadership, and their understanding of how they need to move forward. Thirdly, the major findings relate to the communal development model for rural communities, which needs to be implemented by enlightened leadership, within a framework of enabling structures and policies, focusing on the development of the people, as opposed to socio-economic indicators like GDP rates, economic growth rate, unemployment rate, etc, which, though important cannot take precedence over the empowerment of the individual.

Recommendations are made to address the identified areas for improvement to help the RBN leadership and community move forward together towards sustainable socio-economic development.

It should be borne in mind that the RBN's core area of focus, as a traditional monarchy, like any other traditional community, is people development. There should be no excuse for focusing on other matters at the expense of people development. Like the concept of *Botho*, explained earlier, emphasises, '*Motho ke motho ka batho*', or '*Kgosi ke Kgosi ka batho*', which means the king is king through the people.

Development resources, infrastructure and finance are important to support the core business. Currently, the leadership is focusing on many other things and poverty, unemployment and community frustration are rife, owing to the bickering and infighting among the leadership, at the expense of the community. The following is a summary of all the findings, based on an interpretative analysis of the data collected during the research exercise.

5.3.1 Leadership perspective and findings

5.3.1.1 Leadership perspective

The findings in respect of the various questions are provided below.

Approach taken toward community development?

The leadership of the RBN seems to be confused regarding their approach towards their community's development. Their responses were characterised by a sense of confusion: they came up with three different views on the question of their community development approach. This question revealed more negatives than expected. On the positive side, the following were indicated:

- The Bafokeng do have a development strategy, though it has been largely reactive or passive, based on a demand-response approach, where the community made demands and managers responded. However, it did work, up to the level of communal development, but not at the level of the individual, which is now critical. At communal level, the reactive strategy produced the infrastructure and money that made the Bafokeng what they are today. However, the individual's lot in respect of poverty and unemployment has not improved.
- Planning is beginning to happen, based on "Vision 2020", and an envisaged development master plan. Already some "see something brewing" as a sign of better things to come.

However, the negatives outweigh the positives:

- The leadership are confused and are not clear on their respective developmental roles. This is a recipe for disaster. Of the eleven leaders who participated in the study, when they were asked about the approach they took towards the community development, five indicated that there was no approach; four said that there was an approach based on the way their institutions were structured; and the last two vacillated between these two views and ended up claiming that they saw "something unique emerging". Ideally, they should have been unanimous in their approach to development, instead of expressing three divergent views. This would have happened if they had come together and considered their development plans, which is

what strategic management development theories recommend managers should do in the running of their organisations.

- The RBN administrative entities are often at loggerheads with each other. This problem stems from not knowing their boundaries of operation, since these have not been prescribed through a process of proactive planning.
- Lack of ownership of the development process by management. Everybody keeps blaming *Kgosi* for lack of performance. The result is that there is no leadership among them: we learnt from the theories on leadership that leadership is situational, transitional or hierarchical. In the case of the Bafokeng's current situation, one would expect a true leader or leaders to rise to the occasion, rather than blaming others for their failure.
- Absence of a strategic or development plan at higher levels has led to haphazard decision-making. The situation here clearly demonstrates that passive and reactionary strategies in a conglomerate organisation, such as the RBN, can no longer work, even though it might have done so in the past. Now, a more pragmatic and forward-thinking approach is necessary. Humphreys (2004), informed managers that every time a corporate leader was successful, his or her vision was cited as the cause of his or her success. This is true, because the only way to arrive at one's destination is to know the direction or route; there is no other way. As the saying goes: "If you don't know where you are going, any road will do." Often haphazard decision taking is associated with huge cost to the community. For example, starting up organisations and destroying them within two years: this is cause for grave concern.

RBN's key focus areas?

With regard to this question, everyone was clear about the fact that the RBN's focus was on traditional and political issues, land development and management, business development, people development and financial management. This level of understanding was somewhat surprising, as no one appeared to understand the model or strategy they were using to implement the relevant development. The lack of a model and strategic focus could be ascribed to the fact that the leaders are now expected to be more functional than strategic. They all tend to focus narrowly on the jobs that have been assigned to them, without trying to see the bigger picture, and not seeing the bigger picture, may be the cause of many of the problems that have been identified above.

In any event, many of the leaders were still not clear on the central issue of managing and providing for the people's needs, as this was still being managed by three different institutions, which caused considerable confusion and resulted in it being neglected. However, Council members were also confused about their respective roles since the unbundling of the original RBA and the scrapping of the relevant bylaws.

Roles played by various RBN institutions?

Everybody seemed to know what everyone else was doing, particularly at the traditional and political levels, and respondents explained the environment with pride and a sense of unity. However, any discussion on the role of the administrative organisation, revealed clear resentments at and unhappiness with the power bases that apparently operated within the administrative functions. Perhaps this area requires further review and the application of change management strategies to change the way the organisations operate. Again, the theories on strategic management have shown that, as part of strategic management, and once the structures have been put in place to support the vision and mission, senior management should put in place processes, policies, procedure and systems to help support the organisation, and these must be communicated at all levels through the implementation of the balanced score card, which should serve as the indicator of progress or regression. This will ensure that everyone in the organisation understands and appreciates the results expected from their work. The most unfortunate outcome of this situation is that Council feels that *Kgosi* is allowing their situation of being disempowered to continue, and therefore they are no longer inclined to participate in and support decisions taken by *Kgosi*.

Impact made on the community?

Despite the passive strategic approach that has been applied in the past, a considerable amount of effort has gone into the leadership's attempt to uplift the community. The following positive impacts of their efforts were listed:

- political and cultural stability (unity reigns in the community);
- communal infrastructural development such as roads, stadiums, clinics, schools, water and sanitation, electricity and water reticulation, etc – other communities have already benefited from their know-how and resource base;
- financial resources development – investments have been made in various organisations and money is managed systematically through Treasury;

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- the “Vision 2020” awareness campaign has encouraged people to better themselves;
 - on the economic side, SMMEs are growing, the 2010 FIFA Soccer World Cup is coming, and both of these create employment opportunities, and
 - the social impact regarding bursaries, health improvement, etc.

The negative impacts are:

- the leadership felt that they had not done enough, which implies that more is still to come. This is very possible, looking at the resources the community has at its disposal; and
- the environmental damage caused by the mining activities – “our bread has become our poison” was the lament of one of the leaders.

Threats identified and factors affecting development?

Managers raised a whole list of potential issues that could become serious problems for the community, if not attended to. These are listed in P.E.S.T.E.L charts at Appendices VI and VII. They include the lack of leadership, the powers of administrators, etc. However, what is surprising is that, although leaders have so much knowledge and experience of their own environment, they just seem to be paralysed and unable to do anything to change the situation. Both problems and solutions were provided with great facility by almost all of the leaders interviewed, but there was no evidence of effective action. It is possible that leaders lack the maturity and perhaps the experience to deal with the situation. It may also be that many of the leaders feel threatened and fear that they might be fired.

The lack of authoritative leadership, where leaders take charge of the situation and act positively and decisively, is beginning to undermine the good work done in the past for the community. If not addressed, this negativity may emerge as a poison that will kill the community’s spirit, sense of unity and desire for development. This is a subject that may require further research. As has already been shown, leadership is often situational and under the present situation, someone should be coming forward to rise to the occasion and take up the reins of leadership and lead the people out of this morass of indecision and finger-pointing.

5.3.1.2 Leadership Findings

The findings can be summarised as follows:

- The RBN has developed into a complex structure with dynamic needs different from the old ones. The reactive strategies used before in the development of infrastructure and sources of funding mechanism no longer work. A change in strategy is required, which focuses on proactive planning and regularly provides a dynamic response to the needs of the community.
- The RBN model of development has been hijacked by the structure because the situation has become more complex. It needs to be reworked to bring it back on track to focus leadership on their core business of people development and the needs of the individual community members.
- The complexities of the structure have now confused the leadership. The development master plan extends beyond the vision of the RBN and its planning horizon in that “Vision 2020” extends only up to the year 2020, while the master plan goes up to 2035. There is a need to realign this planning horizon and to align the community’s vision with that of the leadership, and vice versa.
- The administrative leadership does not fully appreciate the development model and nature of the traditional community. This is understandable for, without experience and full understanding of the model, which was not fully explained to them, there is a tendency of the leadership to focus on themselves and structures to support themselves, especially when the model is unclear or non-existent.
- *Kgosi* still has the interest of his community at heart, but the people are not aware of this. As a result, *Kgosi* does not have the means of making things happen or letting the community know what he intends doing for them. There is a clear need for a viable model and specific communication tools to support his intentions and initiatives.
- The RBN model for development was never articulated or written down. The result is that almost everyone has a different perception and confusion reigns. The situation is complex and requires a clearly defined model, showing how things should be done. The centre is no longer holding up anymore and things are falling apart. Before the processes were simple and manageable, but now they are complex and need to be managed proactively with the aid of a clear model and well-defined strategic direction.

