

The Compassionate Confronter



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School of Social Innovation
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From the editor's desk

Welcome to this, the first edition of The Compassionate Confronter!

The Compassionate Confronter (TCC) is a popular science e-magazine published and distributed quarterly under the auspices of the Centre for Good Governance in Africa which is situated in the School of Social Innovation at *Hugenote Kollege*, Wellington (Western Cape Province), Republic of South Africa (RSA).

Hugenote Kollege NPC is a private Christian post-school training institution that specialises in the training of leaders in various ministries as well as professionals in the social welfare sector. It is provisionally registered as a private higher education institution in the RSA with registration number 2019/HE08/003. *Hugenote Kollege* has a rich teaching and learning history stretching back to 1874.

TCC is not a peer reviewed, accredited academic journal. Rather, it aims to confront lovingly, with empathy, sympathy, kindness and caring as “The only thing necessary for the triumph of evil is for good men to do nothing” (widely attributed to Irish statesman Edmund Burke, 1729-1797). All South Africans should take a keen interest in doing something, in not keeping quiet, when bad things happen. TCC hopes to highlight “bad things”, but also to suggest ways in

which bad things can be addressed. It stands for integrity, good governance, and ethical and effective leadership. But it stands so within the spirit of *caritas*.

The reader can expect regular contributions in columns on research issues, new press releases and opinions. In this edition, Lyzette Schwella provides a descriptive annotative bibliography of integrity as well as a review of Beck's (2021) book on integrity. Dr Johan Burger offers an opinion on the revolutionary potential and national security threat in the RSA following the recent public violence in parts of KwaZulu-Natal and Gauteng while Prof Erwin Schwella explains the requirement to make an original contribution to knowledge in PhD research. Mxolici Gumbi shares his learning journey on leadership and the Fourth Industrial Revolution. Chris Botha provides an explanatory annotative bibliography on a new research article, a summary of an interview with Prof André Duvenhage (North West University, on the African National Congress' National Demographic Revolution) and some issues of government transparency (or rather, lack thereof) that should be watched carefully. Have a good look at the Integrity Quiz: it invites a response from readers and a promise of publication in TCC. Lastly, the Editor reflects about this experience, the honour to put this publication together...

Contributions are welcome. A particular style is not prescribed, although sources should be acknowledged appropriately.

Caritas!

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Integrity Overview: Descriptive Annotative Bibliography

Lyzette Schwella, Counselling Psychologist and Lecturer at the School of Social Innovation, Hugenate Kollege

The quote, "To be or not to be, that is the question" should be considered when we think about integrity. In *Primary Greatness* (Covey, 2015) the 12 levers of success are discussed. Integrity is the first lever and deals with *to be* rather than with *to seem*. The opposite of integrity is hypocrisy, which is all about *to seem*. Integrity comes from the Latin *integer* meaning intact. Living with integrity is to be authentic, humble, and courageous. The two characteristics of

integrity are humility and courage. Humility is to admit you are interdependent and courage is to exercise your independent will to stand up for principle-based values.

New Press Releases

Lyzette Schwella, Counselling Psychologist and Lecturer at the School of Social Innovation, Hugenate Kollege

Martha Nibley Beck (2021). *The way of integrity: finding the path to your true self*. London, England: Piatkus.

Beck based her book, *The way of integrity: finding the path to your true self* on Dante Alighieri's *The Divine Comedy*. The analogy of how a life without integrity is similar to being in darkness and on the lookout for quick fixes to alleviate the suffering. She makes a very strong case by emphasising the detrimental effects of living without integrity. She uses many practical examples of people she coached and her own journey to illustrate the suffering caused by losing your way to integrity and finding your way back to integrity. Integrity comes from *integer* meaning to be intact and whole. An airplane gets to fly when all systems are intact. With integrity comes trust, the same as an airplane that is intact and ready to take off. Living a life of integrity is the natural way of being. Unfortunately, we live in a world of cultural influences and trauma that can lead us away from integrity. Cultural influences such as when you fail at something you should just try harder; money buys happiness; when you are poor you are also lazy; men are superior; and you should always be nice; are relevant here. The outcomes of living with total integrity are peace, freedom, love, comfort and belonging. These are part of our true nature and in our DNA.

The book is divided in four stages, Stage One: The Dark Wood of Error, Stage Two: Inferno; Stage Three: Purgatory; and Stage Four: Paradise. Stage One is about how we lose the way of integrity and the suffering it causes. Realising you need help, leads you to finding a guide or soul mentor and eventually becoming your own lifelong inner guide. Understanding why we lose the way of integrity is important because we are born with integrity. Stage Two helps with the struggle towards integrity. Living without integrity is to live a false life. Identifying the lies we believe, innocent mistakes and false assumptions that keep us from integrity. Getting to the point of no more lying. Stage Three is the beginning of the cleanse. Integrity involves a major shift towards a new way of life involving a commitment to truth. Develop a healthy discernment to eliminate righteous errors. Apply the integrity process of first observe, then question and finally move away. Asking Byron Katy's questions from her *The Work*, starting

with “Is it true?” Practice makes permanent. A step by step turn towards integrity. In Stage 4 you realise the benefits of living with full integrity. This is an awakening to living within the natural context human beings are meant to live. The natural context involves peace, freedom, love, comfort and belonging of which love is the most important benefit.

Throughout the book are practical exercises to help you in the journey towards integrity. I can recommend the book because of the practical guidelines and theoretical underpinnings. Beck’s personal story may not be to everybody’s liking, but it is authentic and adds to the reader-friendliness of the book.

