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MASTER OF ARTS (RELIGION & THEOLOGY)**

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**Thesis Title: Legacies of transformational leadership: A critical analysis of the  
Anglican Church of Southern Africa's social agency role in a time of new  
Kairos challenges**

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## ABSTRACT

In 1985/6, the Kairos Documents emerged from the anti-apartheid struggle as a devastating critique of an evil political ideology called ‘apartheid’ and the serious challenges it presented to the church and society. Although the Kairos Documents and subsequent formulation of other kairos documents were not the specific focus of this study, these were used as a backdrop to show the impact a strong prophetic witness of word and deed can have on a country in crisis and in desperate need for change. Swart puts forward that the two ecclesial letters, “Kairos 2012” and the “The church speaks.... for such a time as this...”, are the boldest manifestation to date of the socio-religious reality of a reviving kairos consciousness or Kairos awakening in the post-1994 context (2013:88). A reviving kairos consciousness would require identifying, analysing, and responding to the critical challenges facing present-day South Africa, in other words, interpreting and determining responses to the crisis.

Richard Osmer’s model of practical theological interpretation was the methodical approach used to inform my interpretation and appropriate response to what Osmer calls situations, episodes, and contexts (2008:4).

The 2011 Diagnostic Report, the 2016 State Inquiry Report, investigations into VBS Bank, the Life Esidimeni tragedy, to mention a few, were discussed to illustrate the present-day crisis in South Africa. As a socio-religious response to this present-day kairos a critical analysis of transformational leadership in the Anglican Church of Southern Africa (ACSA) was undertaken. This analysis comprised an exploration of the legacies of the leadership of the past three Anglican archbishops of Cape Town during their respective tenures as leaders of ACSA, namely: Desmond Tutu, Njongonkulu Ndungane, and Thabo Makgoba. The leadership terms of the three archbishops were marked by specific turning points in the history of the ACSA and accordingly represent meaningful signposts to meet this study’s interest in developing a more critical understanding of the way and extent to which the legacies of transformative leadership installed by its last three archbishops have led the ACSA to become an agent of critical social change in contemporary South Africa.

## DECLARATION

I, Grant B. Walters, declare that this study titled, ‘**Legacies of transformational leadership: A critical analysis of the Anglican Church of Southern Africa’s social agency role in a time of new Kairos challenges**’ is my original work and has not been submitted to any other institution. I further declare that all sources cited and or quoted are indicated and acknowledged by means of a comprehensive list of references.

**Grant B. Walters:**



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I hereby wish to thank all those individuals who in one way or another contributed to the successful completion of this study:

First and foremost, I would like to give thanks to God, my Creator, Redeemer, and Sustainer, for giving me the strength and wisdom to complete this study.

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To all those who supported me with their prayers (too many to mention here by name), who believed in me, and who encouraged me to persevere and never give up – a BIG heartfelt THANK YOU!

## DEDICATION

*I would like to dedicate this study to:*

*My wife, Abigail, and my daughter, Zia*

*My parents, Lorraine Walters and the late John Walters*

*My supportive in-laws in John and Brenda Speelman*

*To my whole big family.*



## LIST OF ABBREVIATIONS

ACSA	Anglican Church of Southern Africa
AIDS	Acquired Immunodeficiency Virus
AM	African Monitor
ANC	African National Congress
ATMDT	Archbishop Thabo Makgoba Development Trust
BCM	Black Consciousness Movement
CCMA	Commission for Conciliation, Mediation, and Arbitration
CEO	Chief Executive Officer
CFO	Chief Financial Officer
CIPC	Companies of Intellectual Property Commission
COVID-19	Coronavirus
CPSA	Church of the Province of South Africa
CSD	Central Supplier Database
DRC	Dutch Reformed Church
Fedsem	Federal Theological Seminary of Southern Africa
FIFA	Federation Internationale de Football Association
FNB	First National Bank
GBV	Gender-Based Violence
HIV	Human Immunodeficiency Virus
ID	Identity Document
IPID	Independent Police Investigative Directorate
MDGs	Millennium Development Goals
MEC	Member of Executive Council
MP	Member of Parliament
MRM	Moral Regeneration Movement

NGO	Non-Governmental Organisation
NLT	New Living Translation
NP	National Party
NPC	National Planning Commission
NPP	Nobel Peace Prize
NRSV	New Revised Standard Version
NRSVA	New Revised Standard Version, Anglicised
NUM	National Union of Mineworkers
PEO	Provincial Executive Officer
PFMA	Public Finance Management Act
PIC	Public Investment Corporation
PPE	Personal Protective Equipment
PR	Public Relations
RDP	Reconstruction and Development Programme
RSA	Republic of South Africa
SACC	South African Council of Churches
SACLI	South African Christian Leaders Initiative
SAG	South African Government
SAHO	South African History Online
SAPS	South African Police Services
SARF	South African Religious Forum
SIU	Special Investigating Unit
SJC	Social Justice Coalition
SWI	Shadow World Investigations
TB	Tuberculosis
TEASA	The Evangelical Alliance of South Africa
TRC	Truth and Reconciliation Commission

UCT	University of Cape Town
UK	United Kingdom
UNISA	University of South Africa
VBS Mutual Bank	Venda Building Society Mutual Bank
WCC	World Council of Churches
WCRLF	Western Cape Religious Leaders Forum
Wits	University of the Witwatersrand
ZCC	Zion Christian Church





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# CHAPTER 1

## INTRODUCTION TO THE STUDY

### 1.1 Introduction

The purpose of this study is to critically investigate if the church, particularly the Anglican Church of Southern Africa (ACSA) and its model of being a church, can serve as a catalyst for change in a time of kairos moments. This study will offer a survey of the legacies of the leadership of the past three Anglican archbishops in the ACSA from 1986 to present-day South Africa.

### 1.2 Context and Relevance of the Study

This study's significance must be understood within the context of the proposal that a socio-religious response with a kairos consciousness and a transformational approach can indeed assist in addressing some of the serious challenges facing present-day South Africa. When reviewing the challenges facing post-apartheid South Africa, the National Planning Commission (NPC) produced a diagnostic report that shed light on the challenges facing our country at the time of its publication in 2011 (NPC 2011). In April 2010, the then-President, Jacob Zuma, appointed the NPC under the chairmanship of Mr Trevor Manuel. The NPC, which was inaugurated on 11 May 2010 by President Zuma, was mandated to take an independent and critical view of South Africa.

The Diagnostic Report's implicit conclusion was that South Africa would be in a position to address the challenges identified in the report, but that this would require leadership and the support and determination of all South Africans and sectors of society (NPC 2011:1). The proposal for a socio-religious response with a transformational approach and a kairos consciousness finds relevance in response to the NPC's conclusion as stated above. In a 2011 article, Dr Allan Boesak shared some of his thoughts on whether there is something like a kairos consciousness. In this regard, he said that although some speak of a 'kairos time', kairos is actually a 'moment' of truth, of discernment, of discovery. It is a revelation of the reality we live in, of what is at stake, and our responsibility at that moment. It is a moment decisive in history. Not all history but *ours*, of the times in which *we* live. In that sense, it is unique, for *us* to see, understand, and act upon (Boesak

2011). Similar to the recommendation of the 2011 Diagnostic Report, present-day South Africa needs a collective response by all sectors of society for the betterment of the entire nation.

### **1.3 Statement of the Research Problem**

The NPC's 2011 Diagnostic Report identified nine challenges that were found to be most urgent and in need of being addressed. Of the challenges identified, corruption was one of them (NPC 2011:8). In recent years, the level of corruption in South Africa has been accentuated by revelations stemming from investigations like the 2016 State of Capture report (Madonsela 2016), the 2018 investigator's report (Motau and Werksmans Attorneys) into the looting at the Venda Building Society Mutual Bank (VBS Mutual Bank), the Life Esidimeni's 2017 investigator's report (Makgoba, M.W. 2017) into the circumstances surrounding the deaths of mentally ill patients, and the devastating revelations at the Judicial Commission of Inquiry into allegations of state capture chaired by Deputy Chief Justice Raymond Zondo, to mention a few.

This study will be guided by the research question of how a sector of society, namely, the church, in this case specifically the ACSA, through its critical public engagement of word and deed – the mission of the church – can be a change agent by either promoting or thwarting intentional ethical and moral leadership and citizenry engagement in present-day South Africa.

### **1.4 Methodology of the Study**

This study falls within the ambit of the academic discipline of Practical Theology, and I will draw on Richard Osmer's framework for practical theological interpretation. Osmer intends to equip congregational leaders and students in two basic ways: firstly, to engage in practical theological interpretation and responses to episodes, situations, and contexts that confront ministry leaders (2008:3). To unpack this definition further, Osmer describes an *episode* as an incident or event that emerges from the flow of everyday life and invokes explicit attention and reflection. It occurs in a single setting over a period of time. A *situation* he advances as a broader and longer pattern of events, relationships, and circumstances in which an episode occurs, and a *context* is composed of the social and natural system in which a situation unfolds.

Secondly, he wants to prepare theological educators to train students in the skills of practical theological interpretation (2008:226). He puts forward a model of practical theological

interpretation executed through four theological tasks that are in turn guided by four distinctive questions: (a) The descriptive-empirical task is steered by the question: “what is going on?”; (b) The interpretive task is steered by the question: “why is it going on?”; (c) The normative task is steered by the question: “what ought to be going on?”; and (d) The pragmatic task is steered by the question: “how might we respond?” (Osmer 2008:4).

a) The descriptive-empirical task is the process in which information is gathered that helps discern patterns and dynamics in particular episodes, situations, or contexts. The question “what is going on?” lies at the heart of this task (Osmer 2008:4). It has to do with the quality of attentiveness, and this is helpfully explored in terms of a ‘spirituality of presence’, and key to this is the word ‘attending’; it is a matter of attending to what is going on in the lives of individuals, families, and communities. How can we lead if we fail to ‘attend’ to others in their particularity and otherness? What sort of influence do we have to offer if we have not struggled to overcome our tendency to not listen, to rush to judgement, and to ignore suffering others in our midst? Unless we first learn to attend, we cannot lead (2008:33-34).

b) The interpretive task is steered by the question: “why is it going on?” It draws on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring, and the question of “why is it going on?” lies at the heart of this task (Osmer 2008:4). The interpretive task is grounded in what he calls the spirituality of sagely wisdom which refers to leaders whose wise guidance helps congregants to make sense of the circumstances of their lives and world. Wise judgement is “crucial to good leadership as it is the capacity to interpret episodes, situations, and contexts in three interrelated ways: (1) recognition of the relevant particulars for specific events and circumstances; (2) discernment of the moral ends at stake; (3) determination of the most effective means to achieve these ends in light of the constraints and possibilities of a particular time and place” (2008:84). According to Osmer, the concept of wise judgement has a long history in moral philosophy and theory, and it involves discerning the correct course of action in particular circumstances by understanding the circumstances correctly, the moral ends of action, and the effective means to achieve these ends (2008:82).

c) The normative task is steered by the question: “what ought to be going on?” This task uses theological concepts to interpret particular episodes, situations, or contexts, construct ethical norms to guide our responses, and learn from ‘good practice’ (Osmer 2008:4). This task has a threefold approach. The first approach “involves a style of theological reflection in which theological concepts are used to interpret particular episodes, situations, and contexts” (Osmer 2008:8). The first approach includes two activities, namely: (a) it focuses on the interpretation of present episodes, situations, and contexts with theological concepts, and (b) it uses a comprehensive theory on divine and human action which guides more focused forms of theological interpretation (2008:147). The second approach involves the task of finding ethical principles, guidelines, and rules that are relevant to the situation and can guide strategies of action (2008:8). The third approach “involves exploring past and present practices of the Christian tradition that provide normative guidance in shaping the patterns of the Christian life” (2008:8). Osmer argued that good practices provide normative guidance in two ways, namely: (a) it offers a model of good practice with which to reform actions, and (b) it can generate new understandings of God, the Christian life, and social values beyond those provided by the received traditions (2008:152).

d) The pragmatic task is steered by the question: “how might we respond?” This task determines the “strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the ‘talkback’ emerging when they are enacted” (Osmer 2008:4). This task focuses on leading change. In addition to involving ‘deep change’, transforming leadership includes projecting a vision of what the congregation might become and mobilising followers who are committed to the vision. Such leadership is also costly and risky because it almost always encounters resistance (2008:177-178).

Thus, the first two tasks and their respective questions were used to guide this study in its endeavour to assess and articulate the contemporary kairos moment, or what Osmer calls, episodes, situations, and contexts. Osmer’s third task assisted with sound theological concepts and ethical principles to guide actions toward ethical and moral ends; and finally, Osmer’s fourth task aided



the conceptual exploration of a Christian transformational leadership paradigm. This will be made clearer in the forthcoming chapters.

## **1.5 Outline of Chapters**

This study reviewed kairos moments in present-day South Africa by examining the crisis emerging in various sectors of society, whether the public or private sector. Best practices assisted in the conceptualisation of a socio-religious leadership paradigm that can promote intentional ethical and moral leadership and followership. This study consisted of the following six chapters:

**Chapter 1** served as an introductory chapter.

**Chapter 2** provided a framework of analysis shaped by the two ecclesial letters written to the African National Congress (ANC) in 2012.

**Chapter 3** reviewed the institutional leadership crisis in various sectors of society and provided reasons why these intuitions are going through such struggles.

**Chapter 4** explored the leadership approaches of the past three Anglian archbishops, namely: Archbishop Desmond Mpilo Tutu (1986 – 1996), Archbishop Njongonkulu Winston Ndungane (1996 – 2007), and Archbishop Thabo Cecil Makgoba (2007–present), at specific turning points in the history of the church and South Africa.

**Chapter 5** provided a Christian transformational leadership paradigm based on the hypothesis that the ACSA's socio-religious agency role in a time of kairos moments has provided a framework for best practices of leadership.

**Chapter 6**, the final chapter, in addition to summarising the six chapters of this study, offered recommendations on how the leaders and members of the ACSA can embody Christian transformational leadership with a kairos consciousness.



## **1.6 Conclusion**

Chapter 1 introduced the topic of the study which focused on kairos moments in present-day South Africa and described the main elements of the research process. Attention now shifts to reviving kairos consciousness in present-day South Africa in the next chapter.



## **CHAPTER 2**

# **PRESENT-DAY SOUTH AFRICA THROUGH THE LENS OF A REVIVING KAIROS CONSCIOUSNESS**

### **2.1 Introduction**

A reviving kairos consciousness would require identifying, analysing, and responding to the crisis facing present-day South Africa, in other words, interpreting and determining critical responses to the crisis. Clint Le Bruyns (2012) argued that within various theological paradigms, e.g., black theology, liberation theology, womanist theology, feminist theology, confessing theology, African theology, and public theology, etc., we have active role-players and thought leaders that must take cognisance of this apparent 'rebirth' of kairos consciousness and seriously consider what implications and responsibilities it presents to us in present-day South Africa in one way or another (2012:467). In this chapter, I will use Richard Osmer's (2008) model of practical theological interpretation as the methodical approach that will inform my interpretation and appropriate response to the crisis facing present-day South Africa. I will then briefly articulate what a kairos consciousness would mean for this study and explore evidence of a kairos consciousness approach by some in South Africa since the 1990s. Finally, I will describe present-day South Africa through the lens of a reviving kairos consciousness.

### **2.2 Osmer's Descriptive-Empirical Task**

Osmer puts forward his descriptive-empirical task as the process in which information is gathered that helps discern patterns and dynamics in particular episodes, situations, or contexts (2008:4); however, it is important to view this task as broader than gathering information in the face of problematic or crisis situations as it will also assist in discerning appropriate responses to the crisis. Osmer holds that it has to do with the quality of attentiveness congregational leaders give to people and events in their everyday lives and, in this study, I will extend this quality of attentiveness to any leadership in general. This quality of attentiveness is carefully explored in what Osmer calls a 'spirituality of presence'. This task is steered by the question: "what is going on?", and it is grounded in the 'spirituality of presence'. In other words, it is focused on attending to what is going on in the lives of individuals, families, and communities (2008:33-34). A reviving kairos

consciousness must be clearly articulated at this point; this, therefore, forms the focus of the next section.

### 2.3 Understanding a Reviving Kairos Consciousness

It is of utmost importance to understand what the phrase, ‘reviving kairos consciousness’ means as this will be crucial in the attempt to accurately identify, understand, and respond to a crisis; in other words, to answer the question of “what is going on?” A reviving kairos consciousness implicitly calls for the regaining of a consciousness that was present in the mid-1980s but has seemingly, for whatever reason, faded or disappeared over time. The Kairos theologians<sup>1</sup> asserted that the then ‘kairos’ called for “a response from Christians that is biblical, spiritual, pastoral, and above all prophetic” (ed. Leonard 2010:63). The Kairos theologians postulated that a truly prophetic response should, firstly, be solidly grounded in the Bible, which they argued, should “concentrate on those aspects of the Word of God that have an immediate bearing upon the critical situation in which we find ourselves. Consequently, a prophetic response and a prophetic theology would include a *reading of the signs of the times*” (Kairos Document 1986:63). Furthermore, they asserted that such an approach permanently calls for action and is thus always confrontational – confronting the evils of the time and speaking out against them in no uncertain terms (ed. Leonard 2010:63). A kairos consciousness, therefore, calls for the process of identifying, analysing, and responding (descriptive-empirical task) to a particular crisis (what is going on?).

Alan Boesak (2015) holds that ‘kairos’ speaks to a ‘moment’, and not so much to a ‘time’ or a ‘season’, and it is a moment unique for people of faith to see, understand, and act upon. He would thus speak of a ‘kairos moment’ as opposed to a kairos time or season. A kairos moment is a moment of truth that calls for seeing, discerning, and acting before the moment passes by (2015:10). In this study, when ‘kairos’ is referred to, it speaks of a moment that requires an urgent appropriate response/s to a particular crisis. A kairos consciousness is more than a realisation of some matter – it is an abiding awareness that one would call prophetic alertness, a readiness for

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<sup>1</sup> Leonard, G.S.D. (ed.). 2010. *Kaipós: The Moment of Truth*. The Kairos Documents. Ujamaa Centre for Biblical and Theological Community Development and Research. Available: [http://ujamaa.ukzn.ac.za/Libraries/manuals/The\\_Kairos\\_Documents.sflb.ashx](http://ujamaa.ukzn.ac.za/Libraries/manuals/The_Kairos_Documents.sflb.ashx) [2021, July 11].

when such a kairos moment might arrive (2015:10). Critically and powerfully, Boesak grounds this response in the commandment of loving our neighbour as we love ourselves, and to the demands of justice, when he says,

A kairos consciousness is a consciousness awake and open to the discovery of and responding to the decisive and uniqueness of that moment ... In that moment we discover the truth: about the situation with which we are faced, about ourselves and the other; about the realities of pain and suffering, the demands of love and justice, and God-given possibilities for real and fundamental change (Boesak 2015:10).

Based on Boesak's assertion, a 'kairos consciousness' implies enduring mindfulness or awareness of the suffering, pain, oppression, injustice, corruption, etc., faced by the poorest, marginalised, and most vulnerable of society. Critically though, in the discovery of the kairos moment, discerning the appropriate action is of utmost importance in liberating and bringing positive change to those impacted by the 'kairos moment'. Boesak holds that a 'kairos consciousness' knows that the discovery of the moment of truth is not a time for gloating and or "confirming our own spiritual superiority, but rather of profound and humble joy for the gift of discernment" – 'a gift of the Spirit of God' (2011:1). It is critically evident that a kairos consciousness must be regained with its aspects of contextuality, criticality, and change (Le Bruyns 2012:6). Thus, for Le Bruyns, the regaining or reviving of a kairos consciousness speaks of responding to a crisis with relevance, urgency, and conversion – contextuality, criticality, and change.

It can be argued that the revival of a kairos consciousness played a key role in the establishment of Kairos Southern Africa in March 2011. The birth of Kairos Southern Africa came out of deep concern and criticism amongst ecumenical leaders and theologians of mainline descent about the theological and church sector's lack of contribution to the public good in post-apartheid South Africa (Le Bruyns 2012:4-6; Nthla & Arrison 2011). Le Bruyns' sentiment that a kairos consciousness needs to be regained with its aspect of contextuality, criticality, and change, came in the form of the ecclesial letter 'Kairos 2012'. The latter was submitted by Kairos Southern Africa to the ANC at the launch of its centenary celebrations (Le Bruyns 2012:6; Nthla & Arrison 2011). It can be postulated that when one reads the signs of the times, or as Boesak puts it, the kairos moment, a kairos consciousness approach would be extremely helpful in ushering in the

socio-economic change one would like to see in post-apartheid South Africa. South Africans might have experienced political freedom at the dawn of democracy in South Africa in the early 1990s, but many citizens are still yearning for socio-economic liberation.

Ignatius Swart (2013) went a step further and noted that there are already visible glimpses of a ‘kairos consciousness’ by recognising a gradual new critical positioning of the particular ecclesial institutions in post-apartheid South Africa. Swart’s declaration is based on the following: 1) the fact that the South African Council of Churches (SACC) in the early 2000s shifted from a position of ‘critical solidarity’ with the state to one of ‘critical engagement’; 2) the fact that the Catholic and Anglican church followed suit and criticised the South African Government (SAG) and political leaders for their lack of involvement in addressing the HIV/AIDS pandemic; the bad moral behaviour of political leaders; the degree to which efforts have been made to fight poverty, corruption, and inequality; as well as the inability to address the failures in our health and education systems. These are visible signs of a reviving kairos consciousness in the present-day post-apartheid socio-religious landscape (2013:86). Importantly, it should be noted that Swart did not only call for a reviving kairos consciousness, but he also argued that there are already visible signs of a reviving kairos consciousness in contemporary South Africa. Next, I will give a brief, but certainly not exhaustive overview of how some individuals/institutions responded with a kairos consciousness to various kairos moments in South Africa.

## **2.4 A Brief Overview of the Existing Kairos Consciousness Terrain**

The 1985 Kairos Document inspired the establishment of similar kairos documents locally and globally, and this laid the foundation for a kairos consciousness response to a kairos moment, some of which I will now highlight.

### **2.4.1 Violence: The new kairos**

In 1990, five years after the Kairos Document was published, another document called, ‘Violence: The New Kairos’ was published and highlighted the horrific acts of violence in South Africa, indicating that there is a “real possibility of more violence to come if the perpetrators are not exposed soon, presenting a crisis, a moment of truth, that is even more of a kairos than 1985” (ed. Leonard 2010:199). There is more to the violence than the superficial explanation that the violence

in South Africa is caused by tribalism and political rivalry between the ANC and Inkatha<sup>2</sup>, in that gangsterism, poverty, the conditions in the hostels, and police partiality are all contributing factors to the current situation. Although these factors are indeed contributors to the violence, there is more to it than meets the eye. We must become astute enough to find out what is really going on (ed. Leonard 2010:201). ‘Violence: The New Kairos’ has the typical markings of a kairos consciousness approach to a kairos moment by identifying the kairos, analysing what is going on, and having an appropriate response to the kairos moment. Next, I will turn to press statements issued as responses in the times of crisis – kairos moments – which to some might not seem like a crisis, but to those affected by the kairos moment, it is a matter of life and death.

#### **2.4.2 Statement on the storms and flooding in Soweto and in KwaZulu Natal**

On Tuesday, 03 March 2009, the ACSA put out a statement sending messages of support to those who suffered, some fatally, from the flooding that took place in Soweto and KwaZulu Natal. The Anglican Archbishop of Cape Town, The Most Revd. Thabo Makgoba, highlighted the need for greater sensitivity and awareness of the environment, at every level from the national government to local community planning. Makgoba pointed out that many factors from the disappearance of wetlands to the concentrations of urban developments can contribute greatly to the increased risks of flooding, even from normal volumes of rainfall. He added that “human responsibility – a God-given gift, which we must choose to use wisely – was relevant here too, and not only in the wider problem of global warming and climate change” (ACSA 2009, para 2).

Archbishop Thabo called on governments and local authorities to provide immediate help and deploy longer-term resources for reconstruction while being ever mindful of the environmental sensitivity and sustainability. He went on to say that the entire world must urgently recognise that this is God’s creation, and we have no other world. It was a call for all of humanity to treat this earth with respect and hold it in trust for the generations that come after us (ACSA 2009). In this instance, the **kairos moment** is the death and displacement of human beings through a natural disaster of flooding (identify); the **context** of this kairos moment is the fact that people are forced to build their homes in areas like wetlands which are not conducive for housing, nor urban

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<sup>2</sup> A South African Zulu organisation founded by Chief Mangosuthu Buthelezi in 1975 as a paramilitary group seeking nonracial democracy; it won four seats in South Africa's first nonracial elections in 1994 (Dictionary.com 2022).



developments, because of the dire need for housing (understanding); the **action** needed should be taken by all levels of governments and local authorities to ensure that immediate help is given to those affected by these floods, and care should be taken to look at more permanent resources to accommodate those affected (respond).