5.3.2 Community's perspective and findings

The community's perspective and resultant findings are given below.

5.3.2.1 Community's perspective

A large proportion of the community appears to have a clear understanding of what the leadership is doing about developing the community and how they have structured themselves to achieve this goal. However, individual community members no longer appear to be interested in development that focuses only on communal issues. They are mainly interested in development that improves their own lives, so that they too may be seen as contributing to the achievement of their own and the community's visions. This contribution was identified as looking after themselves, their families and possibly making a contribution to the community.

They see the leadership's focus on communal development as hampering their own personal growth and development, since the outside world perceives them to be rich and requiring no assistance, while, as individuals, this may not be the case. This perception by the outside world may also be hampering their personal development outside of the Bafokeng, where they are frequently disadvantaged in respect of employment opportunities, business development, etc, because they, as members of the RBN, are perceived to be well off. As a result, the community is getting frustrated at the lack of focus by the leadership on these aspects. They are beginning to feel that the leadership does not care about them, although this might not be the case, but perceptions are the reality with which we have to deal.

Indeed, based on the research findings, the community is yearning to be part of the process of developing themselves. They want to take charge of their personal lives and development, their own families, community and eventually the whole society. However, they feel hamstrung as a result of the lack of support by the leadership.

This is creating frustration and ironically, while the leadership have realised the community's communal need for self-determination, the reverse is the case when it comes to the individual, and the very same leadership appears to treat individual community members in a paternalistic and patronising manner.

It appears that individual community members are clear about what they want to do with their lives and they do not want to be patronised in this respect by the leadership. Most respondents were adamant that they would not choose careers for their children and, by the same token, they would not like anyone else to take decisions on their behalf. It was clear that they had identified various areas of interest, such as sport, the creative arts, business, social development and education, in which they would like to be developed. In addition, it was evident that many of the respondents believed careers in sport and the creative arts could be economically viable, if their skills were sufficiently developed, and would allow them to give something back to the community.

It was also mentioned that these areas had a huge impact on the business world, as in the case of the 2010 FIFA World Cup, for example, which was a sporting phenomenon brought about by skilled soccer players. This event was already contributing immensely to South Africa's economy in almost all sectors, resulting in an economic boom. They saw their efforts and desire to be developed in these areas, adding value, not only to themselves as individuals, but eventually to the whole community, when they were able to support themselves. Their skills would stimulate employment and business would develop into other areas like entertainment, services, etc.

Members of the community were also beginning to harbour certain resentments towards the leadership's initiatives, when they invested in other businesses rather than in the development of the individual members of the community. Initially, there had been some understanding as to why this was done, when it was felt that the benefits from these investments would trickle down to pay for their personal development. However, they now felt that the leadership was preventing them from having access to these businesses. For instance, the business entrepreneurs had expected to get procurement opportunities relating to their areas of business, but this was not happening. They could not understand why the leaders could not enforce this to ensure that they benefited from these investments.

Similarly, they believed the companies who provided goods and services to the RBN could support their development in the areas of social development, business, sport and the creative arts, as these companies already had programmes relating to these activities. Sometimes they felt, when they asked leadership about these aspects, they were given promises that were

never fulfilled, and they wished that *Kgosi* would stand up for them and get the leaders do what was expected of them.

5.3.2.2 Community findings

The findings were as follows:

- Development starts with the community at individual or group levels (family, club, society or community) and should focus on the development of their interests and talents.
- The individual or group should be empowered through the structures to enable individuals to develop themselves, by providing the relevant resources. The empowerment of the individual is the empowerment of the whole community in that the individuals will look after themselves, their own families and support the weak within the society, and eventually the whole community, on the basis of the application of their own humanity, *Ubuntu/Botho* towards the weak.
- Sustainable development must be about the individual. Resources are important to support the development. The key to sustainable development is the individual or group that drives the process, supported by the required resources.
- Individuals or groups want to own and drive the process without being patronised by their own leadership or outside donors who provide the resources. It is understood that accountability for those resources is important to ensure there is no misuse of them.
- Communication is critical to ensure that the community is informed about what is being done by the leadership and how this impacts on their lives.

5.3.3 Researcher's reflective observations

The evolution of the RBN environment has been a complex and dynamic process and is eminently suited to analysis by way of complexity science. Having been one of the participants in the RBN's evolution, I could not understand how such a complex community could have survived without careful management, based on a clearly defined, proactive development model, strategic direction and vision, supported by the necessary infrastructure, systems and resources.

The fact is that the RBN management has operated in a reactive manner within their system for a long time. Their decisions have been influenced by tradition and a cultural way of life, rather than proactive strategic planning, based on clear developmental principles. This system is also being influenced by 'wise men and women', as advisors to *Kgosi*, some of whom may not be sufficiently educated to appreciate the value of a development model and strategic planning, within the tribal system. The RBN created their own system, which they understood very well, and which worked very well for a long time. But the burning question now is, "Can it continue to work in the present day when the community's circumstances and needs are far more complex than before?" The research has shown that it clearly cannot do so.

Unlike the RBN and perhaps the RBH (the benefits of which we were unable to ascertain from the leader), the RBEB has developed strategic business plans for the management and development of the Bafokeng. This is the result of management's formal education and experiential training. The theories discussed earlier in this thesis confirm that a leader, if he or she is to succeed, must have a clear vision, develop a strategic plan, together with his or her senior executives, on how the vision will be achieved, and this vision and plan must be communicated to the rest of the staff, the community, and all other role players and interested and affected parties. As noted, this is the philosophy adopted by the RBEB management.

The RBEB has attempted to follow a strategy and has adopted a systemic approach to managing the organisation to deliver services to the community. But, despite these efforts, the RBEB has not been able to succeed because, at the RBN level, which is the mother body, there was no proactive strategy to guide its institutions towards an integrated approach and unified development. It has already been shown that a lack of a strategic vision and plan is the main problem experienced by the RBN leadership. The RBN has grown into a complex and dynamic organisation. Simply acting in a reactive mode, without proper planning, has proved to be no longer effective. The leadership have to realise this and ensure that they rise to the occasion.

The question remains, if the organisation does not have a guiding principle in the form of a clear strategic direction, and management lacks experience, how can it deliver against

community expectations? This problem is the cause of much of the confusion and frustration within the RBN already mentioned.

Education is a very important aspect of our lives, but education alone, without experience, means nothing, since if one cannot gain experience by applying the learning, one cannot achieve anything. It appears that many of the leaders and members of management, although well educated, had no prior work experience before being employed by the RBN. In addition, the business setup within the RBN environment is not structured to facilitate control over people, and appears to give everyone the opportunity to do as they please. In such a situation, people often are inclined simply to attempt to please their bosses, rather than to do what is necessary for the benefit of the community. The impact of all this empty show is keenly felt by the community and hence their frustration. Many managers are aware of the problem and that is why the P.E.S.T.E.L charts in Appendices VI and VII are full of clear issues with suggestions on how to manage them. However, the system lacks a true leader, who would take the “bull by the horns” and initiate processes to sort out the community and systems problems.

Leaders should not rely on *Kgosi* to sort everything out. He is, after all, only human. All the leaders interviewed have a duty and responsibility to take charge and would do well to heed the advice of Drouillard and Kleiner (1996), namely, that successful leaders must have special attributes, among which the most important are being a visionary, having effective means to communicate the vision, having a positive self-regard, being a team player, possessing empathy and self discipline and having the ability to build trust relationships with others.

As Barol (1994) has said, the higher you go up in an organisation, the more critical the leadership skills become and the higher the expected level of emotional intelligence. Lack of proper leadership is the main problem encountered within the RBN, and its presence will revolutionise the environment. All the ingredients for success are there, but the chefs to prepare the meal are lacking.

5.3.4 The Communal Development Model

The major outcome of this thesis is the exposition of a workable model for sustainable socio-economic development in rural communities, called the Communal Development Model. This model recognises the importance and role of the traditional leadership and their communities in taking charge of their own and individual development, within the context of their traditional norms and customs. It also recognises the importance of government and corporate (private enterprises) institutions in providing support for community-led rural development initiatives.

It is inspired by traditional concepts such as *Ubuntu/Botho*, which serves as a support mechanism and binds the community together in recognising and acknowledging value in each other and creating a high level of responsibility and accountability among community members. Traditional leaders are seen as creating a sense of unity within the core of the community. At communal level, the community is united by a sense of pride in their national and/or traditional identity, for instance being a Mofokeng within the Bafokeng. At family level or sub-group level individuals are united in the cause that binds them together, and at individual level each person takes pride in being who they feel they are and in fulfilling their respective purposes. Central to the group or individual, is the need to attain the particular aspirations or vision of the group or individual, and the achievement of this vision or goal serves as the main driver of the development of the individual or group. The traditional leadership serves to ensure that people, as individuals or groups, achieve their visions and attain their goals and grow into a powerful community, hence the concept that “*Kgosi ke Kgosi ka batho*”.