Opinionista

South Africa's revolutionary potential and its threat to national security

Dr Johan Burger, Consultant with the Institute for Security Studies, Pretoria

In a week of madness, from roughly 8 - 16 July 2021, democratic South Africa experienced a wave of unprecedented public violence and looting. The carnage was limited largely to areas within KwaZulu-Natal and Gauteng but early fears were that these may spread throughout the country. This fortunately did not happen and strangely enough for two seemingly conflicting reasons: On the one hand the instigators apparently lost control of the situation and on the other, after a slow and inadequate initial response the security forces (police and military) were able to gradually re-establish control and to restore order.

The big debate now appears to be whether the violence and looting happened as a result of a spontaneous outburst by the so-called masses who live on the wrong side of the inequality gap, i.e. the poor and disadvantaged, or whether this was organised by instigators with ulterior motive.

The answer seems to be that it was a combination of both. From the apparent evidence such as we've seen from a range of WhatsApp messages, video images and the tracking of many of the incidents by the Public Violence [Monitor](#) (PVM), run by the Institute for Security Studies (ISS) in Pretoria, there clearly was a planned initiative to attack the county's critical infrastructure. This includes the blocking of main roads and the transport of goods, cell phone towers (communication networks), as well as shopping centres and warehouses. According to Lizette [Lancaster](#) from the ISS and manager of the PVM, the instigators of the violence and economic sabotage also propagated and called for the large-scale looting and attacks on infrastructure.

It looks like the instigators were gambling on the mobilisation of mass support for their main objective to stir up a popular revolt against the government and perhaps even to take over government. The indications are that they are closely aligned with former president Jacob Zuma and that their orchestrated plan appears to have been in support of Zuma and efforts to have him released from prison. Zuma is currently serving a 15-month prison sentence for contempt of court but will soon also face criminal charges for corruption. But the instigators seem to have lost control of the situation once the criminals, opportunists and the desperate became involved and exploited the ensuing chaos and the lack of law enforcement to steal as much as they possibly could. They evidently also lacked the support and expertise required for the successful organisation and operationalisation of a grand strategy to stir up a rebellion on a national scale.

Looking back at how events unfolded it becomes clear that the instigators showed a very good grasp of the fundamentals of rebellion or insurgency. They understand South Africa's underlying revolutionary potential and that it is ripe for exploitation. Revolutionary potential refers to a combination of growing dissatisfaction with the quality of government services, rising expectations largely as a result of political promises and a deterioration in socio-economic conditions amongst the broader population. These conditions can lead to a popular uprising or rebellion either spontaneously or through a deliberate act to ignite the 'fire'.

At this stage it may be useful to consider at least two well-known theories with regards to revolution. [James Davies](#), an American sociologist, as far back as 1962, in an article titled '*Towards a Theory of Revolution*', theorised about rising expectations and the likelihood of armed conflict. His theory became known as the Davies J-curve, a model that attempts to explain the position where the pace of an individual's reality is not in keeping with his/her expectations about how much better off he/she should be. Normally the individual's situation is not so bad that it leads either to conflict or to frustration, but when there is a sudden downturn (e.g. in the economy) a major gap is created between expectations and reality, resulting in frustration and discontent. According to Davies' theory of relative deprivation these frustrated expectations are a cause of social unrest and increases the potential for political unrest. It also helps to overcome the collective action problem, which may breed revolt.

Other sociologists such as [Ted Gurr](#) agree that the primary cause for revolution is the widespread frustration with the socio-political situation in a particular country. In his book titled *Why men rebel*, published in 1970, he supports the 'frustration-aggression' theory that

explains the violence often accompanying the expression of frustration. The more intense and prolonged the frustration, the greater the probability of aggression. He also argues that the intensity and scope of relative deprivation determines the potential for collective violence and concludes that frustration and subsequent aggression is the 'primary source of the human capacity for violence'.

Looking at the South African reality it seems to embrace all of these conditions and more. For example, in a [report](#) by the Centre for Social Development in Africa (CSDA) submitted to the National Development Agency on 31 October 2019 and citing from a report by StatsSA in 2017, made the following observation:

Despite policies that have led to improvements in income poverty, South Africa has become a more unequal society after 1994, rather than a more equal one. Post-apartheid South Africa inherited very high levels of income inequality. The Gini coefficient rose from 0.66 in 1993 to 0.72 in 2006. Despite a decrease since 2006 to 0.68 in 2015, South Africa is the most unequal country in the world.

According to [StatsSA](#), South Africa's unemployment rate reached 32.6% in the first three months of 2021. And in addition: 'It was the highest jobless rate since comparable data began in 2008. The number of unemployed persons increased by 8 thousand to 7.2 million, employment fell by 28 thousand to 15 million and the labour force went down by 20 thousand to 22.2 million.' This situation was undoubtedly negatively impacted on by the job losses since the Covid-19 pandemic hit South African shores in early 2020 and the more severe lockdowns that followed. It is also general knowledge that the unemployment rate and consequent poverty levels in many areas are far higher than the national averages referred to here.

There are also the regular service delivery protests where dissatisfied communities attempt to draw attention to the dire social and economic conditions they are forced to live in and the lack of the most basic services such as housing, electricity, water and sanitation facilities. As demonstrated by Lizette Lancaster in an [ISS Today](#) article on 6 August 2020, not even the lockdowns could stop communities from taking to the streets to protest:

From 1 to 31 May, when lockdown was eased slightly, there were 51 protests, an average of two per day. Lockdown was further relaxed in June, when 169 events were recorded – an average of six daily. During July, 232 demonstrations took place, an average of eight a day and three times more than what has been recorded historically in July. It is the highest number ever recorded in a single month since January 2013.

