Churches and NGO’s in partnership with government against corruption: a Pastoral study in the South African context

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Thesis submitted for the degree *Philosophiae Doctor* in *Pastoral studies* at the Potchefstroom Campus of the North-West University

Promoter: Prof dr RS Letšosa

May 2017
Declaration

I hereby declare that:

Churches and NGOs in partnership with government against corruption: A pastoral within the South African context is my own work, that all the sources used and quoted have been indicated and acknowledged by means of complete references, and that this thesis has not been previously submitted by me for a degree at any other university.

Ntshengedzeni Robert Makungo
Dedication

I dedicate this thesis to my lovely wife Konanani Elsie Makungo, who was the engine behind the completion of this work, and our children Ovhonala, Vhugalahawe and Mufhatutshedzi. I also dedicate this thesis to my parents (Wilson and Masindi Makungo), who were very supportive and providing me with words of encouragement during my studies. I dedicate it to my siblings, Tshilikilo, Zwidofhelangani, Philip and Elekanyani Makungo, for their overwhelming support during my studies. I also dedicate this work to Reformed Church Trans-Letaba and the church council for allowing me to complete this thesis. I dedicate it again to the North-West University for giving me another chance to complete my studies. I again want to dedicate it to the following families in general, Makungo, Mamida, Netswinga, Phume, Malivha, Mudau, and all relatives and friends. Lastly, I want to dedicate it to the Letšosa and the Hobyane families for their support and encouragement.

Acknowledgements

- Soli Deo Gloria – I thank the Almighty God for allowing me through His Grace to complete this work. I thank Him for all the strength, wisdom, patience and good health that He granted me until the completion of this work. I praise and honour Him, to Him be the glory, forever and ever, Amen.
- I want to thank my promoter Prof RS Letšosa for the guidance during the whole process and his family for the support and prayers.
- I thank the North-West University, the NRF and the TSP for their financial assistance and guidance during my studies. If it was not because of their financial assistance, this work was going to be a dream that never came true.
- I always praise God for the special family that He gave me: my lovely wife Konanani Elsie and my lovely son and daughters Ovhonala, Vhugalahawe and Mufhatutshedzi. My family was always behind me with their prayers and support and words of encouragement.
- I thank God who let the following people be part of my life during my previous studies; I thank God for my late two grandmothers (Nyavheani Ndanganeni Makungo and Nyavheani Phophi Netswinga), my parents Wilson Nkhumeleni and Mbalo Netswinga,
my sisters Tshililo, Zwidothelangani, Konanani and my two brothers Philip and Elekanyani. Thanks to the extended family too, you are very special.

- I praise God for a good company of friends and reverends in our churches: Prof Hobyane RS and Mrs R Hobyane and their children, Prof Baloyi ME and family, Prof Mashau TD and family, Rev Muhadi, Rev Ligege, Rev Ndou LP, Rev Baloyi LP and family, Rev Masase TP and family, Rev and Mrs Nemahotole and family, Mr Eric Mabasa and family, and all my classmates, including all the reverends in the Limpopo Classis and the General Synod of Reformed Churches in South Africa.

- Special thanks to my friend Risimati and family (Promosa Reformed Church) for accommodation during my studies, I never had a headache when I came to Potchefstroom concerning accommodation, and you were always welcoming me in your hearts and in your home. May God bless you for your generosity

- I want to thank the following congregations: Reformed Church Trans-Letaba, Phalaborwa, De Hoop, Middle-Letaba, Songozwi, CFC, Malamulele Reformed Church and all the Reformed Churches in Venda, including the Soutpansberg Synod.

- Special thanks to all the professors, especially to Prof Henk Stoker, George Lötter for your words of encouragement, and not forgetting your team for negotiating on my behalf to get extra funds for my studies. Thanks to Mari, Ami, Zine and Annelize for special contribution, I want to thank Pastor MJ Mugovhani and Tambaulate community, and I thank Mashau Pastor’s Forum.

- Thanks to the royal family (Dr GS Mashau and the Mashau royal clan); thank you for your words of encouragement during my studies.

- I thank all my teachers from primary to tertiary level for their patience and guidance.

- To the team at Phinizini Primary School, thanks for your support.

  To God be the Glory (Thendo dzothe dzi ya kha Yahaweh)

Abstract

According to research conducted in South Africa, corruption has become the worst enemy that is undermining the rights of South Africans, especially the rights of the poor. The researcher realised that it is of vital importance that this type of problem within South Africa needs urgent attention. The intention of this study is to find effective ways for the churches and NGOs in partnership with the government to work together in their fight against corruption in South Africa.
After realising the seriousness of the matter, the researcher deemed it to be a need for the country to find not only ways, but rather more effective measures that can help in the fight against corruption. If this matter of corruption is not treated as a matter of urgency, it will destroy a well-fought democracy, and it will lead to the downfall of the South African economy. South Africa has enough resources to support all citizens; unfortunately, corruption is taking most resources that were meant for the development of the country and these are used for personal or private gain.

Chapter 1 serves as an introduction and provides a clear definition of corruption. It provides the background as to whether corruption exists or not. Osmer (2008) was used in order to achieve the main aim of finding ways on how best corruption can be rooted out.

Chapter 2 is the descriptive empirical task, which consisted of priestly listening, where people were informally interviewed and the information gathered was analyzed. The strategy of enquiry will be life history or narrative research, and case study research. Narrative research focuses on gathering and telling the stories of individuals. Data is gathered through conversations during which people share stories of events in their lives (Osmer, 2008). The method of research will be through interviews, i.e. gathering of verbal data by asking questions.

Chapter 3 deals with the interpretive task, and a selective literature study of the human sciences was conducted on criminology and sociology.

Chapter 4 consists of the following principles: firstly, God is revealed as a God who provides for His creation. He also wants men to be stewards – servants who serve the people. He gave the government power to rule the country and use the available resources not for private gain, but to help all citizens for the betterment of all South Africans. He also wants His people to work and not to steal. He prohibits all people from stealing or taking one’s properties.
Secondly, the church must not keep quiet when corruption is taking place in the workplace, both in the private and public sectors. They must speak out in order to curb corruption. Church leaders must teach and preach against corruption practices, and they have to blow the whistle whenever they come across any act of corruption. The government’s role in this regard is to punish all who are involved in the corrupt activities.

Chapter 5 is the pragmatic task, which is concerned with servant leadership.

Chapter 6 provides a summary and conclusion
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Churches and NGO’s in partnership with government against corruption: A pastoral study in the South African context

Keywords
Corruption, church, NGO (non-governmental organisation), partnership, government, pastoral

Sleutelwoorde
Korrupsie, kerk, NRO (nie-regeringsorganisasie), genootskap, regering, pastoraal

Abbreviations

PCCAA- Prevention Corruption and Combating of Corrupt
SIU- Special Investigation Unit
SSA- State Security Agency
NGO- Non-Governmental Organisation
SADC- Southern Africa Developing Community
RDP- Reconstruction and Development Programme
NACF - National Anti-Corruption Forum
NACH- National Anti Corruption hotline
NEPAD- New Partnership for Africa’s Development

NPA- National Prosecuting Authority

TI - Transparency International

CPI- Corruption Perception Index

SAC- South African Constitution

SARS- South African Revenue Services

FIC- Financial Intelligence Centre

RSA- Republic of South Africa

ANCYL- African National Congress Youth League

PSC- Public Service Commission

COSATU- Congress of South African Trade Union

CW- Corruption Watch

DA- Democratic Alliance
Chapter 1

1. **Introduction and definitions of important terms**

Corruption has become a challenge in South Africa and the world at large. It has become a concern to both young and old people as it continues to undermine the rights of the poor and the whole community of South Africa. That is the reason why the researcher deemed it fit to do a research on how this worst enemy to South Africans can be rooted out. The need to do scientific research is of utmost important in order to find ways on how best corruption can be fought in both the private and the public sectors. The scope of this study will be done at national level, focusing on the South African context. It is important to note that corruption is a theological problem, and therefore, there is a need for the involvement of Christian churches in the Reformed circles to partner with government and NGOs in the fight against corruption. The researcher states that corruption is not only a challenge for individuals, but it is a concern to all South Africans, and all stakeholders have an important role to play in fighting one of these worst enemy of a democratic South Africa. Miller-McLemore (2005) imposes a specific challenge to Christians, the church has to detect God’s grace in the world and help shape it.

### 1.1 Defining corruption

Kruger and De Klerk (2016 Unpublished:8) state that corruption is a phenomenon that seems to be endemic in human society, although it is most commonly associated with totalitarian governments and their exercise of absolute power. It seems to be a universal problem and even thrives in refined democratic systems, and it seems to have severe impact on the African continent, South Africa as the scope of this research included. The impact of deeply rooted corruption on the current state of the South African society cannot be denied, widespread corruption not only involves diverting public resources to personal financial gain by corrupt officials or involvement in tenderpreneurship, it also promotes distrust in leadership and a spirit of despondency, that is posing great challenges to whoever wishes to address this issue with academic theory-formation, political process or innovative leadership. Vorster (2012:34) says
that although South Africa has an open democratic system, corrupt officials do not fear exposure and punishment.

South Africa is a relatively new democracy that emerged in 1994 after decades of apartheid. During the years of apartheid, South Africa was a fragmented country and the majority of its people were subjected to a corrupt political, social, economic and moral regime. In 1994, the government that was elected democratically by the majority of people embarked upon a programme to reconstruct and develop South Africa for the benefit of its entire people. The programme of growth, reconstruction and development was fraught with obstacles and legacies created by the apartheid regime (National Anti-Corruption Forum); (Sangweni, 2005). I understand corruption as a social ill that needs to be remedied, and this remedy can be possible through partnership in the fight against one of the worst enemies of South Africa. South Africa, as a developing country, is not the only country that is affected by corruption. Dong (2011:1) states that contemporaneous or simultaneous corruption scandals not only occur in developing countries such as Nigeria, India and China, where corruption is regarded as a norm, but also in developed economies such as France, Britain and America. Dong (2011:1) further indicates that corruption in the public sector is viewed as the major obstacle to economic development. According to (Dong, 2011:1), reducing corruption requires a precise understanding of its causes and consequences. The development of effective anti-corruption policies is based on a thorough investigation of corruption within and across countries. Therefore, there is a need for government to take effective measures to deal with corruption.

The World Bank and Transparency International (TI) allude to the misuse of public office for private gain. This involves the improper and unlawful behaviour of public-service officials, both political and civil servants, whose positions create opportunities for the diversion of money and assets from government to themselves and their accomplices. Corruption distorts resource allocation and government performance (Devi, 2014:197). The causes of its development are many and vary from one country to the next. Among the contributing factors are policies, programmes and activities that are poorly conceived and managed, failing institutions, poverty, income disparities, inadequate civil servant remuneration, and a lack of accountability and transparency (Devi, 2014:197).
Tamina (2015:15) states that “corruption is a problem that mainly arises in the interaction between government and the market economy where the government itself must be considered endogenous (responsible for ending corruption)”. Twenty years ago, research on corruption was not a serious matter. Tamina (2015:16-17) states that a large number of articles and reports are currently being published, and this reflects the public’s concern regarding the problem. Corruption is a complex and multifaceted phenomenon with multiple causes and effects, because it takes on various forms and function within different contexts. The phenomenon of corruption ranges from the single act of a payment adjudged illegally, to an endemic malfunction of a political and economic system. The problem of corruption has been seen either as a structural problem of politics or economics, or as a cultural and individual moral problem.

Therefore, the definition of corruption is broad. Williams and Quinot (2007:340) state that it is a concept that is hard to define. It ranges from the broad terms of misuse of public power and moral decay, to strict legal definitions of corruption. One can see it as an act of bribery, involving public servants and a reprehensible transfer of tangible resources. The complex nature of corruption has led observers to agree that it pervades many societies and that there are no quick-fix solutions to it (Tamina, 2015:17) It is an unlawful act, or an act that is not sanctioned by ‘boni mores’ or legal convictions of the community. It contravenes or breaks the spirit of any law, procedure, process, system, policy, practice, directive, order or any other term or condition. It is a highly complex and diverse phenomenon with many different manifestations. It can be grand or petty, incidental, systematic and systemic, judicial, administrative, legislative or even political in nature (Lambrechts, 2004:107).

(Williams & Quinot, 2007:340) state that it is an issue that is steeped in morality and ethics. He provides the following notions with regard to corruption:

- The abuse of public office for private gain.
- The abuse of power for personal gain or for the benefit of a group to which one owed one’s allegiance or commitment.
- It is applied when public power by politicians or civil servants is abused.
- It occurs in private sectors, though it poses less of a problem to government, since it is less likely to become systematic, and is unsustainable.
Williams and Quinot (2007:340) conclude in their definition of corruption by saying that private sector corruption does not generally produce the social costs of public sector corruption, such as the contagion or pollution of corruption or the waste and inefficient allocation of public resources.

Not only is corruption hard to define, but as Faull (2008:21) states, corruption is an immeasurable phenomenon. Even when one is able to identify its presence in an organisation, one is unable to definitely quantify the extent to which it exists, because it can occur in the public, private or civil society sectors. It can involve groups or individuals in a particular department who become related to each other because of their corrupt acts. Bribery, fraud, nepotism and systemic corruption are some of the forms corruption takes in contemporary South Africa. This is particularly true within police organisations, where individuals often feel isolated from civilian communities and show particular loyalty to their colleagues. Faull (2008:21-22) continues to argue that on the question of which one is corrupt between the cop and a member of the public, he states that both the corrupt cop and the corrupting member of the public (vice versa) inevitably share their experiences with others, leading to the creation of hearsay-based discourses. These accounts, combined with media reports on police corruption to form a public discourse in which all police across national, metropolitan, municipal and traffic departments, are often painted with a single tarnishing brush. This makes the issue of crime and corruption a real phenomenon that needs serious and urgent attention to get solutions to solve it. A number of state agencies are in place to combat and prevent corruption.

Not only is corruption hard to define and an immeasurable phenomenon, but it is also very costly. Powell (2006:2) states that corruption costs the construction industry billions of rands. According to him, there is a relationship between the corrupter and the corruptee. In active corruption, the kickback is paid in exchange for the buyer either paying more for goods or services than is necessary and a positive corrupt act is committed. Powell (2006:2) offers an example of business people who are being pragmatic and paying so-called ‘facilitation fees’ (that is a less reprehensible description for a kickback) to ensure that they land the lucrative contracts that they are competing for. The (Farlex, 2009) defines kickback as an illicit payment
made to someone in return for facilitating a transaction or appointment. It is a return of a sum of money already received, typically as a result of pressure, coercion or a secret agreement. It can also be an amount of money that is paid to someone illegally in exchange for secret help or work (Dictionary, 2002). The Merriam Webster Online Dictionary defines it as an amount of money that is given to someone in return for providing help in a secret and dishonest business deal. In passive corruption, no overt act is committed (Merriam-Webster, 2006). The buyer is paid in exchange of his loyalty, for not shopping around for the best prices, and for sticking to a sole supplier. In some scenarios, buyers demand the bribe in exchange for the order, in others; a law-abiding honest buyer is tempted by an unsolicited bribe from service providers desperate to win the business.

Langseth et al. (1997:5) go as far as mentioning four types of corruption, and the distinctions of the types of corruption can be useful in the effectiveness of measures that can be taken in order to win the battle against corruption and developing reform programmes and strategies:

Langseth et al. (1997:5) provides the following examples of corruption:

**Figure 1**

<table>
<thead>
<tr>
<th><strong>Petty corruption</strong></th>
<th>Practised by public servants who may be basically decent and honest individuals, but who are grossly underpaid and depend on small bribes from the public to feed and educate their families.</th>
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<td><strong>Grand corruption</strong></td>
<td>High-level public officials and politicians make decisions involving large public contracts or projects financed by external donors. This corruption is motivated by personal greed. The money or assets from such corruption are usually transferred to individuals or political party coffers.</td>
</tr>
<tr>
<td><strong>Episodic corruption</strong></td>
<td>Honest behaviour is the norm, corruption the exception, and the dishonest public servant is disciplined when detected.</td>
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Today, a great deal of money is being wasted because of what is called wasteful expenditure. This is happening in most local and district municipalities. Wasteful expenditure is seen as money spent for things that cannot be accounted for, and in most cases money is spent on things that cannot be seen as to what it has been spent on. Sometimes, wasteful expenditure is whereby a building is built and the constructor fails to reach the standard set. An example is a taxi rank that costs millions of rands and, after completion, the rank did not reach the required standard, the correct and recommended materials were not used, and it was declared unfit to be used by both commuters and taxi associations. A great deal of money has been wasted, and it will be difficult to recover the cost if the taxi rank is not utilised for the purpose it was constructed. Corruption has a negative impact on the development of local, district and provincial municipalities, as it hinders the provision of essential services to the underdeveloped and the developed areas of the country.

From these sources and regular news, it is evident that the causes of the development of corruption are many and vary from one country to the next. Among the contributing factors are policies, programmes and activities that are poorly conceived and managed, failing institutions, poverty, income disparities, inadequate civil servant remuneration and a lack of accountability and transparency. From all these, it becomes clear that corruption is a universal problem. It undermines growth and development by diverting resources away from development programmes; its effects are particularly harmful to developing countries; and achieving good governance and fighting corruption are among the most important challenges facing new democracies such as South Africa. Creamer (2011) reports that Gauteng is the economic hub of South Africa and the African continent and it is exposed to vulnerabilities of both fraud and corruption.

One may conclude that corruption results in many service delivery protests that lead to the destruction of the work that has already been done. This is exactly what is happening in South
Africa, as service delivery protests continue to destroy what has been done during the apartheid era and from 1994 to date. However, corruption has been there even during the apartheid era, though there was little that was said about it. Corruption was also rife, although it was difficult during those times to read and hear about corruption in the media.

From a theological perspective, it may be argued that corruption is a symptom where the roots can be traced to the fallen nature of man. It appears to be more than bribery and relates to various forms of mismanagement, wasteful expenditure, abuse or misuse of mainly public authority, office, duties, trust or resources, for private, personal interest, benefit or gain. Should South Africans share a common definition and understanding of corruption, intervention strategies to control it can be appropriately fine-tuned to reflect this shared definition.

Powell (2006:2), in attempting to remedy the problem of corruption, poses a thought provoking question: “What can organizations do to protect themselves against fraud and corruption?” This has become one of the important questions that need to be addressed by all the people of South Africa; these include churches, NGOs and the government in their efforts to fight corruption. This is the reason why the researcher deemed it fit and saw it as a need to conduct a study where all important stakeholders are involved in the fight against corruption. The researcher saw the necessity for organisations to be involved with the purpose to combat and eradicate corruption. According to Camerer (2001:8), the fight against crime is a major social and economic issue in South Africa and its importance is similarly reflected in the media. That is why this study is of vital importance, as the researcher attempts to develop a model from a theological perspective on how to combat and eradicate this big enemy of our democratic country. As a matter of fact, legislative reform, spearheaded by the Department of Justice, will be crucial in improving the efficacy of the agencies that are also hamstrung by a lack of resources and an unmanageable caseload (PSC, 2001:9).

1.1.1 Defining a thief
A thief refers to one who steals. A thief takes and steals or takes advantage of goods or property of another without the latter’s knowledge, consent or permission. A robber trespasses upon the house, property or person of another, and makes away with things of value, even at the cost of violence (Anon, 2016). Thieves and robbers are agents of corruption, which God Almighty prohibits (Exodus 20:15; Deuteronomy 5:19). This kind of corruption is, in fact, an abuse of power. There is no kind of corruption that is acceptable, and stealing likewise, as part of corruption, is totally unacceptable before the eyes of God.

1.1.2 Defining fraud

According to Gloeck and De Jager (2005:49), fraud and corruption are inimical or disadvantageous to development. It constrains the ability to fight poverty, negatively affects economic development, damages social values and undermines democracy and good governance. Fraud is a false representation by means of a statement or conduct in order to gain a material advantage. A contract obtained by fraud is voidable on the grounds of fraudulent misrepresentation. If a person uses fraud to induce someone to part with money he or she would not otherwise have parted with, this may amount to theft. It is a false representation of a matter of fact, whether by words or by conduct, by false or misleading allegations or by concealment of what should have been disclosed that deceives and is intended to deceive another so that the individual will act upon it to her or his legal injury, and it is commonly understood as dishonesty calculated for advantage. It is most common in the buying or selling of property, including real estate, personal property and intangible property such as stocks, bonds and copyrights.

Fraud must involve five elements:

- A false statement of a material fact
- Knowledge on the part of the defendant that the statement is untrue
- Intent on the part of the defendant to deceive the alleged victim
- Justifiable reliance by the alleged victim on the statement
- Injury to the alleged victim as a result of fraud (Company, 1998; Lehman & Phelps, 2005)
Fraud is deceit, deception, trick or artifice by which the right or interest of another is injured, a stratagem intended to obtain some undue advantage, an attempt to gain or the obtaining of an advantage over another by imposition or immoral means, particularly deception in contracts, or bargain and sale, either by stating falsehoods, or suppressing truth (KJV, 2016). Fraud is defined as a criminal deception, or the use of false representations to obtain an unjust advantage or to injure the rights or interests of another; or a dishonest trick (Farmer, 2011). According to Farmer (2011), fraud is the destruction or spoiling of property or perversion of integrity by bribery or favouring the use or existence of corrupt practices. Fraud is a means of obtaining money or some other benefit through deliberate deception. From Latin theology, fraud may also imply turning from a sound into an unsound impure condition. Fraud *aphustereo* "to keep back, deprive" (apo (575), "from," *hustereo* (5302), "to be lacking"), is used in James 5:4, "is kept back by fraud" (some massoretic texts have *apostereo*, “to defraud”). The word fraud is found in a papyrus writing of AD 42 of a bath insufficiently warmed (Moulton & Milligan, 1997). The law required the prompt payment of the labourer (Deut 24:15). Fraud is to rob, to defraud or to despoil or deceit or delude or to disguise or to cheat or to mislead.

### 1.1.3 Defining bribery and bribe

Bribery is a crime well known to humankind. Examples of this can be found in the code of Hammurabi 2100 BC, as well as Deuteronomy 10:17 and 16:19 in the Holy Bible. Accordingly, it found its way into the Roman law and from there via the Roman-Dutch law into South African law in the form of the common law crime of bribery (Lambrechts, 2004:106). De Bruyn (1997:218) defines a bribe as to give someone money or gifts or to favour him in some way, in order to persuade him to do something unlawful, which will benefit the bribing person or the person or party he represents, in an unlawful way, at the expense of someone else. God shows no partiality and accepts no bribes (Deuteronomy 10:17, 18; James 2:1; 1 Peter 1:17).

A bribe is a criminal attempt that perverts justice or manipulates the system, and it is often the perfect legal lures to secure the world’s favour apart from the Grace of God. The business establishment is supposed to be a free enterprise, but free enterprise is no longer free when the
legitimate function of business is perverted with bribes. It is when a person falls for Satan’s gimmicks, tied with the love of money, and it is a sure prescription for painful divine punishment for the Christian who is supposed to be an ambassador of Christ. Committing bribery is not to be representative of Christ in the world. A bribe is a gift that is given to a person who is in office in return for favour. A bribe perverts grace, it expects something in return, and a bribe has strings attached and violates integrity. A bribe may pervert the judicial system, and this can be read in Ex 23:8, Num 35:31, Deut 16:19, 1 Sa 8:3, Prov 17:23 and Isa 5:23. Ex 23:8 says “You shall not take a bribe, because a bribe blinds those who see and subverts the cases of the just”. This means that a person who sees clearly will be blinded or look the other way when given a bribe. A bribe can also subvert justice in the case of a just litigant or complainant.

Deut. 16:19 says “You shall not pervert justice; you shall not show partiality; you shall not take a bribe because a bribe blinds the eyes of the wise and subverts the case of the just”.

Bribery is the offering of something that is most often money, but can also be goods or services in order to gain an unfair advantage. Common advantages can be to sway a person’s opinion, action or decision, to reduce amounts of fees collected, to speed up government grants, or to change outcomes of legal processes. The unfortunate situation of bribery is that it also makes its appearance in legal situations, where justice has to be served. In such a situation, it becomes a common law offence by the making of improper payments to judges, magistrates or other judicial officers (Rodriguez, 2007).

A bribe may attempt to buy favour for self-promotion (Mic. 7:3), it may operate on the principle that the end justifies the means, and it may show partiality (Lev 19:15; Prov. 28:21; James 2:2-4, 9).

1.1.4 Defining an NGO

Non-governmental organisations are people with no participation or representation of any government. In the cases in which NGOs are funded totally or partially by governments, the NGO maintains its non-governmental status in so far as it excludes government representatives from membership in the organisation.
It is also defined as any non-profit, voluntary citizens group that is organised on a local, national or international level. Task-oriented and driven by people with a common interest, NGOs perform a variety of services and humanitarian functions, bring citizen concerns to governments, advocate and monitor policies, and encourage political participation through the provision of information. Some are organised around specific issues, such as human rights, the environment or health. They provide analyses and expertise, serve as early warning mechanisms and help monitor and implement international agreements. Their relationship with offices and agencies of the United Nations system differ depending on their goals and their venue and the mandate of a particular institution (Kumar, 2011).

Tutumlu and Muradyan (2017:1-2) define NGO as a social enterprise that is formally independent from the state and created by individuals on a voluntary basis in order to address a particular social issue or issues. NGOs play an important role in keeping democracy intact by monitoring government actions in the sphere of interest, distributing information to public stakeholders, and mobilising social campaigns. NGOs vary by size and power, organisation and management, and broad representation enables them to monitor many problems in the world at global, state and community levels, operating in both democratic and authoritarian regimes alike. NGOs depend on funding from donors, and some NGOs sometimes prioritize implementing donor’s goals, rather than those important to the recipient communities. NGOs must be able to put the interests of the people they are representing, instead of pleasing the donors. In South Africa we have organisations like Corruption Watch and it mobilizes people to be against corruption in South Africa. If NGOs can partner with churches they can serve the interest of the public than the interests of the donors.

The Reformed tradition leaves room over for this kind of partnership. Article 26 of the Church Order of the Reformed Churches in South Africa indicates that the deacons must request other bodies and institution, which also provide help to the poor, to consult with them so that the gifts may be distributed more advantageously among those who have the greater need. The task of the deacon is to manifest the priestly character of the church, and they are entitled to promote Christian love and caring in a broad sense. The deacons promote sensitivity in the congregation
for the poor, the oppressed and the needy. Deacons also have an educative responsibility. The principle in this article is based on the premise that church and civil life cannot be separated completely. The reformation stressed the fact that God calls people in civil authority and in the church to serve Him in various ways. We can distinguish between civil and ecclesiastical authority, but we cannot separate them completely. The state has the duty towards the poor, the caring of the poor is seen as a very important aspect of the functioning of the state. The work of the state and the church may overlap. Christians, in their calling as believers in the world, may organize themselves as an organization or an institution to devote themselves to the caring of the poor like NGO’s, however, this does not reduce the diaconal work of the church. The deacons should investigate the extra-ecclesiastical institutions committed to charity. The deacons must pay special attention to the aims and purposes including the methods used of collecting funds. Co-operation must not lead to the handing over of diaconal responsibilities in the congregation to other institutions. The church must remain active, because diaconal work is the ministry of Christ to the poor (Vorster, 1999:46-47). The Reformed churches has open doors to work with government and NGOs as long as what the government and NGOs do is not against the Word of God.

### 1.1.5 Defining a partnership

A partnership can be defined as a type of business organisation in which two or more individuals’ pool money, skills and other resources, and share profit and loss in accordance with the terms of the partnership agreement. A partnership is the fact or condition of being a partner and being involved in the same activities, or it is a cooperation or relationship or companionship with the same goal. It is an association of two or more persons for the carrying on of business of which they share expenses, profit and loss (Little & Carson, 1965:1440); (Farmer, 2011). A partnership is the state of being a partner or partners, people or organisations working together; it is an association of two or more people as partners. A partnership is a cooperation, association, coalition and alliance, union or league.
1.1.6 Defining the church

A church is an assembly or the called our ones; it is also the body of believers who gather with the purpose to worship Jesus as Lord and Saviour (Barton et al., 1997). It is the covenant people of God in the Old Testament called by God with Christ as Lord, especially in the New Testament, with the calling to minister love, righteousness and the atonement of God. Again, a church is defined as a room of quiet, a temple of peace, a home of faith where doubting ceases, a house of comfort where hope is given, a source of strength to help us to heaven, a place of worship, and it is also a place to pray (Tan, 1996). A group of Christians; church is a biblical word for “assembly.” It can mean any of the following: All Christians, living and dead. An individual congregation of Christians who meet in one building; also the building can be called a church.

The English word ‘church’ (its cognate form is “kirik”) is derived from the Greek word “kyriakon”, signifying the Lord’s, or belonging to the Lord. The NT equivalent ekklesia was originally employed by the Greeks to denote an assembly or congregation of free citizens summoned or called out by a herald in connection with public affairs (Acts 19:39). In the LXX, the congregation of Israel is referred to as the “ekklesia”, especially when gathered before the Lord for religious purposes (Deuteronomy 31:30; Acts 7:38; (Lambert, 1977:845).

Lambert (1977:854) states that the New Testament does not lay down precise rules as to the form of ministry or government of the church. Over the centuries, several different theories of church government have emerged, of which each claims some scriptural basis. These different orders may be as Episcopal, Presbyterian, and congregational systems. The word church in the Bible comes from the Greek word ecclesia, which means a called-out company or assembly. Wherever it is used in the Bible, it refers to people. It can be a mob (Acts 19:30-41), the children of Israel (Acts 7:38), and the body of Christ (Ephesians 1:22; Ephesians 5:25, 32; (Williams, 2014a). According to the Reformed Church polity, since the exegetical part of this PhD is from a Reformed paradigm, the concept church is defined as a sign of the kingdom. The church is realised in the community which results from the work of Christ. It is also the universal community of believers as it is the local congregation. The essence and calling of the church
must be defined within the broader concept of the kingdom. The church is subservient to the kingdom and every aspect of church life is determined by this fact. Church Polity is designed to promote the servitude of the church in the kingdom. Therefore, the Reformed concept of the kingdom can be seen as the paradigm of Reformed Church Polity (Vorster, 1999:8-9). It is important to note that Christ is the King of the kingdom of God and the Head of the people of God, the church (Mt 16:18; 1 Cor 15:24-28; Eph 1:22). The kingdom becomes visible in the obedience of people to the Word and the Spirit. The church as the people of God is the fruit of faithful obedience to God as He reveals Himself in His Word. The church exists for the honour of God and the coming of the kingdom. The church is functional and not an end in itself, and it is primarily the local church. Every local church is independent of other churches even though they come together at major church assemblies like Classis meetings, Regional Synod meetings, and the General Synod of the Reformed Churches in South Africa.

For this research, the main focus would be on the role that churches play but especially in the context of the reformed tradition but not exclusively. One cannot exclude the possibility that there might be some churches already working together with government in fighting corruption. But at this stage such kind of co-operation church, NGOs with both government and NGOs and what the outcome thereof is. Hence the special focus on the role of the church in partnership with both government and NGOs. All churches have to play this kind of role but in this case especially the churches on the denomination of the Reformed Churches in South Africa, as Kruger and De Klerk (2016 Unpublished:10) rightly state that Protestantism in South Africa - especially the influential Reformed tradition played a minor role in monitoring the governments of both the pre-apartheid and post-apartheid dispensation.