Botho/Ubuntu

The concept of *Botho/Ubuntu* is and has always been the corner stone and the basis of the African way of living. “*Motho ke motho ka batho/Umuntu ngi muntu nga Bantu*” and “*Kgosi ke Kgosi ka batho*” basically mean that no man or woman is an island, unto themselves, to quote the poet John Donne; “we are what we are because of the contributions of other people in our lives and our interaction with them”. We are indeed affected everyday by other people and in turn we affect them, either positively or negatively. In our daily lives, we need to recognise this and hence the basis of the communal and traditional way of life. To ensure sustained relationships, sustained development, sustained support, etc, we need to

acknowledge and embrace this concept and understand its impact on our development as human beings.

Whether one is an individual leading one's own life or a leader of a group or community, we depend on other people to achieve our own goals, vision and mission. There are various kinds of resources that support us, which are presented by other people to drive forward our initiatives and intentions to help us achieve the fulfilment of our stated purpose. *Botho* recognises this and we give back to the community we live in by becoming a good citizen that helps to develop and enhance the community.

Development

In terms of the communal model, development is seen as the movement or progression of the community, group or individual from their current state of skill and ability to the desired one. Development is the responsibility of the individual, group or community, in the first instance, and is supported by others. The development of the individual is the result of the joint efforts and contributions of everyone in the community and outside the community, hence the *Ubuntu/Botho* concept that "*umuntu ngu muntu nga Bantu/motho ke motho ka batho*". Whenever one person succeeds, it is the community that succeeds and the individual feels obliged to give back to the community what they have given him/her. This engenders a sense of responsibility and unity in the community. When an individual has a vision to achieve, he or she needs the community to support, develop and grow that vision in the sense that it will benefit the individual and the community as a whole.

However, there is a need for leadership, structure, policies and systems to manage that process. In terms of the communal model, with its *Ubuntu/Botho* culture, the talents of a child will be identified and nurtured to fruition by the whole community. In that way the development will be sustained and driven by the individual being developed, and thus become self-sustaining. Thus the people will be able to free themselves from the ills of poverty and unemployment through sustainable socio-economic development.

Governance

Governance is traditional and the complexities and the dynamics of the new world require that a mixture of both corporate and traditional governance play part in ensuring that all

technical processes, traditional processes and administrative process are managed well by the leadership and the community. Both corporate and traditional governance are needed to manage the community's processes jointly, within the structures geared to achieve the community's needs. The traditional governance should focus on and be the custodian of matters of tradition, politics, culture and norms, while corporate governance should focus on the administrative and developmental aspects of the community. This interaction between traditional and corporate governance creates a climate conducive to the successful implementation of the communal model and the sustainable development of the individual and the community.

Focus

People development is the core business of the leadership, incorporating both top-down and bottom-up management approaches, with a common agenda for the development and support of the individual or group, from their current state to the desired state.

In terms of the communal model development is seen as both communal and individual. Communal development focuses on community based benefits, while individual development focuses on individual based benefits, which affects and is affected by others.

Leadership

Leadership is traditional and based on a royal lineage. The role of the leadership (*Kgosi* or *Inkosi*) is long term and ensures that the community's needs are attained, both at communal and individual levels. The leadership structure creates enablement and ensures that the community attains its communal and individual goals through its own policy processes, linkages with government, private enterprises and non governmental organisations (NGOs), etc.

The individual or group

The individual or group ensures that he/she/it identifies and makes known their respective desires/aspirations and vision, and ensures that those who provide help know what resources to provide. Ownership of development vests with the individual, group or the community being developed. The core need of the individual, group or community is to identify their respective hidden talents and understand what is required to develop these, and seek

assistance to facilitate that development drive. Development is seen as a personal responsibility, requiring support from everyone else. The individual development needs may spring from one or more of the following convictions:

- The commitment to become an entrepreneur.
- The commitment to become an artist.
- The commitment to become an athlete.
- The commitment to become an educator, etc.

All of these needs require support and resources to enable the individual, group or community to attain its goals.

Support resources required

Resources such as finance, infrastructure, skilled and experienced personnel, organisational structure with policies, processes, procedures, systems and technology to support the development, are all important.

These resources may be derived from the community's own resource base, government and its development programme, private enterprises and their development programmes, NGOs, donor resources and their development programme, etc.

Measurements

The form of a balanced score card is used to measure the success or failure of the development, and this serves as the basis for communicating progress of the development. Typical measurements, such as the GDP rate, unemployment rate, poverty rate, economic growth rate, etc, can also be used to assess progress, but never without reference to the particular development of the individual, group or community. These indicators assist in measuring the aggregate impact of the initiatives being undertaken by the individual, group and community. Leadership is accountable for progress and must ensure that it happens.

Communication and feedback

Communication and relevant, constructive feedback are critically important to the success of the communal model. Before development of an individual, group or community commences, leadership must ensure that they have gathered in all the needs of the community

at individual, group and community level. All these needs should be prioritised, programmed and communicated back to the community with regard to its implementation process. The outcome of the processes and the initiative should also regularly be communicated in a feedback loop, so that all are aware of what is going, both from the community's and leadership's points of view, to ensure commonality of interest between the various role players and interest groups.

5.4 Concluding remarks

The research exercise certainly proved that the RBN is a community with a hunger for development. It is true that they have been lucky with the royalty income that they receive in lieu of the mineral rights on their land, but the application of funds on its own is not enough to create a platform for sustainable socio-economic development. Financial resources are not the only front on which to fight poverty, and it is certainly not the only resource required for sustainable socio-economic development. Any leader who wishes to deliver his people from poverty must nurture in them the spirit to succeed. This is of paramount importance to a community that is so decidedly people-centric, because, as we have pointed out, poverty affects those inflicted by it on a very personal level.

Any development initiative must therefore address the issues that lie within the personal sphere, and this goes beyond the mere application of money: to achieve sustainable social and economic development, requires a caring attitude – *Ubuntu/Botho*. This will enable growth and facilitate personal prosperity.

In rural communities, as in highly industrialised ones, there are many internal and external factors that need to be considered in order to achieve a community-wide effect, even more so if the effect is to be a positive one. These factors have been clearly identified by the leadership, as shown in appendices VI and VII. To achieve the goals of this community, first and foremost, there must be a plan that can direct all the constructive resources into a system capable of creating the desired effect. This is the strategy that the leadership of the Bafokeng currently lack and, if not remedied immediately, the overall objectives of this community are in jeopardy.

The research points out very clearly that the Bafokeng recognise the need for a strategy, but still also need to see how the skills they wish to grow in their people are to contribute to the

larger effort. As a community that is focused on matters other than people development, the Bafokeng has missed the opportunity to harness the power they command and so have begun to suffer a number of negative consequences, e.g. poverty and unemployment are on the increase, there is disunity between leadership and the community, and infighting between members of the leadership.

5.5 Sustainable socio-economic development and poverty alleviation

Sustainable socio-economic development and poverty alleviation is about improving people's lives, their ability to live successful, fulfilling lives, improving their standard of living, and having both their social and economic status changed for the better. Every person on earth is born with a god-given talent. This gift is given to him or her at birth. This is what needs to be developed. These various talents could be grouped as follows:

- Talents in **business entrepreneurship** for them to be entrepreneurs – all forms of entrepreneurship, in agriculture, engineering, construction, services, mining, manufacturing, etc.
- Talents in the **creative arts and culture** for them to be artists – all forms of creativity: singing, painting, dancing, acting, poetry, writing, speaking, etc.
- Talents in **sport** for them to be athletes in soccer, rugby, tennis, swimming golf, cricket, athletics, etc.
- Talents in **social entrepreneurship** for them to be social philanthropists – all forms of philanthropy: taking care of the aged, handicapped, orphans, the sick, the homeless, etc.
- Talents in **teaching and education** for them to be teachers – in education, theology, etc.

Development refers to nothing other than the development of all the aspects mentioned above. In the process, other issues, such as unemployment reduction, improving the economic growth rate, poverty reduction, etc. will be addressed. Focusing on developing people's talents will kick-start development and cause a ripple effect that will stimulate sustainable development across the board, such as, economic development, social

development, environmental development, community development, ecological development, etc.