### **2.4.3 Statement on human trafficking and the call for a new collective response**

On Friday, 9 July 2010, the ACSA put out a statement highlighting the desperate problem of human trafficking on the eve of the 2010 FIFA World Cup hosted by South Africa (ACSA 2010, n.p.). The statement reads that many people will visit our country to share in the wonderful natural attractions, cultures, and traditions, but that sadly there will be those who would also want to take terrible advantage of the influx of tourists. These criminals were clearly seeking to benefit from the opportunities provided by the World Cup to meet the perceived increased demand for cheap labour and sexual services. It was stressed that it is almost inevitable that the most vulnerable in our society will suffer at the hands of these criminals and that human trafficking is modern-day slavery. Furthermore, the statement emphasised the fact that in South Africa, young girls are trafficked between provinces and from neighbouring countries, to work in brothels; however, this problem is not confined to the South African context, but is also seen internationally, in other countries as well. It is estimated that as many as 27 million people have been victims of human trafficking, with around 1 to 2 million people trafficked every year (ACSA 2010, para 4). Most victims are young girls between 5 to 15 years of age and half are African, though boys under 18 are also increasingly being lured into sexual exploitation (ACSA 2010, para 4). Crime syndicates target the poor and vulnerable in rural areas and informal settlements for women, young people, and children that are then transported to urban centres (ACSA 2010, para 4). They are often lured by the promise of employment in modelling, offices, or as domestic workers, however, on arrival at their destination, the reality is very different (ACSA 2009, para 4).

The statement claims that poverty, and thus the need for employment, is one of the main reasons why women, young people, and children are at such a huge risk of being exploited and trafficked. The opportunity to earn an income, and in turn a better life, is understandably attractive; however, the breakdown of families, gender discrimination, HIV/AIDS, and ignorance perpetuate this tragic reality. This sad but complex problem must be addressed collectively (ACSA 2009). In this

instance, the **kairos** is human trafficking and the high probability of an increase due to the FIFA World Cup (identify the kairos moment); the **context** is the fact that poverty and unemployed are skyrocketing and are the breeding ground for human trafficking (understanding the kairos moment); the **action** needed (responding to the kairos moment), is what the statement puts forward. The statement required a response that must be a combination of international and regional government task forces working with local communities, non-governmental organisations (NGOs), and religious groups to articulate and put in place effective plans of action. Identifying and successfully prosecuting human traffickers will be a deterrent to other traffickers, and hopefully such actions will ensure that more prosecution will swiftly follow and that trafficking rings can be broken. Moreover, provisions must be made to provide emotional and practical support to the victims and survivors (ACSA 2009).

#### **2.4.4 Statement from the Western Cape Religious Leaders Forum (WCRLF) on current social unrest**

On Wednesday 14 July 2010, the WCRLF put out a statement on the social unrest, particularly the threats against fellow Africans living among us. The WCRLF condemned the violence and criminal acts that were perpetuating the fears and tension that are being raised. They denounced the way that criminals often use children to carry out their criminal acts, to avoid the direct legal consequences of their malicious intentions. Critically, WCRLF called on other government departments that provide first-class service to our World Cup visitors, to provide the same level of treatment and security to all foreign visitors, workers, and residents, especially those victims who were traumatised and violated by the then-threats and acts of social unrest (ACSA 2010). Furthermore, the statement encouraged people of faith to not only stand up and speak out for the well-being of all, but to also swiftly report any incidents or threats of violence to the police and render humanitarian services to those affected (ACSA 2010). In this instance, the **kairos** is the xenophobic violence and the use of children for criminal acts (identifying the kairos moment); the **context** is the fact that criminal acts are perpetrated against foreigners from other African countries who are not protected by the law as locals or other foreigners are protected (understanding the kairos moment); the **action/s** required is for people of faith to speak out and stand up against such violence, and to lend a helping hand by reporting these criminal activities to the South African



Police Services (SAPS) and render humanitarian help for those affected by the violence (responding to the kairos moment).

#### **2.4.5 Kairos 2012 – “A word to the ANC in these times”**

The ‘Kairos 2012’ ecclesial letter was written by Kairos Southern Africa to the ANC as the ANC was preparing to celebrate its centenary in 2012 (Kairos Southern Africa 2011). The letter starts rather gently, by stating that it is written in a spirit of appreciation, gratitude, and friendship, “where we can both congratulate you and raise some concerns as friends and pray that these celebrations will be appropriate and not lavish, especially given the levels of poverty and inequality in our country” (Kairos Southern Africa 2011:1). Even though the opening words seem soft in their approach, the tone of the letter grows in urgency and criticism; however, its approach and reprimand felt more like the proverbial slap on the wrist, than the serious reprimand it needed to be. A serious concern that the letter did raise, is the seemingly re-occurrence of ‘State Theology’. This would be the reward for those who support the ANC, especially during elections, which the letter holds comes closer to the concept of ‘State Theology’ where some church leaders are at the ‘service of the party’ in a party-political sense rather than be at the ‘service of the people’. Here, the prophetic voice dies at the ‘altar’ of the party and turns church leaders into uncritical ‘praise singers’ of the party (Kairos Southern Africa 2011:10-11). In a further word of caution and concern, the letter warns that things can go terribly wrong if the nine concerns highlighted in the letter, which are not exhaustive, are not addressed. These nine concerns speak of the state of our country, our people, and our future (Kairos Southern Africa 2011:12-14).

The letter came under strong criticism by some in the Kairos Southern Africa network for not having the same strong rebuke and critical inclinations that characterised the two Kairos Documents of the 1980s: ‘Challenge to the Church’ and ‘The Road to Damascus’ (e.g., Cormick 2012; Khumalo 2012; Mbanjwa 2012). However, the ‘Kairos 2012’ letter was an important step by Kairos Southern Africa in response to the dire state of the nation. Another positive aspect of this letter is the fact that the ANC was reminded that many members of the ANC are also part of the Christian community, reminding the ANC that many Christian leaders were involved in the formation and nurturing of the ANC over the years and this letter begs collective reflection (Kairos Southern Africa 2011:1). Furthermore, the letter articulated the walk together of the church and

the ANC since 1912 which was a stark reminder to the ANC of the critical role the church played since its inception (Kairos Southern Africa 2011:6).

On the other hand, Dina Cormick (2012) bemoaned 'Kairos 2012' to be too gentle in its tone and urgency. She argued that the moral situation in South Africa is in such a dire state of decay that people of faith must urgently speak out. Stating that the gravity of the situation needs an equally powerful statement that holds the aspirations and concerns of everyone, and things should not be like this, and the prophetic voice of the Christian faith community should be shouting loudly as a better life was promised to the people of South Africa, and the administration needs to be forcibly reminded of this (2012:1). The concerns raised in 'Kairos 2012' are serious concerns that must be addressed, but the lack of urgency in the tone of the letter leads me to believe that the change called for in the letter to alter the calamitous trajectory of our country is optional.

Swart (2013) holds that 'Kairos 2012' has contributed to the reviving public voice and mobilisation of the Christian community and its churches in present-day South Africa. It continues to manifest itself in four ways, which Swart articulates as follows: Firstly, how the print and electronic media have given greater exposure than before to the Christian community and its churches by communicating the concerns expressed in the letter to the South African public. Secondly, how the ANC has found it necessary to meet and engage in discussion with a delegation of Kairos Southern Africa about the contents of the letter on more than one occasion. Thirdly, how the letter has become a catalyst for discussion and dialogue in the electronic and social media and at public meetings; and lastly, how the letter today forms the basis of a one million signature campaign showing the support of Christian individuals, groups, and churches, but also of members from the South African public at large (2013:88-89).

Even though the first ecclesial letter was criticised for being too soft in its approach, I concur with Swart's (2013) assertions that it did have an impact, in that it created awareness and promoted positive change. I will now turn to the second ecclesial letter which was endorsed by a wider group of South African leadership that had a much stronger tone and addressed a wider group of South Africans.

#### **2.4.6 The church speaks... for such a time like this**

The second ecclesial letter, under the title ‘The church speaks ... for such a time as this ...’ (hereafter referred to as ‘The church speaks’), was issued to the ANC almost exactly a year after ‘Kairos 2012’ (SACC, The Evangelical Alliance of South Africa [TEASA] & Kairos Southern Africa 2012). ‘The church speaks’ was not only issued in the name of Kairos Southern Africa but also had the support and formal endorsement of the leadership of the SACC, the Church Leaders Consultation, and TEASA (Swart 2013:86). The letter started by underscoring the vastness of Christ’s love and encouraged all to focus on “whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—anything which is excellent or praiseworthy”, and asked all to hear what followed in the spirit of humility and concern for these virtues to prevail (SACC et al., 2012:1-2).

‘The church speaks’ highlighted the unacceptable state of the nation and declared the situation of our country at the time as showing signs of a ‘kairos moment’. It went on to say that this kairos moment implored us to discern that God is speaking to us in an urgent tone and required serious transformational leadership and action (SACC et al., 2012:1). The confessional statements of the letter on various issues are noteworthy, not least the Christian community's complicity in and relative prophetic silence about what was happening in our society and the failure to stand united against the problem of poverty, the failure to fulfil its role in helping to strengthen civil society, and that they have not cooperated with political and economic leaders to ensure abundant life for everyone in the country (2012:2).

Critically, the letter stated that South Africa was not yearning for a superficial change, but for a different kind of leadership that can restore hope to the poor. It went on to say, “Do you not understand that lack of decisive action, where the waste of public resources has been revealed, leads to a culture of impunity and immunity where the poorest again become the main victim of bad governance” (SACC et al., 2012:3-4). The letter critically engaged various stakeholders and their actions. Under the heading, ‘We speak to ourselves’, the letter spoke to the Christian community, which included themselves and the faith community, to confess their failure to create hope and change, and stated that it was a moment to deal effectively and decisively with the wounds and bring about the healing of the country (2012:2). ‘The church speaks’ posed the

question of whether there is hope for democracy. In this section, the letter noted that different sectors of society are yearning for genuine change, and the change they are looking for is not artificial change – it is change “from an increasingly corrupt political, business and societal culture to one that is accountable to the people”, calling for a country with life-affirming values that recognises and affirms that the people belong to God, and not to politicians or political parties (2012:3).

‘The church speaks’ then shifted its attention to the political leaders. Much time was spent on addressing the political leaders with urgent and critical tones by asking them to: a) recognise the loss of hope, and the growth of cynicism and anger of the people; b) practice the authority and the power they were given with the grace with which it was bestowed upon them, by addressing and repenting of corruption and self-service; c) stop the sickening double-talk, which was viewed as a form of deception and corruption; d) think deeply about the kind of leaders they appoint as part of a cadre deployment policy; and e) stop the compromising and decay of our education system, because a government that allows the education system to regress in a way South Africa has regressed, does not deserve to be governed (SACC et al., 2012:6-10). ‘The church speaks’ turned its attention to the economic leaders, trade unions, etc., articulating their failures and responsibilities. Such failures and responsibilities would be the lack of the creation of employment opportunities for all, particularly for the youth and corporate social investment which was still so low (2012:6-7).

According to Swart (2013), ‘the church speaks’ could be distinguished from ‘Kairos 2012’ by its even stronger Kairos-like tone, through which it sought to address not only the ANC before its National Conference in Mangaung in December 2012, but also the economic leadership as well as the poorest and oppressed citizens of South Africa. Swart asserted that ‘The church speaks’ could well be appreciated as an ecclesial text that wanted to break the silence of the South African Christian community on alarming social developments in the post-apartheid dispensation, but to do so with a reinvigorated Kairos-like voice, more urgently and critically than in ‘Kairos 2012’ (2013:86-88). With this Kairos-like voice as Swart suggested, ‘The church speaks’ proclaimed a message of hope in the faithfulness of God amidst a call for change from an increasingly corrupt political, business, and societal culture, to one that is accountable to the people who are yearning

for a country with life-affirming values that recognises that the people belong to God, and not to politicians or political parties. This approach explains the motivation and seriousness of the situation, but at the same time speaks of the responsibility of all as a shared responsibility of the state, society, and the church.

Even though individuals like Dina Cormick, Sipho Khumalo, and Bheki Mbanjwa felt that ‘Kairos 2012’ failed in bringing into stark focus the seriousness of the situation of the country due to the ‘soft’ approach that was adopted, it was nevertheless a catalyst for greater exposure than before to the critical social agency role of the wider Christian community. ‘The church speaks’ was more of the loud prophetic voice speaking truth to power, creating awareness, and demanding conversion and change, which was what Cormick was searching for in the first ecclesial letter. It can therefore be inferred that ‘The church speaks’ emphasised the seriousness and dire state of our nation by stated the faithfulness they have in the God, and in looking at South Africa post-Marikana and pre Mangaung, the authors felt the need to speak out, in a moment the qualities and hallmark of a ‘kairos moment’ is present – a special moment where it was discerned that God is speaking in particularly urgent tones, thus it is a moment that requires transformational leadership and action (‘The church speaks’ 2012).

If we believe that God is speaking to us in urgent tones and the fact that a reviving kairos consciousness response involves identifying, analysing, and responding to a crisis, it begs the question: “what is the kairos moment of present-day South Africa?” In an attempt to better understand what is going on, we will look at present-day South Africa through the hermeneutical lens of the two ecclesial letters, namely: ‘Kairos 2012’ and ‘The church speaks ... for such a time as this ...’. These two ecclesial letters brought unmistakable awareness to the fact that a socio-religious approach to kairos moments can heighten awareness and bring into sharp focus the crime of corruption, the looting of funds, inequality, and poor service delivery, etc., and demanding actions for these injustices.

#### **2.4.7 Religious leaders call for an end to corruption**

On 22 August 2012, the religious leaders of the Western Cape launched, ‘From Witness to Action: A Call to End Corruption’ which flowed from the first Religious Leaders Anti-Corruption Summit,

which was held on 13 June 2012. At this summit, faith leaders heard testimonies from community witnesses, social justice activists, and the Chief Executive Officer (CEO) of the Public Protector's Office on the mounting cost of corruption in our country and pledged to join the fight against corruption (Makgoba, T.C. 2012). These religious leaders comprise members of the Christian, Muslim, Jewish, Hindu, Baha'i, Brahma Kumari, and African Traditional religious communities represented in the Western Cape. At this summit, the religious leaders recognised the threat posed by corruption as the selfish pursuit of money and power which threatens our democracy and robs the poor of their basic needs and opportunities. They stated that half of the population lives in poverty with millions without jobs, housing, electricity, adequate sanitation, and medical care, indicating the impact of the corrupt activities within South Africa (Makgoba, T.C. 2012).

They put forward that corruption is not only a material challenge affecting the political economy of South Africa, but it is also a spiritual, moral, and social concern. Sound moral and ethical standards found in the South African Constitution (RSA 1996) are being compromised and abused, and those who offer and receive bribes are equally at fault. The religious leaders stated that all are affected, and we must therefore all respond, be inspired, and be guided by our faith traditions, and by our desire and longing for the fullness of life for all. They were reminded of their responsibilities as religious leaders to give voice to the pain and suffering of our communities and offer hope (Makgoba, T.C. 2012). The statement goes on to describe how these religious leaders were encouraged and inspired by the efforts of many others to root out corruption from institutions like the Public Protector to NGOs, faith communities, and civil societies, and join the call for an independent Commission of Inquiry into the Arms Deal, and the Right2Know Campaign (Makgoba, T.C. 2012). In this instance, the **kairos** is the scourge of corruption; the **context** is the self-enrichment through corrupt activity and the abuse of power to facilitate corrupt activities; and the needed **action** or response should be commissions of inquiries and campaigns like the Right2Know Campaign.

#### **2.4.8 WCRLF: Supports a commission of inquiry into crime in Khayelitsha**

At a rally on Thursday 13 December 2012, Imam Dr A. Rashied Omar delivered an open letter to President Zuma, Premier Zille, Minister Mthethwa, and Mayor Patricia de Lille. Imam Omar represented the WCRLF and addressed the crowd stating WCRLF's solidarity with the people of



Khayelitsha in their struggle to bring greater levels of safety and stability to the communities. He stated that the people have lost their patience with the crime as well as their confidence in the criminal justice system. Imam Omar further expressed that even the Police Services had acknowledged that Khayelitsha's crime statistics are the worst in the country. Imam Omar went on to say that their campaign for safety and stability in Khayelitsha is not about politics, but it stems from the fact that there is a need for legal and humane solutions to end this scourge of crime that is threatening the people's hard-earned freedom and democracy. Omar declared that unless the communities are presented with real evidence that law enforcement agencies have the will and competencies to address the scourge of crime, people will continue to turn to mob justice as the answer.

The call from the WCRLF is for the immediate commencement of the work of the O' Regan/Pikoli Commission of Inquiry into Crime in Khayelitsha. The Commission of Inquiry is asked to independently assess why levels of safety continue to spiral; look at the underdeveloped urban environment and safety in schools; and allow community members, police officers, and experts to share their experiences of crime with an independent panel (Social Justice Coalition [SJC] 2012). In this instance, the **kairos** is the scourge of violence in Khayelitsha; the **context** is the fact that communities are being robbed of their freedom and democratic right to live in a safe and stable society; the **actions**, or solutions, are to get the Commission of Inquiry to immediately commence their work in assessing and finding solutions to curb the violence within the communities of Khayelitsha.

#### **2.4.9 SACC – Churches against corruption**

In August 2015, the SACC put out a statement applauding the South African Christian Leaders Initiative (SACLI) that called on Christians to march alongside other South Africans to protest the scale of corruption that erodes the moral fibre of our society. The SACC called on churches in the various parts of the country to not only support the march but also to reflect on ways in which individuals contribute to the wicked culture of corruption. The statement goes on to say that the SACC National Churches Forum, chaired by Archbishop Makgoba, has called for prayers for the realisation of the promise of a just, reconciled, and equitable society – a South Africa that is free of racial, tribal, xenophobic, and gender prejudices; free of corruption and deprivation; and with

enough food and shelter for every citizen. The statement read that corruption is like aggressive cancer that mutates extremely fast and consumes the soul of society; it thus urged people not to participate in corruption and to have the courage to rebuke those within their range who participate in corruption, including leaders in government and business. The **kairos** is corruption; the **context** is the scale of corruption that erodes the moral fibre of our society; the **action** that is required is for every citizen to refrain from participating in corrupt activities and to rebuke, call out, and hold to account those who do.

#### **2.4.10 SACC ‘Unburdening panel’**

In April 2016, the SACC established the ‘Unburdening Panel’ as a safe space for anyone in South Africa who wants to relieve themselves of the burden caused by an experience or person that you could not say ‘no’ to, do something inappropriate in return for a promotion, money, shares in a company, or any other favour or incentive whatsoever.

The SACC in their 2017 report on the Unburdening Panel process stated that the ANC-led government is neither transparent nor accountable and it, therefore, called for a “public awareness and participation in maintaining efficiency in government within the context of human rights are vital to making a reality of democracy ...” (SACC 2017, n.p.). These considerations are undergirded in the Preamble of our Constitution, seeking God’s guidance as a divine intervention to reverse the mis-governance and chaos (SACC 2017).

The Unburdening Panel process is an example of the Kairos Document of the 1980s, that the prophetic voice can and must be translated into action that establishes confession and conversion in word, thought, and deed. This report also highlights the desperate need for such a ‘space’ or ‘facility’ where people can unburden and decide whether any further steps should be taken as this panel is not an investigative body, but a pastoral process for the people. Depending on the wishes of the person who came forward for unburdening, their information can be 1) utilised by the churches for advocacy in anchoring the democratic pillar of *The South Africa we Pray4*; 2) be made public, for South Africans to know what is going on; 3) as is appropriate, be given to a constitutional body like the Human Rights Commission or the Public Protector, and any organisation identified by the person concerned.



The Unburdening Panel process was triggered by Deputy Finance Minister Mcebisi Jonas and former ANC Member of Parliament (MP) Vytjie Mentor by their 2016 revelations to the Panel. Subsequently, others came forward to share their experiences with no desire to be publicly revealed, but to 'get things off their chests'. In turn, others were ready to go public and encouraged to take their stories to the Public Protector, which they did (SACC 2017:5). According to the report, it seemed that the problem was far greater than corruption and presented seven ways through which a power elite pivoted around the President of the Republic and undermined the state. The seven points detailed aspects such as securing control over state wealth, through the capture of state-owned companies; securing control over the public service by weeding out skilled professionals; securing access to rent-seeking opportunities; securing control over the country's fiscal sovereignty; securing control over strategic procurement opportunities; securing a loyal intelligence and security apparatus; securing parallel governance and decision-making structures that undermine the executive (2017:7-8).

#### **2.4.11 Archbishop Thabo Makgoba 2016 Christmas Eve sermon**

In his sermon on the 24<sup>th</sup> of December 2016, the archbishop reflected on his life's journey and shared with the congregation that he was repeatedly taught that miracles happen amid brokenness, inadequacy, and failure, which he holds as spiritual truth. Makgoba seemed astonished when he addressed the congregation that gathered for the midnight mass when he questioned how a president of democratic South Africa, in the then-present Jacob Zuma, can tell the church to stay out of politics. Makgoba (2016) continued and stated that people would be forgiven for thinking that they had climbed into a time machine and had gone back 30 years into the past when apartheid presidents said the same thing. This was the archbishop's response to President Zuma's statement that the church must stay out of politics. The archbishop went on to say,

NO, Mr. President, we will not refrain from engagement in the political terrain. Our people live there, work there, suffer, cry and struggle there. We live there too and cannot and will not stop commenting or acting on what we see and what, in our opinion, is unjust, corrupt, and unacceptable to God's high standards of sacrificial love (ACSA 2016, para. 8).

This sermon resembles what Boesak calls an abiding awareness, prophetic alertness, and readiness of a kairos consciousness (2015:10). A clear and strong prophetic voice holds political leaders to account for their corrupt, unethical, and immoral behaviour. Archbishop Makgoba argued that our communities are victimised by the inequalities in government services and health care, and we are failing the unemployed and underemployed. Despite the promise of equal treatment in our Constitution, gay and lesbian people are persecuted and subjected to physical abuse – a result of attitudes that are often tolerated within religious communities. The Archbishop asserted that women are being abused because of inequalities that plague their lives, and domestic violence (and murders) at the hands of spouses are running at shocking levels (Makgoba, T.C. 2017:182).

#### **2.4.12 The South African Religious Forum’s (SARF) awareness campaign to curb gender-based violence (GBV)**

On Saturday 4 July 2020, the SARF kicked off their province-wide awareness campaign to stem the scourge of GBV with a range of demonstrations at the Mitchell’s Plain Town Centre with Khayelitsha and Capricorn mall earmarked as future initiatives. Bishop Paul Phillips, chair of the Western Cape chapter of the forum, stated that the SARF condemned in the strongest terms the abuse of children, women, and seniors. He went on to say that GBV affected the communities on a grassroots level, and that the government and the religious sector has a responsibility toward the victims of GBV. He called on the government and the authorities to address the socio-economic issues and challenges faced by our communities.

The Khoi-San leader, chief Peter Phillips, agreed with Bishop Phillips that they were there to bring awareness and support to victims of violence as people are dying daily in places like Lavender Hill and the Steenberg area where the chief is from. SARF provincial deputy chair, Dr Elouise Rossouw, stated that for too long (religious leaders) have been silent about GBV. They have decided to take a stand and let the world know that, as the SARF, they say no to GBV.

Moreover, a Muslim faith leader based in Parkwood, Rashaad Allen, asserted that the justice system has a bigger role to play. Arguing that GBV is so severe in the Western Cape he contends that the justice system is failing the people. Furthermore, Bishop Phillips stated that factors like substance abuse, dysfunctional families, and the quietness of the religious sector are contributing

to the scourge of GBV and that bringing awareness is not enough but should be coupled with rolling out programmes where the communities and government collaborate to address the crisis (Lee-Jacobs 2020).

#### **2.4.13 Statement on COVID-19 corruption by the SACC**

The office of the SACC General Secretary, Bishop Malusi Mpumlwana, on 29 July 2020 conveyed their utter disgust at the revelations of corrupt activities through alleged irregularities in Covid-19 procurement processes. The statement goes on to condemn the shameless greedy corrupt acts of individuals that stole taxpayers' money that was allocated for life-saving measures related to tackling the COVID-19 pandemic for selfish gain with no concern for the poor. The reports of corruption range from the awarding of personal protective equipment (PPE) contracts to people who have links in government to those who serve or have previously been employed in the civil service. The SACC stated that the poor track record of holding people involved in corruption activities in South Africa accountable does not inspire confidence in the latter; however, a strong call is made for these allegations to be expeditiously and thoroughly investigated and dealt with effectively.

The statement read that far more arrests and convictions should take place and not only the condemnation and promise of action by President Cyril Ramaphosa and the government. Sadly, these criminals have shown that they will not be deterred by a devastating global pandemic, or people going hungry and even dying, and that our justice system must be ready to arrest and persecute these criminals speedily. A collective response to the current crisis must be put together whereby a civil society campaign involving evidence collection and preservation must be undertaken across the country in which the SACC will re-establish the Unburdening Process that was used against corruption in the past. This Unburdening Process enabled South Africans to report COVID-19 corruption, and for people to unburden themselves if they unavoidably got caught up in corrupt facilitation in their jobs. Another request was that the Minister of Justice set up special courts to deal with COVID-19 corruption to send a strong message and to revisit the procurement processes within the supply chain. And finally, to name and shame those involved in this and all other corrupt activities (SACC 2020).