1.1.7 Defining pastoral

Pastoral is a Middle English word derived from Latin word ‘pastoralis’ or herdsman in the 15th century. Pastoral is composed of shepherds or herdsmen who are devoted to or based on livestock raising or relating to the countryside. It is an expression of the life of shepherds or country people, especially in an idealised and conventionalised manner, pleasingly peaceful and
innocent. It also relates to spiritual care or guidance, especially of a congregation or relating to the pastor of a local church. Literary work deals with shepherds or rural life in an artificial manner and typically drawing a contrast between the innocence and serenity of the simple life and the misery and corruption of city and especially court life (Braham, 1996). Pastoral in the Christian Church concerns or is appropriate to the giving of spiritual guidance. Pastoral is priestly, clerical, ecclesiastical and ministerial. Pastoral plays a central role in the life of the church and it is the role played by the pastor or shepherd of God’s flock.

1.2 Background and problem statement

The introduction of a research should provide a background of the study. The background includes an explanation of the area of the research to set context for the problem at hand. This includes a detailed literature review in which the researcher explains what previous studies state about the topic, discuss recent developments on the topic, and identify the gap in literature that has led to the study. The researcher should also explain the problem that the study addresses and give a brief account of the history of the problem mentioning whether it has been addressed in any form before. This will lead up to the research question and the aims of your study. The purpose of a background section is to give the reader the relevant facts about your topic so that they understand the material that you are writing about and how it links to your research question. This section must not, however, simply provide the general context, but must direct the readers' attention to the empirical details through which your research topic and question are lived and made relevant. As such, this writing must not just fill in details of the topic you are researching, but implicitly illustrate the need for and importance of your research (Perakis & Jaramillo, 1991).

1.2.1 Background

The department of Public Service and Administration (Anon, 2003) says:
“The effects of corruption can seriously constrain development of national economies and prevent good governance. Corruption erodes stability and trust, and it damages the ethos or culture of democratic governments. On the international level, a number of anti-corruption initiatives are underway, and these include the United Nations Global Programme against Corruption and the United Nations Convention against Corruption. All of these anti-corruption organisations involve South Africa.”

To address the specific problems of corruption in South Africa, in 1997, the government launched South Africa’s National Anti-Corruption Programme, which was then followed by the Public Service and National Anti-Corruption Summits. Late in 1999, government also co-hosted the 9th International Anti-Corruption Conference. At the beginning of 2002, government adopted the Public Service Anti-Corruption Strategy. Five years into the process, government’s assessment was that good progress was being made to implement the resolutions of the summits, and many departments and agencies were believed to have put in place solid systems to fight corruption.

All the anti-corruption organisations were meant to fight corruption. However, at operational level, problems were emerging, as there was the absence of clear anti-corruption legislation, insufficient coordination of anti-corruption work within the public sector and among the various sectors of society, and poor information about corruption and the impact of anti-corruption measures (Fraser-Moleketi & Boone, 2003).

Kroukamp (2006:206) says: “Since the 1960s every modernising system was regarded as being susceptible to corruption, which had manifested peak levels as they experienced socio-political development”. Corruption in developing countries was therefore assumed to be part of the natural maturation process. In South Africa, with the advent of democracy in 1994, the newly elected government inherited a distorted system of governance, with institutions that were in direct conflict with the imperatives of sustainable economic growth, social development, and reintegration into the world economy and the community of nations. This did not only take place in national or regional spheres of government, but also happened on local government level.
Kroukamp (2006:207) further states that corruption has captured the attention of South Africans those who are committed to good governance. Kroukamp continues and says that good governance is reflected in terms of value-driven perspectives that manifest itself in an effective, legitimate democratic government, and high levels of institutionalisation. Corruption on the economic side creates inefficiencies in markets, and is mostly damaging to small and emerging entrepreneurs who can afford the cost of bribes less than large corporations who often budget for bribes.

After celebrating two decades of democracy, South Africans need to ask how well they are doing in combating corruption. This is the challenge one would like to ask as to whether South Africans are winning battle against corruption or not. Kroukamp (2006:211) then mentions measures that were taken to address corruption, which are as follows:

- Revision of legislation and the introduction of new legislation, e.g. the Prevention and Combating of Corrupt Activities Act, 2004 (Act 12 of 2004),
- Establishment of whistle-blowing mechanisms, e.g. the Protected Disclosure Act, 2000 (Act 26 of 2000),
- The Promotion of Access to Information Act, 2000 (Act 2 of 2000), which gives voice to the constitutional requirement for an open democratic system.
- Establishment of special courts to adjudicate on corruption cases (A specialised commercial crimes court and prosecuting unit were established as a pilot project in Pretoria in 2000, and a second pilot site was established in Johannesburg in 2002.)
- Establishment of a multi-sectoral co-ordinating structure to support the development of a national anti-corruption programme (The National Anti-Corruption Forum (NACF) was established in June 2001)
- The establishment of the Directorate: Special Operations (the National Directorate of Public Prosecutions) with its focus on organised crime
- The establishment of the Asset Forfeiture Unit, which has begun to make serious inroads into recovering the ill-gotten gains of both criminals and corrupt officials
- The establishment of independent Chapter Nine institutions, such as the public protector and the auditor-general,
The Framework for Supply Chain Management 2003 deals with combating corruption in government tendering by ensuring more comprehensive oversight over the entire procurement and disposal of assets process (Kroukamp, 2006:211-212).

There are many measures that are in place for the purpose of fighting corruption, but corruption is like a veld fire that needs to be extinguished with immediate effect. There is a need for the churches to be in partnership with government and NGOS in their fight against corruption. According to (Grobler & Joubert, 2004:90):

“There has been extensive media coverage on both public sector and private sector corruption over the last few years. The coverage indicates the significance of corruption as a newsworthy topic, particularly with reference to public sector corruption in South Africa. It is essential for a developing country like South Africa to maintain a free press, because corruption is usually exposed initially through media.” Hence the need to partner with even NGO as church to uproot corruption.

Despite the fact that there are means and measures of fighting corruption, the Parliament Standing Committee on Public Accounts (Scopa) was not satisfied with the ‘serious laxity’ in the manner in which departments dealt with matters of financial misconduct, committee chairperson Themba Godi said on 12 February 2016. The level of criminal prosecution of those found guilty of financial misconduct was very low. The committee would expect these cases to have been reported to the police so that appropriate action could have been taken. This means people get away with murder. On this, Themba Godi remarked (Godi, 2008):

“As a committee we are certainly not happy with the prosecution process. His remarks followed a Public Service Commission presentation on its report on financial misconduct for the 2006/07 financial year. Commission chief director of investigations Caroline Mampuru told the committee that of the 35 national departments investigated, 14 said they had not finalised any financial misconduct case in the financial year, while the figure for the 107 provincial departments was 47. In the same year, 370 financial misconduct cases were reported nationally and 672 provincially. Criminal proceedings were instituted in just 25% of the finalised misconduct cases reported. Of the 1042 cases with
financial misconduct charges laid against employees, 83 % ended in guilty findings. Godi continues and says, the study showed that the departments that received very bad audit reports, such as Justice and Defence, also had the highest incidence of financial misconduct. The report shows a rising trend in financial misconduct in the government, while the incidence of financial recovery was very low”.

Consequently, this should not worry Scopa under the leadership of Themba Godi only, but it should also be a problem for every South African. South Africa has to find effective ways to deal with corruption. Pointing fingers would not help; only active participants in the fight against corruption will make a great impact and a great difference. The researcher came to realise that opposition parties are doing their part in opposing the ANC, who is slow in enforcing effective measures to solve this problem. They are moving at a snail’s pace in effectively addressing the matter. There is also a need to find ways to recover funds lost due to corruption (Godi, 2008).

Public procurement refers to the purchasing by a government the goods and services it requires to function and to pursue public welfare. In regulating procurement, a government tries to ensure that it obtains goods or services at the economically most advantageous price and that the process of obtaining them is transparent and competitive. Controlling corruption may be a goal of procurement regulation. Eliminating corruption from the procurement process facilitates the awarding of contracts to the most competitive firms, rather than those preferred for ulterior or hidden or secret reasons (Williams & Quinot, 2007:339).

Makungo (2004:118) indicates that stakeholders should work together, because for poverty to be alleviated, organisations, churches and government should be involved. Deducing from what Makungo says, there should also be partnership in the fight against corruption. Even in the case of corruption in the public and private sectors, it is of vital importance to form partnerships to solve this gigantic problem that hinders the progress and development of our country. The church is there to initiate such kind of relationship, because it must have an impact in the community, and it should exercise its role of
being the light and salt of the world (Matthews 5:13-16). The church must strive to have a good and faithful relationship with government and NGOs as well as with the community, who must see to it that they are involved in community projects that are meant for poverty eradication in order to monitor finances that are allocated for such projects, with the purpose to combat and eradicate corruption. The church will never be a civic organisation, the church must speak out and raise awareness against corruption, but this can only make an impact in the fight against corruption when there is partnership with other bodies with the same aim of fighting corruption. According to Graham (2008:14) the church’s work necessarily involves engaging with users of public services, community activists, policy-makers and politicians, whether they profess a Christian faith or not. This is true, because the church has been sent to the world to be salt and light of the world. The church is also sent to the world to proclaim the Good News of the risen Christ to all nations. Therefore, the church witnesses to all people even if they are not Christians. Graham (2008:14) further says that theology must do its work in public as a measure of its contribution with the main aim of shaping public life. It is important to note that this will generates a particular theological method because it teaches that theological discernment is drawn from multiple sources of Scripture, tradition and reason, since divine providence is at work in human culture and creation itself as well as the life of the church.

Louw (2015:1) states that within the social processes of transformation, the connection between oppressive structures, radical political change and the reconstruction of the society, the connection between power issues and the quest for human dignity and justice, surfaces anew. The abuse of power (threat power) puts a lot of pressure on interventions that aim at compassionate reconciliation, rather than instant solutions and rational explanations for contradictory events within social processes of change and severe forms of suffering. The quality of the pastoral ministry is often challenged by unexpected events of suffering and unexplainable disasters. The latter raises the theodicy question, namely how to deal with the connection between the power of God (God Almighty) in the face of the so-called undeserved fate that seems to contradict the love of God and that robs human beings from all forms of meaning and hope. In the attempt to comfort people, caregivers are challenged by the question
‘why?’ within the reality of painful, existential paradoxes. Or should the art of comfort and compassionate caring be rendered as in appropriate for our time (Louw, 2015:1)?

The church cannot phase out its role of bringing hope to the people suffering, and in this regard, the art of comfort and compassionate caring remains the center of the role of the church. This cannot be phased out in the field of pastoral theology.

For the church to face the societal issues it has to look into different approaches and in this regard public theology can play an essential role. Ganzevoort (2006:10) argues that public theology is not only theology with an open eye to the needs of this world. It is more than a theology that is willing to engage in the troublesome issues of public debate, and it is different from a theology that seeks to demonstrate the value of the Christian worldview for this debate. Ganzevoort sees public theology as the sharing of our methodological expertise and our knowledge of spirituality, meaning, transcendence, and religious life. This type of public theology can be brought to the task of hermeneutical analysis of public phenomena, such as popular culture or the biographies of traumatized people. Theologians working on public theology of this kind bring their methodical expertise to the task of understanding the world in which we live (Ganzevoort, 2006:10). In the case of South Africa, one has to understand the situation and the type of problems we experience in the place in which we live. One can say that Protestant churches and NGOs can play a vital role in their partnership with government in fighting corruption in the public and private sectors. One cannot ignore the roles of the three structures that have to work in partnership with the same aim of winning the battle against the worse enemy of South Africa, and the world at large. Public theology has a place in this partnership to bring solutions to the problems faced by the public.

Graham (2009:162) argues that what seems to be new at the start of the twenty-first century is the sense that religion is seen as a powerful and legitimate source of private motivation and public values; if not for the population at large. At the same time, to speak of faith in public requires delicate handling, as the pronouncements of all these political figures demonstrate. In public contexts, in which to claim an allegiance to faith is increasingly suspect, the language of faith has to be carefully mediated and its deployment highly contextual (Graham, 2009:162). One of the great challenges facing Christians today is how to have our say in the public sphere.
now that we no longer hold the positions of power and privilege the church once did. One could argue that this is less of an issue for Anglicans in England, given that the Church of England is still established and several of its bishops are in the House of Lords, therefore, the church has a voice in the public square! Yet, even there, Christianity does not have the same place of privilege, the same societal cache it once did. Even in religious America, where the faith of presidential candidates is a major issue, Christians need to rethink their participation in public discourse (James, 2016:568-569). This is the same situation we have in South Africa especially after 1994 where all religions were regarded as having equal freedom. Therefore, for Christians to have a say will always be a challenge. On the other hand it gives a good opportunity for the church to have a standpoint as it participates in its fight against corruption and other ills experienced by the country. As long as the church continues to speak and stand by the truth, it will make a difference in the country. Graham (2012:203) argues that the peculiarities of a post-secular society may require a recovery of public theology as a form of Christian apologetics, in which the Church not only ‘speaks out’ about public issues but provides a clear rationale for its own grounds for speaking and acting in public.

Carnes (2005:38), writing within the context of Nigeria, insinuates that enormous challenges do not seem to discourage Christians from the fight against corruption. Carnes has issued a public challenge to Christians: “If the church does not respond to the plagues afflicting Africa, who will?” Carnes (2005:38) holds that Africa’s development in the 21st century will be shaped largely by religion. Is of the opinion that Nigeria is widely recognised as one of the world’s most corrupt nations. President Olusegun Obasanjo estimated that “corrupt African leaders have stolen at least $140 billion from their people in the decades since independence”. He sees role that the church can play as an answer to the problem in Africa. The truth is, it is not only the responsibility of the church to look for solutions to the problem of corruption, but all stakeholders, in this research, the NGOs and government must have mutual agreement with the aim to curb corruption. It is important for one to speak of corruption as a theological problem. Corruption is a theological problem because it affects the poor, and it causes unrest to South Africans. Corruption is a public theology. Public Theology is the theology that focuses on issues of public concern. It does not promote the interests of the church, because it is about drawing on the resources, insights and compassionate values of the Christian faith to contribute to the welfare of society. Public theology looks at faith and justice, good governance (the public good, equality, fairness and social justice), faith and society that deals with human dignity and the wellbeing of society (Tomb, 2017). Corruption has become an issue of public concern, and
different stakeholders must look for solutions to the problems that affect people at ground level. Together, the church and NGOs in partnership with government can help bring solutions to corruption.

People at ground level are directly affected as funds allocated for community projects are misdirected through corrupt acts. More money allocated for poverty alleviation fills the pockets of the corruptors and the poor continue to suffer because of illicit acts of corruption. Corruption has a negative impact in the lives of poor people. A lot of money has been squandered in South Africa by selfish officials. People at ground level experience the pain of poverty, unemployment, and lack of basic needs. Money allocated for the betterment of the poor is spent for other things rather than used for the benefit of the poor people. This study becomes pastoral in nature because the church has to help and comfort people at ground level, and the church has to preach against corruption in the church as well as in all spheres of government. It is the role of the church to contribute in bringing solutions to the problem of corruption.

1.2.2 Scenarios of corruption

It is impossible to provide an adequate description of corruption, embezzlement and corporate fraud pervading the country. (Kotze & Masutha, 2002a:17) hold that it was highly significant that, according to the rating done in 1999 by KPMG who conducted a survey, the problem with corruption for the ANC was not part of state structures, but the private sector.

Gloeck and De Jager (2005:49) state that, within the South and Southern African context, organised crime and corruption tend to depict two sides of the same coin. Organised crime fuels corruption and corruption fuels organised crime; the strong nexus between the two has led to a close co-operation within the Institute of Security Studies (ISS) between researchers of organised crime and corruption researchers. Anti-corruption research projects focus on devising innovative anti-corruption strategies in South Africa and on legislative research in SADC member countries to support the implementation of the SADC protocol against corruption.
Corruption does not only happen among political leaders, but even among traditional leaders, as well those who, within the African context, are regarded as shepherds close to the heart of their people. (Gloeck & De Jager, 2005:49) reason that it does not come as a surprise that there are corrupt traditional leaders. Since the introduction of the new local government in 1995, there has been a tendency among the ANC to diminish the role of traditional leaders. There is also a growing concern about the way traditional leaders spend public money.

Corruption pertaining to money has many forms, and bribery, extortion, embezzlement and graft are mostly found in local government systems. Some other forms of political corruption are nepotism and patronage systems. Nepotism is the practice or inclination to favour a group or person who is a relative when giving promotions, jobs, raises and other benefits to employees. This is often based on the concept of familism, which is the belief that a person must always respect and favour family in all situations, including those pertaining to politics and business. This leads some political officials to give privileges and positions of authority to relatives based on relationships, regardless of their actual abilities. However, not all politicians are bad or not all politicians are corrupt, because there are those who have morals who do their best to follow the law. For them, yes is yes, no is no, meaning there is no favouritism.

According to Kotze and Masutha (2002b:18), one of the significant findings of the longitudinal elite study done between 1995 and 2000 is that respondents agree with public opinion that corruption is on the increase, it is not decreasing. Even ANC supporters, from whom one would expect a tendency to defend the image of the party in power, were of the opinion that there was a decrease in the performance of government, as measured on the corruption index, due to corruption. This led to the top decision-makers having a perception of losing the battle, and that had implications for public policy on corruption issues. Through this, the ruling party was to look at some practical ways on how to stop this hindering phenomenon.

Gloeck and De Jager (2005:38) reason that, in case there is a remedy for Africa, corruption has to be tamed; otherwise new aid efforts will fail. Although this study is not on poverty alleviation, it is important to note that the main cause of poverty is corruption. Corruption has robbed South
African people of their rights to have all their basic needs met, because more money has been misdirected to some individuals’ pockets.

The problem in this regard is that whistle-blowers do not feel protected in all spheres of life. They are afraid to spy on government officials who are holding top positions. As a counter to the perceived increase in the levels of corruption, the government recently took important initiatives to address this problem. One such initiative was to strengthen the fight against corruption by giving legal protection to ‘whistle-blowers’ through the enacted Protected Disclosure Act 2000 (Act 26 of 2000). The Act works with the notion that prevention is better than cure, and gives legal protection to private and public sector individuals who raise their concern about unethical practices and corruption in organisations (Kotze & Masutha, 2002b:19).

Because corruption is not addressed significantly, it tends to increase in a period of rapid growth and modernisation, because of changing values, new sources of wealth and power, and the expansion of government. A country’s ratio of political to economic opportunities affects the nature of corruption. There are causes of corruption in South Africa that can be cited. The first is the decline in morals and ethics as the most cited reason for corruption in the South African Society. The second is the desire for self-enrichment, and socio-economic conditions such as poverty and unemployment (Watch, 2016a).

On 12 July 2013, Public Service and Administration Minister Lindiwe Sisulu announced that the South African government is to launch an anti-corruption bureau to deal with corruption at all levels of public service. She said: “The bureau will put paid to the “mobile” corrupt employee who, charged with corruption in one province, resigned before the case was heard, moved to another province or municipality to find employment and carried on with corrupt activities.” Sisulu also said: “We have identified this important loophole and have put a stop to it, because we will now have one central database that will help us contain this abuse” (Sisulu, 2013).

Sisulu (2013) reported that Riah Phiyega has announced the launch of an internal anti-corruption unit to combat fraud and corruption within the South African Police Service (SAPS). Sisulu called on members of the public to report an officer or public servant who requested or
demanded a bribe. She also added that the Department of Public Service and Administration would also take steps to explain to the public how to go about reporting corruption (Sisulu, 2013). At the launch of the Free State Province Crime Prevention Strategy, Phiyega also remarked that if we are to successfully fight crime in the country, we must first get our house in order. We must fight crime with clean hands. We will therefore not shy away from taking action against our own. We will certainly do it with boldness. Through what Sisulu and Phiyega said, we can deduce that there is still a serious problem of corruption that needs to be tackled, and it is not only government that can do that, the public is invited to help in the fight against corruption. However, Phiyega mentioned an important fact about fighting corruption with clean hands. I understood her as saying that there is no use to point fingers at others that they are corrupt, while even the people who point fingers at others are corrupt.

1.2.3 Problem statement
The main research problem of this study is: How can the churches, NGOs and government cooperate in a joint effort to combat and eradicate corruption, and how can the church minister the love, righteousness and atonement of God as the light and salt of the world?

1.2.4 Underlying questions

1.2.4.1 What is the extent of corruption in government and what efforts are the churches and NGOs in partnership with government taking to help combat and eradicate corruption and how effective are these efforts?

1.2.4.2 Why do problems still exist if there is such a partnership, or where is the problem with the relationship as it is?

1.2.4.3 What basic principles does the Bible provide for the relationship between the church, NGOs and government in the battle against corruption?

1.2.4.4 What model may be provided to the churches, NGOs and government to combat and eradicate corruption?
1.3  Aims and objectives

The requirements for setting aims and objectives and where one presents them will vary according to academic discipline. Aims and objectives are required in the dissertation at the initial stage of a research. Therefore, there is a need for the researcher to outline the main aim of the study and the objectives of the study. Aims are what the researcher hope to achieve by the end of the dissertation. Aims of the study should be clear and concise statements, although expressed in general terms. While objectives are how the researcher intends to achieve the aims. Objectives include the specific means of answering the research question that the researcher posed and detailed of the key issues involved (http://www.bolton.ac.uk Accessed date: 2 December 2016 (Anon). The aims and objectives of any research project are largely determined by how much is already known about the topic selected. The extent to which existing knowledge and understanding can be used to develop hypotheses which can be confirmed or refuted must be considered (Shaw, 1999:61)

1.3.1  Aim

The main aim of this research is to find out to what extent corruption a major problem in South Africa is and to develop a model from a practical theological perspective that may be used by churches, NGOs and government to combat and eradicate corruption in a joint effort.

1.3.2  Objectives

1.3.2.1 To determine the extent of corruption in government and the efforts that the churches and NGOs in partnership with government are taking to help combat and eradicate corruption and how effective these efforts are.

1.3.2.2 To determine why problems still exist if there is such a partnership or where the problem is with the relationship as it is.
1.3.2.3 To determine what ought to happen by developing some basic principles that Scripture provides for the relationship between the church, NGOs and government in the battle against corruption.

1.3.2.4 To provide a model that may be provided to churches, NGOs and government to combat and eradicate corruption.

1.4 Actuality of the study

Since there is no clear study findings regarding the cooperation among churches, NGOs and government within the South African context, this study could potentially be an eye opener on the benefits of a partnership between these different institutions on how to combat and eradicate corruption in a joint effort.

1.5 Method of research

The model that deals with the interaction between the descriptive task, interpretive, normative and pragmatic method, as mentioned by Osmer (2008), will be used and applied in this study. There will be no page numbers in all quotations by Richard Osmer as the copy is electronic from Kindle Library. It will be of importance to note that some sources will be used without page numbers and web addresses like all commentaries from Logos Library and other electronic sources.

1.5.1 Descriptive task in the fight against corruption

Osmer (2008) reasons that the descriptive task answers the question what is happening, and it deals with the reality of the matter in a given situation. In the descriptive task, one gathers information that helps discern patterns and dynamics in particular episodes, situations or contexts on what is happening, within the context of this study on corruption, in South Africa. He specifies that there are different modes in which one can do the priestly listening. This can
happen through narrative, either formal or informal. The mode that will be followed in this study is the narrative, taking into consideration the sensitive nature of the study. In this study, one will look at South African cases concerning corruption in response to the descriptive question that asks “What is going on?”

I will use information from Corruption Watch on corruption cases as point of departure. Another main source for the descriptive task will be the reports by the Chapter Nine institution, which is the public protector, led by Adv. Thuli Madonsela. The following cases will be described and explored in this chapter:

1. The arms deal case
2. Police commissioners Jackie Selebi and Bheki Cele’s corruption scandals
3. The Nkandla case
4. Five Limpopo Province Departments under administration

1.5.1.1 Ethical considerations

Ethical issues are present in any kind of research, since the process creates tension between the aims of the research to make generalisations for the good of others, and the rights of participants to maintain privacy. The idea with ethics is to avoid harm and do well. To avoid or prevent harm, one must apply appropriate ethical principles. The protection of human subjects is not negotiable, it is imperative. Violations of human rights in the name of scientific research happened among the darkest events in history and cannot be tolerated or repeated (Orb et al., 2001). After several attempts have been made to explore the possibility of a qualitative/empirical research without any success because of the extreme sensitive nature of the study, it was agreed with the promoter and confirmed by the Ethics Committee of the NWU that interviews should not form part of this study. This is also in line with Fritz (2008) who states that the researcher has the obligation to inform people that they are part of a research project, and this obligation is universal. The researcher must always be honest about who he is, what his research is all about, give reasons why he wants to talk, and the researcher must inform the interviewee concerning what he want to do with the information. Depending on the researcher’s methods, written informed consent may not always be necessary and may, in fact, negatively impact the quality of the research. Always consult the
Institutional Review Board for guidance and work with them to come to mutually agreeable solutions to protect the participants as well as the integrity of the research process. This has been done and the whole process was followed by the researcher, unfortunately the participants were not comfortable and were not willing to be interviewed. That is the reason why the study took a long time as the researcher was trying to find some ways to get participants who can participate on this part of the empirical research. After some efforts to do the empirical research, the researcher through the advice of the promoter, and the Ethics Committee of the NWU, it was concluded that interviews should not form part of this study. Despite the fact that no interviews would be conducted, because the information is sensitive and interpretation has to be fair and considerate but also do justice to the community, ethical clearance was received from the NWU. The Clearance Ethics Number is 196782.

Osmer (2008) speaks of different kinds of empirical studies among which one could become an observer participant. This means that, as a researcher, one lives within a community, one observes what is happening and in some sense, even though not part of the corruption within the context of this study, one is, however, affected by the negative consequences of corruption.

1.5.2 The pragmatic task

Osmer (2008) posits that the pragmatic task determines strategies of action that will influence situations in ways that are desirable and entering into a reflective conversation with the ‘talk back’ emerging when they are enacted. The pragmatic task of theological interpretation asks the question as to how might we respond in ways that are faithful and effective? The pragmatic task focuses on strategies and actions that are undertaken to shape events toward desired goals.

Osmer (2008) says: “Problems emerging in the pragmatic task may open up issues that need to be explored empirically”. This will combine principles deduced from the descriptive empirical task, the interpretive task, and the normative task. In this task, I will combine the principles from the different chapters to finally come up with basic principles to be used in the fight against
corruption and to formulate the guidelines that can be followed by churches, in partnership with NGOs and government in their fight against corruption.

1.5.3 Interpretive task

The interpretive task asks the basic question, “Why is this going on?” The interpretive task requires the practical theological interpreter to draw on theories of the arts and sciences to better understand and explain why these patterns and dynamics are occurring (Osmer, 2008). The question one asks in this regard inquiries into the kind of theories that will help one understand and explain better what patterns and dynamics one discovers in the descriptive theoretical tasks. Osmer (2008) mentions that three aspects come into play when dealing with the interpretive task. These are the cultural, community as well as the psychological contexts. Within the context of this study, a literature review from the sciences of sociology and criminology will be done, from which some theoretical guidelines will be deduced. The study will be eclectic in nature, whereby only the aspect of crime will be focused on in both sociology and criminology sources. Media information concerning corruption will also be used and analysed to reach the second objective, which is to interpret why all these things are happening.

1.5.4 The normative task

Osmer (2008) argues that the normative task uses theological concepts to interpret particular episodes, situations or contexts, constructing ethical norms to guide our responses, and learning from ‘good practice’. The normative task asks the basic question, “What ought to be going on?” What are we to do as members of the Christian community in response to the events of our shared life and world? These questions lie at the heart of the normative task of practical theological interpretation.

Osmer (2008) states that normative task involves a style of theological reflection in which theological concepts are used to interpret particular episodes, situations and contexts. This will
be in line with what we know of God and how He might be acting through how He reveals Himself. This also looks at the fitting patterns of human response. It involves the task of finding ethical principles, guidelines and rules that are relevant to the situation and can guide strategies of action. The normative task involves exploring past and present practices of the Christian tradition that provide normative guidance in shaping the patterns of Christian life.

The main question to be addressed in the normative task is what principles the Bible provides us with to combat and eradicate corruption, in relationship with the church, NGOs and government in the battle against corruption. To achieve the objective of the normative task, Bible verses that deal with issues of corruption will be analysed and principles will be deduced from Scripture.
1.5.4.1 Old Testament study

The following texts from the OT will be consulted:

Exodus 20:15, Exodus 20:17; Deuteronomy 5:19; Proverbs 22:22; Nehemiah 5:15 and Obadiah 1:5. All quotations will be from the English New International Version.

1.5.4.2 New Testament study


1.6  Schematic presentation of 1.2.2, 1.3 and 1.5

<table>
<thead>
<tr>
<th>Problem statement</th>
<th>Aim/objectives</th>
<th>Methodology</th>
</tr>
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<tbody>
<tr>
<td>What is the extent of corruption in government and what efforts are the churches and NGOs in partnership with government taking to help combat and eradicate corruption and how effective are these efforts?</td>
<td>To determine the extent of corruption in government and the efforts that churches and NGOs in partnership with government are taking to help combat and eradicate corruption and how effective these efforts are.</td>
<td>The descriptive task will be used where cases on corruption will be studied to find out the reality of corruption within the South African context. Examples of cases to be described and explored.</td>
</tr>
<tr>
<td>Why do problems still exist if there is such a partnership, or where is the problem with the relationship as it is?</td>
<td>To determine why problems still exist if there is such a partnership or where the problem is with the relationship as it is.</td>
<td>In order to determine this objective, the interpretive task will be followed, and in this task literature with the focus on criminology and</td>
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<tr>
<td>Question</td>
<td>Purpose</td>
<td>Methodology</td>
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<tr>
<td>What basic principles does the Bible provide for the relationship between the church, NGOs and government in the battle against corruption?</td>
<td>To determine what ought to happen by developing some basic principles from Scripture that could be of relevance for the relationship between the church, NGOs and government in the battle against corruption.</td>
<td>In order to determine what ought to happen and to develop basic principles from Scripture, the normative task will be applied and verses from the OT and NT will be studied.</td>
</tr>
<tr>
<td>What model may be provided to churches, NGOs and government to combat and eradicate corruption?</td>
<td>To provide a model that may be provided to churches, NGOs and government to combat and eradicate corruption.</td>
<td>In order to provide a model that may be provided to churches, NGOs and government to combat and eradicate corruption, the descriptive empirical task, interpretive task, and normative task will be followed in order to achieve the objective.</td>
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Chapter 2

2. Descriptive task on churches and NGOs in partnership with government against corruption

Descriptive task of practical theological interpretation in a more systematic and disciplined fashion. The researcher gathers information that helps one discern patterns and dynamics in particular episodes, situations or contexts (Osmer, 2008).

2.1 Introduction to the descriptive task

This chapter will look at the descriptive task in accordance with (Osmer, 2008). The main focus will be to answer the question as to what is happening within the South African context concerning corruption. The researcher will then explore what is going on, and at the same time describe what is going on.