Just imagine what could happen if you concentrated on a child, either as a parent or teacher in school, and identified a particular talent in him or her, for example in sport, creative art, education, business, social welfare, etc, and concentrated your nurturing the development of that talent in the child. One can just imagine a Tiger Woods, James Watt, Richard Branson, Mother Theresa, to name a few, blossoming in that child. All of these people did not become what they are or were by sheer luck. Someone, or the individuals themselves, identified their talents and encouraged them, or they drove themselves, nurturing the particular talents to the highest level of perfection, such that, when they were fully developed, they conquered the world and made everyone believe in them, for no other reason than they were the best of the best.

The process of developing these talents can happen, as I have illustrated in Figure 1 in the first chapter, either at the level of an individual or that of a group (family, community, society, or any form of sub-grouping for that matter), for instance, a group of musicians (e.g. the Johannesburg Philharmonic Orchestra), a choir (e.g. Ladysmith Black Mambazo), a sports team (e.g. BafanaBafana) etc. When all these talents are taken on this journey of development and nurtured, all the other benefits, as defined by learned scholars and institutions such as, the WCED, IUCN, UNEP, WWF, UNDP, Brundtland Report, Oelofse, etc. will, I believe, automatically be achieved.

Consider for a moment how much money Tiger Woods has makes out of golf or what the value of the music industry or sport industry in South Africa is. Consider what other businesses have been created as a result of sport. A sporting event like the 2010 FIFA World Cup will contribute immensely to economic development in South Africa, boosting our GDP and helping to lower interest rates and eradicate unemployment and poverty, etc. Many people have missed the point and hence our lack of development because we have concentrated on developing the end result rather than the means to that end, which is the individual and his or her talents.

Education, for instance, should be planned in such a way that it supports the development of each individual learner and his or her talents. Educators and parents should avoid living vicariously through the children, expecting them to achieve what they could not, for example, by becoming doctors, lawyers, etc, when the child wants to be a musician or sportsperson. I say, let the child realise his or her full potential according to his or her talents and motivation. Education and training should help us improve and enhance these talents to help our children reach the top. In so doing we would be performing our duty of caring for the people, animals, earth, and all that is in it, to make it a better place now and in the future. All that is required is a properly organised environment with strategic insight and a holistic picture of what we want to achieve, if it is to work efficiently and effectively.

This is what the RBEB, within the RBN, has discovered. For instance, having heard a sixteen-year old girl say; “I want to be a champion athlete”, and 18 months later, after dedicated training, seeing her become a Commonwealth competitor. Another youngster said “here are my drawings, I am interested in drawing clothes, I want to be a fashion artist”, and the work was so good, without formal training, that the RBEB management sponsored the child with their own money, as there were no policies to cover a situation of this nature, and the child is now attending art school where she is studying fashion design.

We need to be sensitive to these issues and help individuals realise their full potential. This is not difficult and the fact that it has not been happening is what the children of the Bafokeng have been lamenting. All we need to do is to hear their cry, identify and understand their requests and help nurture them. This is not unique to the Bafokeng, it can happen anywhere else in the world. However, a holistic approach is necessary and it requires resources such as willing people, money, infrastructure and systems for it to work.

This is the communal model for sustainable socio-economic development, based on a rural experience, which, I believe, if correctly applied, could rid us of the problems of poverty and unemployment forever.

5.6 Recommendations for the RBN

Below, I have highlighted further aspects on which I believe the RBN should concentrate and I have also recommended corrective steps to address some of these issues.

5.6.1 Leadership's strategic focus

One of the areas that require specific attention is leadership and the need for a leadership development programme. Having failed to create a comprehensive strategy to achieve their ambitions, the RBN leadership have found themselves in a position where their core business, people, is being somewhat neglected. The problem here is not so much a lack of effort as it is a case of misguided effort.

The creation of the various community administrative divisions, such as the RBA, RBEB and RBH, was a sound idea to crank up the development machinery, but, unfortunately, those institutions were created without thorough planning as to their position and place in the broader development plan of the RBN.

These development agencies have been mandated to carry out a specific function, but in the absence of a strategy at RBN level, these institutions and their efforts have been isolated, with the result that they have been operating in silos. Systems thinking assist us with this strategic problem by explaining the benefits of integrating the various elements of a system and in so doing aligning the efforts of the various agencies toward a common goal. Cascading strategy down from the top, at RBN level, is even more essential, as it will ensure that the available resources are not wasted on unnecessary efforts. Structure follows strategy, and although the structure is already in place, significant changes need to be made in order to make them work together for the common good. This is the primary challenge for the RBN leadership. It is necessary at this point to consider the management of change and the broader impacts that it produces.

Since changes in strategy significantly impact underlying tactics and operations, the management of change must be complemented by a sound communication policy. The RBN leadership has failed dismally in this area and analysis shows that not only is there a disparity (lack of a common agenda) within leadership ranks, but differences such as conflicting views on development and different priorities for the allocation of resources, also exists in the relationship between leadership and the community.

These two elements in the RBN system, namely, the leadership and the community, have begun to operate in isolation and the mechanism for integrated development has become

more and more tenuous and brittle. Although *Kgothakgothe*, the highest decision-making body in the Kingdom, serves to prompt *Kgosi* in meeting community needs, his efforts are rarely communicated down to the line to the community. This problem in the relationship between leadership and the community is only an effect of a much larger communication problem between the different institutions of leadership themselves.

5.6.2 Strategy is key to any success

The review of the current situation within the RBN reveals that the leadership has been applying a reactive strategy in developing the infrastructure, in particular, and responding to the educational needs of the community, in general. Initially, this strategy worked to put together resources at the time when development within the RBN was still simple and much less complex than it is today. Now, the RBN operations have grown, community demands have increased, and the environment has become more complex. However, the leadership still operates as it did before, and has not kept pace with the evolution of the RBN and its disparate needs. The leadership is stuck in the past, thinking that the environment is still as it was in the early days, but, unfortunately this is no longer the case.

The RBA, which used to be the only administrative structure of the community, has evolved into the RBEB, RBR and RBF, which today have been consolidated into the RBH. The leadership of these institutions and those at policy level are not working together.

They lack a common vision results in these organisations working against each other, and creates conflict. The current reactive or passive strategy can no longer be used to carry them forward and help them succeed, as it is already proving to be a failure, possibly owing to the fact that no one wants to work together to develop a proactive strategy relevant to present times. The envisaged new strategy should take into consideration the nature and form of the Bafokeng as a communal and traditional monarchy whose foundation is based on people development. Without the people there will be no kingdom and thus these organisations play the most critical role in the existence and survival of the RBN.

5.6.3 Application of complexity science to RBN

If the RBN is to adopt a change strategy, it would require the implementation of a robust business architecture within a frame or reference that supports its vision effectively. This will

ensure that its strategy remains viable, by being flexible and adaptable, and relevant. Traditional strategic planning does not have any tools to help navigate these turbulent waters and the challenge for the RBN would thus be to develop a business architecture that displays qualities of self-regulation, emergence, and adaptation. Adopting such business architecture would enable the senior management of the organisation to identify their key activities, how best to perform them, how this would impact on other divisions, etc, thus encouraging them to think about the ramifications of their actions and decisions.

This single achievement would usher in fundamental values of interrelatedness and prevent the common occurrences of operating in silos and “empire building”, etc, which are the very things that lead to divergence in vision and operating standards. If the executive management team were to adopt such a view, the RBN would develop a robust approach to all its initiatives, which focus on the core concerns of each division, before implementation. Thus, adopting just one single tenet of complexity would reap the rewards that are expected by the various stakeholders. Other benefits that would accrue include:

- integrated strategic and implementation plans;
- the development of a unified and focused team;
- supportive and enabling units;
- effective management protocols and processes;
- having a robust and adaptive business; and
- the encouragement of creativity and innovation.

To achieve these benefits, the RBN’s business architecture should be robust, yet dynamic enough to synthesise all its activities into a cohesive whole, geared toward meeting its objectives. This compels the entire organisation to recognise that none of the functional areas, nor the RBN in isolation, can achieve “Vision 2020” on their own, but rather, that the desired efficiencies and effectiveness can only be attained by all of the elements (RBN specific business units such as RBA, RBH, Supreme Council, Office of *Kgosi*, and other stakeholders) working in well co-ordinated unison. Ignorance of the importance of the interrelatedness and interconnectedness of the whole system is often the primary cause of massive implementation failures.

5.6.4 Holistic and integrated approach

The strategy in its totality presents an opportunity for South Africa's rural people to realise their own potential and contribute more fully to their country's future. For the effective development of the community, a development agency like the RBN, in the case of the Bafokeng, requires an integrated system that would co-ordinate all resources from the various quarters, in order to reap the benefits of sustainable communal development.