## **2.5 Institutional Kairos Moments in Present-day South Africa**

When referring to a reviving kairos consciousness in this study, it refers to a socio-religious response – to a ‘kairos moment’ – with urgency through critical engagement which involves identifying, analysing, and responding to a kairos moment. Such critical engagement calls for courageous actions with the promotion of sustainable positive change.

Alan Boesak (2015:3) argued that to define and understand the meaning of a kairos consciousness, the question that is being asked is “whether, and where, God might be at work in the upheavals, struggles, and moments (and movements) of resistance of our time and whether in those crises is a kairos moment for people of faith to discern and respond to”. To define the kairos moment, this study was guided by Richard Osmer’s descriptive-empirical task steered by the question: “what is going on”?

Looking at present-day South Africa, I would argue that there is a body of evidence pointing to the fact that there are visible signs of a reviving kairos consciousness response to present-day kairos moments. Some of these visible signs, other than the two ecclesial letters, I would argue are: i) the explosive revelations at the Zondo Commission of theft and corruption at various institutions; ii) the investigation into the affairs of the VBS Mutual Bank and the subsequent report which revealed that the perpetrators at VBS made away with almost R2 billion (Motau and Werksmans Attorneys 2018:4). The VBS Mutual Bank scandal included payments of large sums of money to various perpetrators of the scheme of looting as a reward for their participation; in addition, substantial bribes were paid to certain VBS directors and, in many instances, this included bribes to various public officials who were in positions of influence (Motau and Werksmans Attorneys 2018:10); iii) In 2019, Shadow World Investigations (SWI) submitted their first submission to the Commission of Inquiry into Allegations of State Capture regarding the Estina/Vrede Integrated Dairy Project. “The intended beneficiaries of the scheme were the local communities of Vrede, Warden, and the surrounds. These communities did not receive any notable material benefit from the project. Instead, the material benefits were received by the Gupta enterprise (2019:7). The Vrede Dairy Project was a criminal scheme designed to divert money from the government to the benefit of the Gupta enterprise from the moment of its conceptualisation until its conclusion (SWI 2019:8); iv) the tragic, sad and unacceptable Life

Esidimeni situation in which Judge Dikgang Moseneke ruled that it was undisputed that 144 mental health care users died and 1,418 were exposed to trauma and morbidity, among other results, but survived as a result of their move out of the Life Esidimeni facilities after 1 October 2015. Of the known survivors, the State indicated the whereabouts of 44 mental health care users remained unknown (Moseneke 2018:2). The report mentioned that decisions were taken hastily and without careful consideration by the Member of Executive Council (MEC) for Health, Ms. Qedani Dorothy Mahlangu, and other two decision-makers and implementers – Dr T.E. Selebano and Dr M. Manamela – with disastrous consequences, including the death of mental health care users. Consequently, the project has brought pain and anguish to many families, and disrespect and embarrassment to South Africa, particularly its health system (Makgoba, M.W. 2017:1).

With these examples, the crime is corruption, greed, theft, and fraud; the unethical and immoral acts are those corrupt activities that promote and facilitate self-enrichment and self-interest at all costs, lacking accountability, transparency, and service delivery, particularly to the poor and vulnerable. The injustice is a fact – that it is going on for many years and is seemingly escalating in severity with deadly and disastrous consequences which are detrimental to the well-being of the South African society as a whole. This is what is going on. These criminal activities were performed by people in leadership positions, abusing the very offices they hold. It is not only the responsibility of the various law enforcement agencies, policing, and the judiciary to ensure justice is served and seen to be served; it is also the responsibility of the citizenry – the faith communities – to aid in whatever way they can to make sure that justice is served. Archbishop Makgoba asserted that it has become apparent that the Nkandla scandal was the tip of the iceberg. We now must accept, rationally and emotionally, that after 20 years of democracy, we are living under a deeply corrupt regime, and we need to regain our moral compass (Makgoba, T.C. 2017:181).

## **2.6 Conclusion**

In this chapter, I discussed how the two ecclesial letters, ‘Kairos 2012’ and ‘The church speaks at a time like this’, fall within the theoretical framework of a socio-religious response to a reviving kairos consciousness. Earlier in the chapter, Richard Osmer’s quality of attentiveness was discussed. This is grounded in what he calls the ‘spirituality of presence’, which is a matter of attending with attentiveness to what is going on in the lives of individuals, families, and

communities (Osmer 2008:33-34). Furthermore, I sought to answer the question: “what is going on?” In other words, what is the kairos moment? This was done by looking at present-day South Africa through the lens of a reviving kairos consciousness. At this point it can be postulated that the problem is unethical and immoral leadership without effective followership – those in leadership abusing their office and authority to steal and loot – to act corruptly, unethically, and immorally. The next step is Osmer’s interpretive task, steered by the question: “why is it going on?”, which lies at the heart of this task. In the next chapter, I will discuss whether corruption, theft, fraud, inequality, and lack of transparency, to mention a few, are the present-day kairos, or whether it runs deeper than this.





## CHAPTER 3

# THE CRISIS OF UNETHICAL AND IMMORAL LEADERSHIP IN PRESENT-DAY SOUTH AFRICA

### 3.1 Introduction

John de Gruchy argued that kairos is a prophetic moment – a moment in time in which prophets arise calling on people or nations in crisis to grasp the opportunity to change their ways or else they will face catastrophe. De Gruchy holds that such prophets speaking truth to power in our time include the likes of Beyers Naudé, Sheena Duncan, Desmond Tutu, and Steve Biko, to name a few. It would also include those speaking out about the ecological crisis, the dire situation in Palestine, the scandalous corruption taking place in South Africa, the devastating poverty, and a host of other issues (De Gruchy 2016:7). De Gruchy (2016) thus highlighted the fact that the ‘prophetic voice’ can be anyone discerning a kairos moment and sounding the alarm that change is needed in a specific time to avoid catastrophe.

Alan Boesak (2011) argued that kairos is a ‘moment’ of truth, discernment, and of discovery. It is a revelation of the reality we live in, of what is at stake, and our responsibility at that moment. It is a moment decisive in history. Not all history – but *ours* – of the times in which *we* live. In that sense, it is unique, for *us* to see, understand, and act upon. Without seeing, understanding, and acting, the moment passes us by, hence the moment is decisive. A kairos consciousness is a consciousness that is awake and open to discovering and responding to the decisiveness and uniqueness of that moment (Boesak 2011).

In this chapter, I will put forward that the kairos of our time concerns the debilitating scourge of unethical and immoral leadership, which calls for a time of discernment – a moment of seeing, understanding, and responding to the kairos. I will motivate why I make this claim by presenting instances of such unethical and immoral leadership. I will do this by executing Richard Osmer’s second task of practical theological interpretation, in other words, the interpretive task is steered by the question: ‘why is this going on?’ By answering this question, one can decide what actions should be taken to respond to the said crisis. In my attempt to answer this question, I will review

various ethical crises at institutions across sectors of society and highlight the impact such activities have had and continue to have on the life of the citizens, especially the poor of South Africa.

A kairos consciousness based on Boesak's assertion would, firstly, require identifying the crisis; secondly, understanding the crisis; and thirdly, responding to the crisis (Boesak 2015:10). Therefore, in our endeavour to understand why the kairos or crisis is going on, the first step would be to fully understand what Osmer means with his interpretive task. In this chapter, I will identify present-day crises at various institutions by looking at the official reports that emanated from the investigations into such crises as the VBS Mutual Bank corruption, the devastating Life Esidimeni crisis, the scandalous Estina Dairy Farm project, and the PPE corruption. Furthermore, this process of identifying the crises will also include an attempt to understand why these kairos moments exist at these institutions in the first place.

### **3.2 Osmer's Interpretive Task**

Osmer's (2008) interpretive task of practical theological interpretation explores the question of why particular patterns and dynamics are happening by drawing on theories of the arts and sciences for more in-depth understanding, interpretation, discernment, and explanation (2008:4). In terms of congregational leaders, he puts forward that learned congregations want leaders whose wise guidance helps them make sense of their daily circumstances. Moreover, he asserts that the spirituality of such leaders is characterised by three qualities: thoughtfulness, theoretical interpretation, and wise judgement (2008:82).

According to Osmer, the quality of *thoughtfulness* means one of two things: i) people are considerate in the way they treat others, or ii) people are insightful about matters in everyday life (2008:82). This relates to the biblical tenet in Matthew 7:12: "Do to others whatever you would like them to do to you" (New Living Translation [NLT]). Basically, this is the essence of all that is taught in the law and the prophets. For this study, I would like to extend Osmer's quality of thoughtfulness to relate to 1) people's consideration of the way they treat others, 2) people's consideration of the way their actions impact others, and 3) people's insightfulness about matters of everyday life. These three qualities are not an either or situation but include all of the above



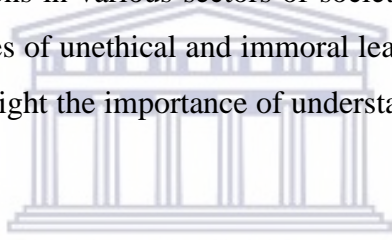
scenarios. The quality of thoughtfulness is an important aspect of this study in responding to the crisis of unethical and immoral leadership.

For Osmer (2008), *theoretical interpretation* in turn points to a deep-seated human need to know what the true and right answer to a situation is. In this regard, he states that his communicative model of theoretical knowledge is based on a ‘fallibilist and perspectival understanding’. Osmer explains ‘fallibilist’ as the awareness of constructed theories by human reason that offers an approximation of the truth, and not the truth itself. Such theories are thus fallible and always subject to reconsideration. Perspectival understanding, he explains, is constructed theories based on knowledge from a particular perspective or position. Osmer is admittedly deeply aware that no one perspective captures the fullness of truth and that many perspectives are often needed to understand complex multidimensional phenomena. Thus, a fallibilist and perspectival understanding of theoretical interpretation confronts us with the limited nature of human knowledge and reason (2008:83).

Lastly, Osmer (2008) calls the quality of *wise judgement* the capacity or ability to interpret episodes, situations, and contexts in three interrelated ways, which is a quality that is crucial for good leadership. Critically, to understand why a particular crisis or *kairos* is going on, the quality of wise judgement would be crucial and foundational in the discernment process. The first interrelated way that Osmer puts forward is the recognition of the *relevant particulars* of specific events and circumstances; the second is the discernment of the *moral ends* that are at stake; and the third is the determination of the most *effective means* to achieve the qualities of good leadership in the light of the constraints and possibilities of a particular time and place. Wise judgement is much broader than the interpretive task as it allows us to see the relationship between interpretation, moral character, and wise judgement (2008:84-85). Thus, the qualities of thoughtfulness and wise judgement are qualities considered in this study.

For this study, the quality of thoughtfulness is a foundational step, imperative in the discerning of a *kairos* moment by intentionally reflecting thoughtfully on these considerations: 1) consider the way others were treated; 2) consider the way these actions impacted others; and 3) insightful consideration about matters of everyday life. It is at this stage that the quality of wise judgement

will be applied and requires consideration when “an action is courageous, not reckless, and the available means to pursue courageously in a given time and place” (Osmer 2008:85). Wise judgement necessitates a thoughtful, but deliberate consideration of the *relevant particulars*, the *moral ends*, and the *effective means* to help one prudently discern the kairos moment (Osmer 2008:84-85). I would argue that the qualities of wise judgement as articulated by Osmer relate to what I highlighted in the previous chapter as Clint Le Bruyns’ argument for the regaining of a kairos consciousness when responding to a crisis with relevance, urgency, and conversion – contextuality, criticality, and change (2012:467). Leaders are called to lead in ways in which they inspire and empower the people they lead to do the true and right thing – to help them see, understand, and respond based on the understanding that we have a collective responsibility as engaged citizens or followers. Now that Osmer’s interpretive task has been examined, it is imperative that the question of why the kairos of unethical and immoral behaviour particularly among the leadership of institutions in various sectors of society is so prevalent and seemingly escalating. Before giving examples of unethical and immoral leadership at various institutions, it is imperative at this stage to highlight the importance of understanding the elements relevant to a kairos moment.



### **3.3 The Importance of Understanding the Elements of a Kairos Moment**

The former Anglican Archbishop of Cape Town, Njongonkulu Ndungane stated that there is a dire need to educate the citizenry on their role as engaged citizens, enabling them to play their part as contributing members of society. Ndungane asserted that whatever one’s position in society – whether civil servants, teachers, medical staff, businesspeople, farmers, unemployed, retired, or whoever you are – you must understand that the way we live our lives makes a significant difference to the building up of the nation. Strikingly, he stated that people’s faith can help them make a difference (Ndungane 2008:147). Thus, it is of utmost importance to note that the notion of understanding a kairos moment for this study not only relates to the kairos moment, but also to the role of the citizen as a contributing member of society. Ndungane’s call for all South Africans to play their part as contributing members of society made sense then and now, as his tenure as archbishop was from 1996 to 2008 and came at a time when the call for nation-building was at the forefront of countless events happening in South Africa. Essentially, for leaders and the people they lead (followership), the aspect of grasping and responding to the principle of ‘understanding

the way we live' has a significant impact on eradicating or contributing to a kairos, especially the kairos of unethical and immoral leadership. Followers by their word and deed are calling attention to themselves – “those with moral courage sometimes in the guise of whistle-blowers” and sometimes in less dramatic ways (Riggio, Chaleff and Lipman-Blumen 2008:2). Unethical and immoral leadership is having a devastating ripple effect on mostly the poor, marginalised, and vulnerable. Thus, to understand why a kairos moment is taking place – we need to realise and accept that ‘the way we live’ will either advance or thwart our understanding of accurately discerning the kairos or even admit there is a crisis. Many a time people would turn a blind eye because the kairos does not impact them directly; however, if we should reflect deeply on many past kairos moments, we would realise and discover that somehow it did affect us, our communities, or society in general.

When addressing unethical and immoral leadership, this study suggests three pertinent questions that relate to and underscore the quality of *wise judgement*, with *thoughtfulness* as the foundational step when discerning a kairos moment. These three questions are: 1) Who benefited from and assisted in the unethical or immoral behaviour? (*relevant particulars*); 2) Who had the authority to initiate and advance unethical and immoral behaviour, like the looting that took place at VBS Mutual Bank, or the disastrous consequences of the immoral decision that led to people dying in an effort to save money in the Life Esidimeni scandal, or the corruption that took place with the Estina/Vrede Integrated Dairy Project, to name a few? (*moral ends*); 3) In what way can the citizenry or followership exercise their responsibility towards such unethical, immoral, and or corrupt activity? (*effective means*). In answering these three questions, I argue that it is possible to understand, determine, and address unethical, immoral, and corrupt behaviour – in other words, respond effectively to the kairos moment.

Another example of understanding a kairos moment is when the then Revd. M.M. Mpumlwana (1994:61) wrote on the topic of the ‘Challenge of Development to the Church: A Spiritual Movement for Humanization’, where he argued that for the first time the opportunities exist to build a national society that is responsive to the needs of the whole population, whereby the national resources of basic needs and growth needs – growth with equality – meets the livelihood and aspirations of all citizens (1994:61). In this instance, Mpumlwana applied the quality of *wise*

*judgement* when he highlighted the fact that there existed a major social imbalance in South Africa which was based on racial lines (*relevance particulars*). Moreover, Mpumlwana asserted that the social imbalances in South Africa can only be addressed and or eradicated if the cornerstones of such imbalance are fully uncovered and removed (*moral ends*). This, Mpumlwana argued, can be achieved where programmes for the provision of basic needs such as food, shelter, health, security, and education, create space and energy for national economic participation (*effective means*) (1994:62). Mpumlwana stated that if we truly want to address a crisis like the social imbalances that exist in South Africa, we have to uncover and remove the cornerstones of such imbalance. A very good example is the four strategic areas of disempowerment that Mpumlwana identified and said must be removed: 1) political disempowerment through the exclusion of black people from the political process; 2) economic disempowerment through the systematic exclusion of black people from the economy; 3) ideological disempowerment relates to the control and manipulation of education based on racial and racist education policies; and finally, 4) the repression of the legislative and judicial system of legitimising the disempowerment process and criminalising all forms of resistance against the system (1994:63-64).

Osmer holds that thoughtful leaders make for thoughtful congregations (2008:83). Differently put, thoughtful leaders make for thoughtful followers, and, at this point, I would venture so far as to say that Mpumlwana's deliberate thoughtfulness led him to present this solution in addressing the kairos moment. Mpumlwana displayed aspects of a transformational leader when he helped the citizenry not only see and understand the crisis, but he also inspired them to respond to the kairos moment based on the understanding of the context and change needed to address the kairos moment as engaged citizens.

The investigations into the VBS Mutual Bank scandal and the Life Esidimeni disaster by independent investigators proved that it is possible to hold those individuals who initiated and facilitated criminal activities accountable by the relevant investigative bodies of the state. Many a time, the societal voices calling for accountability and justice are the crucial missing voice in securing justice being served. In line with the sentiments of Archbishop Ndungane, members of society should understand and accept the crucial role the citizenry plays, in word and deed, in holding corrupt individuals accountable for their criminal activities. Being responsible, engaged,

and contributing members of society (followership) will go a long way in addressing unethical and immoral leadership. Thus, the citizenry plays an integral part as contributing members of a just and caring society. When the prophetic voice sounds loud, those in power will be under immense pressure to hold unethical and immoral leaders accountable for their actions by initiating processes to bring those leaders to book.

Critically, if any of the relevant particulars, the moral ends, and the effective means are not considered or acknowledged in the value chain of a moral and ethical society, those individuals busying themselves with unethical and corrupt activities will never answer for their crimes and the rot will continue. In my attempt to accurately answer the questions of why the kairos moment of corrupt activities, the unashamed maladministration of public funds, and the immoral and unethical behaviour of self-enrichment continues to escalate, one needs to understand the kairos moment accurately. To understand the kairos moments entails understanding the kairos moment itself as well as understanding the role and duty of every citizen of any sector of society. We do that by applying the quality of thoughtfulness and wise judgement (relevant particulars, moral ends, effective means) in responding to the kairos moment. It is only in such cases that we will move towards realising a just, ethical, and moral society for all.

I will now turn to the crises at various institutions to highlight examples of unethical and immoral leadership, and the impact it has on society, especially the poor and vulnerable.

### **3.4 The VBS Mutual Bank Heist**

The VBS Mutual Bank commenced operations in the 1990s and at the time was one of three such banks in South Africa. It is worth noting that mutual banks are differentiated from commercial banks in that they are much smaller and cannot provide all the services that commercial banks offer. In an interview with journalist Dewald Van Rensburg, one of the founding members of VBS Mutual Bank, Madambi Muvhulawa, stated that he was there from the very first day the bank was formed in 1982 and that it pains him to see what happened to the bank. Muvhulawa stated that the bank was formed to enable poor people to borrow money to build houses where other banks will not give them access to such home loans. VBS Mutual Bank was established with the very upright intention to offer home loans to those poor people living on ‘communal land in the so-called

Republic of Venda’, which under apartheid was designated one of several independent Bantustans where the black African majority was to be confined (Van Rensburg 2020:1). The biggest difference between mutual banks and commercial banks like ABSA, FNB, Nedbank, and Standard Bank is the fact that mutual banks require far less starting capital and depositors are shareholders with voting rights. VBS Mutual Bank was an unknown entity until it came into stark focus and prominence when it was revealed that the bank granted former president Jacob Zuma a loan to finance the R7.8 million he owed relating to the upgrades at his private residence in Nkandla (Masondo 2012).

In 2018, VBS Mutual Bank, based in Thohoyandou, Limpopo, collapsed years after being defrauded and looted by the very leaders entrusted to manage and take care of depositors’ money. A 148-page forensic report entitled ‘The Great Bank Heist’, compiled by appointed investigators, advocate Terry Motau, and law firm Werksmans, was released on 10 October 2018, making several explosive and damning findings. The investigation into the affairs of the VBS Mutual Bank and the subsequent report revealed that the perpetrators of the heist at VBS made away with almost R2 billion (Motau and Werksmans Attorneys 2018:4).

The looting took place over four years in which almost R2bn was stolen by the banks’ directors, senior executives, and well-connected politicians. Alarming, the money stolen from VBS Bank did not only include the bank’s top leadership but even the auditing firm KPMG is believed to have participated in the corrupt activities at the bank (Mantshantsha 2018). Van Rensburg revealed that between 2015 and 2017, the VBS bank went from having R400 million in real and valid assets to R2 billion in mostly bogus assets. In what amounted to a typical Ponzi scheme, depositors could still withdraw their money if a greater number of persons or institutions banked new cash (2020:2). Such a scheme would therefore continue the facilitation of these bogus assets.

Moreover, the Motau and Werksmans’ investigation revealed that the business of VBS Mutual Bank was indeed conducted in a fraudulent manner which resulted in the widespread impoverishment of VBS Mutual Bank’s depositors for the benefit of the then chairman of VBS Mutual Bank, Tshifhiwa Matodzi, and his associates (Motau and Werksmans Attorneys 2018:19). If it is to be believed that VBS Mutual Bank was established to assist those who cannot get access



to affordable home loans from the commercial banks, it is therefore of utmost importance that those leaders entrusted to look after the money of the depositors be criminally prosecuted and jailed for their corrupt activities. These leaders have engaged in the criminal, immoral, and unethical acts of stealing from the very depositors who entrusted them with their hard-earned money. Such corrupt and criminal actions of stealing and self-enrichment should be met with swift criminal proceedings and harsh justice.

Furthermore, Motau and Werksmans Attorneys concluded that VBS Mutual Bank chairman Tshifhiwa Matodzi and Executive Director and CEO Andile Malusi Attwell Ramavhunga embarked upon a strategy where the traditional reliance on small retail depositors to fill the bank's coffers was abandoned as they set their sights on obtaining large, but short term, deposits from municipalities. VBS Mutual Bank entered numerous high-value fuel financing and contract financing deals with a variety of clients. The evidence reveals that many of those clients were connected to either Matodzi or Ramavhunga (2018:21). According to Van Rensburg (2020), the corruption at VBS Mutual Bank involved corrupt politicians, but also unethical and dishonest executives, corrupt auditors, and independent directors. "It required a mesh of spectacular conflicts of interest that had to be hidden at all costs" (2020:3). Ernest Nesane, a Non-Executive Director of VBS Mutual Bank, testified that he was required to turn a blind eye to the irregular conduct of Matodzi, Ramavhunga, and Truter. He stated that he was not aware of the full extent and detail of their irregular conduct (Motau and Werksmans Attorneys 2018:29).

Philip Nicolaas Truter, an Executive Director, and the Chief Financial Officer (CFO) of VBS Mutual Bank testified that significant amounts were lent to various parties by the bank, particularly in terms of contract finance and overdraft facilities, without proper credit approval being obtained. Motau argued that contract financing was a prime location of the looting of funds from VBS Mutual Bank (Motau and Werksmans Attorneys 2018:56). These activities emphasised how leaders and subordinates (followership) must be involved in corrupt activities for the successful but clandestine stealing of large amounts of money. Politicians, executives, auditors, and so forth, got paid from the stolen money, but the rural depositors and municipalities whose primary responsibility is service delivery saw their hard-earned money disappear from the bank's coffers



and thus municipalities were unable to deliver on their mandate of service delivery to their constituents, especially the poor, marginalised, and vulnerable.

Van Rensburg (2020:3) revealed that,

Influential politicians got paid. VBS's auditors got paid. All the executives of the bank got paid. Even their secretaries and PR [public relations] people got paid. Representatives of the PIC [Public Investment Corporation] got paid. The Venda king and several people around him got paid. 'Commission agents' who handled further bribery got paid ... Municipalities saw their budgets gutted. Private companies watched their money disappear. The primary victims, however, were rural depositors. While most of the smallest individual retail depositors got their money back through government intervention, many did not, especially stokvels. Immediately after the bank's collapse, South Africans were bombarded with images of panicked VBS clients sleeping outside branches in the vain hope of withdrawing cash that was no longer there.

About R1.89 billion was gratuitously taken from VBS Mutual Bank's coffers by 53 people between 1 March 2015 to 17 June 2018 (Motau and Werksmans Attorneys 2018:134). Pauli Van Wyk revealed that those arrested in connection with their instrumental role in the theft of over R2.7-billion from VBS Mutual Bank, were Tshifhiwa Matodzi, chairman of VBS; Vele Investments (a company that obtained the majority shareholding in VBS through an alleged scam); VBS treasurer, Phophi Mukhodobwane; VBS CFO, Philip Truter; non-executive directors of VBS; nominees of the PIC – Ernest Nesane and Paul Magula; KPMG auditor, Siphon Malaba; CEO and executive director of VBS, Andile Ramavhunga; VBS non-executive director and chair of the bank's audit committee, Lieutenant-General Avhashoni Ramikosi (Van Wyk 2020).