Osmer (2008) says that the descriptive task asks the question *what is happening*, and it is about the reality of the matter. The basic question in the descriptive task is “What is going on in this situation?” The descriptive task gathers relevant information with the aim to uncover “patterns and dynamics in particular episodes, situations, or contexts” (Osmer, 2008). In this task, one gathers information that helps discern patterns and dynamics of particular episodes, situations, or contexts on what is happening concerning corruption in South Africa. Osmer (2008) specifies that there are different modes in which one can conduct the descriptive task. This can happen through narrative, formal and informal modes. The mode that would be followed in this study will be the narrative mode, taking into consideration the sensitive nature of the study. The researcher narrates the cases of corruption that took place in South Africa. Researched cases will be read and narrated in this study, and cases will also be described and explored in order to answer the question of the descriptive task that asks “What is going on?”
Advocate Thuli Madonsela at her annual report on 15 October 2013 said that corruption in South Africa has reached crisis proportions. She was presenting her annual report to parliament. MPs gave her a tough time, questioning her investigative powers and procedures. Her response was that she has worked with this portfolio committee since 2009. There were no issues about her mandate. She mentioned that she stepped into the shoes of two public protectors, who each finished seven-year terms, doing exactly the same things she is doing. It was surprising to her why then there were these conversations around what exactly her powers were. Madonsela added that budget and staff constraints have been hampering her work.

“All that I can say to this nation and this committee is corruption in this country has reached crisis proportions, there is no two ways about it.” Madonsela cleverly steered away from any discussion on her much-awaited Nkandla report or her investigation into IEC chairwoman Pansy Tlakula. The following four cases will be explored and described as part of the descriptive task:

- a. The arms deal
- b. Police Commissioners Jackie Selebi and Bheki Cele’s corruption scandals
- c. The Nkandla corruption saga
- d. Five Limpopo Departments placed under administration due to corruption

2.2 The arms deal

Corruption is currently on the lips of almost every South African. Not a day goes by without hearing or reading about corruption on the television news, radio news, in the newspapers and all other social media networks. Many of the top leaders in the country, including the President of South Africa, President Jacob Zuma, have been investigated for corruption. That is not to say that ordinary South Africans do not engage in acts of corruption themselves (Breed & Semenya, 2015).

Interestingly, South Africa is better placed than many other African countries to tackle this problem. There are 13 public sector agencies that have a particular legal or policy role to play in combating graft. Moreover, a number of national mechanisms – such as the National Anti-Corruption Task Team – have been established to coordinate the functions of these agencies.
South Africa also has dedicated policies, standards and legislation specifically designed to enable the state to tackle corruption through both criminal and civil action. The question then becomes, why, with all these resources available to tackle corruption, South Africans perceive the government to be failing in this regard. For example, Afro Barometer has found that, on average, a little over half (56%) of people on the African continent thought that their governments were doing a poor job in “their efforts to fight corruption”. However, South Africa performed notably worse than the average, with two out of three citizens (66%) believing the government to be performing poorly in combating graft (Newham, 2014).

The South African President, Jacob Zuma, has ordered an inquiry into a controversial 12-year-old arms deal, intended to modernise the country’s military that has been plagued by charges of corruption and malfeasance almost from its inception. There has been widespread reaction to the announcement. Twelve years ago this month, Patricia De Lille, then an opposition legislator, alerted parliament in Cape Town to allegations of corruption and malfeasance in the country’s so-called Strategic Defence Procurement Package – now commonly known simply as ‘the arms deal’. She followed with a call for a commission of inquiry into the deal.

Since then, Schabir Shaik, Zuma’s former financial adviser, and one other person have been convicted on charges related to corruption in the arms deal. Between 2005 and 2009, Zuma was also charged with corruption and racketeering in connection with the deal. In 2009, the National Prosecuting Authority, NPA, controversially withdrew the charges on technical grounds – just two weeks before a national vote that led to Mr Zuma becoming president of the country (Service, 2011).

According to Corruption Watch, the arms deal is nicknamed or known as the ‘Strategic Defence Package’. It was a multi-billion-rand military acquisition project finalised in 1999 by the South African government. A commission was named to investigate this alleged corruption scandal. According to Corruption Watch, the arms deal scandal will after investigation be the biggest corruption scandal in South African history (Watch, 2014).
Holden (2008) reiterates that the arms deal and its cover-up continue to cast a vast, dark shadow over South African public life. The ANC President, Jacob Zuma, has been charged with fraud and corruption in relation to the deal and will contest the next election as the ANC’s candidate for President with his trial on these charges hanging over him. President Thabo Mbeki’s legacy will forever be tarnished by his central role in the deal and his determined undermining of a thorough and unfettered investigation into it (in addition to the far greater crimes of his unabashed and deadly Aids denialism and his support for the criminal regime of Robert Mugabe). Holden (2008) further states that the arms deal and its cover-up were the moment at which the ANC and the South African government lost their moral compass, when the country’s political leadership was prepared to undermine the institutions of our democracy – for which they and many others had fought – to protect themselves and the party. It was the point at which, in the words of Edward Said, they were prepared to “repeat untruths until they have the force of truth”. In late 2008, as a direct consequence of the arms deal and its cover-up, the state and the ruling party seem constantly willing to undermine the rule of law to serve their own interests.

2.2.1 The Seriti Commission of Inquiry

The announcement of the details of the Seriti Commission of Inquiry into allegations of fraud, corruption, impropriety or irregularity in the Strategic Defence Procurement Packages, by the Minister of Justice and Constitutional Development, Mr Jeff Radebe, MP was made in Cape Town, 27 October 2011. The commission was set up in 2011 by President Jacob Zuma, who appointed Judge Willie Seriti, a justice of the Supreme Court, to head the probe. Seriti was to be flanked by judges Willem van der Merwe and Francis Legodi, both of whom resigned before hearings began. He was assisted by Judge Hendrick Musi, judge president of the Free State High Court, who was appointed after Van Der Merwe left. Legodi who resigned together with Judge Van Der Merwe have not been replaced (Watch, 2014).
2.2.2 The cost of investigating the arms deal case

It is necessary to find out how much the investigation of corruption costs. In actual fact, it is not cheap to investigate any case of corruption charges. When one looks at the cost of the arms deal case, a great deal of money has already been spent and it is public money that is being used for investigating fraud, bribery and corruption. Jenni reports that the arms deal inquiry cost R137 264 521 and found no evidence of wrongdoing, a parliamentary reply has revealed. An amount of R93 148 779 was spent on evidence leaders, forensic auditing, and a research consultant. The information was contained in a reply by the Minister of Justice and Constitutional Development to a question by Democratic Alliance MP David Maynier. The Commission of Inquiry into Allegations of Fraud, Corruption, Impropriety or Irregularity in the Strategic Defence Procurement Packages (SDPP) dealt with allegations made in Parliament in 1999. Then-Pan Africanist Congress leader Patricia De Lille said that a deal to buy new military hardware for the country could be suspect (Jenni, 2016).

The commission was established in late 2011 and completed its public hearings and other processes in June 2015. The report was completed in December 2015 and handed to President Jacob Zuma. The government bought, among other items, 26 Gripen fighter aircraft, 24 Hawk lead-in fighter trainer aircraft for the SA Air Force, and frigates and submarines for the SA Navy.

On April 21 2016, Zuma announced that Judge William Seriti had found no evidence of wrongdoing. Many opposition parties said the inquiry was a whitewash and a waste of money.

According to (Jenni, 2016), the costs included the following figures:

- Compensation of employees: R30 350 789;
- Evidence leaders: R82 838 457;
- Forensic auditor: R9 780 232;
- Research consultant: R530 090;
- Transcription services: R624 095;
- Travel and subsistence: R7 294 171;
Some of the evidence leaders’ costs were:

- Senior evidence leader Tayob Aboobaker: R4 697 087;
- Senior evidence leader Simon Lebala: R13 070 100;
- Senior evidence leader Moss Mphaga: R10 195 875;
- Evidence leader Phumlan Ngobese: R8 672 127;

The researcher agrees with Jenni concerning the cost of prosecuting corruption cases. Investigating corruption cases involves a great deal of public or state funds because many people are involved in investigations to find out what exactly has happened, especially when a great deal of money gets wasted. More people, more money and more resources are utilised or used when investigating cases of corruption, especially when investigating corruption that involves politicians and people who are in leadership positions. It becomes worse when the state investigates corruption concerning syndicates or groups of people who were involved, and the corrupt individuals who have money are able to apply for bail and to apply for their case to be prosecuted again. The same corrupt people are able to pay the best lawyers who can help them win the case. The government continues to lose a great deal of money and in most of the times they lose cases because it is difficult to get witnesses who can stand up against corrupt individuals. They are afraid to come out with clear evidence as they are afraid for their lives. The government will have to see to it that if they want to win the battle against corruption they must assure whistle-blowers that they will be protected. People are afraid to lose their lives as they are not sure of their security if they happen to stand and blow a whistle by reporting corruption.

Former President Mbeki says that the allegations concerning the arms deal charges are without facts, but sustained over many years, and they are based on a stereotypical way of thinking that African governments are generally corrupt (Genevieve, 2016). He further argues that people shout for one-and-a-half decades, and even when they are given an opportunity to produce facts to substantiate the allegation, they do not have them. However, they will not hesitate to repeat that there was corruption when the arms deal was processed (Genevieve, 2016). Former President Mbeki urges that whoever has the information must produce it.

One understands what the former President says about people with information to come out and testify concerning the arms deal case. According to one’s understanding, one can say it seems
very dangerous to speak against corruption because some names were mentioned, but only Shabir Shaick was prosecuted and went to prison. What about President Jacob Zuma and other people who were also mentioned in the arms deal case? Shabir Shaick had a relationship with Jacob Zuma, why was only Shabir Shaick prosecuted and found guilty of corruption? What about the then Former Deputy President Jacob Zuma whose name was mentioned that he might be in one way or another part of the people who benefitted in the processing of the arms deal (Blair, 2016)? Blair (2016) says that Mr Zuma’s latest legal setback is the legacy of a £4.4 billion arms deal signed by the government in 1998. Prosecutors charged Mr Zuma with alleged corruption in connection with this agreement, before dropping the case in 2009, clearing the way for him to win the presidency.

As the Mail & Guardian noted in a July 2014 report, British and German companies found that there was untoward activity in obtaining some contracts for the SA arms deal. The UK’s Serious Fraud Office also found that British Aerospace paid almost R2bn to agents in South Africa, including “R280-million paid to BAE’s undisclosed agent Fana Hlongwane”. Hlongwane was then defence Minister Joe Modise’s special advisor (Jeff, 2016). This finding was made despite mounds of evidence in the public domain and two individuals (Schabir Shaik and Tony Yengeni) being found guilty of criminal acts in relation to the deal. In addition, Jacob Zuma, as we all know, currently faces the possibility that criminal charges flowing from his role in the arms deal will be reinstated. The report’s findings are beyond disappointing; they are an outrage. The Commission was a unique opportunity to fully investigate the arms deal, tell the truth to the South African public and see justice done. The result of the Commission’s work is the exact opposite: more prevarication, less truth, no justice (Holden et al., 2016).

Holden et al. (2016) state that the findings of the commission were disappointing and hardly surprising. Indeed, in 2014, some members of the commission decided to withdraw from the Commission and refused to testify before it. The members who withdrew from the commission did so, with the support of over 40 civil society organisations, because there were manifest and serious flaws in how the Commission was undertaking its work; flaws that showed that the Commission had no intention to conduct a full, meaningful and unbiased investigation into the arms deal. Key evidence was the fact that the Commission failed to admit key pieces of evidence. One example of the evidence of flaws was the Debevoise & Plimpton Report, an internal audit of the arms company Ferrostaal. That report indicated that Ferrostaal had paid
tens of millions of rands to individuals with connections to arms deal officials and politicians. This was compounded by the fact that Judge Seriti had ruled that witnesses critical to the arms deal could not refer to documents that they had not written or events that they did not personally witness. In effect, this meant that the only people who could testify about corruption in the arms deal were those who paid or received bribes – hardly likely to produce any meaningful results. The impact of all of this was magnified by the fact that the Commission often failed to test the evidence of witnesses appearing before it through cross-examination, leaving many bold and misleading statements uncontested. In conclusion to the disappointing report from the Commission is that the Commission was a massive and costly disappointment. However, it was not the end of the road in the search for arms deal justice (Holden et al., 2016). Therefore, if it is not the end of the road to search or investigate for the arms deal, it implies that a great deal of taxpayers’ money will still be spent in South Africa.

Chabalala (2016) mentions that the arms deal critic Terry Crawford-Browne has filed an application at the Constitutional Court, asking it to set aside the Seriti Commission report. Crawford-Browne maintained that the arms deal predictably unleashed a culture of corruption that threatens the survival of South Africa’s constitutional democracy. The consequences have included massive increases in unemployment, the collapse of the rand on foreign exchange markets, widening of the gap between rich and poor, daily service delivery riots throughout the country, and the prospect of South Africa’s investment downgrading to junk status – a prospect that will further aggravate the country’s poverty crises. Crawford-Browne said he had requested the court to set aside the commission's report, and to instruct the Minister of Finance to recover monies – now estimated at over R70bn – that were irrationally and fraudulently spent on the arms deal (Chabalala, 2016).

The researcher agrees with Chabalala concerning the consequences of corruption in South Africa. People are tired of watching the sinking ship while they are inside. The rate of unemployment is high, everyday South Africans witness the fall of the South African currency, the gap between the rich and poor is becoming very clear, service delivery protests are reported daily from the municipal level – local and district municipalities – provincial level and the national level. At the moment, violent protests at all South African universities are all over the media. The more South Africa ignores solving service delivery protests, the more it will be downgraded to
junk status. The biggest challenge is that it is very difficult to recover money wasted through corruption. The government is aware of this problem and many people are raising their voices against corruption. University protests against fee hikes in the tertiary institutions are always on top on the agenda.

In a nutshell, one can say that thorough investigation concerning the arms deal needs to be done. Many people were involved in the arms deal agreement. Bateman (2014) says that Zuma established the commission to investigate allegations of fraud and corruption relating to the controversial multibillion rand deal. De Lille, who was the arms deal whistle-blower, told the commission the contents of a dossier she was given in 1999 led to the conviction of Schabir Shaik and Tony Yengeni (Bateman, 2014).

2.2.3 Evidence of irregularities in the arms deal

Chabalala (2016) says that the Arms Procurement Commission was allocated a budget of R40m, and was charged to complete its work within two years; however, it took more than four years, and spent R137m of public resources. The huge volume of evidence against British Aerospace (BAE), the German Submarine Consortium (GSC) and German Frigate Consortium (GFC) that was the very cause of the Commission’s creation was left lying un-investigated, in two shipping containers at the Hawks’ premises in Pretoria. Examination of other evidence was deliberately blocked by Judge Willie Seriti.

As Mbeki already mentioned that the Arms Deal investigations did not show any irregularity, the government should have played its vital role in investigating the arms deal case thoroughly, and follow up on the evidence that is available internationally and nationally. They should have used the information they received nationally and internationally as the main source of their investigations. It is of vital importance to look at all evidence without any favour. It is the role of government to investigate any corruption case that involves all people of South Africa. This can help the country to move forward, as it is at the moment stagnant.
Masase (2015:154) says that corruption is dishonest or fraudulent conduct by those in power, typically involving bribery. Masase (2015:154) continues that corruption gives birth to a weak government and a weak government gives birth to corrupt leaders. Moreover, it is a chain, because a corrupt leader corrupts other leaders so that everyone can be corrupt. In this manner, corruption gains fertile ground. Corruption will end up distorting everyone in leadership and everyone in the leadership will be considered corrupt. Tanzi (1998:8) says that there are several cases of corruption; the abuse of public power is not necessarily for one’s private benefit, but it can be for the benefit of one’s party, class, tribe, friends, family and relatives. In most cases, political corruption becomes like a game where people target big tenders and they involve themselves, either directly or indirectly with the aim to enrich themselves.

Those who are in the leadership position or in the driver’s seat get more than a fair share. Much money is spent on purchasing arms, and facilitation fees are involved, and bribes are also done in the process of purchasing arms. Masase (2015:156) says that what Jacob Zuma did undermines the Constitution and democracy. Masase was referring to the issue of the Nkandla village where R246 million was used. In building Nkandla, there was no transparency. Masase (2015:157) says that if there is no transparency in the government, the results will be that more corruption will exist.

In agreement with Masase, it can be mentioned that transparency is to make everything one does clear and known to the public. If transparency is neglected, violent protests will not cease or stop to exist.

Feinstein (2016) is a former African National Congress member of parliament, who resigned in 2001 when the ANC refused to launch an investigation into the arms deal, which he realised was problematic when he was the ANC’s spokesperson of the public accounts committee. In April, Feinstein brushed aside the Seriti Commission Report on the arms deal, after it found that there was nothing wrong with the arms deal in its conception, execution or economic impact. Feinstein (2016) says that the Seriti Commission report represents a massive missed opportunity at arriving at the truth. While government announced in 1999 that the deal would
cost R30bn, Corruption Watch revealed it could be anywhere between R43bn and R90bn. The industry, which is protected by governments in the name of national security, is about corruption, massive wastage and huge profits rather than the country security.

(Feinstein, 2016) says that he tried to investigate a multi-billion pound arms deal between BAE Systems, which is the British company, and the South African government. The deal was concluded with the payment of £116m in bribes to senior politicians, officials and to the ANC.

Masase (2015:157) concludes that the South African justice system is losing credibility and more people are convicted of crimes of corruption, e.g. Jackie Selebi and Shabir Schaik were charged of corruption, and were out of prison on medical parole without even serving a quarter of their sentence. The South African legal system is facing a crisis where those who are politically connected and have financial strength are above the law. All people must be equal before the law, and the country’s legal system must be strengthened.

When people who are facing corruption scandals are released on bail or parole, it will seem like the justice system is corrupt. It does not treat South Africans as equals, and only those who have money, those who are politically known as veterans and cadres will survive because of their political affiliation. South Africa will have to look at reviewing justice laws to make it difficult for all South African citizens to abide by the rules. Prosecution of corrupt people must be fair and just, meaning facing corruption charges by politicians should be treated the same as all citizens of South Africa who are ruled and governed by the same constitution.

### 2.2.4 Summary on the arms deal corruption case

Prosecuting corruption cases is very expensive. Corruption cases take long periods of time; the arms deal case took a long time. It is difficult to find the truth concerning the case that is being investigated. It involves top politicians who are leaders of the country. It is difficult to prosecute cases of corruption because no-one takes responsibility and accountability. Some commission members appointed to help investigate cases of corruption get tired during the process and they resign, especially when their findings are being rejected or are not accepted by the top leadership of the country. The Constitution is undermined by top government officials. There is no transparency in procuring the goods that are bought by the government. Those who are in
power commit crimes of fraud and corruption. Some leaders are dishonest as they also practise corruption. It is difficult to prosecute those who are in leadership positions. Judges sometimes take sides in support of corrupt leaders such as presidents and top politicians. Few people are being prosecuted, while others whose names are mentioned in relation to a particular corruption scandal are not prosecuted. Some leaders are above the law, and that contributes in making it difficult to prosecute corruption cases. Corruption weakens a democratic government and it also weakens the economy of a democratic government. Corruption undermines the right of the poor people as it is very difficult for a corrupt state to create sufficient numbers of job opportunities.

2.3 Jackie Selebi and Bheki Cele’s corruption scandal

Schwella (2013:65) says that good leaders globally guide governments of nation to perform effectively for their citizens. They deliver high security for the state and the person; a functioning rule of law, education; health, and a framework conducive to economic growth. They ensure effective arteries of commerce and enshrine personal and human freedoms. They empower civil society and protect the environment commons. Good leaders provide their citizens with a sense of belonging to a national enterprise of which everyone can be proud. They knit rather than unravel their nations and seek to be remembered for how they have bettered the real lives of the ruled rather than the fortunes of the few.

Corruption appears to be rife in various sectors of the Criminal Justice System, more specially in the South African Police Service. Police corruption has become very topical following the conviction of former South African Police National Commissioner Jackie Selebi. Police corruption is an evil that is encountered throughout the world and it is an occupational hazard. The more police corruption becomes the norm, the more policing resources are diverted from tackling the monster crime that threatens to cripple a new found democracy (Basdeo, 2010:385). Basdeo (2010:385) further says that policing and corruption go hand in hand and the fact that the two are inextricably linked is a grave matter as the police organisation is the prime agency of the state for law enforcement and social control. Corruption undermines and ridicules democracy and criminal justice, thereby fuelling crime, poverty and associated evils.
The Commissioner of the South African police Service Jacob “Jackie” Sello Selebi was a police commissioner from 2000 to 2009. Police commissioner is a senior rank in many police forces. He was born on 7 March 1950. He was a former national police commissioner who was charged with corruption in his native South Africa. Selebi was found guilty of corruption on 2 July 2010 and sentenced to 15 years imprisonment on 3 August 2010. His appeal against his sentence was rejected by the Supreme Court of Appeal on 2 December 2011, after the court unanimously ruled against him. However, he was released on medical parole in July 2012. The Supreme Court of Appeal has dismissed former police Chief Jackie Selebi’s appeal against his corruption conviction and was sentenced for 15 years in jail (Africa, 1996; Africa, 2011). Judge Kenneth Mthiyane told the court that the appeal is dismissed. Selebi was found guilty of corruption after accepting payments from convicted drug trafficker Glenn Agliotti. He appealed against the sentence and conviction before a full bench of five judges. When he was sentenced in the South Gauteng High Court in August 2010, Judge Meyer Joffe called Selebi “a liar” with low moral fibre (Charlie, 2011). The corruption case of Jackie Sello Selebi has been all over the news as one reads in the Timelives newspaper. In the Timelives, Charlie (2011) says that Selebi was found guilty of corruption. The Johannesburg High Court has found former police Chief Jackie Selebi guilty of corruption but not of defeating the ends of justice. Selebi was facing charges of corruption relating to up to R1.2 million he allegedly received from various people in return for favours, including controversial ‘businessman’ Glenn Agliotti. The former Interpol president also faced charges of defeating the ends of justice. The challenge to the leadership of South Africa is that some leaders were deployed without the knowledge and expertise of their jobs. Being a political comrade or cadre does not have to be the only qualification for a person to be deployed for government appointment, although this is what happened in the democratic South Africa. According to Masase (2015:70), merit must be considered when appointing government officials. Some government officials are failing, the reason being that they are just greedy, not that they have the skills to do the job, while some are failing because they have little knowledge or expertise related to their jobs. Examples that he gave was that of South African Police Service Commissioners, Jackie Sello Selebi, who was removed from his position as a commissioner due to corruption that was driven by personal greed. Bheki Cele was appointed to the same position, that is, Cele succeeded Selebi and became a police SAPS Commissioner. After Cele was appointed to the position of a commissioner, he was later removed as a result of the maladministration of money when he rented a building at a rental fee that is not nearly representative of the value of the building.
The public regarded Bheki Cele as a good police commissioner, but he lacked the necessary skills to administer finances. He was later caught in a scandal that led him to lose his position as commissioner. South Africa needs police or the type of leadership that is ready to serve the community faithfully. There must be trustworthy police and the servants who have integrity as we learn from the servant of God, Job, who lived a life of integrity. His life was very much remarkable in the eyes of God and the devil also knew that Job was faithful although the devil gave a reason as to why Job was faithful to God (Job 1:1, 8).

Watch (2014) says that South Africa’s crime statistics are nothing to rejoice about. While there has been a decline overall in the last decade, some crimes such as various categories of robbery, public violence, and drug-related crimes are increasing. Police capacity to tackle certain types of priority and organised crime has declined severely since the closure of hundreds of special investigating units in recent years.

Masase (2015:156) says that corruption is dangerous as it weakens the government materially and morally. It weakens the moral fibre of the community as the public loses the sense of right and wrong or good or bad. Corruption sends a wrong message to the community that corruption is acceptable, and people end up saying that everyone is doing it. (Persson et al., 2013) state and say “there is complacency. Everybody does it, so whether it is bad or good everybody does it anyway. Am I the one who is going to change the world? Those are the kind of things you see in the behaviour of people”.

One would also say that it has become very difficult to blow the whistle in the reporting of corruption. No-one seems to take responsibility to speak out against corruption.

Masase (2015:157), showing his concern about corruption, says that people have come to see nothing wrong with paying a bribe for a license or traffic offense. Corruption gains more ground
when those in power shy away from accountability. All corrupt individuals, whether an officer or political leader, should face the law and be charged for any corrupt acts.

Commercial crime also encompasses white-collar crimes such as insider trading; banking crimes including cheque fraud, deposit slip scams and credit card fraud; public procurement fraud; and private sector corruption. These crimes are considered to be grave threats to democracy, and specialised skills are needed to combat them effectively. In South Africa, the police expertise needed to fight commercial crime through intelligence-led investigations barely exists anymore.

One major effect was a weakening in anti-corruption mechanisms. When the anti-corruption unit was disbanded in 2003, reportedly on the direct instruction of former commissioner Jackie Selebi, it resulted in a loss of expertise and capacity in a complicated field (Watch, 2014). Berning and Montesh (2012:3-4) say that after the establishment of the DSO, the Scorpions confirmed that they would undertake an investigation into the arms procurement process (hereafter ‘the arms deal’) that had been concluded in 1999 to the value of R43.8 billion and which had been the subject of allegations of corruption by high profile ANC members of government. The Scorpions soon became notorious for their raids of houses of high-ranking politicians within the ANC, including the homes of then Deputy President Jacob Zuma, former Transport Minister Mac Maharaj and Durban businessman Schabir Shaik. It was the investigation by the Scorpions into the role played by Zuma in the arms deal that ultimately led to questions being raised about the Directorate’s accountability and location within the National Prosecuting Unit, rather than the SAPS. Indeed, it could be argued that it was this investigation that led to the downfall of the unit. Therefore, one would conclude that the disbanding of the Scorpions was to weaken efforts to fight corruption by top politicians and top government officials (Berning & Montesh, 2012:4). In a knee-jerk reaction, the ANC government suspended the head of the NPA on vague grounds regarding his competence, and started dismantling the Scorpions, the NPA’s elite investigative unit (Joubert et al., 2008). During 2009, this investigative void was filled by the Directorate for Priority Crime Investigations (DPCI), or the ‘Hawks’, established to target ‘criminal high flyers’ with functions inclusive of the prevention, combating and investigation of serious corruption.
Selebi was eventually replaced by Bheki Cele, also a non-policeman, in July 2009. Cele held the position for just two years, before being suspended for alleged corruption in October 2011 and fired in mid-2012. He was replaced with the incumbent, Riah Phiyega, who is also under suspension (Watch, 2014). South Africa needs to review the way leaders or people are deployed or placed in certain leadership positions in government. If there is no competent candidate from the ruling party, what can be wrong if they get a competent person from the opposition parties? In fact, in the police ranks, there can be a better person to do the job than political leaders. One would also say that it is very dangerous to politicise the police, judiciary system, education, health, army, the chapter nine institutions and finance. The independence of these departments is of utmost importance to the democratic government, as that will help South Africa not to be biased in its decisions to deal with corruption. The repetition of this phrase “getting the right people for the right positions” is an important element of a good government. The more the government intervenes in the day-to-day running of other government institutions, in this regard, police included, justice in South Africa will be undermined. Undermining justice will be the fall of a well-fought democracy.

The Directorate for Priority Crimes Investigation (DPCI), commonly known as the ‘Hawks’, was established in South Africa in 2009 to fight ‘priority crimes’, including organised crime and corruption. The unit took over from its predecessor, the Directorate of Special Operations (DSO), commonly known as the ‘Scorpions’. The Scorpions were disbanded following a decision by the ruling African National Congress (ANC) during its 2007 National Conference at which Jacob Zuma was elected president of the party. As a consequence of the Constitutional Court judgment, the DPCI is now at a crossroads (Kinnes & Newham, 2012).

Between 2007 and 2011, South Africa fell ten points (from a rating of 5.1 to 4.1) on the Transparency International Corruption Index. This resulted in the country’s lowest score since the establishment of the index. Therefore, the Constitutional Court judgement on the DPCI comes at a time when there are indications that levels of organised crime and corruption are worsening. Consequently, pressures on the executive to deal with corruption have increased, with citizens starting to take the initiative to hold government to account. For example, the Constitutional Court judgement on the legislation establishing the Hawks was the result of a
case brought by a private citizen, Hugh Glenister. Early in 2012, the trade union federation COSATU, in partnership with other organisations, formed Corruption Watch, a new non-government organisation to expose corruption and hold government to account for acts of corruption by civil servants and politicians (Kinnes & Newham, 2012).

According to Kutnjak Ivković and Sauerman (2015:29), in December 2007, the National Prosecuting Authority (NPA) charged Jacob Zuma, the newly elected president of the ANC (and soon-to-be president of the country), with corruption, fraud and money laundering. In less than three months, Jackie Selebi who was appointed during President Thabo Mbeki’s time of government as the National Police Commissioner was charged with corruption and defeating the ends of justice based on his alleged links to key figures in organised criminal networks (Joubert et al., 2008). By then, though, it came as little surprise that the head of the DPCI had been a former operative of Umkhonto we Sizwe (the ANC’s disbanded military wing). Due to this brazen political nepotism coupled with negative media reports on the Hawks, the commanding officer in Mpumalanga was recently charged with allegedly stealing money from a detained suspect certainly and this certainly raises the question whether the switching of investigative units was indeed in the best interest of law enforcement (Kutnjak Ivković & Sauerman, 2015:29).

News24 (2009) reports Bheki Cele saying that he had indicated that they have arrested 556 police officers. Cele also indicated that they are in safe hands with the many good officers who deal thoroughly with the ugly guys. News24 (2009) reported Cele who said that there was corruption everywhere and even Jesus Christ found one among the 12. He said this while he was responding to a question on police corruption and officers who had been found drinking while on duty. Cele mentioned that, as he was referring to South African prisons that were overflowing with prisoners, among which many corrupt policemen against whom action had been taken. By then, in the Free State alone, there were 107 police arrested. Minister of Police Nathi Mthethwa also asserted the corruption of police officers. He conceded that there were “rotten potatoes” among the police and declared that a stern warning has to be sent to those who think that being in the police means you can do as you wish, that you can treat people with contempt. Nevertheless, he also cautioned that society should avoid painting with one brush everyone in the police.
2.3.1 Summary on the case study of Police Commissioners Jackie Sello Selebi and Bheki Cele

It is clear from this chapter that law enforcement agencies are involved in corrupt activities and that no serious punishment is given to those who are found to be corrupt. There is lack of morals in the law enforcement agencies and a number of police are investigated for bribes and corruption. The government, with corrupt law enforcement agencies, is at risk to collapse because when top leaders are investigated for crimes of corruption, such institutions like the Hawks are at risk of being banished. It is also clear from this chapter that some top leaders have unlimited power to allow only what favours them. It is also true that some leaders manipulate some cases that involve them and they disband anti-corruption organs to limit the strength of such organ in investigating crimes of corruption.

What also came to light is the fact that not everyone who is a police officer is corrupt, not everyone who is in the leadership is corrupt, and they are leaders who live lives of integrity who do not practise acts of corruption. Many of the corrupt leaders are found to be corrupt, they are prosecuted and given punishment, but they are given parole or medical unfitness parole. It should be noted that skills and expertise are the important elements of good leaders. Comradeship positions must be avoided on the professional posts advertised by the government. Integrity leadership is important in leading the country.