These are just a few examples of the multiple conditions and grievances that exist in South Africa at this time and which appear to become gradually worse. It presents a perfect revolutionary climate that could at any time erupt in widespread rebellion or be deliberately

ignited by those who believe they can benefit from a general uprising. The violence and looting of July 2021 gave us an indication of how this can be done and how difficult it is to stop once it achieves widespread support.

Using the armed forces to suppress revolt will only provide temporary reprieve and may alienate the population even further. In a democracy there is only one way of addressing this type of threat and that is to identify the underlying causes (revolutionary potential) and to systematically and aggressively address them.

PhD Focus

Debunking Myths: What does the PhD research requirement to make an: “Original Contribution to Knowledge” actually mean?

Prof Erwin Schwella, Dean of Social Innovation, Hugonote Kollege, RSA

As part of the initiation rites into the journey of PhD studies, the aspirant PhD -traveller, on this less travelled road, is often made aware of the dramatic and onerous “requirement” that, now, and into eternity, is the time when you and your work will be required to be and judged upon whether the research makes a:” ... significant original contribution to knowledge.”

It then comes as no surprise that this mostly vague and mythical hurdle creates uncertainty at best and ranging debilitating levels of anxiety at worst. It is a passion killer of exponential dimensions. And sadly so.

It also combines, with other mythical stories of how PhD’s were rejected at the end of many years of toil, blood, sweat and tears, because it “... turned out that at the summit of the road somehow, somewhere in the wide world, and incredibly so another researcher produced materially similar research. And that this disaster unexpectedly and mystifyingly appeared out of smoke and mirrors. It emerged magically, mysteriously and disastrously destructive, out of the mists.

Academics are, irrespective of all of the “evidence” to the contrary, actually supposed to demystify myths and differentiate between facts and fiction by turning obfuscation into clarity, and preferably briefly and crisply so.

Therefore, the first non-sense and nonsense to debunk the “originality” myth point, is to correctly point out that virtually all academic and research work is somehow built on the ideas and evidence, which other researchers have already delivered in the continued quest to understand, explain and enlighten what happens in the world, and why it happens And that using this body of existing knowledge is not only commendable, but actually an essential requirement for expanding and sharing research and science based understanding.

After all, this is precisely the function of the required literature study of the topic as one of the core elements of a successful dissertation.

Secondly, Isaac Newton, Albert Einstein, Chris Barnard and Max Weber are hard acts to follow as paradigm pioneers.

Once these highly original thinkers and researchers have shifted paradigms, most of the ensuing work will follow this original pioneering work. It will not be totally original, and neither should it be.

What is required is that the work that is done recognises and credits the work already done and to do so with rigour, and creativity and innovatively so. This requires focus and the widening, deepening and reconfiguring of the existing approaches and knowledge and then kaleidoscopic turn to show new patterns, telescopic extended and longer-term perspectives, and even a microscopic deep analysis of component parts of what is already partly known. With these kaleidoscopic, telescopic, and even microscopic perspectives the requirement of originality is also substantively met and the feared final defence will be a victory for all, and for academia and science.

Never, therefore be discouraged by the mostly mythical and overstated requirement of and for “originality” which destroys action by replacing it with anxiety.

What is needed, is to start with a bias for action, good ideas and glue to seats perseverance. Getting a PhD requires 95% perspiration and only 5% inspiration when one is in a routine induced flow. So, Just Do It.

The emerging researcher

Leadership and the Fourth Industrial Revolution: A learning journey

Mxolici P Gumbi, student for the degree Master of Philosophy in Personal and Professional Leadership [MPhil (PPL)] at the University of Johannesburg (UJ)

Introduction: setting the scene

Leadership is a fascinating field of study. As I progress with my studies of leadership, I am constantly amazed by the various discourses as well as the non-negotiable value of leadership development in one’s life, professionally as well as personally. A current interest centres around leadership in the world of the Fourth Industrial Revolution (4IR). Here, I share some of my notes on leadership and the world of the 4IR.

Leadership and the Fourth Industrial Revolution (4IR): An introduction

The Fourth Industrial Revolution (or 4IR, see Schwab, 2016) describes a world in which individuals can move between the digital domain and the real world while they manage their real lives (Peters, 2017). The full impact of the 4IR on the lives of people is not yet fully clear (Corfe, 2018; Chaka, 2020). Some indications are that 4IR represents fears of redundancy, threats to every sphere of human life and unprecedented life changes for humans (Xu, David & Kim, 2018). Other indications though, underscore the benefits of technology in the workplace for improved customer services, safer and healthier workplaces, and support for employee family lives (Corfe, 2018). The opposing indications pave the way for leadership research within the 4IR environment.

The World Economic Forum (2019) is of the opinion that leadership direction will be vital for the workforce to function effectively in the 4IR environment. This situation will emphasise leadership efficacy. A useful point of departure may well be found in Bandura's Theory of Self-Efficacy (McCormick, 2001; in essence, meaning an individual's belief in her or his capability to exert control over themselves and the environment). Self-efficacy is synonymous with self-confidence, although self-confidence probably partially determines self-efficacy which then influences leader behaviour (McCormick, 2001). To me, at this point in my studies of leadership, it seems plausible to deduce a close association between self-confidence and self-efficacy in leadership behaviour. This plausibility is strengthened by McCormick's (2001) view that self-confidence and self-belief supports leadership effectiveness. The latter are internal factors, but the balance is found in external feedback to determine leader effectiveness. I am therefore quite comfortable to start my leadership inquiry within the 4IR world from the point of Bandura's Self-Efficacy Theory.