The VBS Mutual Bank corruption scandal represents one prominent example of the influence and consequence of corrupt, unethical, and immoral leaders in the country. The crime of theft, corruption, and fraud was facilitated and orchestrated by strategically placed decision-makers and people of influence from various organisations. The aim was self-enrichment by intentionally abusing their power through unethically and immorally actions that led to the unscrupulous but successful theft of more than R2 billion. This was a double blow for the poorest of society as the

funds stolen were primarily from rural depositors and municipalities. This crippled municipal budgets and severely hampered service delivery to their constituents. It is apparent to see that those involved in the VBS Mutual Bank scandal were busy with an elaborate unethical and illegal scheme of self-enrichment at the expense of the poor.

### **3.5 The Life Healthcare Esidimeni Tragedy**

By their admission, Life Esidimeni is in the business of caring for the most vulnerable members of society, and their aim, in partnership with the SAG, is to provide professional, quality, and cost-effective services. These services are provided to those people who rely on government healthcare plans that include chronic mental health care, frail care, children's mental health care, intermediate care, primary health care, and substance abuse recovery. Whilst providing these services they endeavour to create a dignified therapeutic environment. The word 'Esidimeni' means *place of dignity* (Life Healthcare 2020).

From October 2016 to December 2016, the Health Ombud, Professor Malegapuru W. Makgoba, was requested by the National Minister of Health to investigate the circumstances surrounding the deaths of mentally ill patients in the Gauteng Province. It was announced that 91 assisted mental health care users were found to have died, and they all died silently, according to the Health Ombud. Before the Ombud was even appointed, Prof. Solomon Rataemane, chairperson of the Minister's Ministerial Advisory Committee on Mental Health was dispatched to urgently visit and assess conditions in NGOs where such mental health care users were cared for. Prof Rataemane was dispatched to intervene where necessary and make the needed recommendations to prevent more deaths or further loss of life. This urgent, but timely and valued intervention, led to one NGO with 18 deaths being immediately closed and all mental health care users transferred to hospitals. Throughout the investigation, this approach was replicated, and an additional four NGOs were closed to prevent further loss of life (Makgoba, W.M. 2017:3).

Justice Dikgang Moseneke in his arbitration ruling between the families of mental health care users affected by the Gauteng Mental Marathon Project<sup>3</sup> (claimants) and the National Minister of Health

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<sup>3</sup> Gauteng Mental Health Project was a project by the Gauteng Department of Health to move vulnerable mental health users from Life Esidimeni facilities to other NGO facilities.

of the Republic of South Africa (RSA), Government of the Province of Gauteng, Premier of the Province of Gauteng, and Member of the Executive Council of Health: Province of Gauteng (respondents), concluded that the Life Esidimeni tragedy was a “harrowing account of the death, torture, and disappearance of utterly vulnerable health care users” which was in the care of a delinquent provincial government (Moseneke 2018:2). Moreover, he ruled that it was now undisputed that because of their move out of Life Esidimeni facilities after 1 October 2015, 144 mental health care users died, 1,418 were exposed to trauma and morbidity, and 44 mental health care users are still unaccounted for (Moseneke 2018:2).

On 1 February 2017, the Health Ombud released his report on the deaths of mental health care patients after their relocation from Life Esidimeni. According to the report, all 27 NGOs to which the mental health care users were transferred operated under invalid licenses, and all patients who died in the NGO facilities died under unlawful circumstances. Furthermore, the report highlighted that on 13 September 2016, when the MEC made the public announcement of 36 deaths, 77 patients had already died (Makgoba, M.W. 2017:1). According to the report, although the Gauteng Health Department terminated its contract with Life Esidimeni on 31 March 2016, it went on to extend the contract for a further three months to 30 June 2016. In the period 1 April to 30 June 2016, an estimated 1,317 chronic mentally ill patients were rapidly transferred to hospitals and NGOs in Gauteng. And between 1 April 2015 to 31 March 2016, an estimated 160 patients were transferred from Life Esidimeni to hospitals (Makgoba, M.W. 2017:3).

The Health Ombud, Professor Makgoba, was tasked to investigate and compile a report surrounding the deaths of mental health care users in Gauteng province. According to the report, the MEC for Health, Ms Qedani Dorothy Mahlangu, and two other decision-makers and implementers, namely, Dr T.E. Selebano and Dr M. Manamela, failed to investigate or assess the quality of care the 27 NGOs would provide to the patients (2017:5). Understandably, the quality of care was of major concern to the relatives of the patients because the process of the Life Esidimeni transfers and closure unfolded in such a chaotic manner with little information provided to the relatives. The sad and unacceptable Life Esidimeni situation is yet another example of bad leadership with poor judgement and little or no regard for human life and the well-being of the most vulnerable of society. This deadly consequence of ineffective leadership in government, and

partners like NGOs, should be dealt with the harshest punishment. The Health Ombud noted that these findings are most troubling and a damning indictment of the leadership of the Gauteng Directorate of Mental Health. Poor leadership also led to staff members not exercising their fiduciary responsibility out of fear and disempowerment (2017:29). Ombud Makgoba stated that the staff became stressed, tensions mounted, and in disbelief they implemented what they were being asked to deliver by the decision-makers. The report concluded that ineffective leadership and direction were lacking in the process of transfers as monitoring and control occurred post the events and there were extremely poor mitigating responses towards the further occurrence of deaths (Makgoba, M.W. 2017:51).

This report highlights the devastating consequences of poor ineffective leadership and lack of good judgement, which, in this case, led to the death of the most vulnerable in our society. Even though certain individuals sounded the alarm that something was not right, it did not prevent people from dying. It can be deduced that these concerning voices were not loud or urgent enough, and the failure of the leadership to take heed of these contributed to the death of numerous individuals. Once again, the issue of money, or in this case, the short-sightedness of wanting to save money, led to vulnerable people losing their lives, with families devastated by the idea of how this could happen. Intentional transformational ethical and moral leadership is a leadership paradigm that leads by example. Moreover, it empowers and inspires all stakeholders in the value chain to promote the well-being of all, especially the poorest and most vulnerable, and unethical and immoral leaders have the opposite effect, as argued in this study.

### **3.6 The Estina Dairy Farm Crisis**

In 2019, SWI submitted its first submission to the Commission of Inquiry into allegations of State Capture regarding the Estina/Vrede Integrated Dairy Project. SWI is a not-for-profit limited liability company registered in the United Kingdom (UK). Their mission is to expose illicit and unethical corruption of governments by corporate actors and their enablers by highlighting the impact of the blurred lines between business and politics on democracy, human rights, the rule of law, the environment, and just and equitable development. With this exposure, they hold to the powerful to account and create momentum for progressive change (SWI 2019). In other words, SWI's mission is to play its part in holding those responsible for the crime of theft and corruption,

both perpetrators and enablers alike. Furthermore, with the right amount of political will, state institutions can be reformed in ways that protect them from the corrupting impacts of dirty money on democratic decision-making (SWI 2019).

According to the SWI's first submission to the Commission of Inquiry into Allegations of State Capture (Zondo Commission) regarding the Estina/Vrede Integrated Dairy Project, between 11 June 2012 and 5 May 2016, Estina was paid R280.2m by the Free State Department of Agriculture. These funds were paid to Estina in fulfilment of an agreement that envisioned Estina delivering a dairy farm (the Vrede Integrated Dairy Project) in the town of Vrede in the Free State. Estina agreed to invest its share of funds (R220m) and oversee the division of shares or benefits in the company to local beneficiaries to uplift the local economy (SWI 2019:7). The report stated that the Vrede Dairy Project was a criminal scheme designed to divert money from the government to the benefit of the Gupta enterprise from the moment of its conceptualisation until its conclusion (2019:8). The report revealed that there was no real attempt to establish a Vrede Dairy Project at the scale promised in Estina's business proposals, and there was no meaningful attempt to pass on the benefits of such a project to local beneficiaries. It was reported that of the R280.2m paid to Estina by the Free State Department of Agriculture, only a fraction of the funds was ever paid for services or products related to the Vrede Dairy Project. Shockingly, most of the funds were fraudulently transferred from Estina's bank accounts into bank accounts controlled by the Gupta family and their criminal network – the Gupta enterprise. The intended beneficiaries of the scheme, the local communities of Vrede and Warden, did not receive any notable material benefit from the project. Instead, the material benefits were received corruptly by the Gupta enterprise (2019:7).

Ephraim Dhlamini, a small-scale Vrede farmer and one of the intended beneficiaries, saw the Estina/Vrede Dairy Farm Project as a sign of hope for a community plagued by unemployment. However, he described two years of frustrating to-ing and fro-ing between the group of farmers and the government, which eventually resulted in them not receiving a cent from the project. Dlamini served as the chairperson of the African Farmers Association representing 120 small-scale farmers and would also act as an intermediary between them and the Free State agricultural department. He described four meetings with government officials and at one of these meetings they were told that “farmers would earn a 52% stake in the Estina Dairy Farm – 20% would go

toward the construction of roads, a clinic and to the education of their children, and 28% would go to provincial government”, none of which transpired (Umraw 2019).

The report noted that the scheme was aided and abetted by several captured government officials, and the roles of at least three senior officials overseeing the project – Ace Magashule, Peter Thabethe, and Mosebenzi Zwane – are particularly notable in this regard (SWI 2019:8):

- i) Ace Magashule was the Premier of the Free State province during the life of the Estina/Vrede Dairy Project and provincial cabinet minutes show that Magashule approved the Estina/Vrede Dairy Project in 2012. Even though Magashule was instructed by the Accountant General and the Public Protector to stop payments on the project in 2014, he ignored such instruction, and payments were not halted (SWI 2019:24).
- ii) Peter Thabethe was the Departmental Head for the Free State Department of Agriculture during the conceptualisation and lifespan of the Estina/Vrede Dairy Project. Thabethe was key in driving the conceptualisation and formalisation of the project and signed the partnership agreements between the Department and Estina in June and July 2012. The Accountant General, as well as the Public Protector, recommended disciplinary processes to be initiated against Thabethe for his role in the fraudulent approval of the Estina/Vrede project. Through their investigations, Treasury also found that Thabethe violated the Public Finance Management Act in approving the project. In 2018, he was indicted alongside several other individuals and in the same year was also subject to asset seizures following applications by the National Prosecuting Agency and Asset Forfeiture Unit. In late 2018, the criminal charges were dropped, while the asset forfeiture cases were dismissed by the High Court on two occasions in the same year (SWI 2019:25-26).
- iii) Mosebenzi Zwane was another key figure in several state capture allegations. When the Estina/Vrede Dairy Project was approved and payments were first made, Zwane served as the Free State MEC for Agriculture. Subsequently, he was appointed as the Minister for Minerals and Energy, where numerous alleged interventions were made that benefited the Gupta family and their corporate interests. As the MEC for Agriculture, Zwane approved the commencement of the Estina/Vrede Dairy Project and was directed, by the Accountant



General, to begin disciplinary proceedings against Peter Thabethe and Seipate Dhlamini, and to cease payments on the Estina/Vrede Project. However, Zwane did not implement either of these instructions (SWI 2019:27).

Estina's involvement in the Vrede Dairy Project was a shameful exercise of corrupt activities in which scarce government resources were rerouted and stolen, which was an earmark for an initiative that should have been beneficial to a much-needed community project. Not only did this report highlight the intentional criminal activities of politicians, but it also brought to light the enabling role of accounting firms and commercial banks. The theft, laundering of money, and the integration of funds from the Estina project were only made possible by institutions like KPMG, Standard Bank, First National Bank (FNB), and the Bank of Baroda as key South African institutions that facilitated the rapid and repeated laundering of funds. Furthermore, Standard Chartered Bank, Mashreq Bank, and the Bank of Baroda were also implicated in facilitating the laundering of funds through accounts held by the Gupta enterprise in Dubai. Of most serious concern, according to the SWI report, were the roles of FNB and the Bank of Baroda. The Estina's FNB account was used by the Gupta enterprise to launder over R100m in funds from the Free State government that was paid to Estina after their unlawful role in the Vrede Dairy Project had been terminated (SWI 2019:14).

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With regards to the beneficiaries, the report stated that amid the web of multiple procurement irregularities, numerous Public Finance Management Act (PFMA) violations, and money laundering activities, it can be forgotten that the beneficiaries of the Vrede Dairy Project were supposed to be members of the community of Vrede and its aspiring agriculturalists (SWI 2019:91). It revealed that the Department compiled a list of 80 possible beneficiaries of the project, along with their identity document (ID) numbers with no discriminating criteria applied to who could make this list. It became the task of the provincial product coordinator, Ms Meyer, to remove individuals who were not be entitled to become beneficiaries based on five criteria, namely: 1) the beneficiaries cannot be government officials; 2) they should not have criminal records; 3) there should be no double-dipping; 4) the beneficiaries should be of a suitable age to farm; and 5) they should be South African citizens that reside in the areas of Vrede, Memel, or Warden. The report noted that this process was still ongoing a full year and 8 months following the initiation of the



project and the Free State Department of Agriculture was still yet to identify a final list of beneficiaries of the project. Contradictory evidence exists on whether Estina fulfilled its obligations to create a special purpose entity (SWI 2019:95).

This report exposes the scourge of corruption and money laundering that is rife in the public and private sectors. Such corruption is committed by corrupt individuals and enables institutions, like banks, lawyers, and auditing firms to stifle or even destroy projects whose sole intention is to uplift communities, in this case, the people of rural Free State. I will now turn to the investigative report released on 4 February 2021 by the Special Investigating Unit (SIU).

### **3.7 The Personal Protection Equipment Corruption**

On 15 March 2020, a special cabinet meeting was held to consider the severity, magnitude, and impact of the COVID-19 pandemic. At this meeting, the cabinet resolved to declare the National State of Disaster, under Government Gazette No. 43096. Shortly after this decision, the President of RSA, Cyril Ramaphosa, addressed the nation and announced extraordinary measures to curb and contain the spread of the coronavirus (COVID-19). On 18 March 2020, Dr Nkosazana Dlamini Zuma, the Minister of Cooperative Governance and Traditional Affairs, issued regulations in terms of Section 27(2) of the Disaster Management Act, 2002 (Act No. 57 of 2002), to address, prevent, and combat the spread of the COVID-19 pandemic in South Africa. Allegations were brought to the SIU's attention stemming from the Director-General in the office of the Gauteng Premier, whistle-blowers known to the SIU, and anonymous whistle-blowers via the SIU's whistle-blowing hotline (Mothibi 2021:20). Here we have an example of the crucial role the citizenry plays concerning unethical, immoral, and corrupt activities. The courageous actions of these whistle-blowers led to the initiation of these investigations by the SIU.

On 10 December 2021, the head of the SIU, Advocate Andy Mothibi, released his investigative report into the procurement of or contracting of goods, works, and services, including the construction, refurbishment, leasing, occupation, and use of immovable property, during or in respect of the National Disaster, as declared by Government Notice No. 313 of 15 March 2020, by or on behalf of the state institutions. The SIU's mandate was to investigate the allegations and establish the involvement of certain state institutions in the national, provincial, and local spheres of government in relation to the procurement of i) goods, like PPE, ventilators, disinfection

equipment, and motorised wheelchairs; ii) works, like hospital and quarantine sites; and iii) services, like catering services or distribution of food parcels (Mothibi 2021:21). The unethical, immoral, and corrupt activities related to a) suppliers and or service providers who were paid in the absence of proof of delivery; b) duplicate payments that were made to suppliers and or service providers; c) suppliers or service providers that did not have valid tax clearance certificates or were otherwise not tax compliant; d) PPE that were procured at exorbitant prices; and e) officials that disqualified legitimate service providers and replaced them with entities belonging to their friends and or family.

Some of the key objectives of the SIU's investigation would entail: (1) reviewing the compliance of relevant or applicable prescripts concerning the procurement of goods and services by state institutions; (2) identifying the irregular or unlawful conduct of state officials and collect admissible evidence to set aside awarded contracts, recover public money that was not due, owing, or payable, and prevent further losses to the State; (3) referring to all evidence gathered for the institution of appropriate disciplinary, administrative, executive, and/or criminal proceedings; and (4) providing recommendations on improvements for weaknesses identified (Mothibi 2021:22).

The report stipulated that it appeared that certain persons in positions of authority within the Provincial Government used the declaration of a national state of disaster as a means to conduct all procurement on an emergency basis. Goods and services would thus be procured without following the normal prescripts, regulations, and procedures, without realising that even emergency procurement must still be conducted within certain minimum prescripts ensuring the process is fair, equitable, transparent, competitive, and cost-effective as prescribed by section 217(1) of the Constitution (Mothibi 2021:39). This also led to various government officials merely rubber-stamping and or accepting unlawful decisions taken by more senior officials within the government, which gave rise to the complete breakdown of internal checks and balances. Moreover, the knock-on effect was that officials within the support services processed commitment letters, purchase orders, invoices, and payments without ensuring compliance with the internal controls and supply change management prescripts (Mothibi 2021:300).

The absolute greed and self-enrichment of those in authority and the opportunity to steal from government-led individuals in such a brazen manner showed that they did not care much to hide their corrupt activity. Even the implication of the association of their subordinates in their unethical, immoral, and corrupt activities seemed irrelevant to them. Crucially, the lack of checks and balances and the unlawful decisions allowed companies not registered on the Central Supplier Database (CSD) to be awarded contracts. Other service providers already in the de-registration process were awarded contracts, whilst certain companies supplied goods that were not consistent with the nature of their business registered on the Companies of Intellectual Property Commission (CIPC). This led to certain companies tendering for services that they were not eligible to tender for, and therefore product specifications were ignored; additionally, products were purchased that were not suitable for the intended purpose (Mothibi 2021:607). Consequently, these corrupt dealings within Provincial Government led to overpaying for goods and services, conflict of interests, and products not or undelivered, among other shortcomings, which led to billions of rands being lost by the Provincial Government through corrupt activities. At the time of the release of the report in December 2021, the SIU was investigating R10.3 billion, and R259.3 million had been referred to the special tribunal to set the contracts aside and recover losses.

### **3.8 Conclusion**

In this chapter, I highlighted the fact that unethical and immoral leaders turned to corrupt activity for self-gain and enrichment, even when good intentions gave birth to a well-intentioned idea like the establishment of the VBS Mutual Bank. These noble intentions, however, went astray in the VBS Mutual Bank corruption case which led to the mostly poor, rural private depositors losing their hard earn money which was deposited into VBS Mutual Bank. Even the municipalities that deposited millions of rands in VBS Mutual Bank could not service their constituents, some of which were the same people who lost their hard earn money through the VBS Mutual Bank corruption scandal. In this corruption case, it was a private company and its leaders that stole from the poor. In the Life Esidimeni case, it was decisions taken by unethical, immoral, and incompetent leaders of a government department that led to the deaths of the most vulnerable people in our society. The ill-informed actions and decisions of people in authority of a provincial government department led to the sad and severe suffering of mental health users and their loved ones, some of whom starved to death. The attempt to save money without showing care and compassion for

the most vulnerable people in society is a serious human rights violation, to say the least. Therefore, people in authority like Ms Qedani Dorothy Mahlangu, Dr T.E. Selebano, and Dr M. Manamela, should be held accountable and dismissed, and criminal proceedings should be initiated against them. The dismissible offense is the dereliction of duties and maladministration – the crime being the instruction to move people to institutions that are not licensed or are ill-equipped to take care of mental health users. This kind of leadership points to leaders of the unethical and immoral ilk.

The Estina Dairy Farm Project in Vrede in the Free State was also meant to empower and benefit the local economy and surrounding communities. However, the corrupt dealings of those responsible for making this project a success and benefiting the economy and surrounding communities led to the looting of billions of rands from state-owned enterprises and government departments through corrupt business deals. Shockingly and sadly, during a deadly global pandemic, corrupt individuals showed no regard for human lives by dealing shadily with the procurement of goods and services needed to fight the impact of the COVID-19 pandemic and prevent people from dying. During a national state of disaster, corrupt individuals ignored the procurement prescripts when operating during a state of disaster and looted billions of rands from government departments, amidst tens of thousands of people dying due to the coronavirus. It is clear to see that whether it is private or public institutions; NGOs or government departments; and politicians or private citizens, the cancer of unethical and immoral leaders and followers is a kairos that needs to be dealt with by the state, judiciary, citizenry, and all sectors of the Republic. The knock-on effect of corrupt, unethical, and immoral leaders and followers has devastating consequences on the lives of the people of South Africa.

This chapter concludes that present-day South Africa is indeed faced with an ethical and moral crisis. This calls for the revival of a kairos consciousness. Boesak argued that a kairos consciousness is a critical consciousness. It discerns and critiques the situation in which we live. It understands that it is a situation of life and death. There is a conflict between rich and poor, oppressor and oppressed, powerful and powerless, beneficiaries and victims, and the included and excluded. In that critique there is no room for sentiment and romanticism – people's lives are at stake. The crisis we are facing is not just economic, social, and political, it is a moral crisis (Boesak 2011). The crime is corruption, greed, theft, and tender fraud; the injustices are lack of

accountability, lack of transparency, and lack of service delivery, especially to the poor. However, at the heart of these crimes are corrupt, unethical, and immoral leaders and enablers. As stated above, Boesak holds that a kairos consciousness is a critical consciousness, and it discerns and critiques the situation in which we live. The next chapter will look at the legacies of transformational leadership of the past three archbishops of the ACSA as socio-religious responses to kairos moments.



## CHAPTER 4

### LEGACIES OF CHRISTIAN TRANSFORMATIONAL LEADERSHIP: A CONCEPTUAL EXPLORATION

#### 4.1 Introduction

The NPC's<sup>4</sup> 2011 Diagnostic Report puts forward that the choices, actions, and ethics of the country's leaders, key social actors of labour, business, civil society, and the citizenry will determine whether South Africa will complete the transformation promised in 1994 or step back into a stagnant, divided, second-class country. It is the NPC's self-proclaiming mission to encourage and enable productive engagement between our country's leaders and its citizenry in ensuring South Africans realise the promise of a future captured in the Preamble to our Constitution (NPC 2011:29).

Even though the NPC report does not specify the type of leadership required to realise the future promised, this study argues that it should be a leadership paradigm with a kairos consciousness that is transformational in nature. In other words, a leadership paradigm that inspires and empowers leaders and followers to work for justice, equality, and peace in South Africa. In this chapter I will execute Osmer's third task of practical theological reflection, namely the normative task, which is steered by the question: "what ought to be going on?" This chapter will entail a conceptual exploration of the leadership approaches of the past three Anglican archbishops of Cape Town as a strategic Christian leadership model that nurtures and promotes intentional transformational, ethical and moral leadership.

To ascertain if the historical and ecclesial context of the ACSA can be one of the sectors of society to enable or thwart such engagements alluded to in the NPC report, this study will review the leadership approaches of the past three Anglican archbishops of Cape Town. This will be done by exploring conceptual leadership as a building block for a model of transformational leadership within the church, particularly the ACSA, and other religious and societal organisations.

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<sup>4</sup> The NPC consists of 25 part-time commissioners appointed because of their expertise, experience, and ability to contribute to a dynamic development plan for the country.



## 4.2 Brief History of the ACSA

The Diocese of Cape Town was first established in 1848 and is regarded as the ‘mother diocese’ of the ACSA. The Church of the Province of South Africa was established in 1870 when the Provincial Synod was held in Cape Town and is the oldest Province in Africa. The work of the province was extended to Lesotho in 1875, Mozambique in 1893, and Namibia and Swaziland in the 20th century. Even though the Anglican membership is high among the descendants of British colonists and other English-speaking people, it should be noted that 75% of the church’s membership is black. Furthermore, many of its white and black leaders have been strong opponents of apartheid (Evans and Wright 1991:337). By tradition, the bishop of Cape Town is the head and metropolitan of the ACSA and carries the title of ‘archbishop’. In 1948 when the Afrikaner National Party (NP) came into power and the Dutch Reformed Church (DRC) became the unofficial church of the establishment, the profile of the Anglican Archbishop of Cape Town remained high, partly because the archbishops continued to speak out against apartheid and declared that the Anglican Church would defy a law that sought to impose racial segregation (Makgoba, T.C. 2017:113-114). The office of the Anglican archbishop would thus be the prophetic voice in a time of kairós providing socio-religious leadership and fighting for change and equality. Until 2006, the ACSA was known as the Church of the Province of South Africa (CPSA). It is located on the southern tip of Africa and forms part of the worldwide Anglican Communion. Furthermore, it now comprises 26 dioceses and stretches across the sovereign nations of Lesotho, Namibia, Swaziland, and South Africa, and on the island of St. Helena. The ACSA consists of a diverse membership of approximately three million people speaking many languages and representing a plethora of cultures and races. The Anglican Prayer Book is currently available in nine of our region’s languages and we have about 2,000 clergy ministering in about 1,000 parishes (ACSA 2017).

Makgoba puts forward that the ACSA has never had any official status in the eyes of the state; nevertheless, for various reasons, the church played an important role in the fight against apartheid. Some factors which played influential roles were the prominent location in Cape Town of the St George’s Cathedral which is situated across the street from Parliament. It is also a block away from the Mother Church of the DRC, initially the church of the Dutch establishment. Moreover, in the English-speaking community, archbishops enjoyed a high profile in colonial times,



reinforced by their often-lengthy terms of office. Once elected, an Anglican bishop is usually there until retirement (2017:114). In 1996, Desmond Mpilo Tutu was enthroned as the first black African archbishop of Cape Town, then referred to as the CPSA; his term as archbishop was from 1986 until 1996. Archbishop Tutu was succeeded by Njongonkulu Winston Hugh Ndungane whose tenure as archbishop was from 1996 to 2007, and his successor, the current archbishop, is Thabo Cecil Makgoba who was installed in 2008. I will now survey the tenures of the last three archbishops in more detail.