2.4 Nkandla corruption case

Nkandla corruption case has been all over the news, and it has made headlines on local newspapers, social media, radios and televisions. The case was investigated by the Public Protector Thuli Madonsela as the scandal has the interest of the community. The researcher realised the importance of looking at the role of the public protector as stated by the South Africa Constitution.
2.4.1 The role of the Public Protector in South Africa as stated by the Constitution

The Public Protector was established by an act of parliament in 1994, with constitutional backing that came into effect in 1996 (Public Protector, 2010). The Constitution empowers the Public Protector to investigate any conduct in state affairs, or in the public administration in any sphere of government, that is alleged or suspected to be improper or to result in any impropriety or prejudice; to report on that conduct; and to take appropriate remedial action (Chapter 9, s182(1)(a),(b),(c)). The Public Protector Act of 1994 also clearly states that the format and the procedure to be followed in conducting any investigation shall be determined by the Public Protector with due regard to the circumstances of each case (Public Protector, 2010:s7(1)(b)(i)). In this regard, the Constitution mandates the Public Protector to design procedures through which complaints are to be filed, and emphasises that the office must be accessible to the populace (Chapter 9, s182(4)). Through these provisions of the Constitution and the Act, the mandate of the Public Protector in safeguarding members of the public against various forms of official misconduct is made clear (Adetiba, 2016).

The Public Protector has remained an important government institution in the fight against corruption and other forms of public misconduct in South Africa. The institution has dealt with quite a number of high profile cases, including the recently-concluded Nkandla Investigation involving the President, Jacob Zuma. Like every other public institution, however, the Public Protector is confronted with its own challenges (Adetiba, 2016). The Constitution provides for the independence of the Public Protector, although practically it seems not to be free from political leadership interference. This led to a negative impact on its ability to combat corruption. As there is a rise in corruption in South Africa, the Chapter Nine Institutions have to operate independently, and this includes the office of the Public Protector. The office of the Public Protector plays a prominent role in all spheres of government. The office of the Public Protector has to investigate any case that involves the abuse of public funds by any official.
The pre-scandal stage of the Nkandla saga involves inquiries on the part of the *M&G* into state expenditure on President Zuma’s homestead at Nkandla. On 29 September 2012, *City Press* broke the scandal proper with the reported R200m splurge on Zuma’s homestead. This first revelation identified the breach that impels a sustained investigation into the expenditure, allegedly funded from the public purse. The opposition party, which is the Democratic Alliance, responded immediately and critically against the Nkandla saga. Thereafter, a pattern of denials, responses and further revelations occurred, constituting stage two of the saga (Prinsloo, 2014:28-29).

The Public Works Department’s use of legislation enacted to ensure apartheid secrecy received sharp criticism from a range of social actors who query the legality of improvements at Nkandla, situated on communal land belonging to the Ingonyama Trust. Further questions were raised about the propriety of First National Bank granting Zuma a bond on leased land, in contradiction of their own regulations. As the major expenditure was enabled by the Public Works Department, contentious points arose relating to contract procedures. It was established that due process was not followed; and certain preferred contractors were granted large and inflated contracts. While the denials on the part of the ANC came primarily from Public Works Minister Nxesi and Mac Maharaj, spokesperson for the Presidency, Zuma made two *ad hoc* statements whereby he presented himself as a victim of the media (Prinsloo, 2014:29).

### 2.4.2 What went wrong at the Nkandla homestead of President Jacob Zuma?

Prinsloo (2014:29) says that the opposition party responded immediately and critically concerning Nkandla saga. Thereafter, a pattern of denials, responses and further revelations occurred, constituting stage two of the saga. In response to *City Press*’ account of its unsuccessful attempts to access information, Public Works Minister, Thulas Nxesi, deferred to the *National Key Points Act (NKPA)* to defend the refusals and justify the level of expenditure with reference to the *Ministerial handbook*. Prinsloo (2014:29) continues to say that the Public Works Department’s use of legislation, enacted to ensure apartheid secrecy, received sharp
criticism from a range of social actors who query the legality of improvements at Nkandla, situated on communal land belonging to the Ingonyama Trust. Further questions are raised about the propriety of First National Bank granting Zuma a bond on leased land, in contradiction with their own regulations. As the major expenditure was enabled by the Public Works Department, contentious points arise relating to contract procedures. It is established that due process was not followed; and certain preferred contractors were granted large and inflated contracts. While the denials on the part of the ANC come primarily from Public Works Minister Nxesi and Mac Maharaj, spokesperson for the Presidency, Zuma did make two ad hoc statements whereby he presents himself as a victim of the media.

2.4.3 Summary and findings of Nkandla corruption case

The media plays a vital role in South Africa. It came to light that President Zuma is not innocent. This section also revealed that top political leaders use others as scapegoats. Some corruption cases, even when they are clear, are justified by the leaders of a particular department. No-one is above the South African Constitution. There is a vital role that the Chapter Nine Institutions can play in the fight against corruption. A need for a South Africa to get a neutral Public Protector, it is of utmost importance. A need for South Africa to teach morals to all citizens of the country, this must includes the President of the country. Whistle-blowers must be protected by the law of the country. Leaders must not be greedy, they must not serve their own interest, but they must always put the interest of the country first.

2.5 Five Limpopo Province departments under administration by the central government

It came as a shock when the five important departments were placed under administration by the central government. This came after there were some financial irregularities in Limpopo Province. The researcher in this study looks at the case study of the Five Limpopo Province departments that were placed under administration by the central government.
2.5.1 Introduction

A lot has been said concerning the fall of the Limpopo Province administration. A number of efforts by the national government to revive the province were made. Godi (2012) says that the National Treasury updated the Committee on the interventions into Limpopo, initiated in December 2011 in terms of section 100(1)(b) of the Constitution. The interventions were in respect of the provincial Departments of Provincial Treasury, Education, Health, Public Works and Roads and Transport. In the 2011/12 financial year, the Limpopo Provincial Government had accumulated unauthorised expenditure of R2.7 billion, and by October 2011, it was in a dire financial position, having exhausted its overdrafts with both the commercial and Reserve banks. Despite warnings from National Treasury, the Provincial Treasury did not address the situation. The specific problems in each of the departments under administration were outlined. Three of the departments had received qualified audits, the Department of Health had a disclaimer and Provincial Treasury received an unqualified financial audit but had severe performance problems. Human resource problems were apparent, particularly in the Department of Education, where excess and “ghost” teachers were costing approximately R1 billion a year. Accruals were high because the departments had insufficient cashflow and financial systems. All showed violation of supply chain management procedures, irregular expenditure in goods and services, and a lack of internal controls. This was compounded by the failure of the Provincial Treasury to manage banking and cash properly, as well as to monitor expenditure, budgets and infrastructure. Various key posts were vacant and existing staff were not always capable (Godi, 2012).

Corruption has become a scourge in our country and it poses a real danger to our developing democracy. It undermines the ability of the government to meet its commitment to fight poverty and to deliver on other social and economic rights guaranteed in our Bill of Rights (Kinnes & Newham, 2012:33). Zitha and Mathebula (2015:16) say that the South African public service is characterised by widespread allegations of unethical conduct and it has generated widespread concern for effectively delivering services to the public. According to the National Planning Commission South Africa suffers high levels of corruption and other unethical conduct that undermine the rule of law and the state’s capacity to effect development and socio-economic
transformation. The primary cause for concern is that unethical conduct reduces public trust and confidence in the integrity and impartiality of elected representatives.

Zitha and Mathebula (2015:38) urge that any agency that investigates corruption by politicians, high-ranking civil servants and powerful businessmen will come under tremendous political pressure and interference. It is therefore important for such a unit to be insulated, at least as far as possible, from this pressure. This is best achieved if the independence of the agency and its staff is promoted and protected by law. As long as the unit is located within the SAPS, it cannot be adequately protected from political influence, and there are many ways in which its work can be interfered with.

In 2011, five departments in Limpopo’s Provincial Administration were put under administration in terms of section 100 (1) (b) of the Constitution of the Republic of South Africa (1996) (Africa, 1996). Among the affected departments was Limpopo’s Provincial Treasury. Disregarding policy frameworks regulating procurement and ethical conduct was mentioned as a major challenge comprising many weaknesses that contributed to the Department being put under administration. This happened despite the fact that the Provincial Treasury has a legislative responsibility to ensure the support for all provincial departments in respect of procurement of goods and services (Zitha & Mathebula, 2015:16).

The following Acts are available to help employees know their position as public officers. There is a need for the public officials to reveal other sources of income to the relevant officers, as another way to track corruption in the government. This following Act can be a useful tool for the government to track other sources of income if it is not from corrupt practices by the public officials:

- **Public Service Act, 1994 (103 of 1994)** Section 30 (a-b) of the Public Service Act (1994) states that other work by officers and employees, unless it is otherwise provided for in his or her conditions of employment:

Every officer and employee shall place the whole of his or her time at the disposal of the State;
No officer or employee shall perform or engage himself or herself to perform remunerative work outside his or her employment in the public service, without permission granted by the relevant executing authority or an officer authorized by the said authority. The above act can also help public officials to perform their duties better, because there are people who have other sources of income that takes more time that was to be used for the benefit of the public.

The problem of corruption contributes much to poor service delivery. Therefore, it is of utmost importance for the following law to be executed and governed by the democratic values and principles to enhance service delivery in both rural and urban areas of South Africa.


In terms of constitutional supremacy, the *Constitution of the Republic of South Africa* (1996) is the highest norm and can therefore be viewed as the foundation of service delivery in the South African public service. In terms of section 195 (1) of the *Constitution of the Republic of South Africa* (1996), public administration must be governed by the democratic values and principles which include, among others:

- A high standard of professional ethics must be promoted and maintained
- Efficient, economic and effective use of resources must be promoted.
- Public administration must be development oriented.
- Services must be provided impartially, fairly, equitably and without bias.
- Public administration must be accountable.
- Transparency must be fostered by providing the public with timely, accessible and accurate information (Africa, 1996).

(Zitha & Mathebula, 2015:18) state concerning that the above values and principles seek to ensure that public officials and within the context of this article, the procurement officials at large to conduct themselves in a manner that appeals for public trust and that can stand the test of time even when called to account in public or through the courts of law. The values advocated above awaken the internal person of public servants to conduct themselves in a manner that fosters accountability and responsibility in the execution of their public affairs. The above principles are of utmost importance because Limpopo’s five departments were placed under administration because professional ethics were not promoted and maintained. Resources were
not used effectively in the department of education and other departments. Late distribution of books became a challenge and many organisations became involved in speaking out against some books that were found dumped around Limpopo. In some schools, they also received Setswana books instead of Tshivenda literature. The researcher observed Setswana books sent in a Tshivenda-speaking primary school where he served as chairperson of the school’s governing body.

- Public Finance Management Act, 1999 (1 of 1999):

Section 2 of the Public Finance Management Act (1999) (as amended) states that the objective of the Act is to ensure transparency, accountability, and sound management of revenue, expenditure, assets and liabilities. Furthermore, section 38 of the same Act states that accounting officers should immediately report unauthorised, irregular or fruitless and wasteful expenditure to the Treasury. This Act advocates for accountability and responsibility of public servants in dealing with public resources. Adherence to this Act by procurement officials will see government procuring goods and services at market-related prices, thereby optimising the quality of public service delivery (Madue, 2007).

The above-mentioned PFM Act of 1999 has three important elements of a good government (Mafunisa, 2007):

- Transparency

It is also at the core of good governance. Transparency means things are done in line with the rules and regulations without fear or favour. The rule of the law is kept intently. Everything that is done by the government should be open or visible to the community. Service delivery is when the country provides service to the people of South Africa. The government must provide all the necessary services needed by the communities. People must know whatever is delivered as service in their community. There must be clear and transparent communication from the government to the ordinary people at ground level. The challenge in a democratic country is that politicians give empty promises that are not fulfilled. The enemy of transparency is empty
promises made by politicians. The government must use all means to update the community on what would happen in their community in time. Media should play a vital role in giving updates to the communities where services are rendered. A lack of transparency results in leaders who serve the community without integrity, leaders without work ethics, and leaders without morals.

A corrupt free government must have leaders with integrity, work ethics and morals. A corruption-free government results in servant leadership in the country. Leaders must be sure of their personal transparency and integrity. Transparent leadership avoids contradictory language. Their language must be clear to the people of the community where service has to be rendered.

- **Accountability**

Accountability in government is essential and the core of good governance. It is expected that those in government entities, in the private sector and individuals, should be the people accountable who know their responsibility in their respective positions and jobs. Accountability starts at an individual level and goes up to government level. Without accountability, South Africa is doomed to failure and reduced to blame shifting. Leaders blame each other when things are not right in the country. There is a need for the government to establish accountability, and it cannot be established without a person’s merit. A public official cannot account for money when that particular official does not have knowledge of finances. Anyone who works with funds must be an accounting officer who knows how to make proper calculations. Even in education, one cannot account for education if he does not know anything or if he or she is not exposed to schooling. Education department officials require knowledge, skills and a positive attitude towards education and the love of education is very important; politics should not be a requirement. Politics as a requirement should not only be the qualification, but it must supplement relevant academic qualifications for the advertised post or for the deployment. The reason is that deploying a mere politician, who does not have relevant qualifications, will not bring satisfactory results in the work that requires certain skills and educational qualifications. Deploying politicians because they are comrades is not working in South Africa (Mafunisa, 2007).
• Sound management of revenue

Effectiveness and efficiency address the issue of using minimal resources maximally. Arnone and Borlini (2014:175) say that an indicator of government effectiveness reflects the ability of the government bureaucracy to produce and implement good policies and deliver public goods consistent with its mandate. The degree of effectiveness is reflected in government's normative ability and its ability to manage public goods. The effectiveness and efficiency of the government should state that there should be strong leadership, effective government and active citizens who participate in the use of public goods. The worst enemy of effectiveness and efficiency is corruption. An effective government always looks for the end results of value of the money given for a particular tender or project. Effectiveness and efficiency lead to quality of the service rendered by the service provider. It also means that public officials use the public resources effectively to the benefit of all South Africans. This will give rise to well-developed communities, and it will give rise to meaningful development. Effectiveness and efficiency also give rise to no waste of resources that are meant for the betterment of the primary beneficiaries. Primary beneficiaries are those people who stay in a particular community in which a particular project is rendered. There should be no waste of government resources; time deadlines are to be beaten by the tender bidders to complete the project before the said time. Effectiveness and efficiency will also mean that the said project or tender will empower financially and skilfully the primary beneficiaries of the given community in that area. That will minimise the chance for the resources to be wasted, and it will also be another way to fight corruption.

The PFM Act of 1999 also mentions the remedy to fight corruption in the workplace. Accounting officers are to report:

• Unauthorised expenditure

It is the responsibility of the public officials in their departments to safeguard the illicit practices in their departments. If there is any unauthorised expenditure that they can scan through, they must report that with immediate effect as it will affect them in one way or another. In their spheres of work, if they are aware of any illegal practice, it will be proper to blow the whistle to report unauthorised expenditure. There must be a way to protect whistle-blowers who report any form of corruption in the workplace. The government must protect those who have work ethics in their place of work. Faithful servants must enjoy the benefit of being protected in their
workplace. Unauthorised expenditure is when one uses funds that were not authorised by the finance officer or the people concerned in a particular place of work. There is a need for any purchase to be authorised first before it can be used by a public official. There must be accounting personnel who are in charge of authorising any amount of money that is to serve the public.

- Irregular or fruitless expenditure, and

Funds can be used irregularly, where no-one knows how the money was used. Money can be spent without any trace of a purchase. The public servants have to see to it that no irregular expenditure is done because it is another way to waste public resources.

- Wasteful use of public resources

This involves projects that are financed or use public resources, but what the money was used for is not traceable. It is also another problem in South Africa where other projects are left unutilised. Some RDP houses in rural areas were built, but not all of them are in use. Public funds have been wasted. Most RDP houses that are being utilised are those that are built where people are staying. Most of the RDP houses that were built in an other areas, have no doors, window panes are broken, door locks are stolen, because the building was built without knowing who will occupy or be the owner of the house. The houses become a waste while a lot of money has been wasted.

In a nutshell, the PFM Act of 1999 advocates public officials for accountability and responsibility in dealing with public resources. Procurement officials will see government procuring goods and services at market-related prices, thereby optimising the quality of public service delivery.
2.5.2 The need for education and qualifications in the leadership

A democratic country does not have to neglect or ignore education as an important element in the success of any government. There is a need for a democratic government to encourage leaders and every citizen in South Africa to have qualifications and skills that will serve the purpose of serving as servants to the people of South Africa. A democracy led by people who do not have the necessary skills or qualifications to do certain jobs to serve people is doomed to fail. Democracy blended with workers who are appointed because of merit or with meritocracy is the way to go. Masase (2015:69) defines meritocracy as the belief that rulers should be chosen for their superior abilities and not because of the wealth or birth.

The following departments were placed under administration in Limpopo Province:

2.5.3 Limpopo Province Department of Education

Books were found dumped in the area around Tzaneen in Limpopo. The discovery of another load of textbooks dumped in Limpopo had been met with shock by the province’s Education Minister Namane Dickson Masemola. The minister in the Department of Education learned with shock about the dumping of books, although they were confident that the police will solve the mystery. Between 5 000 and 6 000 books for various subjects, ranging from grade 0 to grade 9, were found dumped in the veld in Majeje; this was reported by the police spokesperson Lieutenant Colonel Ronel Otto. Ronel Otto said that police along with the Education Department will launch investigations in order to determine where the books came from and where they were supposed to go. The shocking news was that some grades in Limpopo received textbooks seven months after the school year started, while others were still waiting. Section 27 obtained a court order for textbooks to be delivered to Limpopo. This was a difficult situation experienced by learners who did not receive books in time because of mismanagement of resources in the department of education (Dagada, 2013).
2.5.4 Fraudulent tenders milk Limpopo Treasury

The Limpopo Education Department, which accounted for nearly half of the province’s R2 billion cashflow crisis, awarded R1.2bn school infrastructure contracts irregularly and fraudulently. The bulk of the tenders were awarded to associates of Premier Cassel Mathale and ANC youth leader Julius Malema, including Rivoni Properties owner Thulani Nkuna. The department is led by MEC Dickson Masemola, the provincial ANC deputy chairman, who is a close ally of Mathale and Malema. Nkuna, a Tzaneen-based businessman, was among a Limpopo government delegation, led by Mathale (Anon, 2015).

According to (Anon, 2015), some hospitals in Limpopo were running short of food partly because contractors without valid contracts withheld their service in the face of Gordhan’s refusal to pay unless valid contracts were produced. Insiders said the contracts had been manipulated by officials. In some instances, contractors were told to under-quote to ensure they got the contracts. To make up for the losses, they would be allowed to supply fewer goods and bill the department more money. Documents in the possession of The Sunday Independent showed that one company, Nandis Food Suppliers JV Rufaro Trading Enterprise, was awarded a contract to supply cooking oil to all hospitals in the province for five years.

Deducing from the above information issued by Online Tenders, it is clear that hospitals were directly affected by corrupt acts by both the public officials and the suppliers of services. This is putting lives of patients into risk. Much has happened in the local hospitals in Limpopo. The researcher took his daughter to the local hospital, and some apparatus were not working for almost six months because of batteries. If one is in intensive care or in high care, the patient is at risk of losing his/her life. The reason behind that is that people doing business with government are greedy, and they do not care about the lives of patients. What they worry about is to fill their pockets with money and they did not render satisfying service or did not render service at all. If one is greedy, he or she does not care about the next person, what pleases a ‘greedy money monger’ is when he or she gets money that he or she did not fairly work for. This happened in Limpopo where many tenders were irregularly awarded. During premier Cassel Mathale’s regime, many irregular tenders were awarded, but services rendered by the tenders were not satisfactory. Even to date, Limpopo is still not performing well, as some of the tenders are still reworked by new tender bidders.
2.5.5 Findings on the five Limpopo departments under administration

- Investigating corruption done by politicians, high-ranking civil servants and powerful businessmen will come under tremendous political pressure and interference.
- Corruption results in shady work done by tenderpreneurs, e.g. roads with potholes, and some projects are not completed.
- Wasteful expenditure becomes the business of the day, a great deal of money is wasted and it is rare to recover lost funds.
- Corruption affects directly and indirectly the most important institutions of the country, e.g. schools, hospitals and universities.
- Violent protests become a weapon that the different communities use to fight for services in their areas.
- A great deal of money is being wasted, very little is recovered.
- Students strike for their rights to get free education from primary level to tertiary level.
- Corruption causes political unrest in the country, people burn properties such as schools and offices, they burn tarred roads and other essential buildings that are meant to help in servicing the community.
- Corruption has become like normal life in the country, where people say that everyone is doing it, the president is doing it, and the police are corrupt by accepting bribes.

2.5.6 Problems that led to the Health Department to be under administration

Even the Limpopo Province Department of Health was placed under administration by the central government after things were not right.

The following findings were pointed to as the cause for it to be under administration:

There was poor compliance with supply chain prescripts. Revenue management remained an issue in the Department of Health. There was also a problem of irregular expenditure. There was also a problem of unauthorised expenditure that led to the fall of the whole provincial Department of Health. There was wasteful and fruitless expenditure in the Department of
Health. There had been fraudulent activities and there were ongoing cases of fraudulent activities in the department. There was also the problem of record management in the Department. The other area of challenge was medicines, technology and equipment. In the past year, there had been long waiting times between ordering and delivering, a backlog of clinical and non-clinical equipment and a lack of basic equipment at primary healthcare facilities, where it was found that there were poor planning, maintenance and procurement of equipment. There was also obsolete and dysfunctional equipment (Dambuza, 2011).

2.6 Summary of the findings on the descriptive task

In a nutshell, one can say that corruption has a negative impact on the democracy, service delivery, education of our children, community development, and it also has a negative impact on state-owned entities. Tertiary institutions are also affected negatively due to corruption. Another challenge is that it is difficult to recall corrupt leaders who were elected democratically even if he or she is not performing well. President Jacob Zuma was supposed to have been recalled when he had 783 cases of fraud against him. Unfortunately, politicians protect each other.

In this chapter, one would deduce that civil servants should not be greedy or enriching themselves, but they must remain servants of the public or the community wherein they are appointed or called to serve. They must serve the people who elected them to office. Proper recordings in all spheres of government are very crucial. There is a need for close monitoring by the central government in all government departments. Williams (2014b) mentions instances where South African progress has been stifled by the rising tide of corruption in both the public and private sector. Corruption amounts to nothing more than greed and theft; it deprives communities of much needed services and stands as a clear and present danger to the country’s hard won freedom. Williams (2014b) says that corruption is cancer, which will spread unless it is tackled decisively. Cancer needs to be treated with immediate effect because it can spread and damage important organs of the body. This means that churches and NGOs must work together or in partnership with government in order to tackle and track corruption. Ignoring
the reality of the effects and impacts of corruption in government will lead to the destruction of South Africa. Therefore, there is a need for teamwork while facing the reality of what is happening and hampering service delivery in South Africa.

Williams (2014b) says that interventions alone are not enough, because corruption is a societal issue and must therefore be confronted by all citizens. This means that anyone who points fingers or simply assumes that government alone must act is misguided. I agree with Williams that fighting corruption is the responsibility of all citizens, meaning there is a need for all people to unite against corruption. South African citizens must not fold arms while the taxpayers’ money is misused and mismanaged by the irresponsible leaders. Corruption, if not well checked, can derail democracy. People are thirsty for profit and outright greed has trumped decency and honesty.

Williams (2014b) says that corruption flourishes because it often takes place behind closed doors or away from the public eye. However, it can only occur if there is a willing recipient; the old saying that it takes two to tango rings true. In the act of corruption, there is a willing corrupter and a willing corruptee involved behind closed doors. The deal is not done in public, but it is done away from the public eye to avoid the people from seeing the illicit misuse of public resources. The question is why is it still continuing, why are we failing to win the battle against corruption? It is not easy to track it as it is facilitated behind closed doors. The people involved are not seen in public, but they hide themselves in darkness as corruption is not the act of lightness, but it is an act of darkness. There is a need to enforce public officials who administer the day-to-day use of funds and to enforce them to put every activity done in all government departments. Daily reports, weekly reports, monthly reports, quarterly reports, semester reports and annual reports should be given so that they can be submitted to the HOD in time. This will help all departments to be more responsible on whatever they do in the department. It will also help to stop officials working in the same department to point fingers at one another. Blame shifting should be avoided as it confuses investigators if there is anything that needs to be investigated. HODs must know their responsibilities as they must account for everything that happens in their departments. Therefore, there is a need to get people who have relevant qualifications, with relevant skills and knowledge, people with passion for a particular
responsibility in all departments, and corrupt-free public officials must be recommended for government positions. Government offices must be corruption-free zones in order to service the public with all resources provided for service delivery.

Chapter 3: The interpretive task

3.1 Literature review

O’Neil (2010:1) defines literature review as a synthesis of the secondary literature that pertains to the research problem of the researcher’s dissertation. Secondary literature refers to the body of works previously published by other scholars. In literature review the end is to evaluate, synthesise, analyse and represent how one’s research emerged from previous studies. Literature review plays an important role in a research. There is a need for literature to be studied and analysed and give interpretation of what the authors say concerning churches and NGOs in their partnership with government to fight corruption in the South African context. In the interpretive task, literature will be studied, analysed and interpreted.

3.1.1 Introduction

In this section of study, the researcher will study literature, as well as analyse and interpret what the authors of different books and articles say concerning combating corruption or the fight against corruption in South Africa. One will look at the approaches used in sociology and criminology that focus on the fight against and combating of corruption in our country. It has been mentioned in Chapter 1 that the literature study would be eclectic in nature. The interpretive task of practical theological interpretation draws on theories of this sort to better understand and explain why certain events are occurring. The interpretive task offers a model that helps one analyse and assess theories that may be helpful in the interpretation of particular episodes, situations and contexts (Osmer, 2008). The interpretive task asks the question, ‘Why is it going on?’ The question to be addressed in the interpretive task is what do the human sciences teach with regard to factors that lead to corruption and with regard to its eradication.
3.1.2 Causes of corruption

Montesh (2016) mentions that the causes of corruption are varied and would have to be understood within specific contexts. Corruption is closely, but not solely linked to officials’ discretion over rents and the degree of accountability in executing such discretion. The following are examples of the causes of corruption:

The first cause of corruption is the ambiguity of laws and regulations aimed at fighting corruption. This is a lack of clear rules governing the public sector and its procedures create loopholes for persons or firms to receive a government benefit to which they might not be entitled. In South Africa, the Corruption Act 140 of 1992 and the Prevention of Corruption and Related Practices Act 12 of 2004 are vaguely formulated and this gives people the leeway to avoid prosecution. The researcher agrees with Montesh that if a country or state lacks a clear rule governing the public sector, it will always create loopholes for persons to continue to be corrupt. Laws and rules must be clear to enable law enforcement agencies to deal with corrupt individuals and that will lead to fair prosecution of corruptees.

(Montesh, 2016) mentions the second cause as the poor enforcement of property rights and the rule of law. There is weak law enforcement and order in relation to property business that influences and encourages perpetrators to be corrupt. Law enforcement must not be weak, as that will lead corrupt people to do corruption. South Africa needs strong law enforcement. The need for strong law enforcement is an urgent one and South Africa must be serious about the law and its enforcement. We must get the right people for the right positions and the right duty or assignment. This will require us to have well-trained or well-equipped law enforcement personnel who will do no favour to corrupt people. He mentions the third cause of corruption as the overall culture of governance, which also plays an important role in corruption. On this cause, it is said that if political leaders and top bureaucrats set an example of self-enrichment or ambiguity over public ethics, lower level officials and members of the public might follow suit. Consequently, bribery and corruption may become the norm, even in the face of formal rules intended to support clean governance. Because of government’s major role in most developing economies, opportunities for corruption are often more numerous. The researcher agrees with Montesh that the involvement of political leaders in some corrupt activities is the reason why our
country fails to curb and eradicate corruption. The fight against corruption has to be the first priority if we want our country to succeed in delivering services to the communities.

(Mele, 2014) mentions 10 possible cause of corruption:

- Personal greed is a cause of corruption. Greed leads to the desire for money or power, with no regard to moral boundaries. The underlying anthropological cause is the innate human impulse to own external goods, when it is not subject to personal integrity. Personal integrity is less valued when there is a need for religious or other types of motivation that were once stronger to teach about integrity as a necessary tool to help in the fight against corruption. Even if the country can be economically viable, if the battle against corruption is not won, the country will be downgraded to junk status. In actual fact, this country, with a high rate of political and social corruption, stands a risk to fall as people will continue to loot public resources.

- A decline in personal ethical sensitivity, either due to a lack of education or negative learning experiences, is developed by downplaying perverse conduct in the past. Should ethical education be put under review? Is it time for a personal reassessment with sincerity and repentance, to learn more about its influence in promoting positive learning? The researcher is of the opinion that education plays a fundamental role for the country to have a good government. Education is very important, especially for those who are in leadership positions. They must undergo a sort of formal training on public management, public leadership and their roles in government. A curriculum to help political leaders to lead with integrity, so that we can win the battle against corruption, is of utmost importance.

- There is no sense of service when working in public or private institutions. This is seen in those who use politics for their selfish interests, instead of serving the common good through politics. How can we promote politicians and leaders with a true service-oriented spirit? This can be done by getting the right people for the right positions. If politicians fail to serve the public, there is a need for leadership not to be elected politically. Those who have relevant qualifications need to apply, and interviews can serve the purpose of getting the right people for the right positions. All leaders, including political leaders, must be taught as to how to deliver services to the people who elected them. They must
be taught that they are servants who are to serve the communities entrusted by the government of the people. The need for training concerning service delivery must be the first step before people can start serving.

- There is a low awareness or lack of courage to denounce corrupt behaviour and situations conducive to corruption. That is the case with someone who is aware of corruption and stays quiet. They simply cover for the corrupt individuals, perhaps thinking that it is not their problem, or perhaps out of cowardice, so as not to make their lives more complicated. Would it help to promote a culture of denouncing corruption? The government has to have more anti-corruption awareness campaigns that encourage whistle-blowers not to shy away from reporting corruption scandals they know about. There must be a safe way to report corruption cases as there are risks attached to reporting corruption. There is an urgent need for the government to give bursaries to students who will be trained with the special task to teach the community and officials on how can they best report all sorts of corruption.

- There are cultural environments that condone corruption, such as defending or even admiring crooks, where people rationalise false arguments with no moral basis, saying everyone does it; take advantage while you can because life is short. Partnership in this regard is of utmost importance. Everyone must be involved in the fight against corruption, and these will include traditional leaders, political leaders, religious leaders, community leaders, as well as public and private officers. Partnership between churches and NGOs can be a tool that can enhance or speed up the process to fight corruption. There must not be spectators in the fight against corruption. Everyone is a whistle-blower, and can use any form available to report any corruption, either in the public or private sector. The more whistle-blowers the country has, the easier it will be to win the battle against corruption.

- There is a lack in transparency, especially at the institutional level, but also in less formal organisations. Transparency can also be important in both the public and private sector. Everything must be clear when there is business involved between the private sector and public sector. Knowing that what you do is seen by everyone would also destroy the link and network of corruption in the public and private sectors. Transparency, as it was also discussed in the second chapter, is another solution in the fight against corruption.

- Regulations and controls are inefficient. Increased regulations and control mechanisms are probably not the answer. They are costly and tend to stifle initiatives and
administrative dynamics. There is a need for the government to have more effective regulation and more effective control in areas prone to corruption.