Awareness in the 4IR world

Schwab (2016) submits that self-awareness is a necessary skill if one wants to be effective in the 4IR world. Goleman (2004) defines self-awareness as the ability to recognise and understand one's moods, emotions, and drives, as well as the effect of one's emotions, moods, and drives on others. These sentiments are supported by Oosthuizen (2016), while Serrat (2017) asserts that self-awareness accentuates three competency characteristics, namely

- Emotional awareness: the ability to recognise one's emotions, how one's emotions affect one's behaviour, and how one responds to those emotions;
- Accurate self-assessment and feedback: one must know one's strengths and weaknesses, be able to reflect on past experiences, and be open to feedback, new perspectives, and self-development recommendations; and

- Self-confidence: having presence and presenting self with assurance. Able to take the unpopular view and being able to make sound decisions under pressure and circumstances of uncertainty.

Serrat's (2017) characteristics can be traced to earlier research in emotional intelligence (EQ, Goleman, 2004; Bar-On, 2010), significantly reinforcing the importance of the leader's emotional make-up.

PiPL and 4IR

The Personal, Interpersonal and Professional Leadership model (PiPL), developed during the 1990's, is a holistic leadership model (Smith & Verrier, 2005). The model's original five tenets of caring, character and competence have been augmented by connectedness and commitment (Smith & Louw, 2007; Wort 2019). These tenets can be described as follows:

- Caring: having the interest of people at heart while having the organisation in mind;
- Character: when an individual lives by values, integrity, and authenticity;
- Competence: functioning within a set of knowledge and skills at a high level of self-awareness;
- Connectedness: live with integrity and trustful communication while showing unconditional understanding and acknowledgement of others; and
- Commitment: leading by example through enthusiasm and devotion.

Wort's (2013) work on the (then) 4C's expands on caring, character, competence, and commitment as necessary components of leadership effectiveness in 4 IR. However, his later work on connectedness (Wort, 2019) truly shows that a golden thread must exist to bring about effective leadership both in the current and the future era.

In conclusion

For me, exploring the alliteration of the 5C's resembles a marriage between the human, and the technological, aspects of organisational life in a 4IR world. This is a worthy hypothesis to explore.

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New Research

Chris Botha, professional associate at the Centre for Good Governance in Africa, School of Social Innovation, Hugonote Kollege

Document type	Annotative Bibliography (explanatory version).
Source	Botha, C.J. (2021). OPINION: South African Policing Professionalism in 2021: A history of <i>falsitas</i> (<i>Quis custodiet ipsos custodes?</i>). <i>Just Africa</i> 6 (1), pp 60-72.
Author of this document	CJ Botha (author of original source).
Date	3 September 2021

This article is an opinion paper that takes issue with glib referencing to policing professionalism by politicians in South Africa. It is therefore critical of politicians who use the concept of policing professionalism for political gain or, alternatively, to avert political shame for not performing adequately in the service of the South African people. The article is particularly critical of the African National Congress (the ANC), which is a liberation movement currently governing South Africa.

The article juxtaposes the real and the normative situation to policing professionalism in South Africa as seen by an opinionista (a person committed to the belief that opinions matter as much as facts) with the status of an indigenous outsider participant observer (the researcher was once a member of the community he is studying but is now a retired member of such). The value of an informed opinion by an indigenous outsider participant observer, as compared to a traditional, more conservative, approach to epistemology, should not be underestimated: it contributes to the discourse on ontological pluralism (the fact that people “see” the world differently). It therefore provides a different (and, for some scholars, uncomfortable) view of describing and evaluating phenomena in the world.

The real situation regarding policing professionalism, as pronounced and practised by the political elite in South Africa, indicates *falsitas* (being untrue, incorrect, insincere, being false, a lie). It is a situation in which politics, especially as practised by the ruling ANC, is in an adverse influential relationship over policing where the Minister of Police sees policing differently to career policing officials to the point that the Minister’s Constitutional role (to make policing policy) overrules the role of the National Police Commissioner (to manage and control the police, with a specific operational independence visible). In fact, the operational and managerial control of the police have been removed from the hands of the Minister by both the Constitution as well as the Constitutional Court. Political influence, who struggled to transform policing after 2 February 1990 from a “force” to a “service”, is now criticised for the use of force by the police. This is evident from the content of the National Development Plan (NDP), the findings of the Marikana Commission, as well as from the report by the panel of

experts constituted because of a recommendation by the Marikana Commission, with the results of the Zondo Commission still to come. The works of the Fourth Estate's muckraking specialists accuse the police of being criminals themselves and of being part of a force to purge the police of hardworking officials who may be detrimental to the corrupt dealings of politicians and police alike. Academic studies on the SAPS occupational environment are disturbing because of the unacceptable characteristics of the police sub-culture – which is simply a part of (“sub”) the prevailing corrupt, criminal, non-performing political situation.