The RBEB for instance in 2005 reiterated the importance of forging appropriate linkages with other organs of society, including the private sector, entities within the RBN, the Office of *Kgosi* and the Supreme Council, as well as government agencies. Each organ is seen as playing an important role in contributing to the development of the entire community in a communal way. More importantly, these respective components are all critical role players within the nation's system. However, as independent units operating in isolation, they add little or no value towards its growth and development, and it is only when the entities work together in unison, for the betterment of the nation's system as a whole, that the attainment of "Vision 2020" is made possible, Modipa (2005).

Although the RBEB and some of its sister organisations have implemented relevant strategies to accomplish their respective mandates, fragmentation is only natural when all the strategies of the individual organisations do not conform to, or at least fit a broader strategy for the entire community. The strategic choices of the individual organisations need to be integrated so as not to void each other's efforts in the process of applying their own efforts. While a broader strategy will direct the community in the light of external factors, the environment and adjacent tribes, it also serves to direct the internal organisation's efforts in achieving the broader ambitions of the community. Having the strategy roll out from the top is an important consideration as it assists in creating a lean and functional machine to achieve the objectives of the community, whereas individual efforts may be misguided without that direction.

The following table depicts the roles that can be played by the various interdependent entities for the integration and holistic management of the community's development:

Entity	Function	Linkage Impact to RBEB Development
Office of Kgosi/Supreme Council	Political Support	<ul style="list-style-type: none"> • RBN Strategic Direction • Setting Development Priorities • Political Management
RBH (RBR & RBF)	Resource Support	<ul style="list-style-type: none"> • Preferential Procurement • Employment Creation • Development Programme (CSI)
RBA	Infrastructure and Environment Management	<ul style="list-style-type: none"> • Socio-economic Infrastructure • Environment Management
Government	Policy and Resource Support	<ul style="list-style-type: none"> • National Development Policies • Resource Coordination and Linkage • Strategic Programme Linkage
Private Enterprises	Resource Support	<ul style="list-style-type: none"> • Corporate Social Investment (CSI) • Sponsorship • Donor Funding • Skills Transfer (on-the-job and in-the-class)
NGO	Development Programme	<ul style="list-style-type: none"> • Development Programmes • Skills Transfer

Table 5.1: Development integration and leveraging of resources

Source: RBEB Strategic Plan 2005-2010

5.6.5 Setting of objectives

No evidence was found at the RBN level of the community's specific goals. However, it is imperative for the RBN to adopt community's development objectives that are as centred on the following:

- **Achievement of "Vision 20/20"**

The RBEB focuses on the successful deployment of the communal development model for sustainable socio-economic development, which will ultimately result in the attainment of "Vision 2020", whereby a Mofokeng is either employing or being employed (economic development) within the context of cultural preservation enhancement (social development).

- **Eradication of unemployment and poverty**

Through the development of individuals and entities/enterprises within the nation, job opportunities and economic growth will be stimulated, thus reducing unemployment and poverty.

- **Commitment to social coherence**

In transforming the nations' population and entities from the current state to the desired state, social coherence is as important to development as is economic coherence. To this end, sound business ethics and the upholding of the general moral fibre of the nation are paramount for sustainable success. This promotes sustainability of socio-economic growth, while the nation becomes a shining example to the rest of the world grappling with development issues.

- **Less dependence on the nation**

The prevalent culture of entitlement that permeates the nation at present, or rather, with which the nation is infected at present, must be eradicated. The RBN should embarked on a development strategy that is based on a bottom-up, community driven approach, i.e. from the outset, the individual must show a commitment to and passion for wanting to be developed. The RBN will then be able to provide the key enablers for that individual's development and take ownership of his or her growth and sustainability.

- **Preservation of cultural norms**

Adopting a first world approach to business does not necessitate that cultural traditions and norms fall by the wayside. Economic development at the expense of cultural values creates a development void, thus upholding the Bafokeng culture and values is paramount. The Bafokeng should take the lead with regard to formulating a traditional authority framework and strategy as a beacon for other traditional authorities the world over.

- **Growth and sustainability of SMMEs and individuals**

Through an integrated development approach, the RBN will achieve the growth of individuals (entrepreneurs, athletes, artists, employees, volunteers, and investors) and, in so doing, the growth of entities/enterprises and economic activity within the community. Research has demonstrated that SMMEs show the highest absorption rate of unemployed people.

- **Promotion of money circulation within the community**

It is imperative that money spent by the nation on infrastructure, sporting events, cultural events and in any other area of fiscal spending, should be retained within the nation as far as possible, i.e. circulated internally several times before it is externalised. Key areas of positive money circulation exist through preferred procurement and employment opportunities by all businesses owned, developed and related to the nation, e.g. procurement/employment opportunities of local SMMEs/individuals at entities in which the RBN has an interest, such as the mining houses, Modipa (2005), etc.

5.6.6 The RBN structure

What was once just a growing perception, namely, that the RBN administrative leadership was a reckless body, intent on usurping the power of traditional authorities, has emerged as a very real problem in the top echelons of the RBN and a threat to its continued existence. Although the problem can be more accurately described as a monumental misunderstanding in the function and role of all these institutions, the effect remains the same. The fragile and often antagonistic relationship between corporate and traditional authorities has led to a serious crisis situation in the leading class of the Bafokeng. In fact, this relationship is at the root of many negative effects permeating their community and perpetuating such a rift can and will ultimately result in driving the Bafokeng people away from their own kingdom.

The problems expressed above are a direct result of structure being created on a whim, and can best be resolved by employing a proactive strategy that accurately defines the roles and functions of each of these institutions. Both the traditional councils and corporate governance structures are in fact trying to achieve the same thing, and it is simple common sense that they should be profiled in such a way that they are able to carry out their functions independently, but still work together towards achieving the broader goals of the RBN. A change in the RBN's political and administrative structure is what is required and it can still be achieved with relative ease.

Consider the advantages of having a corporation that enjoys an alliance with the kingdom's law-maker and the ease with which policies generated by that law-maker will be effected in the community by efficient corporate partners. These are just some of the benefits that will accrue from a constructive relationship between the RBN's traditional and corporate

governance structures. The additional concerns of the RBN, with regard to wider system effects, can also be managed more effectively when all the institutions work together to achieve a common goal. As a result of working together, understanding will permeate through the various organisations and each one will be in a position to appreciate its neighbour's issues.

It is important to understand that the much needed structural changes should follow strategy. Without a clear understanding of what one's goals are, there is little reason to create structure. Structure follows strategy and that is the key logic missing in the RBN. The counter argument of claiming that they have "Vision 2020" does not hold, as it is merely a vision with no accompanying strategy.

The fact that there is an urbanisation plan that exceeds the vision by 15 years should indicate quite clearly that "Vision 2020" is by no means a strategy, and remains a vision, albeit a powerful one.

5.6.7 Resource leverage for sustainability

The RBN has an opportunity to leverage its resources with those of private enterprises as well as with those of government programmes. Their advantage is the formalised structure that they have already created, which can assure owners of the resources of higher levels of accountability, and their programmes have the potential of attracting more resources. In addition, surely their own companies would want to be seen to be part of a success story, making a difference to the lives of the people to whom those companies belong. The following are examples of how these resources could be leveraged.

5.6.8 Private corporate leverages

The RBN, like other communities, is located in areas surrounded by natural resources, such as mining, forestry, water, etc. These resources are needed and used by corporate businesses in fulfilling their needs. It is government policy that these resources should not only benefit private companies, but communities within South Africa that live on or near them.

The MPRDA Act, for example, stipulates that mining companies are expected to have a Social Plan, BEE Plan, and Manpower Plan before they can be given the New Order Mining Rights for their businesses. Accordingly, it is expected that within their Social Plan these

companies should identify projects within their corporate social investment (CSI) programmes, in conjunction with the local and regional municipalities, which benefit the communities around them.

Within the BEE Plan, it is expected that these companies have black shareholders. It is further expected that, as part of the BEE Plan, these companies have procurement policies that adhere to the BEE Act for the benefit of SMME development and economic efficiency, as SMMEs are seen as having the potential to employ more people than big businesses. Within the Manpower Plan, on the other hand, companies are expected to have a development plan that empowers its employees so that they can grow and access all levels of the business structure. In this way, companies are expected to embrace the country's transformation agenda, which ensures that the entire society's socio-economic development improves and is sustained.

Therefore, with this in mind, it is recommended that the RBN and other communities should take advantage of these expectations and leverage them with their own programmes for ensuring the sustainability of their communities.

5.6.9 Government policies and programmes leverage

Through its policy directive, the government has declared that all natural resources, such as mineral, water, forestry, etc, belong to the state and should be used by companies in such a way that they do not only benefit the companies that use them, but also the South African community as a whole. The MPDRA Act, for instance, requires that all companies, before they can be given rights to minerals, should present their Social Plan, BEE Plan and Manpower Plan, stipulating how the community is going to benefit from their activities. These plans could be utilised by the various communities like the RBN for their own benefit, and they should seize the opportunity and assist private enterprises in compiling and monitoring the implementation of these plans.