- Judicial processes are slow. In some countries, we would have to add “and unreliable” to that statement. Swift processes can have a greater exemplifying effect than those that, by the time the sentence comes, the crime already is nearly forgotten. Justice requires appealing processes and warranties, but not if it means slowing down the administration of justice. There is a need for more judges who are against corruption, and better processes that do not prolong the prosecution of corruption charges. Corruption cases, especially those that involve people who are in leadership, take time to be prosecuted. Corruption cases involving business people or people with money are not fairly prosecuted. In 2016, before Advocate Thuli Madonsela was to release a state capture report, Honourable President Jacob Zuma interdicted the report and it was never reported when she was still in office. This is another way of fighting against ways that can help us win the battle against corruption. Those who are in the driver’s seat have a say, even if they are aware of some irregularities in cases of corruption. The more a corruption case is delayed, the more injustice is promoted in the country.

- There is a lack of moral criteria in promotions. Corruption is prevalent when there are no criteria for proven integrity and responsibility in the promotion. Such criteria are ignored when someone is promoted, simply because of their loyalty to whoever is in charge or those in control of the party, or if it is only their strategic or organisational skills that are evaluated. Obviously, someone can be wrong when promoting someone, but there should be no problem distinguishing between a simple mistake and culpable ignorance due to negligence or a lack of ethical assessment. In the case of promoting people to higher positions in order for a particular group of people to get access to state funds through tenders, there is a need for the country to promote competent people, not those who are loyal to the top leadership of a particular political organisation. This is an issue of ethical short-sightedness. Promoters do look for the people who will do favours in return for their promotion. In some institutions, such as universities, promoting professors is done after a close monitoring and mentoring of the nominated person, if he or she qualifies for the position. Senior professorship will be appointed after they have published accredited journal articles. In short, a professor must be someone who publishes books, articles, and one who promotes students for post-graduate degrees.
Therefore, this can also help in appointing or deploying relevant candidates for the right position.

- Downplaying or reacting mildly to corruption charges exists. Little power of decision within organisations to penalise acts of corruption to set examples creates an environment conducive to perpetuating corruption. Corruption charges must be in line with any corruption committed. Corrupt individuals or groups must get tough sentences that can set a good example to the community. People must know that corruption charges are treated seriously by the law enforcement agencies. Well-trained judges and prosecutors must give serious charges to the corruptees.

The above causes of corruption are visible in most countries where corruption is rife. All the above causes need to be studied and ways found as to what can be done to win the battle against corruption. South Africa can learn from other countries that did not treat corruption seriously. There are serious consequences in all the countries that are not treating corruption as a serious matter. People speak more about what is happening concerning corruption, but do less to fight corruption. The more charges of corruption exist, the more the taxpayers’ money and other resources meant for the betterment of the people of South Africa will be exhausted. Fewer resources will be left for service delivery. People also get tired of waiting for services that were promised, and they protest violently by blocking roads and destroying infrastructure. When the destruction of properties takes place, this drags back the possibility to speed up delivering services to other areas, as money will be redirected to rebuilding the destroyed infrastructure.

### 3.1.3 Consequences of corruption

Corruption has negative impact in South Africa, and there is a need for the researcher to look at the consequences of corruption. The following are some of the consequences of corruption:

#### 3.1.3.1 Corruption undermines economic development

Chêne (2014:2) states that corruption has a corrosive impact on growth and business. At the macro-level, the literature shows that corruption has a negative impact; it has both a direct and
indirect impact on economic development. Chêne (2014:2) mentions that corruption has an indirect effect on a country’s economic development by affecting many factors fuelling level economic growth, such as investment and taxation and the effectiveness of public expenditure. It also means that corruption is an obstacle to economic growth. Lambsdorff (2004:1) says that identifying the precise reasons for the impact of corruption is not straightforward. Lambsdorff (2004:1) further asserts that recent empirical and theoretical investigations have shed light on the reasons that corruption may deter investments or render investments less productive. The appropriate remedy depends on which impact is of greater concern in a given country. Corruption is a worrying factor in South Africa and needs to be tackled before it loots the important resources that are meant for service delivery. Writer (2015) posits that the ratings agency Standard & Poor’s has warned that any deviation from the South African fiscal policy under new finance minister David van Rooyen could lead to a credit downgrade. Corruption can also lead the country to be downgraded to junk status. Economists are sceptical about the situation South Africa has been in from 2015 to date, and that it is at risk of being downgraded as there are many political unrests, such as #Fees Must Fall campaigns in the institutions of higher learning, violent protests before and after the municipal elections of 2016, Nkandla corruption concerning Zuma and his family, who benefitted unduly when the homestead was upgraded with some security features.

Chêne (2014:2) further mentions five channels through which corruption may affect economic growth:

- Corruption distorts incentives and market forces, leading to the misallocation of resources. The misallocation of resources is caused by people who want to enrich themselves. They misallocate government resources in order to loot them for their own personal gain.
- Corruption diverts talent and resources towards lucrative or rewarding rent-seeking activities.
- Corruption acts as an inefficient tax on business, ultimately raising production costs and reducing the profitability of investments.
- Corruption also decreases the productivity of investments by reducing the quality of resources. Corruption undermines the quality of health and education services, and it also decreases a country’s human capital.
At the same time, rent-seeking behaviour is also likely to create inefficiencies, fuelling a waste of resources and undermining the efficiency of public expenditure. (Andvig et al., 2000:12) say that rent-seeking is interchangeable with corruption, and there is a large area of overlap; while corruption involves the misuse of public power for private benefit, rent-seeking derives from the economic concept of rents, i.e. earnings in excess of all relevant costs and equals what most people think of as monopoly profits. Rent-seeking is largely directly unproductive, wasteful and very often economically inefficient. According to Andvig et al. (2000:13), corruption takes place at the meeting point between the state and various non-state actors. On the one side is the corrupt state official; while on the other side is the corrupter who is the supplier of bribes. (Andvig et al., 2000:13) further assert that officials can be anyone from the president and top political leadership down through the hierarchy to the most remote local government public servant. The possible non-state counterparts include the general public, any non-governmental and non-public individual, corporate or organisational. With that knowledge, in all spheres of government, the battle against corruption can be won through joint efforts. If corruption undermines economic development, there is a high possibility of the particular state collapsing if it is not tackled at a fast rate. The speed in which the South African government is trying to tackle corruption does not seem to be leading the country to win the battle. Therefore, the need to accelerate the fight against corruption is of utmost importance.

Lopez-Claros (2014) provided six strategies to fight corruption. After looking at the ways in which corruption damages the social and institutional fabric of a country, he turns to reform options open to government to reduce corruption and mitigate its effects. Lopez-Claros gave the following strategies that can help in the fight against corruption:

- **Paying civil servants well:** Public servants need to be appropriately compensated for the services they render while being in office. Public sector wages have to be basic and need to be revised annually. If public servant wages are low, employees may find themselves supplementing their wages in unofficial ways. In most developed countries, there is a relationship between the level of public sector wages and the incidence of corruption. When civil servants are compensated for their services they render to the public, there will be less corruption in the offices.
• **Creating transparency and openness in government spending:** Public spending needs to be transparent, and that can only be possible through proper recordings. Some countries collect taxes, tap the capital markets to raise money, receive foreign aid and develop mechanisms to allocate the resources to satisfy municipalities. Countries must do all things in a transparent fashion and make efforts to ensure that resources are used in the public interest. There is a need for budget control to avoid the misuse and maladministration of government funds.

• **Cutting red tape:** In some other countries, properties owned are registered.

• **Replacing regressive and distorting subsidies with targeted cash transfers:** Subsidies are given as another example of how government policy can distort incentives and create opportunities for corruption.

• **Establishing international conventions:** Corruption has a cross-border dimension, and the international legal framework for corruption control is a key element open to governments.

• **Deploying smart technology:** The Internet has proved to be an effective tool to reduce corruption. There is a need for countries to use online platforms to facilitate the government’s interactions with civil society, and the business community has been successful in areas of tax collection, public procurement and red tape. The most fertile sources of corruption in the world are associated with the purchasing activities of the state. Purchases of goods and services by the state can be sizable.

On the question as to how to stop corruption, Corruption Watch gave the first step in bringing an end to corruption, where they state that stopping corruption starts with individuals. The solution to corruption starts with individuals who must obey the law and encourage those around us to do the same. It is a chain where everyone has to contribute towards the fight against corruption. Corruption Watch encourages South African citizens to sign a pledge to be responsible and...
honest citizens and to undertake to neither pay nor take bribes; obey the law and encourage others around ourselves to obey the law and to treat public resources respectively: neither abuse any public money entrusted to one’s care, nor any position one holds as a public servant, they must act with integrity in all dealings with the government; and always remember that public resources are intended for the benefit of the public, not for selfish reasons or personal or private gain. It is money meant for the development of South Africa’s rural and urban areas.

Williams (2014b) indicates that the battle is not for one person or one organisation, but we can all help to stop corruption. He continues to say that there are instances where progress has been stifled by the rising tide of corruption in both the public and private sector. Corruption amounts to nothing more than greed and theft. Corruption deprives communities of much needed services and stands as a clear and present danger to hard won freedom. Williams (2014b) says that corruption is a cancer that has the possibility to spread unless it is tackled. Another challenge is that of unethical behaviour and governance that is accountable to the people. Williams says:

“We are cleaning house and those who make themselves guilty of corruption will have no place to hide”. This was mentioned so that people may be frightened and know that those guilty of corruption can stop stealing from the government. It is very sad to find that a number of graduate South Africans are unemployed; the government is not creating opportunities for them, except that the government promises decent jobs referring to EPWP, where people are not even paid basic salaries. A further study has to be done under the descriptive empirical task to find out whether there are no corruption activities on the EPWP programme. There is a need for all government-funded projects to be investigated to ascertain whether there are no corrupt activities involved. One can deduce that if well researched in all government-funded projects, there might be in one way or another some benefits that have been received by some top politicians. A thorough study has to be done so that one can find out whether there are no benefits received by some top politicians.

The present government led by President Jacob Zuma is not ready to listen to the people of South Africa on the issue of e-tolls. Academic research has to be done to find out whether there
are no incentives that are received from all government-funded projects. If that is properly done, then the house will be clean and no corruption will take place in all spheres of government.

3.1.3.2 Corruption undermines political stability and government legitimacy

Corruption involves violating government rules and circumventing prescribed government procedures. The government rules and procedures are adverse to economic performance, and it is possible for corruption to have a positive effect on economic outcomes (Group, 2013). The social cost of corruption cannot be measured by the amount of bribes paid or even the amount of state property stolen. Corrupt practices involve public officials, and they affect the allocation of resources and economic growth (Group, 2013:5). Types of corruption are the following that are categories of human action: bribery, theft of public assets and patronage.

To answer the main question as to why people are committing corrupt acts, one can start by saying that corruption is taking place in South Africa because of the greedy leadership in the country not implementing the laws that were made in order to fight corruption, the country not having the right people for the public offices, and that nepotism is also another cause of corruption in South Africa. Whistle-blowers do not feel protected when they want to report any type of corruption, the punishment in place is not harsh and perpetrators have rights to appeal and to pay bail even if they are found guilty of corrupt activities. There is a need to revise the phrase quoted by many that says “anyone is not guilty until proven guilty by the court of law”.

Corruption is an enormous obstacle that will end up leading South Africa to a downfall if not fought with all means that can lead to its eradication. The rights of criminals are not limited; criminals in South Africa have more rights than innocent citizens. Corrupt law enforcements such as the police, judges, attorneys, state advocates, and officials in the law departments are without morals. In South Africa, Immoral police, judges and law enforcement agencies open doors for the perpetrators to move around free, whereas they have committed serious crimes.
The justice system must give fair judgement and punishment to all corrupt individuals, with sentences to be measured considering the merit of the crime perpetrators committed.

The solution to corruption can be beaten by strengthening the rules and regulations that are set for the fight against corruption. The government must introduce a special investigation team that specialises in corruption laws and enforcement procedures. A special court of law needs to be introduced with the special mandate to fight corruption. The government must employ judges with the special task to deal with public and private corruption; of course these judges have to have relevant qualifications, prosecutors with relevant qualifications, and magistrates with the relevant skills and knowledge on how to fight corruption in the public and the private sectors. There must be special units of anti-corruption forces with the special mandate to track all forms of corruption, meaning the country needs specialists in tracking online transactions made to partners who are involved in corrupt acts. The government must have people who work with banks and who have access to bank accounts and SARS must also assist in tracking money laundering and all types of corruption. Well-trained police officers who know how to track corruption networks have to be appointed. There needs to be a special court to deal with corruption charges, which will work hand in glove with the Chapter Nine Institutions. The government must get a special team of academics from legal academia to develop a special curriculum that will train law enforcement agencies on how to effectively fight and track corruption cases. A special unit can also be introduced in order to safeguard cases to determine whether they are fairly investigated or not; these will be watchdogs of the government. A special unit or committee should be introduced and the following can be included on the special units or committees: Retired noble men from the law, religious leaders with clean records of crime and corruption charges, community members from NGOs and volunteers who have a better understanding of corruption. It is of utmost importance to include a team of academics who can best inform. The special unit can also be scrutinised, like what is done when a public protector is appointed. There is a need for serious investigation or to have people with integrity who will not be biased or who will not take sides because of nepotism, tribalism, and who are gender sensitive. Choosing the right people to fight corruption will lead to the effectiveness of the measures to fight corruption. Tracking corruption will never be easy, and it will require people with morals and integrity to lead a team of people who are willing to fight corruption, people who love their country and seek justice. If the country has leadership with good morals and a track
record of living a life of integrity, the battle against corruption will be won, of course not with ease. South Africa must not only send student doctors to other countries, but they must also introduce a bursary that can be utilised by students who can learn all techniques that can assist in the fight against corruption. South Africa can learn from other countries that seem to be succeeding in the fight against corruption. South Africa can also outsource a team of professors who can conduct research on how best we can win the battle against corruption. On the issue of getting the right people for the right position, people are to be employed for a post that requires an academic qualification, and this must never be compromised, because if compromised, the country will end up bankrupt. South Africa, though having the best economy in Africa, can improve from the present state of being downgraded to a low level, where they will never have the right to borrow or get help from other countries. The more the country continues to be corrupt, the more the country will be downgraded. South Africa must face the reality and must fight corruption head on. There is also a need to suspend those with corrupt and criminal charges. Anyone who is found guilty must be taken to jail for their corrupt activities. There is a need for South Africa to learn from other countries to find out how they are winning in their battle against corruption. It is possible to win this battle if South Africa can have moral leadership, who have the country as their priority. The way South Africa elects its leadership, especially the president, has to be looked at and revised. There is a need to get a president who is not hungry for a leadership position, who is not economically hungry, a leader with good morals, a servant leader who is ready to serve, not one who is power hungry.

There is a need for any person including the leadership to abide by the law of the country, which is the Constitution of South Africa. The phrase “not guilty before proven guilty by the court of law” should be rephrased or reformulated by special law experts. It is not helping our country; in fact it, is destroying the well-fought democracy of our country. There is a need to always look for possible alterations or addition to the laws if there is anything law experts want to add. The alteration must always be done in order to benefit the public and the government.

3.1.3.3 Corruption undermines the fabric itself
Corruption is an immoral practice and is increasingly condemned around the world. Corruption creates a system whereby money and connection determine who has access to public services and who receives favourable treatment. In 2004, Kofi Annan said that corruption diverts funds intended for development, undermines the ability of governments to provide basic services, feeds inequalities and injustice, and discourages foreign aid investment. Corruption, when it is prevalent in society, poses a threat to the larger social fabric, the reason being that it undermines the trust and shared values that make a society work. People in government use public money for their own personal interest or personal and selfish gain, and services start to collapse. Judicial, legislative and executive branches of government also become compromised (Ranga, 2012).

3.1.3.4 Corruption jeopardises the allocation of resources to sectors crucial for development

Bhargava (2005:3) says that wherever corruption is endemic and widespread, the government may develop a preference for allocating resources to those sectors and projects, such as military procurement, where transparency is harder to achieve and secret deals are easy to make. This diversion of resources typically comes at the expense of the less corruptible social sectors, such as health and education, and therefore at the expense of the country’s development.

3.1.3.5 Corruption encourages and perpetuates other illegal opportunities

Bhargava (2005:3) posits that a political environment that has become conducive to corruption strengthens the demand for illegal goods and services. Countries with high levels of corruption can become targets for criminal networks, as has happened, for example, in Russia and the Ukraine. A lot has happened in South Africa. There are examples of corruption scandals that
took place in South Africa: five departments of the Limpopo Province were placed under administration in 2011, the Arms Deal scandal that was dealt with in the previous chapter, the Nkandla homestead where more than R240 million was used to upgrade President Jacob Zuma’s home, Jackie Sello Selebi, and Bheki Cele. It is true that corruption opens other illegal activities for the bad or wrongful attainment of state funds. Self-enrichment becomes the game of the day in government departments. In any sphere of government, corruption always leads to the fall of government institutions from municipal level, provincial level, and also to the national level. It is therefore the role of any government to close all open doors that are accessible by corrupt individuals. Open doors can lead to the fall of any government, and it will encourage perpetrators to enrich themselves instead of giving service or rendering service to the communities.

### 3.1.3.6 Corruption is the main cause of poverty in South Africa

According to Van der Walt (2006:7), corruption is not only a natural disaster, it is the cold, calculated theft of opportunity from the men and women including children who are least able to protect themselves. Corruption is the main cause of poverty. Corruption is the main barrier to overcome poverty. Bello (2010) says that the World Bank has made good governance a major thrust of its work, asserting that the World Bank Group’s focus on governance and anticorruption (GAC) follows from its mandate to reduce poverty; a capable and accountable state creates opportunities for poor people, provides better services, and improves development outcomes. Poverty reduction is impossible in any government if the issue of corruption is not tackled from the central government, provincial level of government, to the municipal level. If the fight against corruption is neglected, poor people will never get the freedom to live in a democratic country. Bello (2010) is of the opinion that corruption erodes trust in government and it must be condemned and corrupt officials must be seriously prosecuted by the law. This includes even those who are occupying high positions in government. Every corrupt individual has to face corruption charges, irrespective of his or her political position in the country. The main aim in a democratic country should be to provide the poor with all their basic needs, and it should not aim at filling the pockets of those who are occupying higher positions.
Corruption, defined as the abuse of office, for private or own gain, is a phenomenon that could not be discussed publicly a few decades ago in Africa. Onyancha indicates that the misuse of power by those in public offices and corruption levels has no end and is perceived to be as high as ever in both developed and developing countries Onyancha and Ocholla (2004:86). This is a shock to the country, including the continent at large, as corruption is hindering the development of countries, also in Africa.

Bello (2010) says that Corruption weakens the moral bonds of civil society on which democratic practices and processes rest. However, although research suggests it has some bearing on the spread of poverty, corruption is not the principal cause of poverty and economic stagnation.

Ackerman (2006:22) says that there are many causes of corruption where some of the causes may also be consequences of corruption. Ackerman mentions the following consequences:

- Inequality of income
- Investment
- Public sector

Ackerman (2006:31-32) says that bureaucratic corruption leads to the misallocation of public resources. In this case, public servants are appointed on the basis of nepotism or bribes, without regard for their efficiency or capacity. In what is called bureaucracy, public servants create artificial bottlenecks as a means to extort speed-money. Bottlenecks reduce productivity and service quality. Bribe-seeking public servants prefer projects that provide a good base for kickbacks rather than those that benefit the public. Corrupt officials in public procurement tend to prefer bidders who are better connected and more skilled in arranging hidden payments, instead of those who provide quality goods and services at reasonable prices. Ackerman (2006:32) mentions that corruption in hiring leads to the selection of applicants who are inclined toward corruption, rather than those who supply high-quality work at reasonable wages.
Private sector

The 2001 Corruption Perception Index (CPI) ranks 91 countries according to their perceived levels of corruption. Bangladesh, Cameroon, Indonesia, Kenya, Nigeria and Uganda were rated in 2001 as countries with high levels of perceived corruption in government and public administration, with scores of 2 or less out of 10, where 10 indicates a perfectly clean country and ‘0’ refers to a country where business transactions are entirely based on a culture of corruption, involving immense sums of kickbacks, extortion, fraud and embezzlement (Onyancha, 2004:86).

Kruger and De Klerk (2016 Unpublished:8) say that corruption exists even in democratic systems where it is not expected that power abuse would thrive. A liberal democracy can be seen to a certain degree as a refined form of democracy that is aimed at moderating and preventing the unbalanced application of basic democratic ideas. An example of an unbalanced application is the demand that the will of the majority should prevail in all circumstances, and Kruger and De Klerk (2016 Unpublished:8-9) called that majoritarianism. In a liberal democracy, the praxis of society is moderated by a constitution that emphasises the protection of the rights of minorities. A liberal democracy aims at providing justice and equal opportunities for all people in a particular society, and it is apparent that even the refined form of a political system cannot guarantee a better life for all. Kruger and De Klerk (2016:9, Unpublished) are of the opinion that corruption cannot be rooted out simply by legal action or by replacing corrupt officials. Corruption in South Africa is seen as a grey area in a sea of opportunities that might be utilised in order to survive and make progress in the world. They further assert that the impact of deeply-rooted corruption in the current state of the South African society cannot be denied. It does not only involve diverting public resources for personal financial gain by corrupt officials or involvement in the so-called tenderpreneurship, it promotes distrust in leadership and a spirit of despondency, and that poses great challenges to anybody wishing to address corruption with innovative leadership.

3.1.4 Solution to the problem of corruption in South Africa

Gloeck and De Jager (2005:49) say that within the South African context, organised crime and corruption tend to depict two sides of the same coin. Organised crime fuels corruption and corruption facilitates organised crime. Current anti-corruption research projects focus on
devising innovative anti-corruption strategies in South Africa and on legislative research in SADC member countries to support them with the implementation of the SADC Protocol against Corruption.

Gloeck and De Jager (2005:55) mention additional types of employee fraud and these were identified as follows:

- The use of state assets for private use and property misuse, especially vehicles; this can be fought through the use of log books. Every government vehicle that is used for public interest should have a log book where all work-related trips are properly recorded. There is a need to have security of all types who can help record state vehicles that are on duty, indicating in the record book what the vehicle is being used for. It will also be helpful to record time and km used for the purpose.

- Time fraud, where people are not working full days. Another challenge is that people work very little and do their own things even during their time of working. It is very important to have cameras that can take footages of people working in offices as well as in the yard. There are cameras already placed in some departments where corruption is said to be rife, e.g. in traffic offices there are cameras that can help take footage of corruption. At the Vuwani Traffic Department, there are cameras that help take footage of corruption.

- Misuse of petrol by using state garage cards. In some instances, petrol is wasted by government employees.
- Tampering with records and changing information; and

- The appointment of people who do not qualify

Gloeck and De Jager (2005:55) say that the problem of bribes stands out in local authorities, larger organisations and the provinces of the North West, Limpopo and Mpumalanga.

Gloeck and De Jager (2005:58) mention steps to prevent and fight fraud:

- Implementing of a fraud prevention plan (PF Plan);
- Forensic review by consultants;
● Implementing a code of ethics;
● Improve internal controls systems;
● Involvement of internal audit function
● Involvement of audit committee;
● Investment in security systems;
● Increasing visible deterrents: warning signs;
● Preference checks on employees; and
● Training in fraud prevention.

If these measures can be followed, they can help in the fight against fraud and corruption. Winning the battle against fraud and corruption will benefit all South Africans.

The researcher also concluded that most people fight for the driver’s seat or the front seat with their hidden agendas. This is what is happening in countries where people want to enrich themselves. They only fight for the front seat and come up with empty promises they cannot fulfil. It is like fighting for status while the position needs a servant leader, one who would serve the community and everyone who voted for him/her. When listening to the radio, reading local newspapers and watching television there are always cases reported on how the state funds are being misused most by government officials, including people who are working in the judiciary. There are numbers of service delivery protests where some people become violent if they are not receiving what has been promised.

The researcher witnessed road blockages in Limpopo recently, and people were fighting for basic services. Malamulele people also requested that they want their own municipality, as the Vhembe municipality is not giving them enough services as required. Learners and workers struggled for many months without attending schools, and workers were also not going to work because there was no transport. The Johannes Ramavhoya Secondary School at Khakhanwa was burnt during the violent protests, while Malamulele was protesting for a municipality (Tshikhudo, 2015:1).
This is clear when one looks at the present situation; most people mentioned in the media are not mere citizens of the country, but they are those who are in the forefront, i.e. these are the people who are in leadership positions. They are those people who the researcher calls “people fighting for the driver seat”. If protests continue in a country for service delivery, there is a problem in the leadership of that time, and in most instances the protests are as a result of failure to render services promised to the voters or the workers in a particular department.

Gbadamosi (2006:262) says that creating a system of governance that advances, supports and sustains human development, assuring all stakeholders of the openness and transparency of the system, is a challenge all societies must face. The perceived absence of integrity in any system weakens the credibility of that system. While issues of good governance and transparency remain vital in any setting, it is particularly important in poorer countries in their desire to break the vicious cycle of poverty and underdevelopment. Corruption restricts investments and economic growth and undermines programmes aimed at alleviating poverty; it is critical to any discourse on a developing nation, and particularly critical for South Africa. Corruption becomes a monster that hinders the development of any country or continent where it becomes a daily bread or daily exercise, and it is an evil and it costs the government billions of rands.

Onyancha and Ocholla (2004:87) reason that, historically, corruption is as old as the history of government itself. The code of Hammurabi, created over 4 000 years ago, and the Egyptian law against corrupt practices, are the earliest anti-corruption measures in evidence. Africa is historically viewed to have been corruption clean until its occupation by foreign invaders, crusaders, settlers and colonialists.

It appears that Onyancha and Ocholla (2004:87) are blaming foreign invaders, crusaders, settlers and colonialists for the existence of corruption. Even if this can be true that Africa was clean before foreign invaders, this cannot be an excuse and does not make Africans clean from acts of corruption if they are involved in such acts. They must be responsible enough to fight
corruption from the leadership level down to the citizens of the country. There is no need for one to blame or point fingers to the colonialists while the people who are pointing fingers at the foreign invaders are now the ones in the "driver's seat". They fought against colonialism for a long time, and now they have won the battle against colonialism. Therefore, they must be responsible in leading their countries to become a corruption-free zone.

According to Van der Walt (2001:691) corruption is abhorred or hated; something people do not like because it afflicts traditional and modern societies, rich and poor countries, developed and underdeveloped nations. Van der Walt (2001:691) continues to say that in traditional Africa, it was a common feature to offer gifts to people in authority or in some respectable positions in society (social, political and religious). Some of these gifts were bribes in anticipation of a reciprocal favour.

Van der Walt (2001:691) says that post-colonial Africa is undeniably one of the worst victims of political corruption and that corruption is the greatest and most terrible disease of governments in Africa. As a result, Africa makes slow progress because of the slow bleeding of the festering wound of corruption. As part of the African communities where traditional leaders are in leadership positions, Van der Walt has a point. When one needs a stand, there is a small amount one is supposed to pay. However, there are some extra charges that are not reflected on the receipt. The rest of the money goes somewhere else. The problem with this is that no one challenges the practice, most probably out of fear or because of tradition that one does not question the king or those in authority. In the Western culture, this would be seen as bribery. However, in the Venda culture, it is called "Nduvho" (a gift for the traditional leaders). This is a questionable issue that calls for a study on its own. It is almost like a bride's price – right or wrong; is it a matter of selling/bartering or is it a matter of giving thanks for a gift freely given.

In a nutshell, where corruption takes place, it is because of greedy and egocentric or self-centred leaders. Corruption in South Africa is mostly in tender bids where one finds that most people, who get tenders, pay or promise a share of the money to the people who are in leadership, to get a tender. In some instances, tenders are allocated to friends, relatives and
family members, whereby some politicians have a share or they are indirectly involved. Because of this, there is a need to root out corruption by tracking its network. This can be done by introducing a tracking commission with well-trained intelligent accountants who will work with the banks in tracking corruption. The reason being that if corruption can only be traced to politicians, most will remain clean on the outside, while on the inside they are corrupt. Therefore, there is a need to track all business transactions that are made between government and individuals. This can only be possible when accountants can have access to the bank accounts. At the moment, there is a system in place that helps track money that gets into any account of individuals and companies. Some politicians use their relatives and their spouses to start businesses related to the tenders that are offered in the department where he or she has a say on where the money must go. This is what is happening in South Africa. If a premier is working, he has the power to channel funds to a business of his spouse or relative. This is how South African money is being stolen indirectly by those who are in the driver’s seat.

A government can use its procurement power to promote social and policy objectives by promoting the development of previously disadvantaged groups. The size and volume of government procurement does, however, give rise to considerable potential for corruption (Bolton, 2006:1-2). Bolton (2006:2) continues by saying that it is believed that both contractors and public officials may resort to corrupt practices, and this may be for personal or political reasons. Whatever the reasons might be, corruption undermines the attainment of value for money in government contracting, the fair treatment of contractors and the use of procurement as a policy tool.

Bolton (2006:2) mentions that the South African Constitution provides that when organs of state procure goods and services, they must comply with five principles: fairness, equity, transparency, competitiveness and cost-effectiveness. This means that the organs of state should make use of competition when procuring goods or services. The aim should be to ensure the attainment of value for money; public money should be spent in an effective and efficient manner. Those who participate in competition parties should have equal access to competition; some contractors should not be afforded more time for the preparation and submission of
quotes or tenders than others; and the same information should be made available to all contracting parties.

South Africa has good laws on how to use government resources, but leaders bypass the laws that they have made and use a shortcut or simple way to attain what they want. They use their political power to attain what they want without following the proper procedures. There are procedures to be followed; however, not all the people follow the right way of doing things. This is because of the leadership we have in South Africa. If leaders fail to comply, they will take the easiest way of doing things.

President Zuma in his opening address says that the government continues to improve the performance of the state in various ways, including the fight against corruption. The Multi-Agency Working Group on Procurement, led by the National Treasury, SARS and the Financial Intelligence Centre, is reviewing the entire state procurement system to ensure better value for money from state spending. Initiatives include the vetting of supply chain personnel in government departments (Presidency, 2011).

The Presidency cites President Zuma who said that the fight against corruption continues, and also said that they are planning to have qualified personnel in the right positions in the health sector. This can be of great help because if the country gets the right people who are qualified for particular positions, and gets capable individuals who can use their God-given gifts, knowledge and expertise to serve in the department of health, it will be the best department ever (Presidency, 2011).

The question is why not have qualified personnel in other fields that need special qualifications. The government must take serious note that education can help solve the problem by getting the right people for the right position, who will be monitored closely. Some positions do not need politicians. The government put people in these positions because of their involvement in politics, the relationship they have with them, because they have paid bribe, and sometimes because a person is a comrade or a friend.

The government has to make up its mind and get people who have qualifications for specific positions. If we do not get the right people for the right positions, it will cost more money that
could have been used for the betterment of the people of South Africa. Lots of money has been wasted and it is still the case, because of unqualified people who were placed high positions simply because they are related to the boss or a certain political party.