### **4.3 Archbishop Desmond Mpilo Tutu (1986 – 1996)**

Desmond Tutu was born in 1931 in Klerksdorp; he was the son of a school teacher and headmaster. In his third year of high school, Tutu contracted tuberculosis (TB) and was deeply influenced by weekly pastoral visits from the Anglican priest Trevor Huddleston, so much so that Tutu named his son Trevor after Trevor Huddleston. Tutu qualified as a school teacher at the Pretoria Bantu Normal College in 1951 and returned to his old school in the Western Native Township in 1954 where he taught English. After completing his bachelor's degree at the University of South Africa (UNISA), he moved to Krugersdorp High School in 1955 to teach English and History; in the same year he met Leah, a primary school teacher, whom he married in June 1955.

Both Desmond and Leah played an active role in the parish of St Paul's Anglican Church as Sunday School teachers, church councillors, and Desmond Tutu as a lay preacher and subdeacon. Trevor Huddleston recommended Tutu as a candidate for ordination, and he was admitted to St Peter's College in Rosettenville, Johannesburg, in January 1958. After Tutu's first year at St Peter's College, principal Fr Godfrey Pawson reported to Bishop Ambrose Reeves that Tutu "has exceptional knowledge and intelligence and is very industrious, but at the same time showed no arrogance, mixes in well and is popular... he has obvious gifts of leadership" (Clarke 2008:340). Desmond Tutu's character and personality complemented his leadership gifts and qualities which were visible to the staff at St Peter's College.

His leadership gifts were affirmed almost a decade later when, in 1967 Tutu was appointed as the first black lecturer at St Peter's College, Federal Theological Seminary of Southern Africa (Fedsem) and his three years from 1967 to 1969 coincided with the launch of the Black

Consciousness Movement (BCM). The Anglican Students Federation and the University Christian Movement aroused in him an active interest in black liberation theology (Clarke 2008:341-342). In August 1975, Desmond Tutu accepted the position as Dean of St Mary's Cathedral in Johannesburg, after serving on the staff of the World Council of Churches (WCC) in Britain. This meant Tutu had to uproot his family and move back to his native South Africa as he accepted the position as Dean of the Cathedral Church. This was indeed an extremely difficult decision for Tutu and his family. According to Shirley Du Boulay, Tutu's wife Leah was happy with life in England, where they had their own home; their three daughters were living at home, attended a good school, and had their friends. Their son Trevor had just started a degree course at Imperial College in London and returning to South Africa for Tutu to take up the position as Dean of Johannesburg would disrupt all of this (1998:94).

During a retreat in which Tutu prayed about his decision of whether he should take up the position as Dean despite the wishes of his wife and the disruption the move would bring about, Tutu decided to accept the position as the first black Dean of Johannesburg and Rector of St Mary's Cathedral Parish (1998:94-96). Even though Tutu's tenure as Dean of Johannesburg lasted less than a year, he wasted no time exerting pressure on the then prime minister of South Africa, B.J. Vorster, by penning a letter to Vorster in May 1976. The letter was eloquently written, but the tone was stern and serious as Tutu warned Vorster and his government of an impending flareup of unrest in Soweto. In his letter, Tutu was skilful in his appeal to Vorster as a father, husband, grandfather, and family man. He could relay to Vorster something that both men and millions of other parents could relate to, no matter their race.

Like the seasoned pastor Tutu was, he eloquently wrote:

I am writing to you, Sir, because I know you to be a loving and caring father and husband, a doting grandfather who has experienced the joys and anguish of family life, its laughter, and gaiety, its sorrows, and pangs. I am writing to you, Sir, as one who is passionately devoted to a happy and stable family life as the indispensable foundation of a sound and healthy society. You have flung open your arms to embrace and hug your children and your grandchildren, to smother them with your kisses, you have loved, you have wept, you have watched by the bed of a sick one whom you loved, you have watched by the deathbed of a

beloved relative, you have been a proud father at a wedding of your children, you have shed tears by the graveside of one for whom your heart has been broken (Tutu 1983:1).

In the letter, Tutu's appeal was so caring, compassionate, and genuine, that I am certain it cut through Vorster's racist heart, and it appealed to his sense of being human and Christian. Furthermore, as the leader of the 'white' race in South Africa, Tutu powerfully appealed to Vorster's sense of care for his people by pointing out that if Vorster cared for his people, the white community, they must surely know that when people are fighting for something so sacred as attaining their freedom that nothing will stop them. That fight for freedom is motivated and maintained by the dignity to be a people who can hold their heads high, be respected as humans, and assume the responsibilities and obligations to attain the freedom they yearn for (Tutu 1983:2).

Furthermore, in the letter Tutu highlighted and gave credit to Vorster for the positive efforts he made in promoting dialogue and for his commitment to real reconciliation, moving away from discrimination, and seeking justice for all. Tutu critically asserted that whites in South Africa will not be free if all people in South Africa are not free – and if all people are free and treated equally, all sections of society will fight for the sovereignty of the nation, which will make South Africa a prosperous democratic nation. Tutu then urged Vorster and his government to do everything to avert a civil war in South Africa. In his letter, Tutu articulated his care and compassion for all people in South Africa – his vision as a servant leader and his inspiration as a transformational leader were on display. His deep but sacred understanding of who we are in Christ and what such sentiments would mean to Vorster was put to the Prime Minister with great wisdom and clarity. In this instance as a visionary leader, Tutu realised that subtle politicking was the approach needed when he engaged Vorster in an attempt to promote peace and justice and in the process defuse high tensions and avert civil unrest.

On 16 June 1976, the conflict which Tutu warned Vorster about exploded in Johannesburg when thousands of black students staged a mass march in Soweto. These young black South Africans were in a state of high tension when the apartheid government instructed all-black schools to use Afrikaans as a parallel medium of instruction with English. The students strongly objected because only a few of them could speak Afrikaans; however, the main reason for their opposition was the

fact that they saw Afrikaans as the language of the oppressor. Sadly, the police opened fire on the students killing 23 students by nightfall. This deadly event led to protest demonstrations and uprisings across the country which lasted until the end of the year. By the end of the year, more than 600 people were killed, thousands were injured, and some 30,000 were detained, interrogated, and tortured. The year 1976 was a watershed moment in South Africa as this was the start of the campaign to render black townships ungovernable through civil unrest. By this time, the main black resistance movement in the ANC with its entire top leadership had been outlawed for 15 years already. Some members were imprisoned for life, others were killed, and still others were in exile. It was this black leadership vacuum that Tutu had to step in whilst being a bishop, and later an archbishop, of the ACSA (Sparks and Tutu 2011:2).

Desmond Tutu was consecrated as Bishop of Lesotho on 11 July 1976; however, he was asked to return to Johannesburg when he was nominated for the position of General Secretary of the SACC in October 1976. The announcement of Tutu's appointment as the General Secretary of the SACC on 1 January 1978 aroused great controversy despite the support, he had finally obtained from the Synod of Bishops who, like Tutu, realised the need for strong ecumenical leadership in the SACC at that critical time in South Africa (Clarke 2008:341-342). Tutu's first intervention as Archbishop-elect, thus before his enthronement, was in June 1986, when he had to fly from Johannesburg to Cape Town to negotiate an interim cease-fire between groups within black communities. Orchestrated and sponsored by the then apartheid government, thousands of vigilante 'fathers' repeatedly attacked 'comrades' in a shack settlement outside Cape Town, killing people, burning and looting homes, and driving about 30,000 people from the area. These were early signs of Tutu's transformational leadership which highlighted his negotiating and visionary qualities. Once established in Cape Town, Tutu formed part of a group of religious leaders often called on to meditate on the streets of South Africa at a time of renewed tension with the government over his attitude towards the armed struggle. Tutu's attempts to mediate on the streets were made at a time of renewed tension with the government over his attitude towards the armed struggle (Allen 2006:284-285). In this instance, we see a leader that is ever aware of the pitfalls in an attempt to fight for freedom. He knew that unless there is peace among the people and if the focus is not on the common enemy, the fight for freedom will be a losing battle. Once more, as a spiritual leader, Tutu promoted and preached vigorously for peace among the local people. In the Gospel of Mark

3:25, Jesus states: "And if a house is divided against itself, that house cannot stand" (NRSV), and Tutu knew and understood the importance of a unified people in the fight against apartheid.

Clarke noted that Tutu's first three years as archbishop of Cape Town (1986 – 1988) were characterised by a vicious campaign of character assassination and dirty tricks. It continued against the backdrop of the escalating confrontations with P.W. Botha who was prime minister of South Africa (1978 – 1984). Much of the bruising conflict stemmed from the archbishop's unrelenting call for sanctions both when he was home and during his overseas visits to the UK, Europe, and America (2008:418). As a great spiritual servant and transformational leader Desmond Tutu embodied the gospel imperative of loving one's neighbour, and he used the influence of his office as Archbishop of Cape Town and his relationship with the international community to exert tremendous pressure on the then SAG to forego their political system of apartheid. Tutu continued to speak out as his speaking truth to power was displayed immediately after he was elected, when in Brazil he called for all nations to break diplomatic relations with South Africa. He joined radicals by urging Anglicans to wear black armbands and toll bells in protest on the first anniversary of the state of emergency. On the eve of the Commonwealth Conference in Vancouver, he renewed his call for sanctions – all of this either enraged some or delighted others (Du Boulay 1989:263).



From the time Desmond Tutu returned to South Africa in 1975 when he took up the position as the Dean of St Mary's Cathedral in Johannesburg until the historic date of 2 February 1990, Tutu was effectively seen as the interim leader of the black liberation struggle and the primary voice of those being oppressed and marginalised in South Africa during the stormiest times in the history of our country. On 2 February 1990 the world was stunned by the announcement of the then President of the Republic, F.W. de Klerk. He announced the unbanning of all black political movements and the impending release of Nelson Mandela and all political prisoners (Sparks and Tutu 2011:2). Desmond Tutu was exhilarated and on the verge of euphoria by the prospect of a negotiated transition to democracy for South Africa as it entered a new decade after 15 years of warning about a bloodbath; seeing people dying on the streets; liberation leaders jailed, exiled and murdered; putting himself in harm's way; confronting the state, and keeping peace on the streets and in the townships. Tutu quoted Scripture in which God promised liberation to Moses when he

wrote to Anglicans in Cape Town after Mandela's release when he stated that the road ahead may be long and perilous "but at long last, it seems that what so many have prayed and fasted for, sacrificed and died for, was imprisoned, banned and went into exile for . . . seems more attainable than ever before" (Allen 2006:315).

With these words and conviction, Tutu made it clear and acknowledged that the collective contribution of the masses was key to South Africa realising the dream of a democratic state and the promotion of justice, peace, and equality for all citizens. The fact that Tutu acknowledged the sacrifices of many and their families in the fight for freedom in South Africa displayed the compassionate and transformational nature of his leadership – such leadership inspired and empowered followers to stand up for freedom, justice, and equality. Desmond Tutu was a leader who many times put his life on the line when he physically came to the help of people, some of whom were strangers to him. On two notable occasions, Tutu, a small man in stature, and a colleague, Bishop Simeon Nkoane, stopped a violent mob who was attacking a man who was accused of being an informer. On this occasion, a mob was beating this man and then doused him with petrol; when they were about to set him alight, Tutu and Nkoane intervened by pulling the man from the mob and placing him in Nkoane's nearby car. The other occasion was at the funeral of a prominent civil rights lawyer, Griffiths Mxenge, who had been butchered to death with pangas, knives, and daggers by state assassins. After Tutu had delivered the funeral address, a group of youths got hold of a man, violently beat him to the ground, and was about to slip a tyre around his neck to set it alight. Tutu with his small frame, burst through the crowd and threw himself across the bleeding man's prostrate body. The crowd withdrew reluctantly after Tutu yelled at them to back off and he called to aides to carry the man to safety to a nearby car. To Tutu's dismay, he heard that the man was later tracked down by his attackers and killed (Sparks and Tutu 2011:4).

Owing to the prominent and influential historical nature of the office of any archbishop of Cape Town, the apartheid government tried to undermine and destroy Tutu's reputation by attacking his character. This, they thought might influence the people of South Africa and the international community not to support Tutu in the fight against the system of apartheid. The transformational nature of Tutu's leadership shone through despite character assassination attacks directed toward him. Nevertheless, he still succeeded in empowering and inspiring a diverse number of people:



whether you were being oppressed or whether you enjoyed the benefits of an apartheid state; whether you were a local citizen or global one; whether you were poor and unemployed; or whether you were rich or a head of state – Tutu empowered and inspired people to stand up for justice, equality, and peace. He empowered and inspired people from different races, gender, classes, and beliefs to stand up and use their authority, influence, and voices to fight the evil system of apartheid. John Allen underscored Tutu’s transformational leadership when he stated that Tutu’s primary objective as archbishop, overriding all others, was the fight against apartheid, and Tutu found his ministry overwhelmed by the consequences of a government strategy of violent suppression of the opposition (2006:281).

Promoting peace and fighting for freedom and justice in South Africa does not mean that all those fighting against the apartheid government and longing for peace should constantly agree on everything. The first important shift in policy for Tutu was not to sign the 1985 Kairos Document called, ‘Challenge to the Church’. This was a dynamic document that was produced and published by more than 150 South African theologians. The authors of the Kairos Document characterised the state as tyrannical and accused the leaders of multiracial churches as advocating a concept of reconciliation that sought to reconcile good with evil and God with the devil. Tutu did not sign it because he thought it to be too abrasive and too easily dismissive of the white leadership of the multiracial churches (Allen 2006:288). By not signing this Kairos Document, Tutu certainly gained some respect and support from the leadership of the white multiracial churches.

The second major change in policy that the church under the leadership of Tutu as archbishop had to do with sanctions. This issue was so divisive that it led to deep splits not only in churches but in other anti-apartheid bodies that operated legally and had support among whites. Anglican bishops were at first as divided on the matter as the leaders of any other church. On taking office, Tutu joined his fellow bishops in a three-year process of consultation that first produced agreement, not on the comprehensive sanctions he advocated, but on carefully selected and specifically targeted forms of pressure, including economic and diplomatic pressure (Allen 2006:289-290). By Tutu’s consultative actions it may be postulated that he knew as a leader when certain calls or actions must be soaked in discussion and deliberations before a final decision is



made. One such example is certainly Tutu's call for sanctions against South Africa which was divisive and called for a process of deep consultation with his fellow bishops.

Early on in his first year as archbishop, Tutu obtained an appointment at Tuynhuys to see President P.W. Botha to plead for the lives of the Sharpeville Six, who were facing execution. These individuals were from an area best known for a massacre that took place in 1960 and had been convicted of the killing of the deputy mayor of Sharpeville in 1984. Most of those convicted were accused not of contributing directly to the deputy mayor's death but of simply being part of the crowd acting in common purpose with the killers. When the news came of the impending executions, on the one hand, Tutu called the ambassadors of Botha's closest allies – Britain, the United States, and Germany – to urgently speak to their heads of state (Allen 2006:3-4). On the other hand, Tutu told Botha he was not appealing for the Sharpeville Six on legal grounds, but as a minister of the gospel he came to plead for mercy, which was not to be confused with justice. In principle, he was opposed to the death penalty, and in 1982, he had successfully pleaded for the lives of white South African mercenaries sentenced to death for trying to overthrow the government of the Seychelles islands. Tutu said to Botha that hanging the Sharpeville Six could spark new violence, particularly because the following Monday, March 21, was the anniversary of the 1960 Sharpeville massacre. It would be a statesmanlike act, Tutu said, to grant a reprieve. The following afternoon, March 17, lawyers at the resumed court found an accommodating, transformed, and sympathetic judge who granted a stay of execution (Allen 2006:6). Desmond Tutu's interaction with President P.W. Botha about the Sharpeville Six matter highlighted the fact that Tutu was a spiritual leader appealing for mercy on behalf of others, but also a visionary by anticipating the possible dire consequences of the execution of the Sharpeville Six. In this instance, Tutu's great negotiating skills as a leader were on display when he met with individuals like President P.W. Botha and ultimately negotiated a stay of execution for the Sharpeville Six.

Desmond Tutu was also a leader among leaders, and this was evident when, on 25 November 1988, Tutu directed an ecumenical delegation of Christian leaders to meet a delegation of the ANC, led by Oliver Tambo, in Harare, Zimbabwe. Archbishop Tutu and his delegation raised the church's concern over the attacks on so-called 'soft targets' in which civilians were hurt and killed in South Africa. The ANC remarked that they also had serious concerns among its leaders and members

over the attacks and was convinced that some of these operations had been carried out by agents of the apartheid regime. These and other conversations enabled Archbishop Tutu to list the conditions he considered essential to begin negotiating a new constitution for a non-racial, democratic, and undivided South Africa. He went on to state that if the government were to stop all forced removals, lift the state of emergency, release detainees and political prisoners, and allow exiles to return freely, he promised to discuss with the authentic leaders and representatives a clear and definite timetable to dismantle apartheid and draw up a new constitution – then he would call on the world to end its sanctions campaign (Clarke 2008:427-428).

On February 2, 1990, President F.W. de Klerk cleared the way for negotiations when he unbanned political parties. “I couldn’t believe my ears”, said Tutu, and promptly phoned de Klerk to congratulate him on his decision. On February 10, de Klerk announced that Mr Nelson Mandela would be released in Cape Town the next day. Mandela arrived early in the evening and Tutu saw him face-to-face for the first time in 35 years. Mandela went out on the balcony to deliver his first public address since 1964. At Bishops court (archbishops’ residence) that night, the heads of government whose diplomats had the best contact lists began to call in on Archbishop Tutu’s private line to speak to Mandela. Nelson and Winnie Mandela spent their first night together in the guest flat upstairs at Bishops court. The next morning, Mandela gave his first news conference to 200 journalists on the main lawn at Bishops court (Allen 2006:313-314).

Desmond Tutu’s tenure as Anglican Archbishop of Cape Town certainly left a legacy of transformational leadership in times of kairos. He displayed noteworthy characteristics such as being a great mediator during tense times that threatened conflict and violence; his visionary as a socio-religious leader not only brought peace, but it also saved many lives through his wise advice; his genuine compassion, empathy, and sanctity of life inspired and empowered others to stand up against injustice and inequality. These are some of the hallmarks of a Christian transformational leader with a kairos consciousness.

With Desmond Tutu’s retirement as archbishop in 1996, the next leader of the ACSA was Njongonkulu Winston Hugh Ndungane who was Archbishop of Cape Town from 1996 to 2007. By 1996, South Africa had its first democrat election that took place two years earlier in 1994, and

its first democratically elected president in Nelson Mandela. At the end of Tutu's term as archbishop, and certainly during Archbishop Ndungane's term, the attention of the office of the archbishop was much more focused on nation-building, reconstruction, and eradication of poverty and inequalities.

#### **4.4 Archbishop Njongonkulu Winston Hugh Ndungane (1996 – 2007)**

Njongonkulu Winston Hugh Ndungane was born on 2 April 1941 in the small East-Griqualand town of Kokstad, in South Africa. They were a family of six, two boys and four girls, and his father was a parish priest for a black congregation as churches were segregated at the time (Ndungane 2003:5). By his admission, Ndungane's journey as a political activist started in March 1960 when he and a few friends were on their way to a soccer match and stopped to listen to an address by Robert Sobukwe. Ndungane stated that Sobukwe was in Langa, Cape Town, to launch a campaign for the abolition of the pass laws<sup>5</sup>, which Ndungane holds was one of the fundamental pillars of apartheid. He further asserted that these laws were at the core of the oppression of black people because they determined where black people worked, went to school, who they married, and even where they could be buried. Moreover, these pass laws affected and pass-restricted every facet of the life of a black person, and the enforcement of these laws was ruthlessly applied by the apartheid police – so much so that it led to a reign of terror in almost every black township (Ndungane 2003:1-2).

The charismatic Robert Sobukwe made his presence felt when he led an anti-pass campaign on 21 March 1960, where Sobukwe left his pass at home and presented himself for arrest at the local police station. By the end of the day, a tragic massacre occurred when 69 people were shot in the back and killed while trying to run away and a further 186 people were wounded (Encyclopedia.com 2019). Due to the influence and impression of an eloquent, charismatic, and decisive Sobukwe, Ndungane was inspired and empowered to stand up for what he believed was right. His activism, however, led to his arrest in August 1963, where he was sentenced to three-years imprisonment on Robben Island. He detailed that his time on Robben Island was a deep inner

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<sup>5</sup> The Pass Laws was a system used to control the movement of Black, Indian and Coloured people in South Africa. The pass indicated which areas a person was allowed to move through or be in, and if a person was found outside of these areas, they would be arrested (South African History Online [SAHO] 2019).

struggle for him because he wrestled with the fact that a good God can allow so much suffering in South Africa and on Robben Island. It was during this time of wrestling with God whilst in prison that he found inner peace and felt the call of God to serve in the ordained ministry (2003:1-4).

Ndungane was released from prison in 1966. In December 1973 he was made a deacon and sent to the Anglican parish of St Mark, Athlone, in the Diocese of Cape Town, to serve his title. He was then ordained to the priesthood on 3 July 1974. His appointment at St Mark was breaking new ground as never before had a black African served in a predominantly coloured parish (Ndungane 2003:13). In 1975, Ndungane left the shores of South Africa for King's College in London where he earned his Bachelor of Divinity degree, and subsequent Master of Divinity, and returned to South Africa in 1980. Upon his return to South Africa, Ndungane became Rector of St Nicholas Anglican Church in Elsies River, Cape Town. In 1981, he was appointed as the Provincial Liaison Officer of the then CPSA. From 1982 to 1987 he held the position of Principal of St Bede's Theological College in Umtata, South Africa, after which he assumed the position of Provincial Canon and CEO of the CPSA and was responsible for administration and synodical government (Encyclopedia.com 2019).

In 1991 Ndungane was consecrated Bishop of Kimberly and Kuruman in the Northern Cape of South Africa after holding the position of chief executive officer for five years. Ndungane stated that the last thing he wanted to be was a bishop, but alas, he was elected Bishop of Kimberly and Kuruman, and remarked:

As bishop of Kimberly and Kuruman, I spent a lot of time traveling vast distances visiting clergy and people in that diocese. It is there I came face to face with the reality of poverty as found in women, children, the elderly, and people with disability. It is there where I saw women spend four to five hours a day fetching water and firewood – where I saw in real terms the evil of apartheid with electricity pylons going over the houses of people to supply farms for white people, where I saw water supplies made available only to white farmers (Ndungane 2003:18).

The above experiences made a huge impression on Ndungane, and this was evident when he remarked that one of the greatest challenges facing South Africa and that needs immediate

attention is poverty and inequality. He argued that the legacy of apartheid left the country in economic and social distress and dysfunction (2003:20). Ndungane was astonished and surprised when he was elected Archbishop of Cape Town in June 1996 to succeed Archbishop Desmond Tutu. In fact, he revealed that he used to say that he pitied the one who would succeed Archbishop Tutu. In his earlier days as archbishop, Ndungane quipped that when the phone would ring, and people asked to speak to the Archbishop of Cape Town, Ndungane would set off to find him and soon realised that this was going to be a hard act to follow (Ndungane 2003:18).

Mamphela Ramphele (ed. Jones 2008:278) noted that it would take her some time to get used to the change in style from Tutu to Ndungane as each brought different gifts to their leadership. She called Tutu the visible and audible prophet, and the man of the moment at the close of the apartheid era and the dawn of the new democracy. Ndungane, the detailed organisational man, was the right person to focus us on the institutional building job in the new democracy (ed. Jones 2008:278). Ndungane's tenure as archbishop was at a time when South Africa went through the process of nation-building, reconstruction, and development, and he seemed aware of the magnitude of the responsibility and task at hand – a task that was not only the responsibility of the people of South Africa but also one in which the Archbishop of Cape Town will have to play an integral role at a time when South Africa transitioned from apartheid to democracy.

This awareness was evident in Ndungane's statement when he highlighted the fact that South Africa is in the process of nation-building that encompasses major demands for reconciliation, reconstruction, and development. Furthermore, the nation-building tasks involved the precarious tension of meeting the pent-up needs and expectations of people who for far too long have had to make do with far too little and, at the same time, work for good results which lie in the future. Ndungane was confident that this can be achieved because South Africa, at the time, had the "necessary instruments for a sustainable democracy, such as a new Constitution, a Constitutional Court, a Commission for Human Rights, and a Public protector as well as a Commission for Gender Equality" (Ndungane 2003:19). He correctly noted that political liberation had been realised, but critically identified that there were great challenges the 'new' South Africa was faced with, namely, the huge disparities between the rich and poor. These disparities were created by the racially constructed economic, political, and social policies designed to benefit the white minority;

the enormous economic reconstruction challenges South Africa faced; the division, dispossession, exploitation, exclusion, and injustice so many people experienced daily, and the strive for wholeness, inclusivity, fairness, equality, and respect for the other person. Investment in human capital was very important and priority should be given to the development of previously disadvantaged communities (Ndungane 2003:21).