The normative situation, the place where we actually want to be, can be found in the conceptual and contextual analysis of policing professionalism as reflected in available research. Three themes emerge from the research as portrayed in the article, which indicate that a professional policing environment should consist of

- a knowledge environment with the police body of knowledge (POLBok) augmented by (*inter alia*) Evidence-Based Policing (E-BP) and Knowledge Leadership (KL);
- a regulatory and image environment, where an independent professional regulator plays the central role in quality control and standard setting; and
- a legitimacy environment, where the duty to serve the community respectfully in a duty of care mode is paramount.

The article places huge importance on the contexts of professionalism in policing. As such, it covers the personal, interpersonal and organisational contexts of professionalism with reference to the social, technological, economic, education, political, legal and environmental contexts visible in the police official's world.

In closure, the article claims that South Africa's biggest liability is the government that we have. It concludes with the question: *quis custodiet ipsos custodes?* (who will guard the guards themselves?).

CNR Notes

Chris Botha, professional associate at the Centre for Good Governance in Africa, School of Social Innovation, Hugonote Kollege

Societal Safety Today is a monthly talk programme on CiviNovusRadio (CNR – <http://civinovus.ca.za/cnr.html>). The programme is presented live on the first Wednesday of each month between 18:00 and 18:45 and focusses on societal safety in the broadest sense of the word. This is a summary of a talk Chris Botha had with professor André Duvenhage, political scientist and research professor at North West University in Potchefstroom, on 30 June 2020 during the CNR trial period. Policing is in a particular symposial relationship with

politics. The discussion addressed various aspects of the political-policing interplay in South Africa.

Chris' point of departure was an issue of integrity. Given his road through life, Chris defines integrity as concurrence between what people say, and what people actually do. If politicians therefore say that they practice democracy, they should be seen to be "doing" democracy. If this is observed, the politicians will be acting with integrity. André agreed to this and explained his view on the South African situation: normatively, South Africa is a constitutional democracy. This is evident from the Constitution, 1996 and in national legislation. Politicians regularly refer to the "democratic period" of South Africa's existence, the period that started with the first "democratic elections" of April 1994. The constitutional democracy is centred around supremacy of the constitution, the rule of law, equality, non-racialism, non-sexism, and democracy. However, in André's opinion, South Africa is rather a divided, race-defined, sexist society showing serious signs of endemic corruption. Chris asked whether South Africa was not perhaps a dominant party state, rather than a constitutional democracy. André answered to the affirmative and added that the key to understanding this may be found in the concept of a national democratic revolution (NDR).

Upon Chris' request for clarification, André explained: the NDR is anchored amongst others in Marxist-Leninist and Maoistic revolutionary thinking. According to this thinking, one may identify three phases of the revolution. These are

- Political transformation: total control over government as well as the bigger regime;
- Economic transformation: total state control over the factors of production (land, labour, capital, entrepreneurship); and
- Social transformation: total control over society, based on black empowerment and the national demographics, all under the guise of equality.

According to the aims of the NDR, South Africa's constitution is merely a tactical and temporary forward move to prepare the way for the three phases of revolution. The constitution, therefore, can never be more important than the revolutionary ideal. It follows that the NDR is never seen as subservient to the constitution, but indeed superior. In a way, this means that the ANC is above the law. Corrupt ANC leaders are therefore treated according to the ANC's view of the NDR, not the constitution. The ANC is therefore not governing in tune with the rule of law.

Chris argued that, to test what was said above, one should assess the real situation in South Africa in terms of politics, the economy, and the social world of South Africa's people. André agreed:

- Politically, it is evident that South Africa's border control is in a poor state and cross-border crime common. Local governance structures, mostly because of cadre deployment, are dysfunctional and many municipalities are in total chaos. The Zondo Commission hears evidence of state capture daily, and endemic corruption is a given. South Africa's state-owned enterprises are on their knees. More and more comments are received of the interference of the State Security Agency in governance. The SAPS is in trouble and the private security industry is booming. The role played by a main player in the National Prosecuting Authority (NPA), Adv Jiba, in the case against former SAPS Major General Johan Booyen is cause for great concern.
- Economically, South Africa is in trouble. Economic growth is restricted, unemployment is on the rise, the tax basis is too small for all of government's populist expenses. (Note to the reader: remember, this interview was aired three months into the first Covid-19 lockdown. André was referring to the economic position on 30 June 2020. The effect of the lockdown on the economic context was not yet as badly felt as it indeed was felt later - Ed).
- The social context shows poor service to the people in terms of their safety and security, their health, the education system, poverty, broken families, a poor Gini-coefficient, and a culture of violence. By applying the national demographics under the guise of equality, service delivery is severely hampered as forced integration places people in places where they do not understand the dominant culture or language.

André concludes the interview as follows: we have a democratic constitution, but a dominant party applies a revolutionary ideology that clashes head on with democratic ideals and characteristics. Given the symbiotic relationship between policing and the political, economic, and social contexts, policing will simply go even further down the road of ineffective muddling through and non-performance.

Governance Barometer

In the spirit of fairness and transparency

Chris Botha, professional associate at the Centre for Good Governance in Africa, School of Social Innovation, Hugonote Kollege

I have always picked comfort from the Constitution of the Republic of South Africa, 1996. The supreme law of our country assures me that our daily lives will be governed, not by fallible people, but by infinite principles and values such as fairness and transparency. Section 195 specifically guides us in the basic values and principles concerning public administration in South Africa and fairness and transparency are visible, to say the least.