In Canada an Agricultural Minister has relevant qualifications and skills that are relevant for his position. His track record indicates that he was a successful farmer. This can help South Africa to learn from this country, which got the right person for the right position. This can serve as a solution to the problems in our country, that all the ministers must have relevant qualifications, e.g. Minister of Agriculture can at least have a master’s degree in Agriculture. A good example of employing a person with the necessary skills and passion to do the work with relevant qualifications is of utmost importance. Canada has the Minister of Agriculture who was a successful farmer, Lawrence MacAulay, Member of Parliament for Cardigan. Mr MacAulay was previously a farmer and businessman. The Minister of Agriculture and Agri-Food is also responsible for the following organisations in Canada (Canada, 2016)

Canada Agricultural Review Tribunal

- Canadian Dairy Commission
- Canadian Food Inspection Agency
- Canadian Grain Commission
- Farm Credit Canada
- Farm Products Council of Canada (Canada, 2016)

They have the right person for the right position. We can learn from other countries that are well developed. Another thing he mentions is that South Africa can solve the problem by allowing the people to elect their own president, not the political party, deploying their own possible candidate even if he does not qualify for the position. The only qualification being that the person is a politician who fought for the country. The same system of deployment is failing us, because people are deployed to do certain jobs, but fail from the start as they do not even have a plan on how to deal with some issues in government. They do not even have educational skills to help build the country better.

The researcher concluded that this kind of mentality is costing South Africa a great deal of money. The community is now tired because of the people who are enriching themselves. They
decide to go to the streets and protest against what is happening in the country. Service delivery protests are at the moment the only reaction or weapon the citizens are using to fight against the government and corruption.

A great deal of money has been wasted because of maladministration and irregular expenditure. If money wasted was used for job creation, it was going to make a massive change in the lives of people. Zuma said in his speech in 2012 SONA (State of Nation Address) that the government will further improve security; the Department of Home Affairs signed a Memorandum of Understanding with the banking industry to roll out the online fingerprint verification system in all participating banks to assist in fraud prevention and detection. Zuma used the opportunity to welcome the launch of Corruption Watch by COSATU, as well as the recent agreement between government and business to implement anti-corruption programmes. These interventions will complement the work of government in combating corruption (Communications, 2012). The question came to the researcher’s mind as to why President Zuma is not willing to appear before the court of law. Why is the President not willing to accept his failure in the fight against corruption? I think the simple answer is that Zuma, as mentioned by media, is also corrupt, and he has to face the law. Justice has to be done in prosecuting the first citizen of South Africa concerning any allegations of corrupt activities. The more the country waits, the more a great deal of money will be wasted when corruption cases concerning the President are investigated. Therefore, there should not be delaying tactics to prosecute any corruption charges against the president of South Africa.

Watch (2016b) reports that Transparency International’s (TI) 2015 Corruption Perception Index (CPI) indicated that while corruption is still prevalent around the world, people can succeed in the fight against the scourge when they stand together (partnership). The CPI reveals that more countries improved their scores in the 2015 edition of the index than declined. South Africa did not fall into either category, the country’s score remained the same as that of 2015 at 44, although the country’s ranking improved marginally, rising to 61 from 67 in 2014. A country’s score refers to the perceived level of public sector corruption on a scale of 0 to 100, where 0 means that it is perceived as highly corrupt and 100 that it is perceived as very clean. A country’s rank indicates its position relative to the other countries included in the index – 168 in 2015.
Watch (2016a) continues to report that the good news is that for the second year in succession, the South African score, as measured by the CPI, has remained the same and our ranking has improved slightly. The bad news is that South Africa is still ranked among those countries perceived to have a serious corruption problem. The challenge is when the country is on the wrong side and is regarded as having serious corruption. A number of investors are very sceptical to invest in a country where corruption is serious. Investors are encouraged to invest their money in a place where there is economic and political stability. There is a need in a democratic South Africa to take serious steps against corruption so that the country can attract investors, because corruption itself is a tool to repel investors, rather than to attract them.

Watch (2016a) says that the CPI is the most widely used indicator of corruption worldwide. Countries’ scores can be helped by open government and leaders who are willing to be held accountable by the public, while a poor score is a sign of prevalent bribery, lack of punishment for corruption, and public institutions that are dismissive of citizens’ needs. Watch (2016b) says that if corruption and impunity are to be successfully eliminated, governments need to take decisive steps to ensure that rule of law is the norm. Prosecuting corruption is crucial, and will restore faith among people who no longer believe in the institutions that are supposed to protect government resources.

South African protesters marched against corruption in a legal and peaceful show of solidarity and outrage. Demonstrations took place on 30 September 2015 in Johannesburg, Durban and Cape Town (Watch, 2016b). This has been a wakeup call to the government, to alert the government that corruption is a sin, and people are becoming impatient, including churches and NGOs. It is costing the country, because trust is no longer in the hearts of citizens. Leaders of the democratic country have to see this kind of march as a wakeup call to the government. In South Africa, almost every day since 2009, a great deal has been said about corruption in the leadership of the country, including the President of the country. It is of vital importance for the top government officials to lead by example. The President as the first citizen of the country must abide by the laws of South Africa. The government has to be transparent, and when organs of state procure goods, it should not be done in secret.
Procurement information should be generally available; there should be publication of general procurement rules and practices; government contracts should be advertised; contractors should be able to access information on government contract awards; and organs of state should disclose the criteria that will be applied in selecting a winning contractor (Bolton, 2006:2). Transparency is a tool to help in the fight of corruption. True transparency and openness in tender bidding will help in the allocation, as different people will be able to get tenders, not the same contractors getting most of the tenders. The media have exposed tenders given to government or party leaders such as Julius Malema, former President of the African National Congress Youth League (ANCYL) in the Limpopo Province. This exposure was a clear indication of the unfair allocation of tenders. If this persists, it will be difficult for the country to be against corruption (Jack, 2013).

For the problem of corruption, South Africa needs to pursue a common understanding of corruption within the continent and globally in order to advance the process of combating it. African anti-corruption initiatives need to be consolidated and the African anti-corruption agenda needs to be promoted at the Global Forum V on Fighting Corruption and Safeguarding Integrity (Fraser-Moleketi, 2007:1). If leaders of a country do not have a common understanding of corruption, that leader will find himself in one way or another involved in acts of corruption.

South Africa needs an independent judiciary system that will make officials and the public have the courage to take initial steps to report cases of maladministration and corruption (Kotze & Masutha, 2002a:19).

The Sowetan reported that the justice department was established to protect and enforce the law, and fight corruption, fraud, financial mismanagement, theft, misappropriation, abuse and gross negligence. A total of 1 204 corruption cases of financial misconduct were reported in South Africa nationally.

- Act 121 of 1998, the justice and constitutional development department had the highest number of cases.
- Home Affairs is ranked second, with 22 cases.
- The Defence Department has 20.

- Social development has 15. More than R100 million was lost in both national and provincial departments during the 2008/2009 financial year (Dlamini, 2010).

- The Public Service Commission (PSC) says government has recovered just under R10 million in funds misappropriated by its departments. Criminal proceedings were instituted against employees in 390 (32%) of the cases. Of these, 22% (260) were reported by national departments, while 78% (944) involved provincial departments. The commission said that this trend was comparable to the employee demographics of public service, as provinces employ approximately 80% of public servants. It said it was similar to the 2005/2006 and 2006/2007 financial years in which the same department reported the highest number of cases (Dlamini, 2010).

### Breakdown of corruption cases and amount involved across the nine provinces

This, in a nutshell, represents cases of corruption in all nine provinces as reported by General Ntlemeza on 14 September 2016. A total amount of R10 billion plus has been wasted (Kiewit, 2016).

<table>
<thead>
<tr>
<th>Province</th>
<th>Number of Persons</th>
<th>Amount Involved</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Cape</td>
<td>29 (THIRTY NINE)</td>
<td>R 200 059 673.00</td>
</tr>
<tr>
<td>Limpopo</td>
<td>125 (ONE HUNDRED AND TWENTY FIVE)</td>
<td>R 4 700 000 000.00</td>
</tr>
<tr>
<td>North West</td>
<td>29 (TWENTY NINE)</td>
<td>R 1 300 000 000.00</td>
</tr>
<tr>
<td>Free State</td>
<td>42 (FOURTY TWO)</td>
<td>R 1 600 000 000.00</td>
</tr>
<tr>
<td>Northern Cape</td>
<td>32 (THIRTY TWO)</td>
<td>R 673 000 900.00</td>
</tr>
<tr>
<td>Eastern Cape</td>
<td>76 (SEVENTY SIX)</td>
<td>R 880 000 000.00</td>
</tr>
<tr>
<td>KwaZulu-Natal</td>
<td>31 (THIRTY ONE)</td>
<td>R 143 043 309.00</td>
</tr>
<tr>
<td>Mpumalanga</td>
<td>54 (FOURTEEN)</td>
<td>R 741 385 106.00</td>
</tr>
<tr>
<td>TOTAL</td>
<td>462</td>
<td>R 154 000 000.00</td>
</tr>
<tr>
<td></td>
<td></td>
<td>R 10 592 488 388.00</td>
</tr>
</tbody>
</table>

September 2016
If the justice system or the judiciary system is the most corrupt of all the departments in the government of South Africa, it is clear that corruption is a sickness that needs to be dealt with, and it is very urgent. It will need boldness and leaders who are courageous in reporting corruption and act decisively in their fight against corruption.

In the meeting held in parliament on 14 September 2016, where the Anti-Corruption team listened to the Chairperson of the Hawks, another lady asked a question as to why when she visits the prison, she found that people who are arrested did not commit serious crimes. Those who committed serious crimes are outside the prison, and they are walking freely as they continue to enjoy money accumulated through corruption with their families. Members of the Standing Committee on Public Accounts have launched a stinging attack on several key departments, including the Presidency and the Department of Public Service and Administration for undermining Parliament after they failed to show up for a meeting dealing with corruption. Several departments and law enforcement agencies were part of the meeting with Scopa to discuss progress made in fighting tender fraud and corruption in the country (Mkhwanazi, 2016).

There are judges and advocates who are corrupt. The main concern is that there are people who are said to be corrupt, but who walk free, though it is clear that they were found guilty of corruption. As long as a person has money, that person gets bail and sometimes his file gets lost. How does that happen? There is a connection between police, judges, lawyers and advocates.

The concern is that prosecuting corruption cases is very expensive, as it requires skilled people to work on corruption cases; the government spent more money than the money recovered on corruption cases in many cases. One would suggest that if South Africa wants to win the battle against corruption on the side of the judiciary, the solution is that there must be a clear and transparent monitoring of the judicial system. There must be people who supervise and monitor the day-to-day running of the judiciary institutions by transparent institutions such as the office of the public prosecutor, that is, Chapter Nine Institutions can help in this regard. A special team can also be instituted to oversee all corruption cases that involve the state such as the arms deal, Nkandla, and Home Affairs within South African borders. In the meeting chaired by Themba Godi on 14 September 2016, it was suggested that there is a necessity to have an independent body that prosecutes corruption cases (News24 on TV, 14 September 2016).
People are concerned about what is happening within South African borders in the country at large. A great deal of corruption is taking place within South African borders. Home Affairs has to take drastic steps in fighting corruption at the border posts. Law enforcement policies, Home Affairs officials, and investigation officials are found to be involved in corruption. This challenge does not only concern the government, but it concerns all citizens of the country, including the church of the Lord. This has been a problem to us as law abiding citizens that there are illegal drug passing in South Africa that are passing our borders and airports. The question is that what are law enforcement officials doing if there are illegal passing of drugs and illegal cigarettes on our borders?

What the researcher found out is that police are being paid a great deal of money. These drug dealers work together with police who get a fair share from the drug dealers.

Another challenge that the researcher realised is that corruption investigations take a long time. Investigating some cases of corruption takes years and months to be finalised. That continues to waste taxpayers’ money. Another challenge is that cases of corruption involve a number of people or groups that are found to be involved. As we are in a democratic country, where no one is above the law, there is a need for those who have allegations of corruptions to be suspended until they are clean of their alleged crime. Money wasted on any corruption scandal has to be recovered. This has to include prosecuting costs or illegal costs involved in prosecuting corruption scandals. Money has to be recovered so that it can be directed to the projects that it was intended for.

Heidenheimer and Johnston (2011:41) ask a question as to whether a politician or public official acting corruptly by accepting financial and other inducements from someone seeking a piece of legislation or bidding for a government contract, the understanding is that the official will work to ensure that the legislative initiative or bid is successful against its competitors. Heidenheimer and Johnston (2011:41) continue to ask if it is corrupt for a politician to accept money from an organisation in return for defending its interests within the legislature. Is a politician who accepts campaign contributions from an interested group and who subsequently presses their interests in the legislature, acting corruptly? The answer to these questions to them seem to be difficult as they mentioned that if the three questions can be answered as yes they are political corruptions, it is doubtful that any democratic systems in the Western world could be pronounced clean.
Heidenheimer and Johnston (2011:42) further mention a few criteria that can help recognise political corruption. He said that we can recognise political corruption where:

- A public official is in violation of the trust placed in him by the public
- A public official works in a manner that harms the public interest
- A public official knowingly engages in conduct that exploits the office for a clear personal and private gain in a way that runs contrary to the accepted rules and standards for the conduct of public office within the political culture.

For the researcher, corruption is corruption whether the definition can be compromised to suit parties who are practising it. It is a wild thing that needs to be dealt with. In other words, corruption is an act that everyone in the country should be against as it hinders the development of countries.

Grobler and Joubert (2004:90) indicate that there has been extensive media coverage on both public sector and private sector corruption over the last few years. This coverage indicates the significance of corruption as a newsworthy topic, particularly with reference to public sector corruption in South Africa. Judging by the prevalence of corruption-related articles in the country’s major news publications, it would appear that corruption is pervasive in South African society, a viewpoint that could be perceived or real. It is essential for a developing country such as South Africa to maintain a free press, as corruption is usually exposed initially through this medium.

Grobler and Joubert (2004:90) say that both the judiciary and the media play a very important role in the fight against corruption. Theirs is more a ‘watchdog’ than penalising role. Media investigations towards the end of 2000 and early 2001 regarding the R43.8 billion arms procurement deal clearly illustrate the important role of the media. The media can particularly be instrumental in informing the public about those who are involved in corrupt activities.
It is true that the media plays an important role in telling the world about corruption, while the officials who are aware that there is misuse of government resources are quiet. They are afraid to report cases concerning crimes such as fraud and corruption as there are people who are said to have been killed because of blowing a whistle.

The solution to fight corruption, according to the then Finance Minister Pravin Gordhan in his budget speech on 23 February 2011 is that have a shared responsibility to prevent corruption and we call on all citizens to blow the whistle on corruption and to report any procurement irregularities to the relevant authorities (Business, 2011. http://www.iol.co.za).

Grobler and Joubert (2004:90) say that rampant crime, high levels of corruption in the private and public sectors, and the public’s decreasing confidence in the criminal justice system’s ability to confront and deal with these evils effectively and successfully continue to threaten South Africa’s nascent (promising), hard-won democracy. The large-scale corruption is an obvious scourge witnessed by many ordinary citizens in government offices and in the corridors of power. Many citizens have experienced corruption first hand and are concerned that their affairs will never be administered in a fair and just manner.

Grobler and Joubert (2004:91) further mention that greed is the most pertinent risk factor contributing to corruption. Reality is that human beings are greedy by nature, because they are prone to want more and more. In essence, humans are not satisfied with what they have and will seek until their needs and more have been satisfied or met. The temptation for abuse leads to exploitation of loopholes in the system or the hatching of ingenious plans to use the system to the benefit of the individual or groups of individuals.

Klitgaard (1992a:36) calls corruption ‘frying big fish’ and maintains that leading figures involved in corruption must be publicly named and punished before a cynical public believes that anti-corruption efforts are no more than words. By exposing corruption the media plays two roles:

a. It deters the officials concerned

b. And it educates the public
Any attempt to water down the independence of the media should therefore be strongly exposed. The media are an important tool in exposing bad practices, and can follow-up on issues that are taking place until the end.

Maladministration and a lack of candid or frank or honest government were highly contagious in Mthatha. It ran from one government department to the next and includes not only municipalities but parastatals. This was reported by (Dispatch, 2008). Again Daily Dispatch reported that broad-based black economic empowerment (BBBEE) is suicidal. Leaders with a clear grasp of public policy are the ones who turn the situation around. It is suicidal because its aims and objectives do not focus on enriching all South Africans; it aims to enrich black people. It has become suicidal because it is a wide open door for black people to enrich themselves. A great deal of money is going into the pockets of black people who are doing business with the government. A great deal of money is not matching with the work done by black contractors. A great deal of money is being looted, while little is done to provide service to the people at a low level. In rural areas, most people are not enjoying the benefits of BBBEE, meaning they remain poor without quality services.

(Dispatch, 2008) reports that there will never be solid democracy in South Africa until the expectations of the previously disadvantaged people are fully addressed through poverty alleviation. Bottlenecks to the attainment of this goal of alleviating poverty are being caused by some who were never really disadvantaged and who are bent on pursuing continual witch-hunts among leaders by any means possible. Impatience mounts and our democracy becomes fragile. Meanwhile, millions are being spent on investigating corruption cases, which are mostly not able to stand up in court. This agrees with what the advocate I interviewed said concerning the cost of corruption. It is very high, because it costs millions. In 2015, there was an anti-corruption march in South Africa.

This makes it clear that there is a need for all South Africans to speak out if there is evidence of any form of corruption. There was a march initiated in 2015 that was against corruption, and it was the loudest voice by the public who were in partnership against corruption. It was not the
only march that took place in 2015. A number of protests took place in the country and that took place in all provinces. A number of service delivery protests took place even in the Limpopo Province. Marches can be useful especially when they are peaceful, not violent protests where people destroy property. Marches disturb school programmes, transport viability, blockages of roads and burning of important infrastructures such as government buildings. According to the researcher, some marches become very much destructive and they sometimes put the lives of people in danger. The march was initiated by Cosatu, Zwelinzima Vavi and religious leaders.

When millions of rands are spent investigating corruption cases, money is being spent legally by investigators and illegally by corrupt people. This continues to cause a financial burden on South Africa, because more money is spent on investigating corruption, and more money is also used illegally by the perpetrators. As millions of rands go down the drain, many people suffer the consequences of corruption. The researcher is feeling pity for the poor as they are the ones who suffer most. The rich only suffer as the South African currency continues to lose value. What worries the researcher is that less is being done to prosecute those who are found guilty of corruption.

People found guilty of corrupt activities also pay bribes to the judiciary so that their cases can be withdrawn. In some cases, one concludes that police, judges and other respected people are involved in these acts of corruption. It remains difficult for the state to win this battle against corruption. The researcher also mentions that another problem affecting South Africa is that even Christians who are in leadership positions, who can fight corruption with ease, fail to raise their voices, and some might also be involved in corruption.

People want government to represent the will of the people by attending to unemployment, putting roofs over their heads, clamping down on heinous crimes such as murder and rape, as well as accelerating access to institutions of learning and health centres. Only if these needs are addressed, then the country’s democracy will be more solid and relevant to the situation in Africa, especially in South Africa. This is the case with the health department in the Limpopo Province, where, in 2012, hospitals ran out of food and medicine. This affected the local clinics
and the hospitals. It threatened the lives of the sick people even the employees who were working in the hospitals. In some local hospitals there is lack of clean water.

According to Van der Walt (2006:7), the Global Corruption Report of 2005 reports that corruption is rampant in at least 60 countries and that the public sector is plagued by bribery. The Global Corruption Report of 2005 also singled out the construction sector as the most corrupt sector of the economy and said that corruption was nowhere more ingrained than in the construction sector.

Van der Walt (2006:7) says that corruption is not a natural disaster, and it is the cold, calculated theft of opportunity from the men, women and children who are least able to protect themselves. Corruption is a major cause of poverty, as well as a barrier to overcoming it. The two scourges feed off each other, locking their populations in a cycle of misery. If South Africa wishes or hopes to reach the Millennium Development Goal of halving the number of people living in extreme poverty by 2015, governments need to seriously tackle corruption in public contracting.

One would agree with Van der Walt as he mentioned that corruption is the major cause of poverty. Of course, this study is not about poverty alleviation, but the cause or the driving force behind poverty is corruption. That is the reason why the researcher agrees with Van der Walt that corruption continues to decrease the hopes in South Africa to win the battle against poverty. This means that if the problem or the cause is not resolved, the results will not cease to exist. Therefore, an urgent need to fight corruption directly and indirectly is very crucial. In fact, effective measures have to be taken in order to win the battle against corruption. The government alone cannot make it, and that is why effective partnerships between churches and NGOs and the government are of utmost importance.

The Northern Cape Premier Dipuo Peters on 17 June 2008 in the Diamond Fields Advertiser identified corruption as an important challenge that could seriously undermine efficient service delivery (Visagie, 2008:4). In actual fact, the government wants people who are ready to go the
extra mile in serving the people of South Africa. This is against the spirit of greedy or self-centeredness (egocentric, selfishness).

The researcher understood Dipuo Peters to be saying that the government need servants from the presidential seat to the lower level seat of the government. Servants are to serve not to be served or they are not to serve themselves or to enrich themselves, they are public servants for the benefit of all citizens of South Africa. That is, from the councillors, local and district municipalities, provinces and the national governments, they must be servants to serve the public, i.e. they must be ready to serve people who voted them or in simple terms they must serve people who put them in the leadership positions.

Premier Dipuo Peters continues to say that each public institution should make an effort to prominently display and communicate the anti-corruption hotline number so that the people can begin to expose what she calls “thieves intent on self-enrichment”, as pointed out by the former President of the Republic of South Africa, Thabo Mbeki (Visagie, 2008:4).

This can also help in solving this problem if we get more people who can expose any act of corruption in the private and public sectors. This is another solution to curb or to fight or to be against the worst enemy of our country.

Emfuleni Mayor Dikeledi Tsotetsi and her municipal manager Manana Bakane-Tuoane said that nothing would stop them from fighting corruption. They told Sowetan on 20 May 2008 that they would not fold arms and watch corruption taking over the municipality. They launched Operation Restore Dignity. During that time, a great deal of municipal funds were going through the wrong channels and they could not sit back and watch, because the poor communities were suffering from a lack of service delivery while council employees were enriching themselves. Bakane-Tuoane said that preliminary investigations revealed that many of the officials were involved in corruption, including stealing cables and fuel, fraud and money laundering.
If this can be done that people become watchdogs (like Emfuleni Mayor Dikeledi Tsotetsi and her municipal manager Manana Bakane-Tuoane as they say so), it will help stop the mismanagement we have in the local and national governments. Leaders should not fold arms watching people misusing state funds that are meant to service people who trusted and voted for the government of the people. If corruption by leaders continues, then there will be no need for us to call the present government of South Africa the government for the people with the “Batho pele” principles. “Batho pele” meaning, “People’s interest will be considered first”. The Batho pele principle is very important as it means the government is for the people of South Africa and there is a need for them to get service. Service delivery is the most important element in a democratic country. Although, according to the researcher, service delivery has failed many South Africans, this results in a great of unrest that leads to the destruction of government properties. The challenge is that it is not only the destruction of property, but citizens are losing their property, especially those who are against violent protests. Some even lose their lives. During the Malamulele vs Vuwani unrest in 2016, a community member lost his life as he was not aware that roads are blockaded. While trying to turn on the road, his car rolled several times, and he was rushed to the hospital, and after few weeks he lost his life. The challenge is that the government knows about the Batho Pele principles, but in the case of starting a new municipality, not all people were consulted if they want to be part of the new municipality.

In other areas around Vuwani, people are still against the decision of the municipal demarcation board that took a decision to introduce a new municipality, which is now called the Collins Chavani Municipality. People around Vuwani still say that they want to fall under the Makhado Municipality. What they will do is to speak with their municipality concerning service delivery. They want to remain in Makhado, and they will fight their battles against service delivery and all sorts of corruption happening in the municipality. They are not saying they want to remain in the Makhado Municipality because there are no challenges, but they want to remain in their municipality and try to solve their problems.
We need people who blow the whistle to report any act of corruption (such as Emfuleni mayor Dikeledi Tsotetsi and her municipal manager Manana Bakane-Tuoane); people who blow the whistle to report evildoers. Of course, this is not an easy task, as whistle-blowers can receive threats to lose their jobs, threats to be killed. Sometimes blowing the whistle can lead to division in the municipalities or between government officials. This is what happened at the Emfuleni Municipality. The municipality was divided into two factions since Operation Restore Dignity was launched ((Anon, 2008:8).

It does not matter if people become divided because of their evil acts. But what matters is that people should get what have been promised, instead of the minority enjoying most of the country’s wealth by misusing funds.

According to (Helleman, 2004:8), there were times that corruption became institutionalised in Nigeria and one could simply not do or achieve anything without having bribed your way through. Helleman (2004:8) states that corruption is everywhere in Africa. Many foreigners who have had an opportunity to stay in Africa even a short time have asked about injustice in Africa. This can be explained by more people who work within the borders of South Africa.

South Africa can win the battle against corruption by prosecuting all people, including all who have ‘big names’; that is, all people including those who are well known for their involvement in politics – if they are guilty they must be prosecuted. Prosecution has to be implemented even if it was former President Mandela or Zuma or Malema or Mbeki, or anyone who is found guilty of corruption. If anyone of them is guilty of some corrupt acts, he is not above the law. He must be prosecuted and, if guilty, the law must take its cause.

If corruption can be undermined, corrupt acts will continue even in things that are meant to save our nation. What happens at Umlazi is a clear indication of irresponsible acts of government workers in the health department. Certain health workers at Umlazi were said to have allegedly stolen antiretrovirals and sold them to drug users who mix them with dagga (Anon, 2008:7). This sounds very strange especially if it is happening in the health departments and in the hospitals where antiretrovirals are used to help HIV/AIDS patients. People have no passion for human lives. People see corruption as a way to generate income. The justice system must be serious about cases that are life threatening to our country. This is nothing else than sin that encompasses the mind of people.
(Governance & Directors, 2002) say that SA was one of the top eight most pessimistic nations, with 36% of South Africans expecting corruption to increase a great deal and a further 15% expecting it to increase marginally. In a survey of perceptions of corruption levels carried out towards the end of 2003 for Business Day’s barometer by research house ACNielsen, 12% of urban adults in South Africa claimed to have been actual or potential victims of corrupt activity themselves during the previous three years, 9% knew of workplace corruption affecting one or more of their work colleagues, and 15% knew of corruption that affected or was meant to affect someone in their family or social circle. These are discouraging figures by any standard, but particularly in light of South Africa’s first and second King Reports on Corporate Governance (1994 and 2002), which are considered worldwide to be leading frameworks for applying ethics in business (Governance & Directors, 2002).

Government officials find employees stealing company equipment, the abuse of sick leave, the misuse of company property, managers engaging in financial fraud and nepotism, and non-compliance with labour, safety and environmental laws and regulations. These practices cost organisations millions each year and thereby suck money out of the company as a whole, impoverishing everyone (Anon, 2004:100-101). Faithfulness is also a tool that can help us solve the problem that is hindering service delivery in South Africa.

Grobler and Joubert (2004:90) say that in the case of a corrupt public official, if the opportunity arises by virtue of his or her job, to commit a corrupt act that opportunity will be taken, unless they are closely supervised, which appears to be lacking in many government departments. With a small risk of punishment of corruption in South Africa, there appears to be plenty of opportunity for committing corruption in the public sector. To a lesser extent, corruption is often committed to supplement inadequate incomes, especially among lower paid public servants. This results in money-for-greed versus a money-for-need dichotomy.

3.1.4.1 The main causes of corruption as stated by Transparency International
Transparency International listed 10 causes of corruption:

- Personal greed that leads to an unfettered desire for money and power
- Decline of personal ethical sensitivity due to a lack of education or negative learning experience
- No sense of service when working in public or private institutions. This is clear to those who use politics for their selfish interests or reasons, instead of serving the common good through politics.
- Low awareness or lack of courage to denounce corrupt behaviour and situations conducive to corruption. Someone who is aware of corruption and stays quiet. They cover for the corrupt individuals thinking that it is not their problem, sometimes because they are afraid of being killed, or to stand as witnesses when such cases are prosecuted.
- Cultural environments that condone or promote corruption such as defending or even admiring corruptees or crooks. Sometimes, even rationalising false arguments with no moral basis, e.g. “everyone does it”; “take advantage while you can”; or “life is short”.
- A lack of transparency, especially at the institutional level, including formal organisations. When people know that they are seen by everyone that would deter acts of corruption.
- Regulations and inefficient controls. It is good to have the best regulations and more effective control in areas prone to corruption.
- Slow judicial processes. Swift processes can have a greater exemplifying effect than those that, by the time of sentence, the crime is already forgotten. Justice requires appealing processes and warranties, but not if it means slowing down the administration of justice. In this instance, we need more specialised judges and better processes that will enhance the prosecuting process of cases concerning corruption.
- A lack of moral criteria in promotions. Corruption is prevalent when there are no criteria for proven integrity and responsibility in promotions. These criteria are ignored when someone is promoted simply because of their loyalty to those who are in charge or those who are in control of the party.
Lastly, downplaying or reacting mildly to corruption charges. Some organisations have little power of decision to penalise acts of corruption to set examples that create environments conducive to perpetuating corruption (Mele, 2014).

3.1.4.2 PSC also states four main problems that promote corruption:

- A lack of declaration of interest procedures or policies for accepting gifts
- Failure to enforce internal disciplinary measures against purchasing staff
- A lack of prosecutions of companies involved in corrupt practices
- No mechanism to blacklist offenders found to be involved in fraud

The commission said internal controls in the areas of procurement and financial management should be strengthened. It recommends that departments should conduct surprise procurement audits periodically of selected projects to identify weaknesses and malpractices in purchasing processes (Angeline, 2011). Angeline (2011) says: “A number of South Africa's public sector buyers have accepted kickbacks in exchange for rigging tenders, according to a report that highlights levels of corruption in South Africa”. Newham (2013) says: “It is saddening to see how far some in the ruling elite have strayed from the example set by the great man (Nelson Mandela). An important barometer of the extent of this problem is growing public sector corruption, whereby public funds are being diverted away from the public good towards private interests. No doubt, private corruption is also a problem, but until we get a handle on corruption in government, private sector corruption will continue to flourish” (Newham, 2013).

3.1.4.3 Forms of corruption

3.1.4.3.1 Bribery

Bribery is arguably the most common form of corruption. It entails beneficiaries using extra-legal means of payment to acquire government favours and resource allocations. Bribery involves contracts, tax exemptions, timeframes and technical standards for complying with procurement
rules and licences, public information being monopolised, or getting the government to turn a blind eye to illegal activities (Montesh & Berning, 2012).

3.1.4.3.2 Theft and fraud

Some officials steal state assets under their jurisdiction or made accessible to them as a function of their positions in government (Montesh & Berning, 2012).

3.1.4.3.3 Institutional corruption

Political and bureaucratic components of government could become sources and targets of corruption. This is where conflicts of interest are not managed, so that potential beneficiaries of projects or resource allocations are directly able to control and influence decisions about those projects or allocations. This is associated with cases where processes of decision-making are misused by those who have the power to waive rules (Montesh & Berning, 2012).

3.1.4.4 Types of corruption

3.1.4.4.1 Grand corruption is a corruption that involves heads of state, ministers, or other senior government officials.

3.1.4.4.2 Political corruption involves lawmakers such as monarchs, dictators, legislators. Officials in political corruption seek bribes or other rewards for their own political or personal benefit in return for political favours to their supporters at the expense of the public interest.