In hindsight, these sentiments from Ndungane confirmed that he was the right person to provide the type of transformational leadership to the citizenry during this important and sensitive time in South Africa's history. Critically, Archbishop Ndungane occupied a unique position as he was the first Anglican archbishop to head the church and have a working relationship with the government. This was a luxury that Ndungane's predecessor, Desmond Tutu, did not enjoy, as for most of his tenure as archbishop, Tutu fought an uphill struggle against the cruel apartheid regime. For this reason, Ndungane was better positioned to promote the important aspect of interracial harmony, the vital furthering of the aims of education, and critically alleviating the crushing poverty that deprives most black South Africans of sufficient food, adequate clothing, shelter, safety, and a chance to live a life of dignity (Encyclopedia.com 2019).

According to Tutu, Archbishop Ndungane succeeded in the church where all his predecessors failed because Ndungane achieved to get the greatly overblown Diocese of Cape Town divided into three, namely: the Diocese of Cape Town; the Diocese of False Bay; and the Diocese of Saldanha. Ndungane also consecrated the first-ever bishop for the missionary Diocese of Angola, and under his leadership, the ACSA adopted the 'Growing the Church' project, which illustrates Ndungane's commitment to church growth and spreading the gospel. It has been on his watch that the church appointed its first woman Dean, and then Provincial Executive Officer (PEO) and saw its first woman archdeacon (ed. Jones 2008:197).

Sarah Rowland Jones (ed. 2008:32-33) noted that Ndungane presided over the Synod of Bishops that consisted of advocates of same-sex unions through those who categorically condemned all homosexual activity, and moreover, he played a decisive role in the shaping of the ACSA and the Anglican Communion over the question of human sexuality. He was a champion of good governance and nation-building and was not shy to call out those who put self-interest before the



good of the country. He is also a tireless campaigner in the field of debt and poverty alleviation, HIV/AIDS, and the Millennium Development Goals (MDGs)<sup>6</sup>, and beyond.

Ndungane (ed. Jones 2008) was convinced that lasting peace could only come through reconciliation and forgiveness; knowing this would lie at the heart of whatever ministry the Lord had in store for him. He also advanced that he cannot understand those who argue that religion has nothing to say to politics, and should be confined to some separate, so-called ‘private sphere’; there is no human interest or activity that can fall outside the scope of God’s purposes. Faith addresses every aspect of our humanity, and therefore, people of faith must speak out on every aspect of humanity (ed. Jones 2008:142-143). Ndungane holds that the smooth transition from apartheid to democracy is a cause for celebration, thanksgiving, and a basis of hope for humanity; we are engaged in a process of nation-building which encompasses, among other things, major demands for reconciliation, reconstruction, and development (2008:19). It should be noted that all these aspects which Ndungane highlighted were important in setting the country on a course in which the people of South Africa did not only achieve political freedom but that there are urgent and serious efforts for reconciliation, and reconstruction, development, eradication of poverty, and job creation.

Mamphela Ramphela (ed. Jones 2008:278-279) suggested that four main anchors characterised Ndungane’s leadership in his time as Archbishop of Cape Town. (i) She argued that Ndungane’s ministry was, firstly, one of service to the least among us, which was evident in the fact that Ndungane would engage those and serve in the poorest of parishes in the most deprived areas – this was of enormous symbolic importance. (ii) Secondly, Ndungane’s ministry was inspired by prayerful reflection; this was apparent early on when he turned to the church and not to political activism when he was incarcerated on Robben Island. Ramphela remarked that it was at a time when it was hardly fashionable and very courageous to embrace the call to the ordained ministry as opposed to a life in politics or the secular stage. Such radical openness did not only come through the discipline of daily prayer but as an ordained minister with his commitment to regular

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<sup>6</sup> MDGs narrate the story of how South Africa joined the rest of the world in the year 2000 on this critical journey to restore and advance the dignity of humankind and the environment and to play our part to rid the world of extreme poverty and the many forms of deprivations that have been haunting all societies for millennia (MDG 2022).

retreats under the guidance of a spiritual director and keeping his focus on discerning faithfully and authentically amidst challenges as a mark of a faith leader. (iii) Thirdly, his ministry engaged the issues of the day which were undergirded by the fact that he is a former political prisoner who had ‘transcended the trappings of political power and ambition’. Ramphele argued that Ndungane embodied this transcended leadership when he boldly spoke out on HIV/AIDS where he was one of the first public figures to go for testing and campaigned widely. This character of transcendence was also evident in Ndungane’s ability to effortlessly cross boundaries of race, class, gender, sexual orientation, and geography. (iv) Finally, his ministry was an institution-building ministry which is the greatest gift a leader can leave his people from which they can move forward into a flourishing future. With this giftedness in institution-building, Ndungane led the church and challenged the nation to focus on and respect institution-building as laying a stable foundation for a prosperous future. In all these, according to Ramphele, he has reflected dimensions of leadership that are vital for South Africa at present (ed. Jones 2008:278-279).

Njongonkulu Ndungane’s tenure as Anglican Archbishop of Cape Town (1996 – 2007) did leave a legacy of transformational leadership in times of kairós. During his tenure he displayed a ‘different set of leadership skills’ as a Christian transformational leader. Ndungane was a leader who stood up for, and fought for, the poor and marginalised. He provided significant leadership through word and deed on issues such as debt relief, economic justice, HIV/AIDS, and the MDGs. He campaigned for the eradication of poverty both in South Africa and on the global stage. Furthermore, Ndungane was an organiser of note, and his leadership approach was one that could promote and stimulate nation-building. These are hallmarks of Christian transformational leadership at a particular turning point in the history of South Africa – motivated by a kairós consciousness.

With Archbishop Ndungane’s retirement in 2007, the next archbishop was elected in December 2007, and in 2008, the then Bishop of Grahamstown, the Right Reverend Thabo Cecil Makgoba, was installed as the next Archbishop of Cape Town.

#### **4.5 Archbishop Thabo Cecil Makgoba (2007 – present)**

Thabo Cecil Makgoba was born on 15 December 1960 in Tlhabine, Limpopo, and grew up in Alexandra township, or “Alex” as it is called, in the Gauteng province of South Africa, during what some would describe as the era of ‘high apartheid’. Makgoba described Alex at the time when he was growing up as a poor, crowded, and filthy township as well as unusual because it was an area in which black people were allowed to have title to their property. At first, Makgoba and his family stayed in a backyard shack, but when he was two years old his father, also a Zion Christian Church (ZCC) pastor, began to travel a lot, and for safety reasons, the family was allowed to move into the ZCC rectory, which was a brick house. There they lived in one room which was about six metres long and five metres wide; when the house became too small for the growing family, they moved to a rented municipal house. Growing up, some of Makgoba’s chores were to clean the Primus stove and the enamel bucket that was used for fetching water; scrub the steel pot until it was shining; and maintain a vegetable garden where he grew lettuce, carrots, and broad beans (Makgoba 2008:31-33).

Makgoba started his schooling career at Emfundisweni Junior Primary School in Alex. From there, he went on to Pholosho Senior Primary School, where the teachers were exemplar role models and mentors to him. These teachers provided him with the structure that helped him make the right life choices when growing up. It was at these schools that he was first exposed to the Anglican Church. Emfundisweni had close ties with the church, and Pholosho was a church school called St Michaels until the apartheid government seized control of black education in 1955. Furthermore, it was at the Entokozweni Day-care Centre where he would go after school to do his homework that he first came to understand his faith, at the age of about seven, with most of the staff being Anglican. Interestingly, Makgoba revealed that his mother encouraged the children to join churches associated with the schools which were thought to provide the best education. “My parents said that if becoming Anglican would bring me a good education, I should go for it, and so I was baptised at St Michael’s” (2008:35).

It would be understandable to think when reading about Makgoba’s years when growing up that he had a very difficult upbringing, especially when he said that it is somewhat of a miracle how he managed to survive his school years, passing gangsters’ homes with his sisters every day. A

mitigating factor was that there was a certain code of honour that protected young boys if they were not in a gang. Despite the conditions in which Makgoba grew up, he revealed that he had no sense of deprivation during his childhood, and he felt relatively privileged that he lived in a solidly built house (2008:38). In December 1974, the family was forced to move from Alex to Pimville, Soweto, which was 50 kilometres away on the other side of Johannesburg. Makgoba still had two years of senior primary school to complete at Pholosho in Alex and was happy at the school with good friends, where he was also regarded as a bright student. For these reasons, he was willing to travel daily from Pimville, Soweto, to Pholosho, in Alex, to complete his senior primary school years. His daily travels took him a good three and half hours to school, starting with a walk from home to the train station to catch the train to the city at 4.45 am. From there he would walk to the bus ranks to take a bus to Alex, then finally either walk or take another bus to school. His journey home from school would start around 4.30 pm with the same return trip, and he would get home around 7.15 pm. Makgoba admitted that these daily trips not only taught him what hundreds of thousands of black South Africans had to endure to get to work because they were forced to live outside of the main cities, but also exposed him to what people had to go through every day under the pass laws as the transport hubs were favourite spots the police would raid, seeking out people whose presence in the urban areas was deemed illegal (2008:49).

Makgoba graduated from Orlando High School in Soweto and completed his ministerial training at St Paul's College in Grahamstown (now Makhanda), respectively. He is married to Lungi Manona, and they have two children, Nyakallo and Paballo. He holds a BSc degree, a BA (Honours) in Applied Psychology, and an MEd in Educational Psychology, all from the University of the Witwatersrand (Wits) where he also lectured part-time from 1993 to 1996. In addition, he also graduated with a Ph.D. in Business Administration from the University of Cape Town (UCT), completing his dissertation on spirituality in the South African mining workplace. He was awarded the Ernest Oppenheimer Memorial Trust Scholarship to study for his doctorate (Archbishop Thabo Makgoba Development Trust [ATMDT] 2012).

Thabo Makgoba became the youngest person to be elected to the office of archbishop in December 2007 and was subsequently installed as archbishop at St George's Cathedral, Cape Town, on 30 March 2008. Jim Rosenthal, a church journalist described the service of installation as rich in

symbolism, unfolding amidst clouds of incense with the sprinkling of baptismal water and the anointing with oil. Dramatically, there were seven processions, and a colourful array of copes and miters. In a bitter-sweet moment, Archbishop Thabo noted that even though his mother did not live to see him capped with a Ph.D., she did live to see him become archbishop (Makgoba, T.C. 2017:117). Makgoba remarked that in his first months he led a march through Alex to protest xenophobic violence, visited displaced migrants from other parts of Africa in safety camps, and heard a despairing woman say she possessed nothing except the power to take her own life. Archbishop Makgoba also visited Zimbabwe at the invitation of the local church, negotiating police roadblocks, accompanied by the then Archbishop of Canterbury, Rowan Williams. Their mission was to tell President Robert Mugabe about the persecution of the church by a deposed bishop who supported his ruling party. Makgoba also joined Archbishop Williams on a phone call to the United Nations secretary-general, Ban Ki-moon, over the escalation of violence in Zimbabwe (Makgoba, T.C. 2017:117-118).

One of the most tragic events in recent years took place on 16 August 2012 in which the SAPS opened fire with live rounds on a crowd of striking mineworkers at Marikana, in the Northwest Province, killing 34 mineworkers and leaving 78 seriously injured. Following the open fire assault, 250 of the miners were arrested. The events leading up to the tragic and fatal shooting started on 9 August when about 3,000 miners went on strike to demand a living wage at the Lonmin platinum mine. On 10 August, the National Union of Mineworkers' (NUM) local offices were approached by a large crowd demanding support from the union but were met with the firing of live ammunition which killed two protesting members. Sadly, between 12 to 14 August at least four mineworkers, two police officers, and two security guards died in the ensuing violence. An intense week-long wildcat strike, which is an unofficial industrial action undertaken by unionised workers without the leadership of the union approving or supporting such action, led to the deadly shooting (SAHO 2013).

What came to be known as the 'Marikana Massacre' at the Lonmin platinum mine was the culmination of the Lonmin mine management's betrayal of their workers, the incompetence of the police, and union rivalry; moreover, the indignity suffered by migrant labour added to a highly exploitative practice that no one post-apartheid has seen fit to end. It took nearly five years for the

Independent Police Investigative Directorate (IPID) to identify some 72 police officers involved in the incident in which five people died on 13 August 2012, just days before the August 16 massacre (Forbes 2021). The sad and tragic event at Marikana captured not only the attention of the nation but also the global community. In a sermon preached on 6 September 2012 at St George's Cathedral, Cape Town, following a visit to Marikana, Archbishop Makgoba revealed that he went to the North West province with the President and General Secretary of the SACC. There they visited Marikana and then attended the talks at the Rustenburg Civic Centre, between worker representatives, unions, mine management, and the Department of Labour. Makgoba noted that almost everyone present was committed to finding a peaceful way forward, with an overall atmosphere of hope; however, notwithstanding the 'robust' language that many used, Makgoba remarked that he still found this very encouraging (Makgoba 2012).

In a conversation with Lincoln Mali on the topic of leadership, Archbishop Makgoba gave the readers a glimpse into his leadership style concerning situations where mediation is needed. Makgoba revealed that in the Marikana tragedy he created safe spaces for ongoing dialogue across a broad spectrum of our society. These safe spaces were created annually at Bishops court to have what Makgoba calls 'courageous conversations' which were conversations with mining communities, executives, labour leaders, government, and people of faith. Another aspect of these conversations was to also spell out practical projects in education, health, and enterprise development over and above the conversations. This would create a space where all parties meet, converse, built trust, and strengthen partnerships. In pursuing this model, Archbishop Makgoba's hope is to implement it within other business sectors of our community, and what Makgoba calls 'South Africa Day' (Mali 2018).

Critically, in his September 6 sermon on Marikana, Makgoba said that our problem is the failure of political will, moral strength, ethical courage, and the fact that we see injustice, we hear the cries of those who are oppressed, but we do nothing. Even if we do not have all the answers, there is still plenty we could do, Makgoba laments. The tragedy at Marikana occurred because we had been content and did not pay any attention to policymaking and implementation. Furthermore, we permitted inequalities to grow, accepted various levels of corruption, and allowed ineffective implementation of good governance and the rule of law. Referencing Mamphela Ramphele,



Makgoba indicated that she said that above all it is a failure of leadership in politics, but also in business, and the cosy relationship. Our leaders are deaf, we cannot hear the loud cries of the hungry, the homeless, the needy, and the oppressed (Makgoba 2012).

By the end of 2012, Archbishop Makgoba and some other Christian faith leaders made their prophetic voices heard once more by writing an ecclesial letter to the ANC. In Chapter 2 of this study, I discussed the socio-religious response with a reviving kairos consciousness to kairos moments in present-day South Africa. In December 2012, church leaders, one of which is Archbishop Makgoba, authored an ecclesial letter, ‘The church speaks.... for such a time as this...’ and sent it to the ANC. In this letter, the ANC leadership is taken to task on the issue that some political leaders are self-serving and arrogant. The letter highlighted the suggested steps to be taken to avert the crisis in which South Africa is heading.

In 2014, Archbishop Makgoba’s transformational leadership was once gain on display when, three months after Nelson Mandela’s death, the Public Protector, Thuli Madonsela, published her report on the use of more than R200 million in state funds to upgrade President Zuma’s private rural estate at Nkandla in KwaZulu-Natal. Yet the responses from within the ANC ranged from barely concealed hostility to the report, to open attacks on Thuli Madonsela and her colleagues. Under the leadership of Archbishop Makgoba, a prayer vigil was held on the steps of St Gorge’s Cathedral with present and past Anglican bishops as well as Archbishop Tutu. Holding flowers and posters, a declaration of solidarity with the Public Protector was made under the banner: ‘A Flower for Thuli’ (Makgoba, T.C. 2017:180). In the same year, Archbishop Makgoba led a march to parliament on Holy Saturday (the Saturday day before Easter Sunday). It was called a ‘Procession of Witness’ and was based on the appeal for our political leaders to account for their behaviour and live up to the national values established by our Constitution. The politicians were challenged to ‘reset their moral compasses’ and to follow Mandela’s example. In his speech outside Parliament, Archbishop Makgoba stated that “the collapse of standards and values among those serving in government had turned from a trickle to a flood and he challenged President Zuma with a series of questions on his silence in response to the public protector’s report” (Makgoba, T.C. 2017:180-181). Since that march, and another anti-corruption march on Parliament 18 months later, it has become apparent that the Nkandla scandal was the tip of the iceberg. We now must

accept, rationally and emotionally, that after 20 years of democracy, we are living under a deeply corrupt regime, and we need to regain our moral compass (Makgoba, T.C. 2017:181).

#### **4.6 Christian Leadership: Socio-Religious Agents of Change Amidst Kairos Moments**

In this conceptual exploration of the legacies of the leadership of the past three Anglican archbishops of Cape Town, it was demonstrated, and Ndungane says it best, that there is no human interest or activity that can fall outside the scope of God's purposes and that faith can address every aspect of our humanity (ed. Jones 2008:143).

Surveying a time in South Africa's history (1986 – 1996) when violent protests and civil unrest were the order of the day; when young unarmed students were shot and killed by security police firing live ammunition; when leaders of liberation movements were jailed, exiled and killed – some killed in police custody; when unjust pass laws were forcefully enforced by apartheid police restricting the movement of black South Africans; when it was needed that heads of states must be engaged about the situation in South Africa; when a courageous but risky call for sanctions was needed to force the South African apartheid government to relent on their apartheid laws – it was religious leaders like Archbishop Desmond Tutu, Dr Allan Boesak, Revd Frank Chikane, Revd Dr Beyers Naudé, to name a few, that played a socio-religious role and stood up for peace, justice, and equality. Tutu and other religious leaders were not only leaders for their respective faith communities, but they were also mediators of note and had to step into a void – a void which was left by political and liberation leaders because many of these leaders were either imprisoned, exiled, in hiding or killed.

Archbishop Tutu displayed the characteristics of a transformational leader who empowered and inspired others to stand up for themselves, the voiceless, the vulnerable, and the powerless. He displayed visionary leadership qualities and great negotiating skills when he influenced leaders both locally and internationally to support and join the fight for freedom and to stand up for justice, equality, and peace amidst his character being assassinated and his motivation being called into question. During the dark days of apartheid, Archbishop Tutu and others put their lives on the line for the people. Tutu was a trailblazer, visionary, revolutionary freedom fighter, servant leader, as

well as spiritual and transformational leader. He was fearless and selfless in his fight for freedom, justice, and equality. He was compassionate and merciful when needed, and uncompromising and unapologetic when the situation called for it. Desmond Tutu was a true leader for all people whether you are a believer or not, friend or foe, it did not matter – what mattered was that every human being is created in the image of God and all lives are precious. Archbishop Desmond Tutu was not only a leader to a faith community, but more importantly, a leader to all the people of South Africa at a time when great tribulation, violence, death, and anarchy were a daily occurrence.

As Archbishop Tutu approached his 75<sup>th</sup> birthday in 2006, he felt both vindicated and blessed – vindicated because he loved to be loved, and the demise of apartheid brought an end to the calumny he had endured as public enemy number one; and blessed because he was part of a generation that saw the release of prisoners, the return of exiles, and the inauguration of democracy (Allen 2006:391). Archbishop Desmond Tutu retired from the church in 1996, a time when South Africa had transitioned from apartheid to democracy. Tutu embarked on the great and challenging role as the Chair of the Truth and Reconciliation Commission (TRC).<sup>7</sup>

Archbishop Njongonkulu Ndungane was Archbishop Desmond Tutu's successor and would continue the trajectory of influence as a socio-religious agent of change in times of kairos. Njongonkulu Ndungane was the next Anglican archbishop who would usher the church and South Africa into a time of transition, nation-building, reconstruction, and development. This was a period in which it would be necessary to work in partnership with the democratic government, civil society, business, and the global community. It was a kairos moment for reconciliation, restitution, reintegration, and rebuilding – a time to start the process of eradicating poverty; establishing equality; gaining access to land, running water, and sanitation for all – a kairos moment of job creation and restoring the dignity of the oppressed, poor, marginalised, and vulnerable – a time of deep concern, intentional care, and empathy for the poor. This was a time in which a leader was needed with a reviving kairos consciousness. The 'moment' was a time when a newly elected democratic government was in power. The country was in transition with a

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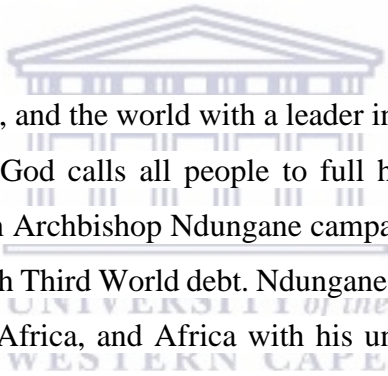
<sup>7</sup> The Truth and Reconciliation Commission (TRC) was a court-like body with the mandate to bear witness to, record, and, in some cases, grant amnesty to the perpetrators who fully disclosed their involvement in crimes relating to human rights violations, reparation, and rehabilitation. The TRC was charged with three specific tasks: to discover the causes and nature of human rights violations in South Africa between 1960 and 1994; to identify victims with a view to paying reparations; and to allow amnesty to those who fully disclosed their involvement in politically motivated human rights violations (SAHO 2011).

newly elected Anglican archbishop, like his predecessor, with a heart, character, empathy, skills, and compassion for the poor, marginalised, and vulnerable people of society.

Ndungane (ed. Jones 2008) articulated clearly but profoundly that faith communities can have a vital contribution to the growth of the country. He argued that good governance is a fundamental prerequisite for economic and social development and at the heart of *good governance* is the upholding of the rule of law. Ndungane puts forward that within our faiths we know what it is to live under authority for our good, and thus we need to use this experience to teach our people that authority can be good and worthy to be respected and obeyed. Furthermore, he maintained that the eradication of *corruption* can solve global poverty and that is why he advises the faith communities in the fight against corruption to speak out and be ready to name and shame. It should however be done as institutions to avoid individual whistle-blowers being targeted. Faith communities can be a platform from which truths can be told without fear or favour. Furthermore, faith communities have strong traditions that those in leadership bear the responsibility for the well-being of those over whom they are appointed. Thus, the *abuse of power* of those in leadership must be called out. Moreover, elected leaders must be reminded that they are in the service of the public and those leaders in faith communities must model and demonstrate what it is to be a servant leader. Good governance, obeying the law, and the right exercise of power lends itself to strengthening *civil society* which, with the private sector, is vital in the effective exercise of democracy. Faith communities are the backbone of civil society, and the government should see civil society as ‘critical friends’ that will criticise when needed, for the best of our citizens. Relationships are fundamental to our human connectedness and can build relationships beyond flesh and blood. Critically, he argued that family is a vital building block of society and that faith communities can give families support when they come under strain because of the dislocations of apartheid, civil war, child soldiers, HIV/AIDS, famine, and poverty, or for whatever reason (ed. Jones 2008:149-150).

To achieve the above would require the helping hand of all citizens and, in so doing, it will take South Africa in the right direction in realising the goal as articulated in the Preamble of the Constitution of South Africa (RSA, 1996:1), which reads as follows:

We, the people of South Africa,  
Recognise the injustices of our past;  
Honour those who suffered for justice and freedom in our land;  
Respect those who have worked to build and develop our country; and  
Believe that South Africa belongs to all who live in it, united in our diversity.  
We, therefore, through our freely elected representatives, adopt this Constitution as the  
supreme law of the Republic so as to –  
Heal the divisions of the past and establish a society based on democratic values, social  
justice, and fundamental human rights;  
Lay the foundations for a democratic and open society in which government is based on the  
will of the people and every citizen is equally protected by law;  
Improve the quality of life of all citizens and free the potential of each person; and  
Build a united and democratic South Africa able to take its rightful place as a sovereign state  
in the family of nations.



God gifted the church, the country, and the world with a leader in Archbishop Ndungane who has made known his conviction that God calls all people to full humanity, and in late 1999, this sentiment was evident to see when Archbishop Ndungane campaigned that the aim of the Jubilee 2000 campaign should be to abolish Third World debt. Ndungane also broke barriers in the ACSA, the Anglican communion, South Africa, and Africa with his unrelenting fight when it came to human sexuality, the empowerment of women, his tireless campaigning in the field of debt and poverty alleviation, HIV and AIDS, the MDGs, and beyond (ed. Jones 2008:33). He was a leader that could engage the man in the street as well as a world leader – he was a great organiser, bridge builder, and skilful negotiator. Ndungane showed his deep and lasting love, care, and compassion for the African continent and its people when in 2006, Archbishop Ndungane launched African Monitor (AM), a Pan African non-profit body. The mission of AM is to monitor and promote development commitments made by Africa's own governments as well as the international community for the continent's development. It also aims to bring strong additional African voices to the development agenda and champions the accelerated delivery of a people-centred, action-focused sustainable development agenda in Africa (AM 2017).