Imagine then my comfort when, on 11 August 2021, I read a media statement issued by the Civilian Secretariat for Police Service (CSPS) announcing the release of documents after a “decision has been taken” [to do so] “in the spirit of fairness and transparency” on the CSPS website (www.policeseecretariat.co.za). The reports under discussion were the following:

- 1 A research report by the Witwatersrand School of Governance (WSG) of 2015. The full title of this report is reflected on the website as *Analysis of the Effect of the Firearms Control Act on Crime 2000-2014*. WSG was contracted by CSPS to “assess the effects of the Firearms Control Act (FCA) on crime” (pp 1 & 7 of the report). The request for proposal stated that recommendations made from the research findings will inform the amendments to the FCA (p 1 of the report).
- 2 The Firearms Committee Research Report of 2016. The title of this report is reflected on the website as *Report of the Committee on Firearms Control and Management in South Africa 2016*. This is the work of a Ministerial Committee, appointed by the Minister of Police “to review and develop a new policy framework aimed at guiding the legislative framework for firearms control in South Africa in support of creating a safe and secure environment” (p 10 of the report). The names of the members of the Committee are not visible in the report, but the Committee constituted “two task teams made up of members from the various entities reporting to the Minister namely: The Civilian Secretariat for Police (sic); the Independent Police Investigative Directorate; the Private Security Regulating Authority; SAPS; and the Firearms Appeal Board” (p 10 of the report).

Both reports were visible on the same website as the media statement (*Media Statement Firearms Control Amendment Bill, 2021*), and I was able to open and read them without difficulty. This impressed me immensely as this is the stuff that a constitutional democracy under the rule of law is made of.

However, closer inspection offered some questions. Why did a (special?) decision had to be taken “to make these Research Reports available in the spirit of fairness and transparency” (paragraph 2 of the media statement)? Also, why were these research reports not made available “in the spirit of fairness and transparency”, in ordinary adherence to the basic values

and principles governing public administration (as section 195 of the Constitution, 1996 anyway prescribes) when they were completed in 2015 and 2016 respectively? The media statement explains that the CSPS “...received a number of requests for information”, some “through the Promotion of Access to Information Act, 2000 (PAIA)” with “particular interest” in the two reports above. These requests, the media statement explains, followed “the publication of the Firearms Control Amendment Bill on 21 May 2021” (see paragraph 1 of the media statement).

Readers will be aware that this Bill is hotly contested for various reasons, an important one being that self-defence is proposed to be no longer a valid reason for the possession of a firearm. The contestation is so fierce that the issue may well be defined as being of national interest and worthy of extended national discourse. Interesting then, that the Firearms Committee Research Report (2016) explains that “A restrictive firearm policy decision will gradually move towards the realization of the ideal of a gun free society”, and “Requiring a firearm license for ‘self-defense’ must be dealt away with” (p 129 of the Report).

The WSG report (2015) does not quite reflect the same sentiments. Rather, as far as the Firearms Control Act, 2000 (FCA) is concerned, it states that there “is little evidence that the FCA has caused the decline in crime rates from 2004/5 to 2013/14. Rather, strong policing is seen to be a necessary condition for reducing firearm related crime. The FCA is not sufficient to reduce firearm related crime in the absence of strong policing. [Strong policing is defined in the report as a coherent, resource intensive approach with high compliance to protocols and support from the whole Criminal Justice System]. The FCA is relevant to less than 5% of all crimes reported to the SAPS. In murder, firearms are used in only about a third of cases. Violent crime should consequently not be equated with firearms as they are often carried out with other weapons” (see pp 5-6 of the WSG report).

So, why would two reports, one external and the other internal to the Ministry of Police, the latter being dated later than the former, the latter reflecting the proposed changes to the FCA, be kept under wraps and only released upon PAIA action after the Bill was published for public comment?

I do not know the answer to this question, but I am concerned. I am concerned that many of South Africa’s people are increasingly looking at South Africa’s government in distrust. There are just too many unanswered questions that smack of the opposite to “the spirit of fairness and transparency”. The *Panel of experts report on policing and crowd management*,

established by the Minister of Police in terms of the recommendations of the Marikana Commission of Inquiry produced its final report on 27 May 2018. However, the Minister of Police only released the report on 29 March 2021. Three panel members did not sign off on the report. These are one international member (representing Equity International) and two South African members representing two major labour role players in the environment of policing, (alphabetically) the Police and Prisons Civil Rights Union (POPCRU) and the South African Police Union (SAPU) - see p 64 of Botha's 2021 article referenced in New Research above. The Panel is highly critical of the SAPS. Here are but two examples of the criticism: "the culture of the SAPS is not one in which honesty and truthfulness is (sic) highly valued"; "the SAPS's National Commissioner [in this case, Riah Phiyega, now happily representing SAPS members at the police medical fund, Polmed, earning an income] began to promote a strategy in terms of which the SAPS would deny that it had done anything wrong at Marikana and provide misleading information about what had happened" (Botha's 2021 article, p 67).

There is also Marianne Thamm's exposition of an Appeal Court judgement not made public on 30 June 2021 when it was handed down, to the effect that the National Police Commissioner of the SAPS' job is now "untenable" – he will, writes Thamm in the Daily Maverick of 29 July 2021, "have a hard time convincing anyone now that he is fit to lead SAPS for the benefit of all South Africans". At the time of writing this (16 September 2021) General Khehla Sitole is still leading the SAPS.

Three important reports not released to the public unless pressure is exerted, three role players in both executive as well as public servant roles, all three still exerting influence in the world of policing. In the spirit of fairness and transparency...