3.1.4.4.3 Corporate corruption occurs in relationships between private business corporations and suppliers or clients. It occurs within corporations when corporate officials use the corporation resources for private gain, at the expense of the shareholders.
3.1.4.4 Administrative corruption includes the use of bribery and favouritism to allow certain individual businesses to lower their taxes, escape regulations, or win low-level procurement contracts.

3.1.4.5 Petty corruption involves the payment of comparatively small amounts of money to facilitate official transactions such as customs clearance or the issuing of building permits.

3.1.4.6 Systemic corruption is prevalent throughout all levels of society.

3.1.4.5 Road maintenance tenders scourge government funds

Jabavu (2010:5) reports that shady companies are milking millions of rands from government in road maintenance tenders. Road maintenance is wide open to abuse because the skills and capacity to monitor what is going on in the roads are not up to standard. Even the skills to construct and maintain roads are not up to standard. This statement by Deputy Minister of Transport Jeremy Cronin came amid the controversy over how a company linked to the ANCYL leader was awarded multimillion rand tenders by municipalities in Limpopo to build roads and bridges.

The road from the Nzhakanzhaka village to Masakona near Maroleni has big potholes that are sometimes closed with sand, and sometimes with cement. In fact, many roads have potholes that are causing our roads to not be accessible. Not only in this area, but also in some other areas, there are many potholes. Some gravel roads are even better than tarred roads with potholes. In actual fact, there are a number of roads that were constructed after 1994 that are already damaged with potholes. Some of them are being worked on for the second time, meaning the people who constructed them received money for the service that was not well rendered. Examples of roads that are not in good condition include the one to Nthhaveni Block A; it is as bad as a gravel road, and the road from Elim to N1 is under construction for the second time. The taxpayer's money is used for the second time; this is after the first construction was not successful. The road had potholes after the rainy seasons after it was completed. That is what the researcher calls wasteful expenditure. A great deal of money has been wasted and little or no cent is recovered from the shady work done by people without
knowledge and expertise to do the work. Failure to fight the wasteful expenditure will cost South Africa billions of rands as it has already wasted a great deal of money. This is what the researcher observed and reached a conclusion that a lot of money will be wasted if there is no close monitoring of all tenders that are given to constructors. The road that connects the Punda Maria road needs to be redone again. Money spent on this road will never be recovered. The government and the communities and South Africa at large should raise concern about money that is being wasted for shady work. Even if it is BEE (Black Economic Empowerment) that aims at enriching the disadvantaged blacks, it needs to be reviewed so that our country can focus on developing other areas focusing on renovating the already worked on projects. The question remains as to why the government is not finding the right people for the right job. If what the present government is failing to do quality jobs, why can they not get people who can do the work better, than to lose while people are going home with fat pockets?

According to one’s understanding, poor service delivery is the result of corruption and mismanagement of the government resources. For the government to curb corruption, it should be able to set strict standards that will let tender owners be accountable for their shady work. If bidders win tenders, if the work done is not up to standard, they should be able to renovate under monitors who are trained to do so. Roads that are built need to be monitored if they reach the standard. If they do not reach the standard set for road infrastructure, the contractors must be responsible to rework that particular road.

Corruption is not in any way a new development. Over the intervening millennia, corruption has served countless times as an illicit means of achieving wealth and obtaining privilege of securing and sustaining political and economic power. The failure to address corruption does not make it go away, but it reinforces the hand of those who seek profit outside the realm of law and the economy, and the simple, elementary rules and notions of equity and justice. Zvekić (2002:4) states that corruption is not limited to any one part of the world. It is a reality in industrialised countries as in countries in transition and in developing countries. There are many reports of ministers embezzling donor funds allocated to their ministries, allowances paid to officials and discounts given in goods purchases in anticipation of political influence for tenders and government contracts.
Zvekić (2002:4) indicates that businesses are also involved in corruption in the following ways: bribing customs, police, drug enforcement, tax and procurement officers in order to avoid tax payments, securing lucrative, public contracts, access to emerging markets or smuggling illegal commodities are just other avenues of corrupt transactions. Millions of people, often the poor who can least afford it, live in places where they must pay bribes for services they are entitled to and are considered a right under the law. These include driver’s licenses, telephone lines, building permits, jobs, pensions, and the list seems endless. This is an indication that there are many forms of corruption in our country. They all involve exchanging of some benefits to both parties.

The Bloemfontein High Court on 11 November 2009 rejected a renewed request for further particulars by former Mangaung mayor Pappie Mokoena. Mokoena and his 18 co-accused faced 259 charges, including racketeering, fraud, corruption, theft and money laundering involving R130 million. This is according to a report by Sapa (Anon, 2009:5). In the same newspaper, Themba Godi, who is a Scopa boss, said that the major problem is that public entities are being used as cash cows (Anon, 2009:1). This means that people are milking the cow (government resources) in order to enrich themselves. This is a wrong way of attaining wealth. People have to work to get salaries, not steal from public taxes.

The ANCYL president Julius Malema is alleged to have scooped R140 million through tenders in Limpopo (Rampedi & Lubisi, 2010:1). To one’s surprise, the people who are on the forefront are the ones who have been employed to be watchdogs of the state funds and property. Unfortunately, some are under investigations after some things went wrong. Though the ANCYL president is not in the cabinet of the present government, he is in the ruling party, and maybe he will succeed the present president some years to come. But if he enriches himself by being given tenders or many tenders, the voters will have the benefit of doubt if he canvases for the ‘driver’s seat’. The question will be, are public funds going to be safe if he be voted as president of the Republic? Obviously most of the public will be saying no to him.

The author thought that when the government said that they want to allow people to have tenders, one thought the idea was that those who do not have money or the poor people will benefit through tenders if they bid and win tenders advertised openly or publicly. However, that
is not the case, because the people who are benefiting from tenders are those who have enough resources to survive.

One also thinks that tenders are to enrich the poor and the underprivileged. However, this seems not to be the case, because the poor remain very poor as they do not have money to bribe those who have power to give tenders. Rampedi and Lubisi (2010:1) report that ANC Youth League President Julius Malema’s company has won at least R140 million in government tenders over the past two years, especially in Limpopo. The City Press investigation has established that Malema’s engineering company, SGL Engineering Projects, has scooped tenders for sewerage and cemetery services, among others, from various municipalities in Limpopo.

According to City Press, Malema already owns two homes worth R4.5 million, which are not mortgaged, a love of Breitling watches, which retail at R250 000 each, and he lives a luxurious life. City Press gave a full story of what the ANC Youth League President did in Limpopo, the poorest province in South Africa (Rampedi & Lubisi, 2010:1-2).

Van Der Walt (2003:52) says that corruption is a cancer, which, if not checked, will hinder progress in all sectors of society. He also goes further to mention that corruption goes with power. In other words, those who have power easily get into corrupt acts. We are reminded that “power corrupts absolutely”. Van der Walt (2006:180) says that corruption is a serious problem in Africa which is typical of communalistic cultures in which interdependence plays a significant role. The principle of corruption is that I give you so that (someday) you will give back to me. In traditional Africa, it was therefore a custom to give gifts to people in high positions (social, political or religious) with a view to a favour being offered in return. The ideas of community, which have to be pursued by someone in a communalistic society, do not combat corruption, but are more likely to promote it.

Van der Walt (2006:180) mentions the fact that someone’s honour and status should be visible in his clothes, house, car and other material things. Shame only becomes a reality after corruption has been discovered or disclosed. Van der Walt continues to say that for the people
in Africa it must be stressed that corruption can destroy one of their highest ideals, namely a harmonious, healthy community.

3.1.5 Organised crime and corruption

Mashaba (2005:109) posits that organised crime and corruption pose a massive security challenge in Africa. They indirectly compromise the welfare and integrity of society through unlawful practices that create victims, while at the same time generating benefits only for criminals. Mashaba (2005:109) mentions that corruption undermines the rule of law and engenders lawlessness, thereby creating an environment in which governments seem incapable of providing security for their people. Government officials have themselves been found to be complicit in acts of crime and corruption, and failure to curb this problem only serves to chain the continent to deprivation, weak economic performance, bad governance, social disintegration, poverty, apathy and strife. This poses a threat to the achievement of the developmental objectives envisioned in the New Partnership for Africa’s Development (NEPAD) Programme.

The African continent is said to have significant political tools that seek to establish the appropriate environment to fight organised crime, corruption and related criminal activities effectively. However, implementation has proven a great challenge owing to a lack of capacity. It has been demonstrated that it is much simpler to display political will to fight organised crime and corruption than it is to supplement this with real action. A lack of action is testimony that fighting organised crime and corruption has been approached in a piecemeal manner. This means that African countries will have to undergo various stages in the process of developing effective tools against organised crime, corruption and other related criminal activities (Mashaba, 2005:109). The government must devise some means to fight organised crime and corruption. There is a need to save the country’s economy as crime and corruption destroy the hopes and wishes of the country’s citizens.
3.1.6 Police corruption

The Durban police have arrested seven municipal law enforcement officials and four members of the public for alleged driver’s license fraud and corruption. Captain Vincent Pandarum said the corruption charges emanated from allegations that learner’s and driver’s licenses had been issued for fees ranging from R1 000 to R5 000, without the applicant doing the tests; these fraud charges related to monies missing from the Umzimkulu License Office. In Khwabanisa in Himeville and Underberg, three officials and three members of the public were arrested in an operation (Anon, 2008). In the same article, many officers were arrested because of conducting corrupt acts in the licensing traffic department.

Police corruption may be defined as illegal conduct or misconduct involving the use of occupational power for personal, group or organisational gain. Zungu argues that corruption tied to the act of bribery is a general term covering the misuse of authority as a result of considerations for personal gain. As such, it includes outright theft, embezzlement of funds or any other appropriation of state property, nepotism, granting favours to personal acquaintances, and the abuse of public or police authority and position to exact payments and privileges. Corruption should therefore be interpreted more broadly than statutory offences as described in the Corruption Act 94 of 1992.

Prinsloo (2000:65) further argues that the boundaries of corruption are hard to define as corruption occurs in many guises (appearances). It may involve promises, threats, or both; may be initiated by a police officer or an interested client; may entail acts of omission or commission; may involve licit or illicit services; and may be internal or external to the police. Prinsloo (2000:65) also mentions that the theft and sale of case dockets; the deletion/destruction of information contained in files on criminals and fugitives; the sale of confidential information about informers and police investigations; or divulging official information to unauthorised persons are all forms of corruption. It further includes extortion; blackmailing members of the public into making unwarranted payments for services that are free; not arresting an offender in return for a reward; forcing people to make payments for the so-called ‘return’ of stolen vehicles; or for criminal cases to be settled.
This is the greatest problem we have in South Africa. The people responsible for fighting crime and corruption are the most corrupt people. Although not all of them, most of them are corrupt and they practice this illegal act of getting stolen goods or money. The question is whether it is going to be easy or not; the answer is clear, that it can only be easy if those who are corrupt can be charged. That is, the public has to have faithful servants who are ready to rescue the situation.

Corruption, or the abuse of entrusted power for private benefit, is a practice that many South Africans continue to associate with the powerful. It is the money that greases the purchase of weapons and oil by government; in other words, grand corruption. It is kickbacks paid to officials by opportunistic business people keen to access government funds to build houses, schools and deliver services at local and provincial level. It is also the payment of bribes between companies. Corruption results in a lack of public confidence in democratic processes, it entrenches elites, slows economic growth and deepens economic inequality as money continues to trickle up (Van Vuuren, 2004:11).

The Minister of Safety and Security revealed in 1995 that 4 226 members of the SAPS were charged with crimes within a prevenient period of 12 months. The crimes for which police members were charged ranged from assault, theft, attempted murder, murder, culpable homicide, armed robbery, rape and corruption (Prinsloo, 2000:67). Petty corruption is, however, often overlooked as an area of concern in the public debate. Within a regional context, South Africa’s public service is relatively well paid and despite inheriting a dysfunctional bureaucracy from apartheid, is not pervasive (Van Vuuren, 2004:11). Police corruption becomes a shock to us when it is practised because these are the people who have to enforce the law to the people who are found to be corrupt. However, they are the ones who are found guilty of fraud and corruption. This makes it difficult for the South African Police Service (SAPS) to fight organised crimes and corruption as the people involved are police. A police interviewee said that the police are also involved in these acts of corruption.

3.1.7 Police anti-corruption
Many countries throughout the world have agencies that deal with corruption. In South Africa, there are numerous bodies that have the investigation of corruption as primary or secondary role. The Anti-Corruption Unit of the South African Police Service was formed to deal with corruption within the ranks of the Service itself. Whereas in the past it was necessary to deal with the reactive measures relevant to corruption, it has become increasingly more important to deal with proactive measures. The prevention of corruption has been neglected up to now, and this may be because prevention was not seen as important as the arrest of offenders. If corruption is seen as a cancer in society, then corruption must be treated in the same way. It must be rooted out by all means possible. The researcher is of the opinion that corruption can also be prevented or at least reduced by good management and good transparent governance.

Management can only function if it has information on which to base its decisions. Statistics are one form of information available to managers to enable them to plan and to be informed of tendencies that involve corrupt acts. For this reason, it has been decided to compile an annual report designed in part to provide statistics as they are. We do not make any assumption from these statistics other than to assume an increase in the incidence of reported cases. We ascribe this to the fact that the unit is becoming better known and, we hope, trusted by the public that we serve (http://www.saps.gov.za).

There was a moral summit that was held by the South African Council of churches, world conference on Religion and Peace, and the National Religious Leaders’ Forum. On 22 October 1998, the first Moral Summit was held in Johannesburg. This meeting was between religious and political leaders. The National Religious Leaders Forum believes that South Africa is facing a deep moral crisis and that the widespread cooperation of people and their representative institutions is necessary if a realistic transformation is to come about (Richardson, 2003). This is a clear indication that the need for stakeholders to work together has been realised. That is, religious and political leaders felt the need to work together to pursue moral renewal; and to indicate to the nation that all leaders should uphold values in their lives, which reflect basic ethical principles and the tenets of their faith (Sangweni, 1999).

The Moral Summit also extended an invitation to all sectors of society to urgently consider the causes of problems in society and to commit to putting matters right. The code was signed by individuals in positions of responsibility meant as a signal of both their joint and individual
responsibility and concern. They were to sign the code individually as a pledge to seek concrete cooperation and partnership in facing the future. The two most important key ideas were:

- Work together with Government to inspire the various religious communities of South Africa with a higher moral purpose and ethos that will not tolerate corruption.
- Work together as religious communities to spread and communicate an anti-corruption ethos throughout civil society.

Clark and Mundhenk (1982:39) say that for present purposes, it is indeed important to emphasise the relationship of the private security sector to crime control concerns such as theft, fraud, occupational deviance, corruption and so on, for the private security sector is often employed on behalf of owners of property to protect that property from such depredations.

The legal offence of corruption, and therefore its customary definitional focus, appears principally in connection with the abuse of public office or the management of elections. However, the utility and wider application of corruption as an operational concept have meant a useful broadening of its definition and use. There is the abuse of trust, ethics, personal relationships, privileged information, and so on, but only as they occur within the private sector of public companies. Some of the issues raised and examples given may also indicate corruption in its more formal sense among those who hold or have held positions of public responsibility. Clarke’s concern was on the specificity of corruption and occupational deviance within private sectors, as well as their frequent contiguity with and similarity to corruption and deviance within areas of the public sector, such as local government and the police (Clark & Mundhenk, 1982:40-41).

The old dispensation and its intro-cities eroded the moral fibre of the South African society. Parallel with the rise of criminality at a time of transition, public morality also seems to degenerate (see also (Vorster, 2007a:36). Murders, hijackings, rape and rampant corruption are reported daily in the media, and this inevitably impacts on people’s minds, affecting the way they think, the perceptions they develop and the way they adapt to deal with these circumstances (Sekhaulelo, 2007:12). (Sekhaulelo, 2007:4), reports that Sandton was named as South Africa’s most dangerous suburb, where 343 families were attacked at gunpoint in their homes between April 2006 and March 2007.
Moffet Mofokeng from the Mofokeng (2010:21) on 21 February 2010 reported that tender fraud forces policy review. The state’s loss of R2 billion in a few months put the ANC top brass under microscope. The government is reviewing its entire set of procurement policies after the National Treasury discovered that the state lost R2 billion in a few months through fraud and corruption involving tenders. City Press further reported that the move came after Minister Pravin Gordhan wrote a letter to all provincial premiers, telling them that certain tenders in their respective provinces would be investigated. The Minister’s letter stated that those government departments and agencies, the National Treasury, the SA Revenue Service (SARS), the Special Investigating Unit (SIU), the National Prosecuting Authority (NPA) and the police would conduct the probe into the bid to curb corruption, a matter of “grave concern” to the state.

Again, City Press reported that the Minister mentioned that corruption was happening in the distribution of social grants, in the production of identity documents and among people who got tenders and did not declare them as income in their tax certificates. Minister Gordhan said that he had found cases where tender regulations were not followed and instances where tenders were awarded but no services rendered. In other instances, the government had been overcharged (Mofokeng, 2010:2).

The above is a symptom of corruption, and it needs the strict monitoring of all government tenders and other work done for the public or communities. If there is no clear monitoring of tenders and other government tenders, government is still going to lose funds allocated for the benefit of the public. There is a place at Hamasakona in Limpopo where slabs for RDP houses and zinc toilets were left in the bush. The contractor just left the place before the completion of his work. After the contractor left this area, the people from nearby communities stole the zincons for the toilets and seats were also removed. The researcher took some pictures to give a clear picture of what is called the mismanagement of government resources meant for the betterment of our communities. Cement wasted, steel and zincons wasted were supposed to have been used to make a better development in the nearby areas. This is caused by not developing a clear and transparent monitoring strategy when giving tenders to contractors.
**Picture 1:** The toilet seats and slabs in the bush were built and left there without any further development. These are some of the toilet seats, but there are still many of them remaining in the bush. People from nearby communities are busy taking the seats for toilets. This is wasteful expenditure, and money wasted if used for other rural developments it was going to make a huge difference.
Picture 2: This is another seat in the middle of the bush near Masakona village. Around the toilet seat one can see the zinc that is removed for some reasons. The government has wasted monetary resources that were meant for the betterment of rural areas. The contractor left before RDP houses were built. Lots of money has been wasted in building these toilets.
Picture 3: Here one can see that both the toilet seat and the zinc have been removed. But, of course, there are members of the nearby communities at Masakona, Olifantshoek, and also Magoro who took all the toilet zins and some toilet seats. One can see how the government wasted lots of money in building these toilets.

I agree with Minister Gordhan because one has witnessed this happening in our areas. The road to Masia was completed and after inspection, it was declared not worthy to be used. The solution to that was to rework the road from scratch. Other people call this work that is not of value for money a “white elephant project”. That is a loss on the side of the government and the community at large because the government allocated a large amount of money to rework the road. That is to spend the tax payer’s money double. The road had been reworked and now it is being used.
The challenge in this case is that those who bid tenders do not have the skills and expertise to do the work. Government is failing to service the communities that need urgent attention. Tender bidders are paid lots of money, but they render poor service or no service at all. The government was supposed to make them pay money for work not well done or work not done at all. Government continues to waste billions of rands every year. This is clear when we listen to delivered speeches by the President of the Republic of South Africa and the Finance Minister of the Republic of South Africa.

Finance Minister Gordhan indicated that they are aware that billions of rands are being lost. Investigations will also be held at Limpopo and the Free State Provinces, as well as in Mpumalanga where corruption related to the awarding of tenders to build infrastructure for the 2010 Soccer World Cup is well documented. The Energy Sector Education and Training authority (Eseta), set up to train engineers to work for power and water utilities such as ESKOM and Municipalities, faces being placed under legal administration following massive financial irregularities and allegations of gross mismanagement (Ajan & Thakhali, 2008:1). (Ajan & Thakhali, 2008:1) continue to report that a reliable source, who was not mentioned in the paper, told the Star that corporate governance was non-existent at Eseta. There was no supply chain management. The same people who sat on the board have stakes in companies that were awarded tenders. There was much corruption going on at Eseta. The financial accounts are at shambles, and no one knows how much has been spent.

Terreblanche (2008:2) said that fraud and theft have remained the most prevalent areas of financial misconduct since 2002, followed by misappropriation and abuse of state funds. The public service commission believed that some of the increases could be due to better reporting mechanisms. The report also showed a rise in cases withdrawn, employees not found guilty and a decline in those discharged from the public service as an appropriate sanction. On top of that, the total cost of financial misconduct to the state was escalating, while there was no database of criminal proceedings undertaken. The most worrying was that 83% of cases where officials were found guilty of these transgressions only received a final written warning. This goes to the heart of the trust relationship between the state and the employee and that cannot be restored when there is fraud and theft.
Terreblanche (2008:1) continues to say that there is a critical need to beef up departments’ internal capacity and resources to investigate misconduct. She also suggested that in order to combat the trend, there must be a tightening of existing legislation to remove ambiguities between different acts about when a public servant should face criminal prosecution. The culture of non-compliance was also reflected in the law levels of prosecution and disciplinary measures taken against public servants who committed financial misconduct along with poor oversight and monitoring to detect mismanagement of public money.

Ensor (2008:1) said that Parliament’s Standing Committee on Public Accounts (Scopa) was not satisfied with the serious laxity in the manner in which departments dealt with matters of financial misconduct. The level of criminal prosecution of those found guilty of financial misconduct was very low. The committee expected that the cases about corruption would be reported to the police so that appropriate action could be taken. Commission Chief Director of investigations, Caroline Mampuru, told the committee that of the 35 National Departments investigated, 14 said that they have not finalised any financial misconduct cases in the financial year, while the figure for the 107 provincial departments was 47. Again, 370 financial misconduct cases were reported in South Africa and 672 provincially. Mampuru said that criminal proceedings were instituted in just 25% of the finalised financial misconduct cases reported. Of the 1 042 cases with financial misconduct charges laid against employees, 83% ended in iniquity findings (Ensor, 2008:1).

### 3.1.8 Ineffectiveness of the justice system

Crime is flourishing in SA because the penalty system lacks sufficient deterrent value. The reasons for the rise in crime are the following:

- The easy granting of bail
- Inadequate and reduced sentences and a decline in the success rate as far as prosecutions are concerned.
- The parole granting system to those who committed crimes, which has an effect on the economy of SA (Sekhaulelo, 2007:14).
On 27 April 2004, South Africa’s Corruption and Combating of Corrupt Activities Act (PCCAA) came into operation, with the sole mandate of bolstering South Africa’s fight against corruption. The PCCA has been a sign of increasing means and measures against corruption (Pragal, 2006:18). Pragal continues to state that corruption is a complex and serious problem that provides many challenges in respect of the drafting of criminal law. Swierczynski (2002:133) stated that there are different methods that are used for banking fraud. These methods include check kiting, ATM scams, bogus deposit slips, counterfeiting and loan swindles. They all pay much better than the average bank heist. Swierczynski (2002:133) mentioned that, in 2000, bank robbers walked away with over $78 million. However, according to industry experts, bogus checks alone are responsible for losses of almost $20 billion every year. The robbers do not need a gun or a fancy nickname to pull a highly lucrative check scheme.

Swierczynski (2002:133) further indicated that fraud expert Frank W Abagnale used to be an expert check forgerer, passing $2.5 million in bad checks until his family was finally caught by two New York City plainclothes detectives. Today, Frank teaches and advises companies on how to avoid guys like him, and in his fraud book, the art of the steal.

Throughout British history, local government has carried a traditional association in the minds of the public with opportunities for corrupt practices. All the diverse organs of local government of the eighteenth century, the select vestries, municipal corporations, manorial courts, and justices of the peace, as well as the local statutory authorities established for special purposes such as the Court of Sewers were objects of criticism on account of jobbery that pervaded every aspect of the amorphous structure (Clarke, 1983)

3.1.9 The impact of bribery and corruption

According to Abioje (2007:316), bribery and corruption are said to constitute the bane of Africa’s development. Many development projects have not materialised, simply because of the poor and corrupt human factor. He continues to argue that many governments have been corrupt, oppressive, and have violated fundamental human rights, which are due to lack of serious ethical, social and political commitment, sensitivity and probity. This is the case in South Africa,
where there are many corrupt ways where leaders and government officials continue to enrich themselves.

Foreign countries are open to aid African countries. According to (Carnes, 2005), corruption as another ever-present human condition is a sinful behaviour or practice.

Nangambi (2009:12) of the Sowetan Newspaper reported on 13 July 2009 on page 12 that he is sick and tired of government ignoring corruption. He also said that people have heard a great deal about corruption in all spheres of government. Many municipalities are the worst, from tender irregularities to financial mismanagement and theft. He argues that government keeps on talking strongly about tackling corruption, but this is usually just talk. Corruption is everywhere. Police attack and rob people and drink duty yet no action is taken against them. He also said that the police and government always promise to investigate any cases of corruption reported to them, but people have never received the results of the investigations. Nangambi (2009:12) also mentioned the incident that took place at Sunnyside police who were caught drinking on duty, and the question he raised is what happened to them? His answer, according to his knowledge, being that nothing has happened to them.

He continues to mention that, recently, mandrax tablets worth over R3 million disappeared from a police station. He said that he is wondering whether cases concerning police are being investigated by police, and that is the reason why the cases against police end up not being prosecuted.

Nangambi (2009:12) mentions the incidents whereby innocent South African women find themselves illegally married to foreign men they do not know, while Home Affairs has promised to rid the country of corrupt officials in its midst. In this case, the country has to get answers from Home Affairs as to who is behind these corrupt acts. If that person is found guilty, he/she must be prosecuted. He also noted an incident where Ntuli was exposed by e.tv and Sowetan for selling RDP houses meant for the poor. Ntuli mentioned the people he works with in the department of housing, yet no one has been apprehended or detained.

I agree with what Nangammbi has said that the country is tired of tough talks against corruption. Action is better than only preaching. The government has to practise what it preaches. This is
what we need in our country and everywhere else in the world in order to fight corruption. There are many things that have been said, and all of that need to be implemented so that this worst enemy can be defeated.

3.1.10 Whistle-blowing

Whistle-blowers are people who make public disclosures of corruption or any wrong-doings. Whistle-blowing can be traced back to 1963 in the USA when Otto Otopeka, States Department, revealed classified documents on security risks to the chief counsel for the Senate Subcommittee on Internal Security and was dismissed from his job for improper conduct by the Secretary of State at the time. In South Africa, business, government and professional spheres are progressively more disillusioned about the ethical malaise and culture of corruption. Whistle-blowers are employees who are in the wrong place at the wrong time, and because they have the chance to observe wrong-doing, often because of the nature of their occupation. Whistle-blowers are do-gooders and do not suffer from retaliation against them; results from case studies indicate that the existence of whistle-blowing myths and misinformation that perpetuate it may lead to the perception that whistle-blowers are wrongdoers (Barker & Dawood, 2004).

The phenomenon of whistle-blowing in public administration has come under increasing moral, social and legal scrutiny in recent years. It is recognised that whistle-blowers have an important role to play in combating malpractice within an organisation. As a result, national and international anti-corruption policy agendas have begun to incorporate measures aimed at encouraging and protecting whistle-blowers. Whistle-blowing can be defined as the act of disclosing information in the public interest (Auriacombe, 2005:85-86).

Corruption in all its different forms is a complex and multi-layered issue. It therefore requires multiple interventions that can range from legislation, government-appointed authorities, special police units (such as the Scorpions), codes of conduct, and internal rules and regulations. However, without the important input of whistle-blowers, most of these interventions would never work in practice. If no one were to point out that wrongdoing had occurred, many of these measures would not be of much worth (Auriacombe, 2005:85-86).
The Protected Disclosures Act, 2000 (Act 26 of 2000) has gone a long way in alleviating the worst fears of those who blow the whistle in good faith on wrongdoing and malpractice, even if they turn out to be mistaken. That is, blowing a whistle or to speak out constitutes a ‘protected disclosure’ under the Protected Disclosures Act of 2000 with legal protections for whistle-blowers against reprisals by employers. This Act therefore provides protection against reprisals for whistle-blowing on wrongdoing done in good faith. It directs the employee to seek confidential advice and to blow the whistle internally or with the person responsible (Auriacombe, 2005:86). There is a need to resist corporate corruption in the work or job market. This is clear from the title of the book “Resisting Corporate Corruption”. This can be another solution to solve the problem of corruption in South Africa.

Corporate fraud can be viewed by developing a more meaningful and relevant taxonomy as a framework for fraud auditing. Corporate fraud can be classified into two broad categories: fraud directed against the company and fraud that benefits the company through the fraudulent actions of its officers as the intended beneficiary. One can distinguish between organisational frauds that are intended to harm the entity.

3.1.11 Pravin Gordhan’s mini-budget speech 2010 on measures against corruption

During the mini-budget speech, the finance minister spoke about measures to be taken against corruption and fraud, Pravin Gordhan said that clean administration is also the central principle in the approach to supply chain management and ensuring value for money in government procurement of goods and services (Gordhan, 2010). The National Treasury has been working closely with other departments and agencies to combat fraud and corruption, under the leadership of the Inter- Ministerial Committee on Anti-Corruption chaired by Minister Chabane. This has already yielded several positive outcomes, but more has to be done. Procurement and tender fraud to the value of nearly R25 billion is currently under investigation. Our approach comprises the following five initiatives, which will include legislative and regulatory reforms.
The fact that more has to be done to combat fraud and corruption makes it clear that the worst enemy is still the greatest stumbling block for delivering services in South Africa.

The following are measures that will be taken by government to fight corruption:

- Increasing the monitoring capability of government, aimed at the early detection of fraud. Departments and government agencies will be required to provide specific information to the Treasuries on their procurement practices. Where necessary, the cash disbursement process of government agencies will be temporarily assumed by Treasuries, thereby ensuring that only valid contracts are honoured and government is charged a fair price.

- In line with international best practice, transparent public disclosure will be required at each stage of the supply process, in all spheres of government, including reasons for award decisions.

- Government will look holistically at identifying procurement requirements that could be better managed centrally, such as the use of transversal contracts for the acquisition of high value and complex goods and services.

- Stiff penalties are proposed, of up to double the contract value, for service providers who obtain government contracts fraudulently. Public officials who assist in tender fraud will also be liable for resultant losses incurred by government. Measures are required to ensure that officials who have breached the buying rules should not remain under suspension, drawing full benefits, while investigations drag on for years.

- Tax compliance measures associated with government procurement will be strengthened. The introduction of a withholding tax on payments made to businesses in respect of government tenders is under consideration. It is also proposed that the procedures for the issue of tax clearance certificates should be revised, to provide for direct checking by SARS of the tax compliance of winning bidders rather than pre-clearance of all bidders.

(Gordhan, 2010) mentions that members of the house would have heard through media about the arrest of prominent business people, senior government officials, including former heads of departments.
According to me, this makes it clear that corruption is not only outside-in, but it is also inside-out acts, and needs to be dealt with holistically. Both parties involved in corrupt acts need to be prosecuted by law. Pravin Gordhan also promises that the government’s intention is to turn the tide on corruption and fraud: that is, the government will ensure that tax funds and government monies are spent wisely and managed with integrity as they owe that to the honest citizens and responsible taxpayers of South Africa.

All that which Pravin Gordhan said is true, but this can only be possible if there is strong partnership between churches, government and NGOs. The said penalties mentioned during the budget speech need to be implemented for all government officials and other parties involved in corrupt and fraudulent acts. This will help in the fight against corruption.