Archbishop Ndungane retired in 2007 and his successor, Thabo Cecil Makgoba, was elected in December 2007 and installed as Archbishop of Cape Town in 2008. In May 2008, at the onset of Archbishop Makgoba's ministry, xenophobic violence broke out in Alex, the township in which Makgoba grew up. Subsequently, xenophobic violence rapidly spread to seven of South Africa's nine provinces resulting in the death of 21 people, including South Africans, Mozambicans, Zimbabweans, and Somalians with thousands injured. In September of the same year, the leadership battle in the ANC resulted in the early resignation of President Thabo Mbeki, which caused some political and civil instability due to the action of the ruling party when President Thabo Mbeki was recalled.

On 27 October 2014, Archbishop Makgoba delivered a keynote address as part of the Beyers Naudé Memorial Lecture series at the Nelson Mandela Metropolitan University. At this lecture, Archbishop Makgoba was and still is a great anti-corruption campaigner and emphatically made his prophetic voice heard when he stated that the most serious threat to the democracy of South Africa is the insidious cancer of corruption. About the arms deal corruption case, then-President Zuma and his lawyers argued that Zuma should not be criminally charged for his involvement in the arms deal, because corruption is a Western paradigm and there are no victims. Makgoba responded in his keynote address by quoting a statement from Zuma's Minister of Economic Development, Mr Ebrahim Patel, who asserted that corruption resulted in the state paying more than it should. The consequence of this is that money is taken away from education and health care for the poor which in turn leads to poorer quality hospitals, road infrastructure, or housing units – once more the poorest citizens are negatively affected because so often, they are the one's relying on that hospital, road, or housing unit. Makgoba asserted that corruption paralysed progress across South Africa with many more cases going unreported, and critically, it contaminates, pollutes, and degrades our Constitution – if you are pro-democracy, you are anti-corruption (ACSA 2017). Corruption impacts every level of society, but sadly it impacts the poor, marginalised, and vulnerable the most, hence it is imperative that anti-corruption responses are required from every sector of society.

In a 2013 interview with a Daily Maverick journalist, Makgoba highlighted that some of the major challenges in South Africa are youth unemployment, and the fact that HIV/AIDS is ravaging our



communities, but it is not in the headlines anymore. Moreover, challenges like the huge inequalities in our country and proper infrastructure to facilitate and create environments for sound education and the eradication of mud schools need urgent attention. The lack of proper sanitation is a big challenge to the country as there are still people who do not have access to the basic human right of proper sanitation. Sounding the prophetic voice on serious issues such as these and the struggles of the people, particularly the poor, are highlighted and brought into sharp focus to nudge the highest office in the land, the Presidency, into not only noticing these issues but to jolt them into action in addressing these challenges (Fisher 2013).

In 2009 it emerged that residents of Makhaza township in Cape Town had to use open-air toilets in full view of others. In 2010, Archbishop Makgoba joined the call in asking the City of Cape Town to release the report on the attempted installation of open-air toilets in Makhaza. In February 2011, when the City of Cape Town attempted to re-install the open toilets, Makgoba stepped in as mediator in the Makhaza toilet saga, and in 2012 the Mayor of Cape Town, Patricia de Lille, the commission, and Archbishop Makgoba inspected the newly enclosed toilets, with residents still not happy in how the toilets were enclosed. Makgoba noted that he is happy that there was progress but remarked that the dignity of God's people is a fundamental right and that there must be an acceleration in getting the toilets enclosed properly (Nombembe 2012). Archbishop Makgoba also intervened in the disastrous Marikana massacre where he played an integral part and mediating role by bringing people from different spheres of life together for serious conversations to heal divisions and plot the way forward.

In a Daily Maverick article written by Archbishop Makgoba, he amplified the call for those involved in looting the state to be prosecuted and put into 'orange overalls' – orange overalls are worn by those who are incarcerated in South Africa. In his 2019 Christmas sermon, Makgoba argued that the year 2020 should be the 'Year of Orange Overalls'. He furthermore asserted that even though the criminal justice system in South Africa has made inroads into bringing to book those guilty of corrupt activities within state institutions, much more needs to be done. Makgoba thinks that high level of corruption will remain the order of the day until every public official lives in fear of being found out and convicted for their corrupt activities. Moreover, the stealing at a time of crisis in a country like South Africa in which poverty is rampant was almost treasonous,

and he called on ordinary people to become more active in the fight against corruption (Makgoba 2020).

In an interview with Dr Onkgopotse J.J. Tabane, the editor of *Leadership* magazine, Archbishop Makgoba gave the readers a glimpse into his thinking of the state of the nation. Archbishop Makgoba is a quiet and gentle moral giant whose approach to the state of South Africa is one of tough love. He is also a faith leader that did not mimic any of his predecessors but has rather crafted his path with a consistent voice of moral campaigning. On the state of moral degeneration, Makgoba argued that the Moral Regeneration Movement (MRM) lost its salt because they have not spoken out against the corruption in the country, nor have they spoken out on vaccine apartheid. Nelson Mandela's call for the Reconstruction and Development Programme [RDP] of the soul has disappeared, and Makgoba is unapologetic in his call against corruption, stating that even though the right message is now being sent from the top, the partisan targeting of the corrupt is very worrying. In the church's fight against corruption, Makgoba asserted that the aim is to inculcate in our people a morality that fights against the self-enrichment of people through the misappropriation of public funds, which should have been spent on the poor and marginalised (Tabane 2021:7-11).

Archbishop Thabo Makgoba's tenure as archbishop was marked by a Christian transformational leadership that was and is confronted by a scourge of unethical and immoral leaders, the cancer of corrupt leaders and subordinates, and violent acts against women and children was at pandemic heights. Makgoba had a set of transformational leadership skills that will address the kairos of the time. Like the past two archbishops, Makgoba needed to be a skilful negotiator that could provide and facilitate a safe space for people to come together in times of conflict. Makgoba needs to be the moral voice at a time when the public or private leadership in South Africa has seemingly lost its moral compass. The looting of money from state institutions, and the corrupt activities from business leaders and private institutions were out of control, impacting the poor and marginalised the most. Even during the deadly COVID-19 pandemic, individuals engaged in corrupt acts for self-enrichment. Thabo Makgoba is the current Archbishop of Cape Town and is still displaying transformational leadership as a religious leader. Similar to the last two archbishops, Archbishop Thabo Makgoba proved that religious leaders and their faith communities are important social-

religious agents of change that provided and continue to provide a helping hand in times of crisis by word and deed when responding to a kairos moment.

## **4.7 Conclusion**

In this chapter, I discussed the socio-religious contributions, particularly of the ACSA. The contribution was mostly through various leadership approaches of the last three Anglican archbishops of Cape Town as a socio-religious response at specific turning points in the history of the church and South Africa at a time of kairos. Critically, in this chapter I presented the contributions of a faith community whose leaders spoke truth to power and rallied people who stood up and protested inequality, corruption, injustice, and human rights that were not observed, to mention a few. This chapter also showcased the critical mediating roles these leaders played when they facilitated conversations for change. In word and deed, these leaders highlighted to communities, and local and national governments leaders, where they are failing the citizens, especially the poor, marginalised, and vulnerable. These faith leaders also campaigned for the global community to do more, especially for poor countries and their citizens.

Thus, in the attempt to answer the question of “what ought to be going on in present-day South Africa amidst the kairos moments?”, we can simply look to the work and contributions of a faith community like the ACSA as a steppingstone or building block when responding to kairos moments. When South Africa transitioned from apartheid to democracy, for years the ‘new’ South Africa and its progressive Constitution were looked to as an admirable model of change. If we would like to get the country back on to the hopeful trajectory envisioned by so many and articulated by Nelson Mandela on the steps of the Grand Parade back in 1990 when he gave his first address after his release, and as inscribed in the Preamble of the Constitution, many things must change. Faith communities are a sector of society that can play an important transformational role in present-day South Africa and can also play a role in regaining our ethical and moral compass, especially among leaders in the public and private sector, the church, and NGOs.

The next chapter conceptualises a Christian transformational leadership paradigm to promote and cultivate intentional ethical and moral leadership and followership with a kairos consciousness.

## CHAPTER 5

# THE ACSA AS A CATALYST FOR CHRISTIAN TRANSFORMATIONAL LEADERSHIP IN PRESENT-DAY SOUTH AFRICA: A CRITICAL ANALYSIS

### 5.1 Introduction

In this chapter I will execute Richard Osmer's (2008) pragmatic task of practical theological interpretation steered by the question, "how might we respond?" With the pragmatic task, Osmer aimed to determine strategies of action that will influence situations in ways that are desirable and entering a reflective conversation with the 'talk back' emerging when they are enacted (2008:4). Furthermore, Osmer argued that leaders of mainline congregations face not only the external challenge of a changing social context, but also the internal challenge of helping their congregations rework their identity and mission (2008:176). This is the situation and context that the ACSA finds itself in with regards to the challenges alluded to by Osmer. Over the years, Anglican archbishops have been viewed as agents of change both externally, i.e. in terms of socio, economic, and political change, as well as internally, by leading the flock in the mission of the church, the *missio Dei*.

By executing and applying Osmer's framework of the pragmatic task steered by the question, "how might we respond?", in other words, leading change, as Osmer puts it, this study looked at the legacies of the leadership of the past three archbishops of the ACSA as a framework for developing a Christian transformational leadership model as a strategy for desirable social change/social agency role in present-day South Africa. Osmer describes *transforming leadership* as leading an organisation through a process in which its identity, mission, culture, and operating procedures are fundamentally altered (2008:176). *Christian transformational leadership* is a leadership model with a kairos consciousness that inspires and empowers agents of change through word and deed and promotes intentional positive change in times of kairos moments. This leadership paradigm proposed in this study is not so much leading an organisation through change, but for the ACSA to embody the fundamental principles of the ACSA's vision statement, missional priorities, and polity as change agents through the Christian transformational leadership model.

At this point I will look at how the ACSA forms part of the worldwide Anglican Communion as well as review the polity, vision statement, and missional priorities of the ACSA. This evaluation will be a good indicator of whether the ACSA can provide strategies for action through its structures and functionaries and influence situations as change agents in the *missio Dei*.

## 5.2 The Anglican Church of Southern Africa

The ACSA is an ecclesiastical province (hereafter *province*) that forms part of the worldwide Anglican Church, known as the *Anglican Communion*. The Anglican Communion is made up of 41 provinces and five extra provincials (other local churches) that are spread across the world. Within the Anglican Communion, the principle that the Church is synodically governed and episcopally led is upheld as a faith principle – this simply means that the ACSA is governed by the Constitution and Canons, and a province and diocese are led by an archbishop and bishop, respectively. For this reason, all bishops acknowledge the authority of the metropolitan (archbishop) of the province, and exercise their ministry as the force for order, unity, and charity (Anglican Communion Office 2022).

The Anglican Communion holds that the mission of the Church is for Christians to live Jesus shaped lives; this entails being sent into the world and living a life inspired by the love and teaching of Jesus to bring the transforming and sacrificial love of Jesus into all aspects of life. This missionary work is encapsulated in the Anglican Communion's five Marks of Mission that reads as follows: i) To proclaim the Good News of the Kingdom; ii) To teach, baptise and nurture new believers; iii) To respond to human need by loving service; iv) To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation; and v) To strive to safeguard the integrity of creation, and sustain and renew the life of the earth (Anglican Communion Office 2022).

Each province has a presiding bishop or archbishop, and in the case of the ACSA, Archbishop Thabo Makgoba is also known as the *metropolitan*. A province is made up of dioceses that are organised based on their geographic location and is headed up by a *diocesan bishop*. The diocesan bishop provides leadership and oversight over several parishes that are geographically demarcated

and fall within set boundaries to form the *diocese*. The diocese, in turn, is organised into smaller geographical groups of parishes along set boundaries that form *archdeaconries*. An *archdeacon* is appointed to each archdeaconry by the diocesan bishop after consultation with the clergy of the archdeaconry. Each archdeaconry has several *pastoral charges* (parishes) whereby a priest is installed as the *rector* (incumbent) of the pastoral charge. Parishioners of each pastoral charge meets in Vestry annually to receive the churchwardens' account and the election of new churchwardens and parish councillors, and to consider the care with the incumbent, of the parish in matters affecting worship, ministry, evangelism, education, unity, development, and social responsibility. The ACSA comprises of 25 dioceses, 21 of which are located across South Africa, with a diocese located in Namibia, Lesotho, Eswatini (formerly Swaziland), and the Island of St Helena, respectively.

### **5.2.1 The vision statement and missional priorities of the ACSA**

As a province, the vision statement of the ACSA reads as follows: “Anglicans A-C-T”, and the acronym ‘A-C-T’ stands for: a) Anchored in the love of Christ, b) Committed to God’s mission, and c) Transformed by the Holy Spirit. The members of the ACSA are thus called to embody these mission imperatives, to be sent out by God for the *missio Dei*. The vision statement, “Anglicans A-C-T”, is lived out by three corresponding missional priorities that are rooted in Scripture, namely:

- a) *Liturgical renewal and transformative worship* (1 Chronicles 16:29b; Acts 2:42): this aspect of the missional priorities relates directly to us being anchored in Christ’s love through liturgical renewal and transformative worship. It speaks of the renewal in liturgies and transformative worship that nurtures and promotes equality, justice, and peace.
- b) *Discipleship* (Psalm 119:27; Romans 12:2; 1 Timothy 4:7, 13): this missional priority relates to commitment to God’s mission of being and making disciples of all people, which was given to the church as the Great Commission in Matthew 28:18-20. Being disciples, and the intentional making of disciples, are nurtured by Christian teaching and formation for Christian growth from the day you are born until the day you die.



This is achieved when we engage in theological education, form people for ministry and develop leaders.

c) *Prophetic ministry* (Isaiah 1:17; Isaiah 42:4; Matthew 12:18; Matthew 5:9): this missional priority relates to the spiritual process of the ongoing transformation of ourselves and our society by the Holy Spirit. It relates to the Church's prophetic voice speaking boldly God's word of encouragement, challenge and, where necessary, rebuke. This priority also calls us to advocacy and involvement in education; to nurture the youth and women; and to pay attention to gender issues, the environment, and health.

The above vision statement and its related missional priorities is a good indicator of the missional approach of the ACSA as well as what is required of each archbishop, bishop, priest, deacon, and lay person – for each member of the ACSA to be an effective engaged member of the church of God in the transformative mission of God in the world. This understanding of the vision statement and missional priorities of the ACSA should also give us a good idea of how the ACSA interprets what is known as the “Great Commission” as indicated in Matthew 28:18-20:

Jesus came and told his disciples, ‘I have been given all authority in heaven and on earth. Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. Teach these new disciples to obey all the commands I have given you. And be sure of this: I am with you always, even to the end of the age’ (NLT).

The next step for the ACSA in the process of embodying and living out the vision statement is through its missional priorities. This will solidify the way in which the Church lives out the *missio Dei*, which takes place through the polity of the ACSA.

### **5.2.2 The polity of the ACSA**

I will briefly highlight the main responsibilities and functions of the various office bearers and polity within the ACSA as this will give further understanding of how the members of the ACSA are called to the *missio Dei* in this world:

- i) The archbishop is the metropolitan of the ACSA that stretches across South Africa, Lesotho, Eswatini (formerly Swaziland), Namibia, and the Island of St Helena. Some of the authority, responsibilities, and functions of the Metropolitan is to summon and preside at Provincial Synods and the Synod of Bishops; to preside at elective assemblies and confirm the election of bishops in the province and to hear in Provincial Tribunals appeals regarding sentences of Diocesan Tribunals. With the aid of other bishops, to hear and decide on charges brought against any bishop or priest of the province; to visit any diocese of the province when invited to do so by the bishop or clergy of the diocese. These are some of the responsibilities of the metropolitan (ACSA 2020:33).
- ii) A diocesan bishop serves as the chief pastor and symbol of faith and unity, of love and pastoral care, and of the stewardship of the resources – human, physical, and spiritual bestowed upon the Church by the grace of God. The bishop’s responsibility is thus to teach and to uphold sound and wholesome doctrine; to banish false teaching and error; to uphold the role as a holy and ethical leader of God’s faithful, in faith, love, charity and peace, and whose life should be an example of righteous and Godly living (ACSA 2020:34-35).
- iii) The main function of the archdeacon is to share in the general pastoral ministry and missionary leadership of the bishop, in the area in which the archdeacon is appointed. Other responsibilities include the licensing of elected officers such as churchwardens and parish councillors. The archdeacon would also convene the clergy and church officers of the archdeaconry in conference to discuss matters affecting the welfare of the Church. (ACSA 2020:64-66).
- iv) The rector or incumbent is instituted and recognised as set apart by God and the Church for the oversight of the pastoral charge to which the priest is appointed, and in particular with regards to preaching, teaching, and liturgical worship, under the authority of the bishop. The incumbent and churchwardens constitute the executive of the Parish Council (ACSA 2020:78-79).
- v) The Parish Council shall be elected in every pastoral charge at the annual Vestry meeting and shall consist of the incumbent, the assistant clergy, full time stipendiary lay ministers, the churchwardens, and alternate churchwardens (if any). The function of the Parish Council shall be to: a) to consider matters affecting worship, evangelism, education, social responsibility, the environment, and pastoral care; to examine the needs of the community;

and to initiate such action as shall be determined in any of these concerns; b) to seek all levels of contact with other Christians to strengthen Christian witness and promote Christian unity; c) they should also consider the general welfare and accommodation of all licensed clergy; seek to promote and strengthen ecumenical relationships; have direction and control of the properties and revenue and expenditure of the parish; to receive and act upon any matters referred to them by the diocesan bishop, diocesan synod, or any other component body, or any other matters of conduct (ACSA 2020:86-87).

- vi) Two churchwardens are elected annually by the parishioners present and voting by those eligible to do so, in each pastoral charge at the meeting of the Vestry. They have a special responsibility to: a) ensure that a register is kept of all parishioners; b) to keep an inventory of all goods, ornaments, and furniture; c) to provide the safe preservation of the registers; d) to execute the policy of the Parish Council relating to property and finance, and to prepare a budget and the presentation of accounts to the Vestry; e) to see to the seating of the congregation; f) to aid the incumbent with information and Council in all matters, with some other duties as well (ACSA 2020:87-88).

It is thus imperative that lay and ordained leaders comprehend the importance of the collaborative ministry they share with the people they are called to lead, and that the ACSA is structured to enable such mission and ministry. The responsibility of leaders and fellow missionaries is to inspire and empower other members of the ACSA to be engaged change agents. I will now turn to the past three archbishops to critically review whether their leadership styles empowered or thwarted their members to be critical agents of change in times of crisis.

### **5.3 A Critical Leadership Analysis of The Past Three Anglican Archbishops**

As articulated in Chapter 4, at specific turning points in the history of the church and South Africa, the past three archbishops displayed intentional transformational leadership, but not without criticism. As a bishop, before he became archbishop of Cape Town, Desmond Tutu received the Nobel Prize for Peace<sup>8</sup> (NPP) in 1984 for his role in the opposition to apartheid in South Africa.

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<sup>8</sup> Alfred Nobel was an inventor, entrepreneur, scientist, and businessman who also wrote poetry and drama. His varied interests are reflected in the prize he established and which he lay the foundation for in 1895 when he wrote his last will, leaving much of his wealth to the establishment of the prize. Since 1901, the

Looking at the leadership approaches of the past three Anglican archbishops, it must be noted that all three of them received criticisms from various quarters. However, criticisms do not necessarily translate to poor and or ineffective leadership, but there were and are shortcomings in the leadership approaches of the past three archbishops identified in this study. On the national and world stage, Archbishops Tutu, Ndungane, and Makgoba have excelled in promoting peace, justice, working to eradicate poverty, promoting the debt cancellation of poor countries, fighting for the advancement of women, combating HIV/AIDS, standing up for human rights and dignity, opposing corruption and immoral and unethical leadership – these faith leaders did (and some still continue to do) sterling work. Critically, the shortcomings of the past three Anglican archbishops lie in the seemingly ineffectiveness of these leaders to inspire and empower the bishops, clergy, and laity of the ACSA, to imitate their ‘best practice leadership models’ which they so successfully deploy on a grander scale. Thus, it is important, next, to look at the conceptualisation of the concept of “transforming leaders”, that is leaders who have a positive impact of change on their followers.

In 1978, James Burns introduced the concept of a transforming leadership paradigm that gained widespread attention in conceptualising leadership as either ‘*transactional*’ or ‘*transforming*’. According to Burns (1978), *transactional leaders* are those who lead through social exchange. For example, politicians lead by exchanging jobs for votes, or subsidies for campaign contributions. *Transforming leadership*, on the other hand, looks for the potential motives in followers, seeks to satisfy higher needs and engages the full person of the follower (1978:4). Nancy Roberts noted that Bernard M. Bass extended the work of Burns on transforming leadership and used the term ‘*transformational*’ instead of ‘*transforming*’ (1985:1). Bass added to the initial concepts of Burns to help explain how transformational leadership could be measured, as well as how it impacts follower motivation and performance. To measure the extent to which a leader is transformational, the influence on the followers is considered. Followers of such leaders feel trust, admiration, loyalty, and respect for the leader and, because of the qualities of the transformational leader, are willing to work harder than initially expected.

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Nobel Prize has been honouring men and women from around the world for outstanding achievements in physics, chemistry, physiology or medicine, literature and for work in peace (The Nobel Prize 2022).

Significantly, a key aspect to be considered in how we might respond to the challenges facing present-day South Africa, is the vital role the membership of the ACSA (followership) plays in advancing effective and sustainable positive change. How can the followership of the ACSA embody more of what the three archbishops embodied? At one stage, very little research focused on followership when it came to the topic of leadership. Kelley (1988) argued that more attention should be paid to the importance of followership because leadership cannot be effective without the important aspect of strong effective followership. Leaders neither act nor operate in a vacuum without followers (1988:7), and I certainly agree with this notion. Kelley's insistence that leaders cannot be effective without followers also finds relevance in the ACSA. Thus, the great work the archbishops did (and some are still doing), can be of greater impact if the bishops, priests, deacons, and lay people (followership) continue the transformational work initiated and enacted by the archbishops.

Although early research has shown that transformational leadership has been especially effective in military settings, in more recent times, transformational leadership demonstrated that it can be particularly effective in every sector no matter the setting. Bass and Riggio (2006:3-5) argued that transformational leaders inspire colleagues and followers to respond in ways "to achieve superior results by employing one or more of the four core components of transformational leadership...". The four components of transformational leadership articulated by Bass and Riggio (2006) are: 1) Idealised influence which relates to leaders who lead in ways that their followers see them as role models. Such transformational leaders are admired, respected, and trusted, and their followers seek to emulate them; 2) Inspirational motivation refers to a component of transformational leadership in which a leader leads in ways that motivate and inspire their followers fostering a sense of teamwork; 3) Intellectual stimulation is the component of transformational leadership, where the leader stimulates their followers' efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways; and finally, 4) Individual consideration relates to the component of transformational leadership, where the leader pays special attention to each individual follower's needs for growth and achievement by acting as a coach or mentor (2006:6-7). At this point, I will answer the question of how the ACSA must respond to moments of *kairos* in present-day South Africa.

## **5.4 How Must the ACSA Respond to Moments of Kairos in Present-Day South Africa?**

The starting point and cornerstone of how the ACSA must respond, is for all members of the ACSA to know and embody the Christian transformational leadership model put forward in this study. Secondly, the leadership, in this case, the Anglican archbishops of the ACSA, must ensure that there is a policy in place to measure the extent to which their proven leadership best practices are: i) transferred to their followership; and ii) enable such followership to become transformational leaders in their context and replicate that process to influence their followers; iii) to make use of the polity, vision statement, and missional priorities of the ACSA to attain and crystalise the process of nurturing Christian transformational leaders from within the ACSA as a change agent in moments of kairos.

A good example of how the ACSA is responding to moments of crisis in present-day South Africa is through the work and ministry of the non-profit company called Hope Africa, which is the Social Development Programme of the ACSA. Hope Africa provides support and guidance to community projects, and “focuses on building sustainable partnerships, capacity building, public policy and advocacy” (Hope Africa 2021). Some of the recent programs are i) ‘Project Nomzama’ in which Hope Africa in conjunction with other stakeholders, managed Community Health Care Workers (CHW) to support the Mpumalanga Department of Health in providing quality primary healthcare services in Nkangala District, ii) Hope Africa in partnership with the Center for Communication Impact (CCI) implemented the DREAMS Community Mobilisation and Norms Change programme in an effort to reduce Human Immunodeficiency Virus (HIV) and Sexual Gender Based Violence (SGBV) incidences in the City of Cape Town, iii) Hope Africa in partnership with other service providers, implemented the Adolescent Girls and Young Women’s programme which is aimed at providing adolescent girls and young woman between the ages of 15-24 years with assistance in choosing healthier lifestyles and providing easier access to health services such psych-social, educational and economic support (Hope Africa 2021).



## **5.4.1 Christian transformational leadership**

**Christian transformational leadership** – is a leadership model with a kairos consciousness (identify) that inspires and empowers leaders and followers to promote intentional sustained positive change (discernment) through word and or deed (responding) in times of kairos moments for sustained positive transformation (transforming).