Integrity Quiz

Readers are invited to read the following quiz and write a short op-ed (300-500 words) as indicated by the last sentence of the quiz. All contributions will be evaluated by an integrity expert. The op-ed most acceptable to the expert will be published in *The Compassionate Confronter* (Vol 2 No 1, March 2022).

[Disclaimer: This quiz was written by Chris Botha. Names, characters, places, and incidents either are products of the author's imagination or are used fictitiously. Any resemblance to actual events or persons, living or dead, is entirely coincidental].

I refuse to see the patient...

Dr Catherine Small is the only medical practitioner in Xaukau, a small village in the Northern Cape Province of South Africa. She bought the practice recently from Dr Jannie van Rensburg, who retired after serving the community for over forty years. The only other public medical presence in town is the provincial clinic, staffed by one Registered Nurse (affectionately known as “The Sister”) and two nurses. Dr Small also serves the Old Age Home and Care Centre in Xaukau, where a registered nurse (“Sister Sarie”) is employed to care for the medical needs of the residents.

Xaukau, with a total population of 2 000 people, is one of three villages situated in the Krotoa District Municipality, the other two being Hiskau (which is also the centre of the District Municipality) and Oukau. Hiskau, 50 kilometres to the East of Xaukau has a total population of 8 000 people. Oukau, 50 kilometres to the West, is home to a total of 4 000 people. A medical practice of three practitioners with support staff serve the people of Oukau. These doctors also serve the local provincial hospital. Hiskau boasts two medical practices, a private hospital, and a provincial hospital. Seven medical practitioners serve the practices as well as the private hospital, while the province has two doctors employed at the provincial hospital.

Mr Dries Oosthuizen lives in the Xaukau Old Age Home and Care Centre. He suffers from Type 2 Diabetes Mellitus and must test and medicate on a constant basis. Mr Oosthuizen belongs to AdminMed medical aid fund, which specifically serves people who are employed in, or retired from, administrative positions in the medical environment. Given the serious nature of Mr Oosthuizen’s medical condition, AdminMed has directed that he attends a certified and designated diabetes clinic every six months. This clinic is situated in Ghaikona, a small city approximately 100 to the East of Xaukau. During these visits, the medical practitioner (Dr Ben Marais) and his support staff (consisting of registered nurses, podiatrists, ophthalmologists, and wound specialists, amongst others) thoroughly examine Mr Oosthuizen and adjust his medication if necessary. Mr Oosthuizen has been a patient at the clinic for over twenty years. Due to his age, and the fact that dementia is setting in, he does not drive a motor vehicle anymore. Transport twice a year to and from the clinic in Ghaikona is for his account and cannot be reimbursed from AdminMed. Because of the onset of dementia, Mr Oosthuizen’s sister-in-law runs his affairs. The sister-in-law (Mrs Mara Malan) lives in Hiskau and is a pensioner. She drives from Hiskau to Xaukau, then back through Hiskau to Ghaikona, then back to Xaukau (through Hiskau) and back to Hiskau when Mr Oosthuizen’s treatment is due – a total of 300 kilometres. Mrs Malan then covers her fuel costs from Mr Oosthuizen’s bank account and, if she is too tired to do this in one day, also the costs of one night’s stay at the Xaukau Hotel. For ailments other than those related to diabetes, Mr Oosthuizen made use of Dr Van Rensburg’s practice, now in the hands of Dr Small.

On his first visit to the new doctor's practice, Mr Oosthuizen was examined and, apart from treating the ailment concerned, Dr Small decided to alter Mr Oosthuizen's diabetes treatment regime and dosage. Upon hearing of the treatment changes prescribed by Dr Small, Mrs Malan discusses the issue of the diabetes clinic with Dr Small. Dr Small decides not to treat Mr Oosthuizen again. Her reason is that Dr Marais is not a specialist physician, but a general practitioner like herself that happens to run a diabetes clinic. She, therefore, is not Mr Oosthuizen's general practitioner and will not treat him in future.

At first, this decision by Dr Small did not have any consequences as Mr Oosthuizen was not in need of other medical care than his regular visits to Dr Marais' clinic. However, this changed one day. Sister Sarie phoned Mrs Malan with the news that Mr Oosthuizen has contracted a urinary tract infection. Sister Sarie views this in a serious light as the country is in the grips of the Covid-19 pandemic. To her, any medical condition is bad news, especially if one takes Mr Oosthuizen's co-morbidities into account. Mrs Malan decides to call Dr Small and request treatment. Dr Small refuses on the grounds of her previous decision.

Mrs Malan and Mr Oosthuizen concludes that medical practitioners in Hiskau and Oukau will probably argue like Dr Small. Mr Oosthuizen now must be driven to Ghaikona whenever he needs to be seen by a medical practitioner.

The local newspaper interviews some of the townspeople on this issue. In his editorial comment, the editor of the newspaper writes the following:...

Editor's reflection

So, here it is. The very first edition of *The Compassionate Confronter*. Confront, it indeed does, sometimes quite robust. But I have learned from this experience. Lyzette told me about the benefits of living a life of integrity. It made me think about voluntary obedience to the law and how I could spread that message in future. Taking note of Johan's warnings on the possibility of revolution, I decided that I would want to discuss upliftment, rather than suppression, with the ANC-in-government. Erwin helped me to understand that a PhD is not only the world of another, "ordinary" people can demystify the PhD and contribute to our world. Mxolici looks at leadership in wonder and awe...How good to know that he is part of our country's group of upcoming leaders. Andrè helped me to understand how the NDR influences decisions within the ANC and within the ANC-in-government. Of course, my own writing has occupied my thinking suitably as it happened. However, the question I will need to answer to myself, is simply whether I am too robust to effect any changes in our world. Will people read what I write, or will they get angry and not read my message? Do I perhaps lack compassion

when I see how other people's lives are being made difficult by an elite hooked on power and money? And how do I deal with this?