In addition, government has its own social and economic development programmes, run by various departments, geared for the benefit of the communities. More often than not, communities lose out as a result of a lack of information on how to access these benefits, a lack of reach by government to the communities as a result of shortages in manpower or

skills to manage the needs of the various communities, and a lack of knowledge of the communities' needs and their priorities for their own development.

Communities can set up their own development institutions within their traditional authorities, which could work closely with government in helping to access these programmes as well as advising government on their various needs for development, in stead of working in isolation without resources.

5.6.10 Financial position and the will and means to kick start the process

The existence of the mines on the Bafokeng land and the fact that the RBN has been receiving royalty income from these mines enabled the community to initiate their development programme. Any programme of such magnitude requires an injection of funds coupled with a high level of accountability by the leadership and the community in managing the funds and implementing community driven programmes.

When the Bafokeng initially received their income from the mines, the government at the time made them account for every cent managed on behalf of the community. One can argue that this process nurtured the leadership in understanding the need for accountability and today they have developed a sophisticated system of their own, which continues to make them accountable to the entire community through a *Kgothakgothe* every six months.

5.6.11 Participation and commitment

The findings of this research have established that the leadership of the RBN have failed to listen to the community. Often they pursued development goals without a proper understanding of what the community would like to derive from their efforts. Communication problems within the ranks of the leadership have already been highlighted, but the problem has persisted in the relationship with the community. Even though the community and leadership meet bi-annually at the *KgothaKgothe*, there is still a considerable disparity between the community's idea of development and that of the leadership. To avoid becoming aloof and the risk of being abandoned by the community, the RBN leadership needs to formalise the communication mechanism they have with the community. This

communication needs to be frequent and must go beyond the scope of only providing feedback on municipal issues.

There are many benefits in institutionalising communication: it creates acceptance of the broader vision and secures buy-in by the most important stakeholders in the RBN, namely, the community. Speedy and frequent communications ensure that the community move at the speed leadership requires and urgent issues can be dealt with immediately instead of only at the *KgothaKgothe*.

5.6.12 Caring for the community

The community members in all sectors are crying foul because of the lack of a caring attitude on the part of leadership. They feel that the leadership is not interested in what they do; they do not provide them with the resources that were promised; and their businesses are closing down even though they were contributing to reducing unemployment and were transferring skills to those who cannot fend for themselves. This is a tragic situation. We have already learnt from Miller (1994) that, to bring about sustainability, we need to recognise that we can use love as an impetus for improvement. We should navigate our course for sustainability by the constellations of caring and if we allow this caring attitude to guide us along the path to sustainability, we shall find true fulfilment and true wealth.

The leadership has lost an opportunity that supports their cause. If they knew what was happening, that people were being employed and given skills, and that these businesses that support their vision were closing down, they would not ignore the efforts of the community to support their cause. If they did, could they think that the ideals of “Vision 2020”, as they have been articulated, would be achieved? Would the Bafokeng ever reach their aim of self-sustainability? I think not. It is, however, surprising to see this happen, since one of those leaders who felt he had a successful approach to development, highlighted that: “The positive effects of the community development programme encouraged the individual to grow while the community around him was also positively affected by his growth and contribution.” This comment confirms what was referred to by the community as an opportunity lost to the leadership.

5.6.13 Importance of communications

It is apparent that the RBN has done much to improve the lives of its people through infrastructure and financial resources development programmes. Initiatives are already underway for the development of people through a bursary programme for entrepreneurship, sport and the creative arts. In the past however, these development initiatives were not taken advantage of because the community were not aware of these opportunities. Although the community makes use of *KgothaKhgothe* as a means of communicating with the leadership, it is not a forum for personal development and many of the related issues fall by the wayside.

This break down in communication has not only caused frustration among interested parties in the community, but also in the leadership, who feel that they are providing sufficient means for development. Communication problems in the Bafokeng are not limited to the relationship between leadership and the community; the Nation would benefit tremendously from an efficient communications stratagem.

5.6.14 Suggestions and recommendations

Having appreciated the information provided by the literature review, the input from leadership and the community, as well as the researcher's own observations, the following is a list of suggestions and recommendations to achieve sustainable socio-economic development for the Bafokeng, which can be extrapolated to other rural communities.

However, it should be acknowledged that such initiatives require some basic elements and resources, such as visionary and committed leadership, financial capacity as well as skill and the will to make a change.

5.6.15 RBN level recommendations

- “*Kgosi ke Kgosi ka batho*” the king rules through people. Therefore people development through human capital development should be central and at the core of the RBN's socio-economic drive, and a means to achieve “Vision 2020”. As a result, serious consideration should be given urgently to focus on the needs of the community. The process should bring all aspects of the RBN institutions together to facilitate a holistic view and integrated approach, rather than applying the current monolithic approach.

Mechanisms should be put in place to ensure that all bodies conspire to meet the needs of the community.

- A reactive approach to strategy has proved to be no longer effective. Consideration should be given to employing a proactive strategic view, which is based on forward planning, with community needs and interests forming the basis of all other development drives. People development should continue to be the central focus, with all other development initiatives, such as, infrastructure development, financial development, environmental development, etc. serving as support mechanisms.
- All existing structures and bylaws should be reviewed and remodelled in such a way that they are aligned to the planned strategy, which should include all aspect of the entire community, traditional, political, administrative, and delivery mechanisms. All governance should be co-ordinated and strategised to achieve the main, core purpose, as outlined above. This should be accompanied by change management processes to ensure everybody is aligned.
- All other programmes from government, private enterprise, non-governmental organisations (NGOs), community based organisations (CBOs) and other development institutions should be co-ordinated within the RBN structure to serve the needs of the community in a holistic manner, without hampering their progress and processes.
- The development of individuals must be key to achieving the whole community's development, unity and purpose. Focus should be concentrated on the development of their talents in the following six developmental areas:
 - education and skills development for talent enhancement;
 - sport development for athletes;
 - creative arts for artists;
 - SMME development for entrepreneurs;
 - social development for care givers; and
 - employment development for employees.

5.6.16 Recommendations to other communities

Everybody, whether as an individual or group, has a dream that they expect to fulfil, and to do that it requires resources and proper support mechanisms. The RBN initiative is not unique. Other communities can do the same, if given the opportunity. The basic requirements are the ability to have a vision (knowing what you want) and how to implement the process to achieve it. This means that the community must have proper and accountable structures, a financial resource base, which could be derived from development institutions, government, or opportunities created by BEE policy, and possibly, their own community schemes. Care should be taken not to reinvent the wheel, but rather to learn from already existing models, such as the one developed by the Bafokeng. This will speed up the whole process and obviate falling into the same traps experienced by the RBN community, as outlined in this study.

5.6.17 Recommendations for further research

This study focused on understanding the bigger picture regarding the Bafokeng's socio-economic development. The focus was based on what the leadership is doing to further the RBN's socio-economic development. There are certain areas identified by this study, which may require specific research and analysis, namely:

- Whether traditional and corporate governance could work together under the command of leader like *Kgosi*, within a command-based community structure and how this could be formulated to serve as an advisory mechanism to *Kgosi*, in line with the traditional ethos.
- The analysis of the leadership's effectiveness and the impediments that are causing the lack of leadership initiatives.
- How the needs of the community could be addressed to achieve sustainable socio-economic development.

5.7 Conclusion

If the above recommendations were to be implemented, the RBN would have a coherent national strategy that would result in a co-ordinated development approach that would speed up the delivery required by the people. This would bring about the effective co-ordination of government programmes and initiatives, private enterprises' procurement activities,

employment and corporate social investment initiatives, the community's own development initiatives, as well as donor funding initiatives.

The community's programmes would be co-ordinated and supported through a single-minded strategy that would bring about a unique and holistic approach, with a global impact on development, which would lead to "a better life for all", employment opportunities, poverty alleviation and finally to sustained socio-economic development, in line with the traditional nature of the kingdom, which is to protect, to lead, to advise and to unify the nation in a continuous manner.

In the end, the success of the Bafokeng would encourage other communities to follow their example and initiate programmes of their own to better the lives of their own people. Government would be encouraged as a result of this and would ensure that more resources were channelled to these initiatives at community level, and eventually the eradication of poverty and unemployment would become a reality and everyone would realise the ideals expressed in the freedom charter.