### ***5.4.1.1 A kairos consciousness***

*A kairos consciousness* refers to an abiding cognitive awareness and readiness to respond appropriately either in word and or deed to a kairos moment in the life of the moment. Boesak (2015:141) stated that the gift of a kairos consciousness gives the possibility to discern the signs of the times, to recognise a situation as a crisis that could be, or is in fact, devastating for the community.

### ***5.4.1.2 Intentional positive change***

*Intentional positive change* relates to the agent of change discerning on a spiritual level how to respond based on biblical principles demanding conversion and change. Micah 6:8 states: “He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God” (New Revised Standard Version, Anglicised [NRSVA]).

### ***5.4.1.3 Word and or deed***

*Word and or deed* relates to the agent of change, led by God’s revelation through the discernment process, to act courageously through word and or deed, by speaking truth to power, responding through acts, or enables action in such a way by providing an appropriate intentional response to the kairos moment.

### ***5.4.1.4 Sustained positive transformation***

*Sustained positive transformation* relates to the situational level of the newly transformed situation creating hope for a better, brighter future.

## **5.4.2 Components of transformational leadership**

The second building block for the ACSA as a change agent in moments of kairos in present-day South Africa would be the adoption, in conjunction with the missional priorities of the ACSA, of the components of transformational leadership of *idealised influence*, *inspirational motivation*, and *intellectual stimulation*, as put forward by Bass and Riggio (2006:6-7). This will form part of the core framework to impart leadership values, skills, and best practices to the followership within the ACSA. Archbishop Ndungane recalled a quote from Archbishop William Temple, the former Archbishop of Canterbury at the time of World War Two, in which Archbishop Temple stated that churches must announce Christian principles in the lived realities of people and should point out when these lived realities conflict with Christian principles. Critically, Ndungane remarked that Temple believed that ‘nine tenths’ of the impact churches can have is through their laypeople (ed. Jones 2008:142). Thus, when identifying, discerning, and responding to a kairos moment, whether the moment is brought about by injustice, oppression, marginalisation, natural disasters, financial crisis, violence of any kind, etc., the transformational act emerges at a cognitive level (identifying), spiritual level (discerning), practical level (responding in word and or deed), and at a situational level (the kairos moment) – transformation implicitly relates to conversion and positive change.

### ***5.4.2.1 Inspirational motivation in conjunction with the missional priority of liturgical renewal and transformative worship***

*Inspirational motivation* refers to a component of transformational leadership in which a leader leads in ways that motivate and inspire their followers fostering a sense of teamwork (Bass & Riggio 2006:6). With the missional priority of liturgical renewal and transformative worship, the Christian transformational leader applies the component of inspirational motivation to inspire ‘transformed worshippers’ to become Christian transformational leaders in their own right and setting. This process is encapsulated and accentuated by the following Scriptures: 1 Chronicles 16:29b: “Worship the LORD in holy splendour” (NRSVA) and Acts 2:42: “They devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers” (NRSVA).

#### ***5.4.2.2 Idealised influence in conjunction with the missional priority of discipleship***

This *missional priority of discipleship* as articulated earlier on, relates both to being a disciple and making disciples to fulfil the ongoing commission that Jesus gave to the church in Matthew 28:18-20. The transformational leadership component of ‘idealised influence’ must be applied here. Idealised influence relates to leaders who lead in ways that their followers see them as role models. Such transformational leaders are admired, respected, and trusted, and their followers seek to emulate them (Bass & Riggio 2006:6). With this missional priority, the Christian transformational leader applies the component of idealised influence which is inspired by Romans 12:2: “Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect” (NRSVA). This is an important process in discipleship because the latter includes the process of Christian growth, teaching, formation, and developing leaders.

#### ***5.4.2.3 Intellectual stimulation in conjunction with the missional priority of prophetic ministry***

The transformational leadership component of ‘intellectual stimulation’ must be applied here. *Intellectual stimulation* refers to a component of transformational leadership, where the leader stimulates their followers’ efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways (Bass & Riggio 2006:7). With this missional priority, the Christian transformational leader applies the component of idealised influence inspired by Isaiah 1:17: “Learn to do good, seek justice, rescue the oppressed, defend the orphan, plead for the widow” (NRSVA), and Matthew 12:18: “Here is my servant, whom I have chosen, my beloved, with whom my soul is well pleased. I have put my Spirit upon him, and he will proclaim justice to the Gentiles” (NRSVA).

The missional priorities in conjunction with the components of idealised influence, inspirational motivation, and intellectual stimulation will form part of the building blocks to impart such knowledge and skills to all members of the ACSA. This study, therefore, puts forward that for the ACSA to be the change agent needed in present-day South Africa in moments of *kairos*, it must not only rely on the archbishops to step up and do great inspiring and empowering work, creating hope through word and deed. There is an important responsibility on the followership (lay and

ordained) of the ACSA to play their God-given part as change agents wherever God has placed them at that moment in time.

On 28 March 2013, Pope Francis at a chrism Mass remarked that priests are called to bring the healing power of God's grace to all in need and to stay close to the marginalised to be the shepherds staying close and living with the smell of the sheep (Glatz 2013). Why doesn't the Anglican Church have more bishops, clergy, and lay people smelling more like our shepherds, or are of the ilk of a Desmond Tutu, Njongonkulu Ndungane, or Thabo Makgoba? The polity and missional priorities are the conduits of the ACSA for the shepherds to nurture the followership in leadership best practices and lived realities – at times it will be a top-down nurturing and other times a bottom-up approach. It can and must be both, for the shepherd to live with the smell of the sheep or the sheep to live with the smell of the shepherd. Thus, when we look at Osmer's pragmatic task steered by the question, "how might we respond?", I would venture to say that the Anglican archbishops must continue to inspire, empower, influence, speaking truth to power, and leading in change; however, the Christian transformational leadership model, the missional priorities, and polity of the ACSA, should be used more intentionally to effectively nurture and impart to the bishops, priests, deacons, and lay people of the ACSA the leadership best practices of the past three archbishops – this is how we should respond.

## **5.5 Conclusion**

This chapter reviewed the leadership legacies of the past three Anglican archbishops through the lens of Osmer's pragmatic task steered by the question: "how might we respond?" It would be prudent to postulate at this point that the ACSA, in particular the office of the Anglican archbishop, was and still is a critical change agent for good in the Church, country, and the world. Standing up for the poor, marginalised, vulnerable, and promoting peace, justice, and equality for all, calling for swift prosecution and imprisonment of those engaged in corrupt activities, along with the eradication of violence of any kind. The ACSA was/is blessed with gifted spiritual leaders that were/are servants of God endowed with great mediating and negotiating skills and who were/are remarkable visionaries. They made and some still are making their prophetic voices heard – through word and deed – in all aspects of life. The way these leaders dealt and are dealing with crises like civil unrest, violence, poverty, the challenges of the youth, health issues, corruption,

etc., should be imparted to those closest to them – the lay and ordained of the ACSA, in other words, the followership. This is where the archbishops are failing in their transformational leadership.

How the ACSA should respond in moments of *kairos* in present-day South Africa is for the leadership of the ACSA, particularly the archbishops, to be more aware and purposefully measure how the lay and ordained leaders are implementing leadership approaches in times of *kairos* moments. The onus is on the archbishops to impart, through Christian transformational leadership, the missional priorities, and the polity of the ACSA, a framework for leadership best practices which they have encountered and implemented during their lived realities in times of crisis. Certainly, there are many well written books that have highlighted and explained the leadership approaches of the past three archbishops, but as a member of the ACSA since my birth, and now a priest in the ACSA, the intentional imparting of intellectual property or of how to deal with a crisis on a diocesan, archidiaconal, or parochial level, through the lived experiences of our archbishops, are lacking. We should find ways in the ACSA to promote more timeous imparting of knowledge, experiences, and best practices when faced with challenges as the Church and as citizens of this country.

The proposed Christian transformational leadership approach as put forward in this study highlights the tremendous critical collaborative role the leaders and members of the ACSA play in the *missio Dei*. It also proposes an approach to inspire and empower all members of the ACSA (top-down or bottom-up) to use the structures and missional priorities of the ACSA in the promoting and sharing of best practices in times of crisis as agents of change, timeously. In this instance a top-down approach, is a mentoring approach. A ‘soul friend’ in the Celtic tradition is a person that provides coaching, support, and guidance to others as they progress along the path to fulfil their spiritual and human potential (Pue 2005:34).

## CHAPTER 6

### SUMMARY, RECOMMENDATIONS & CONCLUSION

#### 6.1 Introduction

In 1985, the Kairos Document emerged out of the anti-apartheid struggle as a devastating critique of an evil political regime called ‘apartheid’ and the serious challenges the regime presented to the church and society. It is important to note that the Kairos Document was not a document produced by the churches, but by different individuals highlighting their personal views despite belonging to various denominations. The Kairos theologians understood that “the church has a role to play in dismantling apartheid, as well as to the reconstruction of a society based on principles of justice, democracy, and peace” (Solomons 2018:153). In his 2013 article, Ignatius Swart argued that in post-apartheid South Africa new theological claims have been made about an apparent ‘rebirth’ of the ‘kairos consciousness’ to determine an appropriate form of action to a particular crisis (2013:85). The kairos of unethical, immoral, and corrupt leaders and followership is unfortunately increasing and the church is failing in its ecclesial mission.

#### 6.2 Summary of Chapters

A brief review of the previous chapters will follow to outline and discuss the research findings of this study.

**Chapter 1** provided a general overview of the investigation conducted in this study that draws on Richard Osmer’s framework for practical theological interpretation with its four theological tasks, guided by four distinctive questions: (1) The descriptive-empirical task was steered by the question: “what is going on?”; (2) The interpretive task was steered by the question: “why is it going on?”; (3) The normative task was steered by the question: “what ought to be going on?”; and (4) The pragmatic task was steered by the question: “how might we respond?” Furthermore, the relevance of this study must be understood within the context of the proposal that a socio-religious response with a kairos consciousness and a transformational approach can indeed assist in addressing some of the challenges facing present-day South Africa.



In **Chapter 2** the concept of present-day South Africa through the lens of a reviving kairos consciousness was explored. This exploration was steered by Osmer's descriptive-empirical task through the process of gathering information to help discern patterns and dynamics in particular episodes, situations, or contexts – in other words, to determine “what is going on”. A brief overview of the existing kairos consciousness terrain from 1985 to present was also undertaken in this chapter to provide more clarity on the phrase “a reviving kairos consciousness”.

In **Chapter 3**, present-day crises of unethical and immoral leadership were presented and Osmer's interpretive task of practical theological interpretation explored the question of “why this is going on” for more in-depth understanding, interpretation, discernment, and explanation. This task elucidated why this is going on, which helped determine an appropriate way to respond to the crisis. Moreover, examples of the kairos of unethical, immoral, and corrupt leaders at certain institutions were presented. These kairos moments were at: a) VBS Mutual Bank (private institution) established to enable poor people to borrow money to build houses; b) Life Esidimeni (NGO) in conjunction with the Gauteng Department of Health (government department) whose mandate was to care for the most vulnerable members of society, and in this instance, mental health users; c) the Estina/Vrede Integrated Dairy Project (community project) earmarked to benefit the nearby communities plagued by unemployment; and d) The PPE corruption (public and private sector) in which corrupt activities occurred during a pandemic where millions of people died. In all these examples, the leaders, or those in power, were entrusted to take care of the poor, vulnerable, and marginalised who were severely negatively impacted; some even lost their lives through the unethical, immoral, and corrupt activities of leaders and subordinates.

In **Chapter 4**, I executed Osmer's third task of practical theological reflection, namely, the normative task, which was steered by the question: “what ought to be going on?” This chapter was devoted to the conceptual exploration of the past three Anglican archbishops in Archbishop Desmond Tutu (1986-1996), Archbishop Njongonkulu Ndungane (1996-2007), Archbishop Thabo Makgoba (2007-present). This exploration was to identify and extract leadership best practices at certain turning points in the history of the church and country to determine what ought to be going on in moments of kairos.

In **Chapter 5**, Osmer's pragmatic task of practical theological interpretation was steered by the question, "how might we respond?" The answer to this question was given by presenting the proposed Christian transformational leadership model in conjunction with the polity, vision statement, and missional priorities of the ACSA to respond to kairos moments in present-day South Africa.

In **Chapter 6**, conclusions are made whether the ACSA can promote or thwart intentional transformational leadership. Further critical analysis and recommendations, particularly of the concepts of '*Canonical obedience*' and '*the Bishop's veto at Synod*' of the ACSA are presented to promote the ACSA as a change agent in present-day South Africa.

### **6.3 Recommendations**

The main aim of this study was to critically analyse whether the ACSA through their way of being the church can be a sector of society that can be an agent of change in moments of kairos. In Chapter 5 some critical analysis was given in terms of the shortcomings of the leadership approaches of the past three Anglican archbishops. However, the ASCA should not only be a place where people go to be baptised, married and buried, but also a place that people frequent to receive inspiration and guidance from God's Word and the Sacraments, and it is from there that they then go out into the world and be the change agents we want to see. Therefore, at this point further critical engagement with the Anglican model of episcopal leadership will follow, starting with a brief history of the Canon Law in the ACSA.

#### **6.3.1 Brief survey of the canon law history in the ACSA**

In 1870 at the first Provincial Synod, the Ecclesial Province of the ACSA was legislatively formed. It comprised of the Dioceses of Cape Town, of Grahamstown, of Maritzburg (embracing the Diocese of Natal), of St. Helen, and of the Orange Free State, of which Cape Town is the Metropolitan See. This has been determined for the Ecclesial Province "in accordance with the decision of authorities of the English Church, through the intention or the effect of Acts of the Crown ...". (Esau 2013:64). The legal parameters this resolution set forth for the new province was moreover confirmed with the oath of canonical obedience that was taken by the other bishops to the Bishop of Cape as their first metropolitan. The acceptance of these relations was enacted either

in the acts of the Synods, or in the actions of their clergy and laity and therefore the ecclesial status, rights, powers, and relations of this province was accepted (Esau 2013:65). Bursell remarked that the oath of canonical obedience used today is very ancient, although it does not seem to appear in print before 1713; however, it is a form that was retained over centuries, presumably successive generations of churchmen counted it important enough to be retained in its original form (2014:169). The Declaration of Assent as well as the oath of canonical obedience is made by laity, deacons, priests, and bishops, and what the oath relates is obedience to the bishop “in all things lawful and honest” (Esau 2013:67).

Bursell noted that the canon in the Church of England that relates to the oath of canonical obedience reads as follows:

Every bishop, priest or deacon who is to be translated, instituted, installed, licensed or admitted to any office in the Church of England or otherwise to serve in any place shall reaffirm the Oath of Canonical Obedience or his solemn affirmation taken at his ordination or consecration to the Archbishop of the Province or the bishop of the diocese (as the case may be) by whom he is to be instituted, installed, licensed or admitted in the presence of the said archbishop or bishop or his commissary in the form set out in this Canon (2014:170).

In the ACSA, Canon 16 (b)(i) reads as follows:

The following declarations, in addition to the Oath Of Canonical Obedience to the Bishop, shall then be made and subscribed before the Bishop or Commissary:

(i) I, A.B., do solemnly make the following declaration: I declare my belief in the faith which is uniquely revealed in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds and affirmed by the undisputed General Councils, to which the Thirty-Nine Articles of Religion, the Book of Common Prayer, and the Ordering of Bishops, Priests and Deacons bear witness: I affirm my loyalty to this inheritance of faith as my inspiration and guidance under God in bringing the grace and truth of Christ to this generation and making him known to those in my care (ACSA 2020:68).

Thus, continuing to investigate whether the ACSA with its polity, vision statement and missional priorities can promote or thwart intentional ethical and moral leadership and citizenry engagement in present-day South Africa as change agents, we have to critically look at the concepts of *canonical obedience* and the *bishop's veto at the Diocesan Synod* within the Constitution and Canons of the ACSA.

### **6.3.2 The episcopate and the concept of canonical obedience**

In a country such as South Africa, where people fought for decades for democracy and some even died for the cause, this episcopal model of the ACSA has certainly become contentious, especially for those who fought, lived, and grew up in democratic South Africa. In a conversation with a senior cleric of the ACSA, the Anglican model of episcopal leadership came up in a conversation and he remarked that the episcopal leadership model of the ACSA is monarchical. Furthermore, he asserted that this model creates an obvious problem in a democratic society, especially one such as South Africa, where the struggle for a democratic dispensation was established (Reverend Courtney Sampson, personal communication, 10 June 2022). The ACSA, especially through the leadership of the past three archbishops, played an integral part in the fight against the evil political system of apartheid. South Africa is thus a society that has been influenced by the social and political realities during the tenure of each of the past three archbishops. Thus, the members of the ACSA who are citizens of democratic South Africa, see the costly earned democratic freedom and values like human rights, equality, freedom of speech etc., as vitally important in all aspects of their daily lives.

The ACSA should seriously review and reconcile the episcopal leadership model with the democracy values as articulated in our Constitution. The sense of equality of all as inscribed in our Constitution is also proclaimed in the church through our sense of faith, baptism, belief, and the collective spiritual nature. This sense allows the followership of the ACSA to accomplish what is in line with our profession of faith and the *missio Dei*, in word and deed. This is accomplished both within the Church and the world as agents of change. In day-to-day engagement, whether theologically and or in practice, the reconciliation between the episcopal leadership model (canonical obedience – in all things lawful and honest) and the community of the faithful should be a different understanding of power and of its exercise within the Church – leading everyone to

a more collaborative participation towards the shared *missio Dei*. The challenge is the fact that ‘in all things lawful’ and ‘honest’ can be interpreted and applied so differently by any two persons whether bishop, priest, deacon, or lay person, because it is has been left open to interpretation and application by the bishop.

Importantly, the start of reconciliation between the episcopal leadership model and the followership of the ACSA would be the reframing of the phrase ‘canonical obedience’, to one that is more palatable and acceptable in a democratic society. Laudably, the ACSA has already started by using gender neutral language in its Constitution and Canons. Secondly, the phrase “in all things lawful and honest” should be scrutinised further to provide a framework of how to apply this principle. Leaving the application of canonical obedience open to interpretation has already been a “recurring theme in the life of the ACSA as the matter in *Long vs Bishop of Cape Town* and *Felix vs Diocese of False Bay*” (Esau 2013:67) has shown, as these were litigated in a court of law and mediated at the Commission for Conciliation, Mediation, and Arbitration (CCMA), respectively. This leads to the next step of this study which is to review the way the Constitution and Canons of the ACSA affirm the bishop’s veto at the highest decision-making body within a diocese that meets every three years at the Synod of the Diocese.

### **6.3.3 The episcopate and the concept of the bishop’s veto at the Diocesan Synod**

The Diocesan Synod assembles every three years and consists of the diocesan bishop, clergy, and other members of the aforesaid churches in the diocese and is the highest decision-making body in the aforesaid diocese. Every such assembly shall be constituted according to the rules that have been or shall be agreed upon in such diocese and allowed by the Provincial Synod (ACSA 2020:15). Being the highest decision-making body in the diocese, it goes without saying that the decision made at these sessions of the Synod is of the utmost importance to the ministry of the diocese and the parishes that form part of the diocese.

Canon 9 in the Constitution and the Canons of the ACSA (2020:55) reads as follows:

### **The Bishop's Veto in his [her] Synod**

1 The Bishop of the Diocese shall possess the right Veto upon all Acts and Resolutions of the Synod of his Diocese, subject, however, as hereinafter provided.

2 If the Bishop of the Diocese shall dissent from any Act or Resolution of the Synod of his Diocese which is passed by a majority of less than two-thirds of those present, such Act or Resolution shall be void and of no effect.

3 If the Bishop of the Diocese shall dissent from any Act or Resolution of the Synod of his Diocese which is passed by a majority of two-thirds or more of those present, the Bishop shall express his intention of exercising his veto or the possibility that he may do so, and thereafter separate votes of the House of Laity and the House of Clergy shall be taken on the said Act or Resolution. If the Act or Resolution is then passed by majorities of not less than two-thirds of those present in the House of Laity and two-thirds of those present in the House of Clergy, and is thereafter vetoed by the Bishop of the Diocese, the Dean or Senior Priest present (if thereto empowered by resolution of the aforesaid Clergy and Laity), shall appeal against the Bishop's decision to the Metropolitan (or Dean of the Province) and Diocesan Bishops, who shall hear and determine the matter in Synod. And if the Diocesan Bishops shall override the Bishop's veto, the said Bishop shall promulge the Act or Resolution in his Diocese without delay, and it shall have the same force and effect from and after that date as if it had been promulged in the Diocesan Synod.

The challenge is particularly with Canon 9(3) where the bishop has the authority to veto even two-thirds majority of those present and voting at the Diocesan Synod. There is a process whereby the dean or senior priest can appeal to the metropolitan, but the doctrine of canonical obedience can hamper or stop such appeal. Despite the Synod being properly consulted in rules and diversity, the episcopal leadership seems monarchical and even authoritarian. Kalungu-Banda (2006:46) noted that a nurse once said that the thing that impressed her about Nelson Mandela while serving as the State President, was the fact that he spent a lot of time learning how to use power – that should always be a crucial character trait when it comes to leadership. If we take into consideration the discussion of the issue of 'canonical obedience' and the authority of a bishop to veto a decision voted upon by a majority of more than two-thirds present, it certainly looks and feels like a model of monarchical leadership. There are those who will be quick to remind others that the ACSA is not a democracy but an episcopacy, and they are right, but how do we reconcile an episcopacy

with the democratic values we all live and grow by in a democratic dispensation? Hence, the need for the ACSA to consider seriously and effectively the amendment of such Canons, Acts, and Resolutions that express the ACSA as a church governed by feudal principles. Such monarchical and or hierarchical structure is present at both archidiaconal and parochial level.

### **6.3.4 The episcopate as an agent of change**

The vital role of the episcopacy in the ACSA is undeniable of utmost importance for the ACSA as a catalyst and agent of change in moments of *kairos* in present-day South Africa. The church no longer holds this automatic attraction nor sense of moral compass in present-day South Africa. With the advent of modern individuality and democratic values, the Christian life has been pushed to the outskirts of the daily life of many and has been looked at as something to be practiced more privately. Modern-day societies want to see justice, equality for all, human rights, caring for the poor and vulnerable – this is where the church finds relevance, through its theological witness and prophetic voice. These values that modern society are yearning for and want to see are embodied in what the church promotes, and the bishop plays an integral role in this responsibility.

Every bishop therefore is installed in a diocese to serve as a symbol of faith and unity, of love and pastoral care and of the steward of the resources, human, physical, and spiritual bestowed upon the church by the grace of God (ACSA 2020:35).

This kind of episcopal leadership calls for an attentive and caring spirit from the leader and to be a good steward of the human, spiritual, and physical resources bestowed upon the church by God for the *missio Dei*. Every member of the ACSA as part of the one body with many parts has a role to play in the ecclesial mission. The followership, whether lay or ordained, will grow disillusioned with the ACSA if the model of episcopal leadership is seen as feudal and monarchical based on the Canons, Acts, Resolutions and or word and deed of the episcopal leader. The Provincial Synod with the archbishop as chair has a critical role to play in rephrasing, amending, and promoting a less monarchical model and practice of episcopal leadership. The episcopal leader should certainly have authority underpinned by the Canons, Acts, and Resolutions to discipline, correct, rebuke, and direct, but clearer guidelines must be put in place for situations relating to *canonical obedience* and or the *bishop's veto at Diocesan Synod*. Such amendments and or guidelines will also assist



with managing those times when episcopal leaders, priests, deacons, or laity want to abuse, control, and mislead the masses by drawing on the very Canons, Acts, and Resolutions of the ACSA.

## 6.4 Conclusion

In this study I have shown that the scourge of unethical, immoral, and corrupt leadership and followership is the kairos moment of present-day South Africa. The response from the ACSA to this present-day kairos is to adopt and practice Christian transformational leadership in all aspects of life. It is a leadership model with a kairos consciousness (identify) that inspires and empowers leaders and followers to promote intentional sustained positive change (discernment) through word and or deed (responding) in times of kairos moments for sustained positive transformation (transforming). Furthermore, the vision statement of ‘Anglican A-C-T’ must be embodied through the missional priorities in conjunction with the components of transformational leadership of idealised influence, inspirational motivation, and intellectual stimulation. The polity and missional priorities in conjunction with the components of transformational leadership are the conduits of the ACSA that enable the shepherds to nurture the followership in leadership best practices and lived realities – at times it will be a top-down nurturing and other times bottom-up approach. The ACSA episcopal leadership model relating to certain Canons, especially those concerning the concepts of *canonical obedience* and the *bishop’s veto at Synod*, should be revisited and reconciled with the democratic values as enshrined in the Constitution of South Africa. This is important as the membership of the ACSA, particularly those in South Africa, both lay and ordained, are living in a democratic dispensation, but when they encounter the ACSA and certain Canons, it will be extremely difficult for them to: i) adhere to laws that seem feudal and monarchical, and ii) remain faithful members of the ACSA because of such laws appearing oppressive. If this should happen, even over time, it would definitely diminish the impact of the ACSA to be a change agent in kairos moments.

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<sup>9</sup> Gauteng Mental Health Project was a project by the Gauteng Department of Health to move vulnerable mental health users from Life Esidimeni facilities to other NGO facilities.



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