Watch this space...

oOo

Disclaimer

Advertisements of third parties are the sole responsibility of the third party and are not being endorsed by #integritasza. Advertensies van derde partye is uitsluitlik die verantwoordelikheid van die derde party en word nie deur #integritasza onderskryf nie.

Upcoming events

<p>30 September 2021</p> <p>PhD Athenaeum Workshop</p>  <p>The purpose and intention of the PhD Athenaeum is mutual support, sharing knowledge and expertise in preparation of formal proposals. It is meant to make everyone's academic journey easier and to provide an appropriate platform for questions and guidance.</p> <ul style="list-style-type: none">• Topic of discussion, Academic article writing, by Prof. Erwin Schwella, from 10:00 – 11:00• Please help with my research from 11:00 – 13:00• Individual help by appointment from 14:00 – 17:00 <p>For more information send an email to mailto:athenaeum@civinnovus.co.za</p>	<p>13 October 2021</p>  <p>Executive Short Course: Leadership for Social Innovation and Entrepreneurship of the via Zoom Sessions and Self-study aims to equip students with the competence required to engage with social innovation through social entrepreneurship through the use of innovative leadership approaches.</p> <p>Price is R2,900.00 Social Workers can earn 16,5 CPD points</p> <p>For more information and registration: CLICK HERE</p>
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December 2021

#Integritasza Conference in Wellington:

**Integrity Based Good Public and
Corporate Governance Leadership**

For more information send an email to
<mailto:admin@civinnovus.co.za>

#integritasza
THE MOVEMENT

16

December 2021

**Dialoog as Deug / Dialogue as Virtue
Online Platform**

**Join us on the Day of Dialogue. An
initiative to promote cohesion and
reconciliation in SA and to cultivate
better understanding and unity
among the people of SA.**

For more information send an email to
<mailto:admin@civinnovus.co.za>

Invitation to Become a Partner of the #integritasza Initiative

Partnership Possibilities

Co-creating the #integritasza movement and conference: partnership possibilities

You personally, and your organization, are invited to become part of this partnership in any one or more of the available partnership possibilities: please see below.

We co-create the #integritasza movement and conference with a deep realisation that: **Integrity is dignity!** and that: **Corruption is deadly- and kills!**

We are acutely aware of the challenges facing South Africa, our beloved country, and the need to – as appropriately expressed by the South African Council of Churches, one of our partners in the #integritasza initiative, as the reason for her existence, to:

“ ...lead common Christian action that works for moral witness in South Africa, addressing issues of justice, national reconciliation, integrity or creation, eradication of poverty, and contributing towards the empowerment of all those who are spiritually, socially and economically marginalised.”

The #Integritasza Initiative and conference represent a set of dedicated, deliberate and concerned compassionate actions to build integrity and fight corruption in South Africa through community structures at local level and to link this to a national movement #integritasza network structure. The #integritasza and conference initiatives will always be delivered using a co-creative partnership approach.

You personally, and your organization, are invited to become part of this partnership in any one or more of the following partnership possibilities:

#INTEGRITASZA PARTNERSHIP OPPORTUNITIES:

• LOCAL COMMUNITY PARTNERS

Local Community partners are Institutions and individuals who want to set up a local community-based #integritasza Initiative in their local communities. Local community #integritasza local community partnerships are continued work in progress initiatives. These partners may also become showcase partners at the #integritasza conferences and events.

• ENDORSEMENT PARTNERS

Institutions and individuals endorsing #integritasza Initiatives as Endorsement Partners endorse the purpose and practice of the #integritasza Initiative and conference. Current endorsement partners include: The Western Cape Council of Churches of the South African Council of Churches, the Andrew Murray Centre of Spirituality, the Centre for Public Witness, The Centre for Good Governance in Africa at Hugenote, the Office of NetAct and CiviNovus.

• CO-ORGANISING PARTNERS

Institutions and individuals volunteering to co-organise #integritasza Initiatives as Co-organising Partners support the #integritasza initiatives through assisting with the organisational arrangements of these initiatives.

• CO-FUNDING PARTNERS

Co-funding partners are Institutions and individuals contributing to co-fund #integritasza Initiatives. Co-funding partners contribute to the implementation of the initiatives by providing direct donations for the initiatives as well as their efforts to get the work done. Currently the organising partners are supporting the #integritasza initiatives with their efforts and the only direct financial contribution co-funding partner is Communitas.

• EVENTS PARTNERS

Events partners are institutions delegating participants and individuals who enroll to attend events at #integritasza initiatives. Events partners include institutional participant partners and individual participant partners:

- Institutional participant partners attend the events of the #integritasza movement and supports the initiatives through their participation in the events and actions.
- Individual participant partners attend the conference and supports the initiatives through their participation in the events.
- Institutions and individuals who want to showcase their work at #integritasza Initiatives events.

All of these partnerships are also now specifically available for the #integritasza Conference in Wellington from 01 to 03 December 2021.

Please consider becoming a partner to the #integritasza Initiative, complete a membership form [\[skakel na lidmaatskapvorm\]](#) and advise the organising partner CiviNovus at admin@civinnovus.co.za