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Appendixes
Appendix I
Interview Schedule

SAMPLE GROUP	INSTITUTION	POSITION	METHOD USED	INTERVIEW DATE
LEADERSHIP SAMPLE				
Traditional Leadership: 1. Kgosi Leruo Molotlegi 2. Mmemogolo S. Molotlegi 3. Kgosana Rapetsana	Office of Kgosi Segosi Dikgosana	Kgosi Mmemogolo Kgosana	Direct Mail & Face to Face Face to Face Face to Face	10/07/2006 12/06/2006 21/06/2006
Political Leadership: 1. Rre Dannyboy Dokutle 2. Mme Keneilwe Tshupe 3. Rre Mogari Mokgatle 4. Rre Eric Nkele	Executive Council Executive Council Executive Council Executive Council	Chairperson Chairperson Member Secretariat	Focus Group Focus Group Focus Group Focus Group	15/05/2006
Administrative Leadership: 1. Mmemogolo S. Molotlegi 2. Rre George Khunuo 3. Rre Obakeng Phetoe	RBA RBA RBN Treasury	Executive Ex-Acting CE Executive	Face to Face Face to Face Face to Face	12/06/2006 22/06/2006 13/06/2006
Strategic/Tactical Leadership: 1. Dr Sue Cook 2. Rre Yusuf Dinder	RBN RBEB	Researcher Consultant	Direct Mail Direct Mail	n/a n/a
COMMUNITY SAMPLE				
Entrepreneurship: 1. Rre Dan Khunuo 2. Rre Joseph Motsi 3. Mme Matlakala Lekuru 4. Rre Lesley Molotha 5. Mme Grace Rampolokeng	SMME SMME SMME SMME SMME	CE CE Executive Executive Executive	Focus Group	21/06/2006
Sport: 1. Rre Mphume Thipe 2. Mme Ofentse Kgamphe 3. Rre Tshepang Khumalo	Athletic Athletic Athletic	N/A N/A N/A	Focus Group Focus Group Focus Group	21/06/2006
Creative Arts: 1. Rre Lamech Ratsie	Creative Arts	N/A	Focus Group	21/06/2006

Appendix II

E-mail Letter to Kgosi Leruo Molotlegi on 11 June 2006.

Mokwena

I have completed the questions for the study, as discussed. I would be pleased to get a date on which I can get your views for this purpose from Eugene & Tshepiso. Attached herewith please receive the revised copy of the abstract as well as the questions intended for the interview. I have approached Niall for RBH, Mabitso for Council and intend to contact Kgosana Rapetsana for Dikgosana, Obakeng or Llele for RBA and Mmemogolo for social matters, all representing the leadership of development, and about 10 community members as beneficiaries of development. Similar questions will be put to the leadership, while different questions will be developed for the community.

I intend conducting interviews with all selected persons from 14-23 June 2006. Each interview will last for approximately 30-45 minutes. I would appreciate it if I could be given a date when I could see Kgosi, before I leave for Scotland on 25 June 2006.

Regards

Matome Modipa

Appendix III

E-mail Letter to two RBEB General Managers on 12 June 2006

Hi guys

As you are aware by now, I am in the process of completing my Thesis in partial fulfilment of the requirements for the degree of MSc in Leadership and Innovation, at the University of KwaZulu Natal. The topic chosen is "Sustainable Socio-Economic Development and Poverty Alleviation Strategy for Communities: A Review of the Royal Bafokeng Nation's Initiatives." I have spoken to Kgosi on this matter and he has given it the go-ahead. A copy of the thesis will be presented to the RBN.

To fulfil this purpose and to ensure the participation of the major important elements in the community so that the study reflects a balanced view, I would welcome the participation of customers, the community members who are regarded as important for the study.

Attached herewith please receive an abstract for the study. I am finalising the questions tomorrow, which will be sent to you once completed. I would appreciate a selection of members of the community as follows:

Sectors: 2 Entrepreneurs, 2 Sport, 2 Creative Arts, 2 Social, 2 Employees, 2 Investors

Gender: 50% women and 50% male

Demography: 60% Youth and 40% Adults

I intend conducting interviews with all selected persons from 14-23 June 2006. Each interview will last approximately 30-60 minutes. Please indicate if you would be willing to be interviewed and, if so, when it would suit you.

Regards

Matome Modipa

Appendix: IV

Research Questionnaire Response Sheet: Leadership

<p>1. What is the approach/model undertaken by the Leadership of the Royal Bafokeng Nation towards the development of its community?</p> <p>1.1. What is the focus of the community to ensure the sustainability of its development and how is it undertaken?</p> <p>1.2. What are the main focus areas of this development approach?</p> <p>1.3. Is there a model or methodology being followed to implement this development?</p> <p>1.4. Is the approach holistic, global, unique, incorporating the cultural reality of the community? <u>(If so, in what way?)</u></p> <p>1.5. Who are the main players in this development approach/model and what are their various roles? <u>(Both Inside and Outside the community, if any)</u></p> <p>1.6. How do the various environmental factors impact on their approach to development? (Those relating to PESTEL-Political, Economical, Social (culture), Technological, Environmental, and Legal).</p>	
<p>2. How does your entity (office) fit into the approach/plan/model?</p> <p>2.1. What is your role in relation to the development approach/model?</p> <p>2.2. The purpose of the entity in the development approach/model?</p> <p>2.3. In what way does this role enhance the development approach/model?</p> <p>2.4. Do you perceive any potential threats in whatever you are doing for your community?</p> <p>2.5. How do you ensure that you avoid these threats to the sustainability of your development?</p> <p>2.6. What lessons have you learned in this process since you started with your functions?</p> <p>2.7. What impact have you seen so far on your community's development?</p>	

Appendix V

Research Questionnaire Worksheet: Community Members

<p>3. WORKSHEET ONE: GENERAL INFO</p> <p>3.1. Name?</p> <p>3.2. Today's Date</p> <p>3.3. Village/Kutle</p> <p>3.4. Gender</p> <p>3.5. Age</p> <p>3.6. Current Activity/Job/Function</p>	
<p>4. WORKSHEET TWO: FAMILY PLAN</p> <p>4.1. How many children do you have/want to support?</p> <p>4.2. What are your hopes/dreams for yourself and your children?</p> <p>4.3. What must you do to realise these hopes?</p> <p>4.4. Do you have enough resources to support yourself and your children?</p>	
<p>5. WORKSHEET THREE: WORKPLAN</p> <p>5.1. What qualifications do you have now?</p> <p>5.2. What are your professional goals for 2020?</p> <p>5.3. What business/job/function/activity do you do now?</p> <p>5.4. What are your goals towards your business/job/function/activity in 2020?</p> <p>5.5. What skills/tools/qualifications do you need to reach your goals?</p> <p>5.6. What can you do to start achieving my goals?</p>	
<p>6. WORKSHEET FOUR: FINANCIAL PLAN</p> <p>6.1. What is the monthly income of your household/business/activity?</p> <p>6.2. What are your monthly needs for expenses –choose per type of activity- (rent, food, clothes, transport, fees, and account)?</p> <p>6.3. What assets do you own (property, cars, equipment, livestock, and policies)?</p> <p>6.4. How can you generate more income, or reduce your expenses?</p> <p>6.5. How much will it cost to invest in the goals you outlined in Worksheet Three?</p> <p>6.6. How much money can you save each month to pay for your future needs?</p>	

<p>7. WORKSHEET FOUR: YOUR KNOWLEDGE OF RBN ACTIVITIES</p> <p>7.1. What structures/activities/departments in RBN do you know?</p> <p>7.2. What functions do these structures perform to contribute to your development?</p> <p>7.3. Do you think they are doing well in respect of your development?</p> <p>7.3.1. (If yes what have they done?) And</p> <p>7.3.2. (If no what should they do?)</p>	
<p>8. WORKSHEET FIVE: YOUR EXPECTATIONS FROM LEADERSHIP</p> <p>8.1. What do you expect of various departments in respect of your development</p> <p>8.2. What should your role be in support of 6.1 above as a family person/business owner/sports or arts person/community member?</p> <p>8.3. What recommendations do you have for the leaders, both in the political and the administrative sides of leadership?</p>	

Appendix VI

Description of the Royal Bafokeng Nation Leadership Structure

Institutional Sector	Position	Structure	Description
Bogosi (Traditional Leadership Structure)	<i>Kgosi</i>	Office of <i>Kgosi</i>	<i>Kgosi</i> is the king and leader of the Bafokeng community. He is the supreme leader and is the custodian to the community, its assets, value system and culture. Together with the <i>Bogosi</i> , all of the Bafokeng people's political and administrative interests are handled.
	<i>Mmemogolo</i>	Office of <i>Mmemogolo</i>	<i>Mmemogolo</i> , or 'The Queen Mother' looks after their social well-being and interests of the entire community.
	<i>Segosi</i>	Royal House	These are members of the royal family who together form the <i>Kutle ya Kgosing</i> . They are expected to perform whatever royal duties that may be required within the community.
	<i>Dikgosana</i>	<i>Dikgosana/ Mmadikgosana</i>	<i>Dikgosana</i> and their wives, the <i>Mmadikgosana</i> are the Headmen of the community. They are leaders in their respective specialisations and oversee the affairs of the 29 villages that constitute the Bafokeng community. They are the eyes and the ears of <i>Kgosi</i> and advise him on matters of importance.
Politicians (Political Leadership Structure)	Councillors	Supreme Council	A body that was formed by the institution of the <i>Dikgosana</i> , which serves as the Executive Council, and manages the economic, social, political, and cultural affairs of the entire community. It is headed by <i>Kgosi</i> . It is the policy making body and includes the administrative arms which are expected to implement those policies on behalf of the Supreme Council.
		Executive Council	These are democratically elected representatives of the community who are elected by a ward/village representative system. Together with the respective <i>Dikgosana</i> of that village, they manage the political, social, economic, and cultural needs of the respective village.

		Executive Council Portfolio Committee	Members of the Executive Council comprise the heads of various portfolio committees such as Economic Affairs, Security, Infrastructure, Sports, Health, Social Development, Culture, etc. Together with the chairman, deputy chairman and secretary of the council, they are tasked to look at specific matters within their portfolios and make recommendations to the Executive Council.
Administrators (Administrative Leadership Structure)	CEO/MD/ Executive Manager	RBA	The Royal Bafokeng Administration is the administrative institution mandated to manage the land (infrastructure), development and the environment. It is the municipal arm of the community which undertakes all infrastructural requirements of the community. It reports to the Executive Council.
		RBEB	The Royal Bafokeng Economic Board (RBEB) is an administrative institution and a company incorporated under section 21 of the company's act which is mandated to develop the people's individual capacity economically in areas such as entrepreneurship, sports, creative arts, skills, etc. It reports to a Board of Directors who also reports to the Executive Council.
		RBH	The Royal Bafokeng Holding (RBH) is an administrative institution and a private company in terms of the company's act, which is geared as a business development arm mandated to invest and diversify the community's financial assets together with the Treasury Department of the Royal Bafokeng Nation.
		Treasury	Treasury administers the RBN's funds currently derived from royalty income, investments with monetary institutions and dividends from the equity investments.
The Community (Development Recipients)	Royal Bafokeng Nation (RBN)	<i>Kgothakgothe</i>	<i>Kgothakgothe</i> is the community's general meeting, which is normally held twice a year where everybody in the community is invited to attend. This is the highest decision making body led by <i>Kgosi</i> and is charged with the major decision-making of the entire community. It is through this meeting that even <i>Kgosi</i> is mandated to act on behalf of the community in carrying out those decisions.

	Village Based	Dumela Phokeng	Dumela Phokeng is a communication and feedback mechanism between the leadership and the community in their respective villages. These village members are invited to be enquire as to development needs and are informed about leadership issues. In turn they too inform leadership about issues on the ground, thereby creating a full-circle evaluation and feedback mechanism.
	Group Based	Dikutle	These are gatherings and meetings in which individuals and families discuss experiences and issues regarding themselves. This is used to create family-unit harmonies with the broader visions and goals of the community.

Appendix VII

Effect of the Various Environmental Factors: (P.E.S.T.E.L.)

<i>Factor</i>	<i>Impact</i>
Political	<ul style="list-style-type: none"> • Relationships with government at all four spheres • Memorandum of Understanding (MOU) not implemented • The impact of various legislations and bills that have been passed or repealed are not accommodating of the RBN's situation • Bafokeng internal politics (caused by differences of opinion between community and administrators) • Non-Bafokeng entities are moving in to the region to take advantage of the mining opportunities • National Legislation <ul style="list-style-type: none"> ○ The Traditional Communal Land Right Act presents potential threats to Bafokeng's nature of existence. ○ Mineral Rights Act ○ The Mining Charter • There is tension between traditional and modern needs • Management of community's expectations by leadership is problematic • No implementation of MOU with both regional & local councils
Economic	<ul style="list-style-type: none"> • Unemployment rate is higher than 50% • The rate of entrepreneurship is higher than the South African average • Availability of resources, especially financial, to kick-start development processes • Government policies <ul style="list-style-type: none"> ○ Black economic empowerment (BEE) ○ Broad-based economic empowerment, etc. • The Bafokeng's smaller economy is unable to accommodate everyone in the community. There is a requirement to lure economic partners & investors into the Phokeng region. • Influences of influx (attracted by mining activities) • Diversification of business is required for the individual and the community as a collective. (need to grow for national & international competitiveness) • There are risks associated with RBN investment drive (level of expected returns associated with expected development requirements)
Social	<ul style="list-style-type: none"> • Impact of education and speed required to get community educated • Traditional make-up and culture changes as a result of external influences, intermarriages, influx and exposure • Effects of drug abuse on the youth (booming business for peddlers) • Influx of people from outside the community resulting in squatting • HIV/AIDS on the increase as there is a steady influx of outside workers attracted by mining opportunities. • Intermarriages decreasing the strength of the Bafokeng social fabric • Community demographic changes show an aging community as a result of increased youth-deaths • Security of the community • Poor performance in schools and institutions of higher learning

	<p>(impact on socio-economic development)</p> <ul style="list-style-type: none"> • Families run by older people • Increased level of poverty • Social fabric is affected by the modernization and the speed at which it infiltrates the culture
Technological	<ul style="list-style-type: none"> • Communication (cellular coverage within the community) • Internet Café (Access to the internet is available) • Influence of computers and Television-based Education in schools
Environmental	<ul style="list-style-type: none"> • Increased level of pollution <ul style="list-style-type: none"> ○ Danger of house walls cracking because of mining ○ Water pollution is reducing the quality of drinking water from natural water systems causing death to fish and crops ○ Air and noise pollution (dynamite shocks create anxiety and depression in people's lives) • Lack of basic sanitation in squatter housing (no sewerage system impacts on community health) • Effects of un-rehabilitated burrow-pits from open casts mining & construction (resulted in four deaths already)
Legal	<ul style="list-style-type: none"> • Legislation keeps changing (effects of modelling legislations on basis other than environment not yet advanced)

Appendix VIII Threats to the Bafokeng

<i>Factor</i>	<i>Type of Potential Threats</i>	<i>Threats Management Mechanism</i>
Political	<ul style="list-style-type: none"> • Poor performance from administrative institutions has caused community disgruntlement requiring <i>Kgosi's</i> intervention. • Too much power given to Executive Administrators; more than the Law Makers • Total disregard of community structures by Administrators • Lack of cooperation amongst RBN structures • Vetoing of certain Council decisions by <i>Kgosi</i> resulting in disgruntlement and lack of effective participation by Council Members. • Traditional Councilors seen by Local Government Councilors as useless to the community due to pressure and political maneuvering 	<ul style="list-style-type: none"> • Effective communication to all structures as to what is going on within all RBN institutions • Get everyone to understand their role and protocol in the broader operations of the RBN • Protocol and procedure education to all structures • Create an integrated communication mechanism. • Consideration of Council decisions by Office of <i>Kgosi</i> before vetoing • Implement a good communication mechanism and develop a good relationship with the Local Council – possibly with the use of MOU's
Economic	<ul style="list-style-type: none"> • Unemployment on the increase • Possibility of resources going wasted and not being maintained • Imposition of Tax may impact the community such that it will reduce the development initiative by 21% of current income • Failures of the RBN investment drive, the lack of portfolio risk management and potential crash of the stock market, • Increase in interest rate could render equity investments as unattractive 	<ul style="list-style-type: none"> • Create small businesses & jobs • Educate & create effective leadership for all • Negotiating with SARS both Nationally & Provincially • Have RBN representatives on the Boards with appropriate skills to manage related issues • Effective management
Social	<ul style="list-style-type: none"> • HIV/AIDS • Squatting & Lack of adequate services • Drug abuse • Poor individual performance in schools • Disunity amongst the community members resulting in issues 	<ul style="list-style-type: none"> • Educate and manage community members about these issues • Make people accountable for their actions • Improve standard of education and communication
Technological	<ul style="list-style-type: none"> • People unable to cope with the speed of development resulting in a move away from Bafokeng traditional nature 	<ul style="list-style-type: none"> • Effective management of developments
Environmental	<ul style="list-style-type: none"> • Environmental damage due to pollution 	<ul style="list-style-type: none"> • Manage the environment more carefully through sound leadership principles

Legal	<ul style="list-style-type: none"> • Outdated RBN by-laws are no longer relevant causing the powers of Supreme Council to be watered down. • Traditional Governance Leadership Act allowing Traditional Councilors to be paid through Local Municipality Budgets instead of Traditional Authority 	<ul style="list-style-type: none"> • Review the laws and give the Supreme Council powers to oversee both traditional and corporate accountabilities; also improve the relationship between these two entities • Get Traditional Councilors paid through Traditional Authority budgets to avoid conflict with allegiances.
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