3.2 Summary of the findings and evaluation

The following is the summary of the findings from the interpretive task:

3.2.1 Negative aspects

- Corruption benefits criminals
- Corruption is done for selfish reasons, that is the corrupt individuals benefit, while the rest of the community or people suffer
- Corruption affects the whole world
- It hinders development
- It compromise the welfare and integrity of society through unlawful practices that create victims, while at the same time generating benefits only for criminals
- Corruption undermines the rule of law and engenders lawlessness
Corruption hinders the possibilities of service delivery

Corruption has resulted in poverty

Corruption is a threat to the country’s economy

The misuse of power is promoted in the practice of corruption

There is an absence of integrity that weakens the credibility of the system of governance

Lack of transparency

Corruption is abhorred or hated. Something people do not like, because it afflicts traditional and modern societies, rich and poor countries, developed and underdeveloped nations

Slow progress becomes the result of corruption

The decreased trust by the citizens in the judiciary as a negative aspect

The public’s decreasing confidence in the criminal justice system’s ability to confront and deal with these evils effectively and successfully continues to threaten South Africa’s nascent, hard-won democracy.

Citizens are sceptical to trust their judiciary system

Greed is the most pertinent risk factor contributing to corruption

3.2.2 Positive aspects

Public money should be spent in an effective and efficient manner

Fairness and transparency (openness and public) serve as tools against corruption

Government contracts should be advertised

Media and judiciary to be watchdogs against corruption
❖ Whistle-blowers need to be protected by both the judiciary and the police system

❖ Corrupt individuals must be prosecuted by law, as, in South Africa no one is above the Constitution of the country, i.e. everyone must be prosecuted

❖ Media to be granted freedom to expose corrupt acts by all citizens of South Africa

❖ Work together with government to inspire the various religious communities of South Africa with a higher moral purpose and ethos that will not tolerate corruption

❖ Work together as religious communities to spread and communicate an anti-corruption ethos throughout civil society.
Chapter 4

4.1 Normative task:

In this task the researcher will look at the Scriptural teachings on how churches can combat corruption

4.1.1 Introduction

There are three approaches that fall under the normative task. The first approach is what Osmer (2008) calls theological interpretation. Theological interpretation is the approach that uses theological concepts to interpret particular episodes, situations, and contexts, informed by a theory of divine and human action. The second approach is the ethical reflection that uses ethical principles, rules or guidelines to guide action toward moral ends. The third approach derives norms from good practice, by exploring models of such practices in the present and past or by engaging reflexively in transforming practice in the present. Good practice provides normative guidance that offers a model of good practice from the past or present with which to reform present actions. Good practice also generates new understandings of God, the Christian life, and social values beyond those provided by the received tradition. Good practice may serve as a normative model.

Osmer (2008) says that models of good practice offer help in imagining how the community might do things better or differently. Some models of good practice are retrieved from the past. In a nutshell, good practice from the present or past can serve as a normative model offering guidance to contemporary countries. It helps leaders imagine what their country might become, as well as providing resources and guidelines with which to move it in the desired direction. In this role of good practice in the normative task present practice is the source of new an understanding of God, the Christian life, and social values. Good practice is more than a model,
it is epistemic. The normative model can also be of great help in transforming the present practice of corruption in South Africa.

In this chapter, the focus will be on the approach to normativity that focuses on transforming corrupt practice (Osmer, 2008). In this case, a transforming practice is of utmost importance in transforming the illegal practice of corruption taking place in South Africa. The South African community in the public and private sector needs to be transformed from the illegal practices by the good practice as stated in the Word of God. There are good practices commanded by God for the communities to obey. Osmer (2008) mentions three central arguments about transforming practice in the Christian community:

- Firstly, transforming practice generates new knowledge and values that cannot be formed in any other way;
- Secondly, transforming practice is oriented to human freedom and love; in this case transforming power include the misuse of public resources for private gain;
- Thirdly, transforming practice discloses good and offers a model of transcendence that is compelling to many people in the postmodern context.

Good practice is an essential practice that can be deduced from the Word of God. Transforming practice is pivotal. It is the generative source of new knowledge, values and social patterns.

### 4.1.2 Problem statement

The main question to be addressed in the normative task is what model the Bible provides as a good practice to combat and eradicate corruption and for relationship between the Church, NGOs and secular government in the battle against corruption. The normative task is formed to develop a good practice with interaction with the interpretive task (Osmer, 2008).

In order to determine the character of corruption and to achieve the first objective, an exegetical study on corruption from the Old and the New Testaments is required. A study of the Eighth Commandment in Exodus 20:15, 17 Exodus 20:17, Deuteronomy 5:19, Proverbs 22:22,
Nehemiah 5:15 and Obadiah 1:5 will also be made, to find ways on how to combat and eradicate corruption. Furthermore, in the New Testament, and exegetical study will be done in the book of Matthew 22:37-40 and Ephesians 4:28.

4.1.3 Normative task on corruption and its eradication

According to Lotter and Theron (2012:97), there is a worldwide public awareness of corruption, there is an increase in anti-corruption laws, and there have been high-profile arrests and convictions. Nevertheless, regardless of the increase in the number of anti-corruption agencies and their activities, many effective measures have to be in place. Bull and Newell (2003:244-245) still ask questions about the success and effectiveness of these initiatives because of the ongoing occurrence of corruption worldwide. Lotter and Theron (2012:97) say that it is difficult to detect and prove corruption, and legal sanctions will probably never adequately serve as a deterrent or prevention. Opportunity, incentive and risk are three aspects of corruption that can be legally controlled, but an important fourth aspect, namely perfect honesty, is extremely difficult to control. It is clear from the media that the fight against corruption is more than likely already lost. South Africa is also not escaping the endemic cancer of corruption. A good example in this regard is the example of Nkandla, the arms deal, and the case of five departments in Limpopo Province that were under the central administration, as discussed in the previous chapter. It is rampant in the corporate world as well as on all levels of governance. This is the reality despite the fact that section 195 of the Constitution cites certain basic values and principles to regulate public administration.

There are cases of corruption in South Africa, and one of the examples that still needs serious attention is the issue of Nkandla, which is the South African President’s private residence where some security upgrades were made. Public Protector Advocate Thuli Madonsela investigated the case of Nkandla and her findings were that President Zuma and his family unduly benefitted when the Nkandla homestead was upgraded. The politicians, citizens and many South Africans are concerned about the amount of money spent at Nkandla. This is because some of the things erected in the homestead were not security features per se. Of course there is a need for
the president of the country to be secured, but the public money spent for the security upgrades was too much. The other challenge is that there are people who went to look at what has been done at Nkandla, and they were surprised to realise the erection of expensive aspects that had nothing at all to do with security. Therefore, a thorough investigation has to be made to find out exactly what happened to the public money. All parties who were involved in the upgrading of Nkandla must give reasons as to how the R246 million was spent. If there are irregularities, wasteful expenditure, and any sort of corruption, then everyone involved has to account to his or her actions.

The second case that needs to be investigated and the public are still waiting for responses, is that which concerns the arms deal. Much money was spent on the arms deal. The government, as it should promote transparency, and the people involved are to give clear answers as to what really happened when arms were purchased. Everyone found guilty of acts of corruption, including bribery and other irregularities, must account and face the rule of law. All people who are found guilty of any form of corruption must pay back the money that was spent irregularly.

The third issue concerns the report given in 2015 concerning corruption cost. It is said that corruption has cost R700 billion since 1994. This money has been spent during the 21 years of democracy. A march was organised by unions and anti-corruption organisations such as Corruption Watch who raised their voices against corruption. People marched as their way of saying it is enough, and they decided to speak out through a peaceful march as an indication that they are against corruption (Chiumia & Van Wyk, 2015).

Africa Check and other organisations do not agree with the figure of R700 billion stated during the march in 2015. The march was organised by different anti-corruption organisations, such as churches and opposition parties. It is said that the figure might have been used to stir the emotions of the marchers as there were placards written “R700 million has been spent in South Africa for corruption”. Even if the calculations are not accurate, African Check also agrees that a great deal of money has been wasted by the South African government. They said that they
cannot rely on the figures given, especially by the former General Secretary of Cosatu Zwelinzima Vavi.

The fact that the march was held against corruption or the misuse of government resources makes it clear that corruption is rife, and most people want public money to be spent for what it has been budgeted for. People in churches, government and NGOs can join hands in the fight against corruption. Corruption does not only concern organisations, but it also concerns and affects churches. Therefore, the church cannot fold hands and only blame the government while they do nothing to show their concern against corruption. This is what Tisdale calls “prophetic preaching”, speaking against all evils the country faces. As churches, we must also be involved in the fight against crime and corruption. We are the prophets of today who must preach the truth to the world. South Africa is said to have more than 70% Christians, and they can make their voices to be heard by speaking the truth, by preaching the Gospel, the Good News to all people.

Public administration must be governed by the democratic values and principles enshrined in the Constitution of the Republic of South Africa. The following are some of the values and principles as assigned in the South African Constitution:

(a) A high standard of professional ethics must be promoted and maintained; (b) efficient, economic and effective use of resources must be promoted;

(c) public administration must be development-oriented;

(d) services must be provided impartially, fairly, equitably and without bias;

(e) people’s needs must be responded to, and the public must be encouraged to participate in policy-making;

(f) public administration must be accountable;

(g) transparency must be fostered by providing the public with timely, accessible and accurate information;
(h) good human-resource management and career-development practices, to maximise human potential, must be cultivated; and

(i) public administration must be broadly representative of the South African people, with employment and personnel management practices based on ability, objectivity, fairness, and the need to redress the imbalances of the past to achieve broad representation (Africa, 1996:99).

Lotter and Theron (2012:98) ask a question on how ordinary citizens and more particularly Christians should react when confronted with corruption. Lotter and Theron (2012:98) posit that Christians should not withdraw from the world, but should actively participate in the transformation of all areas of society. Christians should not keep silent about political, social and economic evils, but they should be prepared to shoulder the responsibility to address these problems by applying Biblical, moral and ethical principles. Christians are not to withdraw from the world. In John 17:15 it is said: “my prayer is not that you take them out of the world but that you protect them from the evil one”. This means that God’s plan was not to remove the disciples from danger and opposition in the world, and they were not to be taken out of the world. However, He wanted to preserve them in the midst of conflict. Though Jesus would soon be taken out of the world (John 17:11), His followers are to remain in the world, like Daniel in Babylon who remained true to his faith, and God intends for His followers to be witnesses of the truth in the midst of satanic falsehood. This means that Christians must remain in the world, and must remain in meaningful contact with it, trusting in God’s protection while they witness for Jesus Christ (Walvoord, 1985)

Theron (2013) states that corruption is a worldwide problem. Many authors do not only agree that it should be addressed on a personal level, but they encourage everyone in the fight against corruption. For this to happen Theron (2013) says that individual transformation is a prerequisite. Community has to be transformed. Individual studies have to transform lives, families, work and the community in which one lives. Christian higher education has to help transform the lives of individuals. O'Regan (2012) said in 2012 to the parliament portfolio committee on Justice in 2012 that 20% of South Africa’s procurement budget, between R 25 billion and R 30, billion may be lost to corruption annually. In the New Testament, an exegetical study will be done in the book of Matthew 22:37-40 and Ephesians 4:28.
4.1.4 Normative task on prevention of corruption

The role of Government, according to Vorster (2007a:131), in Christian Ethics is to make order possible within a broken dispensation. It is accepted that all authority comes from God and that He instated or installed government. This is clear when one reads Romans 13:1 that says: “Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God” (NIV Bible).

In Matthews 5:13-16, we are taught that Christians are the salt and the light of the world. It says: “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men.” In this verse, Jesus reminds us that we are called to be effective witnesses where God has put us. It is not good for Christians who are not living as an effective witness, and it is also not good for a Christian to keep faith and belief private. Christians have to stick to those things that we know would please the Lord. Even if we find ourselves in high ranks in the offices of the government, we must stick to the Biblical principles of being the salt and light of the world (Orb et al., 2001:13).

In Romans 13:2 we learn that all authority has been instituted by God. An individual who rebels against authority, therefore, is rebelling against or “has taken a stand against” what God has instituted (Walvoord, 1985). In the New Testament, the expression appears in the Gospel as a description of the domain, people and life ruled by Christ who receives power in heaven and on earth (Matthew 28:18). The command to listen to the earthly kings and leaders is clear in the Word of God (Romans 13:1-7). These verses are about Christians’ responsibilities to the government, and our submission to governing authorities. The first verse says: “Let everyone be subject to the governing authorities, for there is no authority except that which God has established”. The authorities that exist have been established by God. Even though they do what they like, they are just doing it, they were not placed in that position for doing wrong, but they are established to use the sword. People have to live in accordance with the command,
with the rule, with the laws of God. Whenever one does what is right one is doing it in the honour of God. The one in authority is God’s servant for the people’s good. Rulers are agents of wrath to bring punishment to the wrongdoers.

In South Africa, no one is above the law including those who are in leadership positions. They must be prosecuted if they are found guilty of not obeying the law. The South African Constitution is above every citizen of the country. Therefore, we have to submit to the authorities of the country.

Vorster (2006:5) mentions that the smallest circle of governance that God grants expands to the wider circle of state governance. In the Old Testament, the people of God included both the circular government and spiritual governance. Both function as a theocracy with different ways in which the people could enquire or ask about God’s will. In other words, people used to ask through the prophet if He wants them to go to war. In everything that the secondary government does, it must be in accordance with the will of God. In the New Testament, revelations about the church and state are separated and each receives an own purpose, function and terrain. God describes the task of the government just like He does to the church.

Proverbs 29:2 says: “when the righteous thrive, they rejoice; when the wicked rule, the people groan”. When the righteous are in authority, or are increased either in number or in riches, or in power and dominion; are set in high places, and have the exercise of civil government and the execution of the laws in their hands; for the protection of good men in their civil and religious privileges, and for the punishment of evil men; for the encouraging of all that is good, and for the discouraging of everything that is bad. If this happens, the people rejoice; the whole body of the people, because of the public good, a state is happy under such an administration; everyone feels and enjoys the advantage of it (biblehub.com).

1 Kings 4:20 says: “Judah and Israel were as numerous as the sand that is on the seashore in abundance; they were eating and drinking and rejoicing”. King Solomon continued to rule and he was in God’s favour. The grace of God was upon him as a leader of the Israelites. The people also rejoice as we read 1 Kings 4:29, which says: “The people rejoiced because they
had a king who was ruling them in a good way. King Solomon was a blessing to the people of God, and God gave Solomon wisdom and very great discernment and breadth of mind, like the sand that is on the seashore” (1 Kings 4:29). When Solomon was doing what God wants, people were happy and rejoicing under his leadership. He was chosen by God to lead the people of Israel.

This has to apply even in South Africa, and that will lead people to rejoice under the democratic government. The churches have to pray for the government to lead in accordance to the will of God. Government must respect human dignity, and must always look for all possible means that can make the country to be in peace and harmony. At the present moment, one can say that most South Africans are not happy under the leadership of the called democratic leaders. Even during the apartheid era, people kept on crying about being oppressed. Did God put leaders to oppress? No, they have been given responsibility to rule and to punish the evil doers.

The government is not secular, unholy, or worldly, *per se*. The authority that God grants should manifest, because the power of the sword that the state deals with is also granted by Christ, and it stands under His governance. Calvin demonstrated that all governments are ordained by God. In Calvin's mind, therefore, the rule of civil authority was paramount to the governance of society. As a Reformed church, we believe that the differing spheres of authority have no impact on the fact that governments remain accountable to God. This reality provided the foundation for John Calvin’s conviction that the civil government and the church must be separate in some regards, but in other ways allied. Calvin acknowledged the need for separation of church and state, but never considered the separation of state and God. However, because his hope was for a Christian administration, and because he lived in a very different time, the principle of separation of church and state he endorsed was less restrictive than would be practical for most secular governments today (Cole, 2009:1).

4.1.5 The different systems of government
There are different systems of government, and the following are the different systems of government in a nutshell:

4.1.5.1 Theocratic government

According to Dictionary.com (2016), theocratic government is a form of government in which God or deity is recognised as a supreme civil ruler, and the God or deity’s laws are interpreted by the ecclesiastical authorities. It can also be a system of government by priests claiming a divine commission (Dictionary.co(Mofokeng, 2010)m, 2016)

4.1.5.2 Autocratic government

Autocracy is a system of government where one person rules. In an autocratic government, one ruler, the autocrat, has all the powers and makes all decisions. There are no rules or laws or constitution that restrain the authority of the autocrat. The people who are governed or ruled have no process such as elections through which they can express their desires on how their government should operate.

The advantages of the autocratic government are that decisions can be made and implemented quickly. However, the rights of individuals are ignored and power is often maintained by force. Some autocracies are theocratic governments, in which the ruler claims to have been put to power by a deity.

4.1.5.3 Oligarchy system of government

A few rulers control the government. The rulers gain power and maintain their authority as a result of their wealth or another form of influence. The oligarchy leaders make decisions that will
benefit themselves financially with little regard for the wishes or interests of the people they govern. The oligarch may not be the official ruler of the country, but may have close ties to or influence on those who are officially in power.

4.1.5.4 Democratic government

There are many different forms of democracy, and what makes it different from other systems of government is the participation of the people in decision-making. In a direct democratic system of government, each individual has a vote to set laws, rules and policy. In other forms of democracy, such as a republic, the people elect representatives to make decisions on their behalf. Most democracies include a constitution or bill of rights that restrains authority. Rule by law, along with the recognition of individual liberties, is among the benefits of a democratic system of government. However, when everyone has some degree of input in decision-making, the process of reaching a decision can take more time.

In the above-mentioned types or systems of government, South Africa is classified under democracy, where the leadership of the country is voted and a president is also elected in the parliament. In South Africa, the leadership has to listen to the people who voted for them, because it is the government of the people for the people. This implies that the people have a say in whatever is taking place in their country. It leaves one without an excuse of not telling the government if they are doing what is wrong. This means that even the issue of corruption has to be addressed by all people in South Africa. It is very important for South African citizens to speak out whenever the government is corrupt, and they also have to appreciate it if the government is doing things the right and correct way. South Africa is a democratic country, and there is freedom of speech to all its citizens. Therefore, South Africans can speak out against corruption; they can also write against corruption.

The government has to listen to the people who voted for the democratic government. Citizens have to engage the government and try to find ways on how to fight corruption effectively.
Vorster (2007a) makes it clear when he mentions that the institutions or spheres of governance do not exclude the development of other such spheres. God’s general goodness enables man to establish other societal contexts to maintain order and to promote peace and justice. God did not directly establish schools, yet man decided to establish schools to fulfil the educational task included in man’s responsibility to cultivate the earth and discover the potential of man. Similarly, universities were established to practise science. In actual fact, it is true that the Creator has given man the ability to plan and do things. However, in all things, the honour and glory should be to Him (God Almighty).

This serves as an indication that everything men do on this earth should be measured by the Word of God. That is why even in this study, the Word of God is not ignored. It is studied in both the Old and New Testament as an indication that God as King of kings is not quiet about what needs to be done and what need not be done. This leads us to the exegetical part of the Old and the New Testament.

This implies that government has to listen to God’s commands and instructions. God is the one who instituted the government and also allows the leaders to lead His people. The church has a vital role to remind any leader that God placed them in leadership positions. The church can also listen to the commands of God in order to take part in the fight against corruption. It is necessary for the leaders or those who are in the ruling position to enquire from the Lord as to what to do and what not to do. In other words, the rulers or governors need God’s guidance and enlightenment of the Holy Spirit to lead God’s people God’s way.

4.2 **Types of church governance**

Churches also have their own type of government, and the following are the types of church governance:
4.2.1 Roman Catholic Church governance

The Roman Catholic system is based on the following ecclesiastical principles:

- The structural unity of the visible world church. The church is a universal structure under the supreme authority of the Pope;
- The differentiation between clergy and laity and the hierarchical organisation of the clergy;
- The infallibility of the papacy and the high authority of tradition; and
- The superiority of the church in society.

Vorster (2003:11) states that the supremacy of papal decrees the inequality of offices and office-bearers and the devaluation of the local church. This system places the emphasis on Christ as the Head of the local church and his rule through the Word with the authority of the Pope and infallible papal and ecclesiastical decrees. The object of Christian activity is the establishment and promotion of the church as an institution and not the coming of the kingdom. The church becomes an end in itself and not a means to an end being the kingdom.

4.2.2 Lutheran Church governance

According to Vorster (2003:11), the leader of the Lutheran church, Martin Luther, accepts that the church is primarily spiritual and invisible. In contrast with the Roman Catholic emphasis on the sacrament as the means of God’s grace, the ministry of the Word is the foremost way of the rule of Christ. The preaching of the Gospel assembles people, and the obedience of people to the Word assembles the Church. In this way, the relation between the invisible church and the visible church can be established.

The relation between church and state is important in Luther’s view on church government. His fundamental statement is that all the powers come from God. A clear distinction should be made, however, between ecclesiastical authority and civil authority. The church is a spiritual
regiment and can only exercise authority through the word and the sacraments. The church cannot extend its authority to civil life as was the case with the Roman Catholic system. On the other hand, Luther believed that the state in no way intervenes with the church. Civil government can assist the church, but cannot govern it. The assistance of the state to the church developed into domination by the public authorities in the German regions. The landlord ruled the church and determined the laws for both church and civil government. It developed into the territorial system where the churches are seen as societies in the state and as such submitted to the authority of civil government.

4.2.3 Governance in the Protestant tradition

Churches in the Protestant tradition are ruled by the church council composed of elders and ministers of the Word. The church itself is led by the Head of the Church who is Christ Jesus. The leadership of the church is governed by the church order that consists of 86 articles. No one in the church is above the law of the church, including the church ministers and church elders. Church members are also governed by the church order, and if they commit gross sin, they are excommunicated. Matthews 18:15-20 is another principle that is used to admonish members of the church of Christ. The church order is a book that governs the church of the Lord. It is the order that indicates the activities of the church, what must be done, and the articles concerning discipline are also mentioned. There are major assemblies that help churches in dealing with common issues of the church. The following assemblies are essential in the smooth running of the church:

Classis is a group of neighbouring churches meeting together in one place with the purpose to discuss common issues with the main aim of maintaining order (1 Corinthians 14:40). It is the main verse that helps the church to maintain order. All members are ruled and governed by the Church order and the Bible. The measuring stick of all Christians is the Word of God. Everything done in the church is measured by the Word of God. The church council of any church is independent, but it has a relationship with other neighbouring church councils.

The Regional Synod is all neighbouring Classis meeting together in a central venue to discuss things that need to be addressed at Regional Synod level. Matters discussed in the Regional
Synod are matters that were discussed at the Classis level, and need the attention of the Regional Synod. The National Synod is all delegates from all Regional Synods who meet at national level. All regional synods send delegates to form the National Synod and have the mandate to defend the Word of God and the Church Order. The measuring stick in all assemblies starting from church councils is the Word of God. Anyone who attends the meeting makes an open declaration to abide by the Word of God, three forms of unity (Belgic confession, Canons of Dort, and the Catechism).

In some congregations, deacons form part of the church council. In some congregations, deacons are not included in the church council, they only attend meetings when they want to report to the church council. This is a way that is helping the church to survive and stand for the truth of the Word of God. Anyone found being against the Word of God is called to order by the relevant articles of the church order. Any organisation without a form of order or guideline or principle to follow will not succeed because all members will be doing whatever they like. When any organisation has the so-called constitution, like the church order, any time they experience any difficulty, they will refer to particular articles to solve their problems. That helps the church to have good governance, and the government can also learn from this type of government where no-one in the church is above the church order.

4.2.4 The modern South African democratic governance

South Africa has been a democratic country since 1994 after the release of some politicians who were imprisoned at Robben Island, such as Nelson Mandela, who was imprisoned for 27 years. The people were imprisoned for being against the then apartheid regime. They opposed the oppression by the white-led government during the apartheid regime. The birth of a democratic government was born in 1994 when the president of the country was elected democratically. President Nelson Mandela became the first black leader who was elected democratically. Elections were held and everyone took part irrespective of race, colour and gender. Elections became free and fair as all people voted for the government they wanted. The government was no longer imposed on them like during apartheid. The African National
Congress won the election by a vast majority. A number of people voted for the African National Congress because its manifesto was the best. Most black people voted for the ANC because they were speaking of a better life for all, especially black people or those who were most vulnerable during the time of apartheid.

As a government of the people led by the ANC, most black people received better positions on national, provincial and municipal level, or local government. Some of them vowed to deliver services to the people of South Africa. Houses were built in the remote rural areas; some targets were set by the government. Some targets were met, and some were not even implemented. People started to realise that there is a problem of corruption in the government during the +20 years of democracy; much money has been misused because of immoral leaders, corrupt leaders, and selfish leaders who are heartless for the country.

4.3 Method

The formation of the normative task on the churches in partnership with the government and the NGOs against corruption will be determined according to texts studied. In exploring the Old Testament, the texts will be studied and good practice will be deduced from the texts. In actual fact, the researcher will study the text and a practice will be used in order to help South Africa fight its battle against corruption. Things became worse when President Zuma came into office for his two terms. A great deal of corruption scandals were revealed during this time, and some of the corruption scandals attached to his name are mentioned as one who unduly benefitted such as the Nkandla case and the arms deal. This is just to mention a few well-researched and investigated cases. In 2016, another scandal of “state capture” by the Gupta family was revealed and it was mostly exposed by the opposition and the media. In order to deduce a good practice that can be helpful in the fight against corruption, one will follow the normative task as stated by Osmer (2008). Few texts will be studied and a good practice will be deduced from them to help South Africa in its fight against corruption.
4.3.1 Texts that will be used for the case study in the normative task

An exegetical analysis of the passages that follows will be done. In the Old Testament, the following texts will be analysed: An exegetical study of the Eighth Commandment in Exodus 20:15, 17, Deuteronomy 5:19, Proverbs 22:22, Nehemiah 5:15 and Obadiah 1:5.

In the New Testament, an exegesis will be done in the following texts: Matthew 22:37-40 and Ephesians 4:28.

4.4 An exegetical study on corruption from the Old Testament

Old Testament forms an important part of the Canon, what one calls a measuring stick. It is important to study texts from the Old Testament. Exodus forms part of the Old Testament, and it is the second book in the Bible.

4.4.1 Exegesis of Exodus 20:15

a. Translation

God spoke directly to the people in this chapter. The God of Sinai first identified himself in three ways. I am (1) Yahweh, the Eternal One; (2) your God; (3) who brought you out of Egypt. He was their redeemer; they were his people. He had a right to govern their national and personal lives (20:1-2). Having identified himself and establishing his right to set forth principles of conduct, God spoke the ten majestic words of the Decalogue (Smith, 2006).
b. Commentary on Exodus 20:15

This command was given to encourage the respect of other people’s properties. This too is an important element in a stable society. It is closely related to the 10th commandment, which states that “You shall not covet your neighbour's house. You shall not covet your neighbour's wife, or his male or female servant, his ox or donkey, or anything that belongs to your neighbour”. These are words from the book of Exodus that God gave to Moses who was the leader of the people of Israel. He wanted them to respect other people’s property. They did not have kings and presidents as we do, but God described this as stipulations they have to follow when they will be in the Promised Land, Canaan.

4.4.2 Purpose and message of the book of Exodus

According to Hill and Walton (2000:64), the message of the book has several aspects: it narrates the great events of the Exodus, the deliverance from Egyptian bondage, as well as the beginnings of the wilderness wanderings. Two of the most significant occurrences of the wanderings are also reported in this book: the giving of the Law and the building of the tabernacle. All three events, i.e. Exodus, Law and Tabernacle emphasise one important truth or message, i.e. God is present with Israel as their Saviour and King. The broader theme is the presence of God among His Covenant nation or people.

Exodus is essentially a book about knowing God through personal experience. The plot centres on the relationship that develops between God and the Israelites, from the dramatic meeting with Moses at the burning bush (3:1-4:17) to the glory of the Lord filling the tabernacle (40:34-38). In all of this, Moses acts as a mediator, the one who first makes the Lord known to the people and who subsequently plays an important role in establishing the covenant relationship that enables the Lord to dwell in the midst of the Israelites. Significantly, it is always God who takes the initiative, revealing himself not only through words, but also through wonders and signs. In Exodus, God both speaks and acts; moreover, what he says happens (Carson, 1994).
That is why one thinks that God is not quiet about how we live in the place where He placed us. He controls this world through His servants, such as kings and presidents. When things are wrong in the eyes of God, He is not happy. He always wants to see His people following His commands.

The first half of Exodus is dominated by the theme of coming to know God. At the outset, Moses met with God at the burning bush, and in the ensuing conversation, he discovered much about God’s nature, including his divine name, ‘Yahweh’ (3:1–4:17). This theme reappears when Pharaoh expressed his ignorance about the Lord: “Who is the Lord, that I should obey him and let Israel go? I do not know the Lord and I will not let Israel go” (Exodus 5:2). As the different signs unfold, the Egyptians gradually came to acknowledge the Lord’s sovereign power (Osborn et al., 1999).

Knowing God is very important as it will help leaders to understand that He is watching them as the Creator of all things. He will never leave this world to be like a watch. He cares and rules the world by His Word and Spirit.

### 4.4.3 Purpose and message of the book of Deuteronomy

In some respects, Deuteronomy portrays what an ideal Israel would be. It presents an Israelite with “One God, one people, one land, one sanctuary, and one law”. Its theological contributions are intimately bound up with some of the distinctive concerns that set it apart from the remainder of the Pentateuch. The covenant between God and Israel made at Sinai and renewed on the plains of Moab before Moses’ death presumes an Israel that is a united, unified people. Deuteronomy assumes unity among the people in covenant with Yahweh. It is a nation set apart and defined by its adherence to this covenant. This is clear when one reads Deut. 5:1-3; 6:1-25. The relationship was to be an enduring one, regularly renewed in successive generations. The covenant into which Israel had entered was a living relationship that required the loving commitment of both parties (Deut. 6:5; 7:9, 12-13). Israel was understood as an elect nation, chosen by God (Deut. 4:37). God did not only choose Israel, but He also chose the king, the priests, and the place where he was to be worshipped. The book also emphasises the
sovereign initiative of Israel’s covenant Lord, one who chose them out of his own mysterious love (Deut. 7:7-8) (Hill & Walton, 2000:102).

The nation of Israel chosen by God was to please God all the time; meaning, they were to live in harmony with each other as God’s chosen nation. Even if people claim to have other gods, God still remains the God to everybody. Even if people do not understand this God, like Pharaoh in Egypt, he wants all people to understand and know Him as King of kings. He revealed Himself to the Egyptian Pharaoh during the Israelite exile. They came to know God when he punished Pharaoh and the Egyptians by the ten plagues. He is a living God who always reveals Himself as a God of signs and wonders. South Africa and the world at large are no exception. The leadership has to listen to God and lead people in a peaceful manner.

4.4.4 The grammatical analysis of Exodus 20:15 and Deuteronomy 5:19

Parsing of all the words from this verse:

Exodus 20:15 and Deuteronomy 5:19

גָּנַב (ganab): verb; (qal) steal, be a thief, i.e. take items without permission by the owner, but usually by stealth and not force (Ex 22:11); qal passive is be stolen in Gen. 30:33; 31:39; Pr 9:17) (nifal) be stolen (Ex 22:11); (piel) steal an object (Jer 23:30); (pual) be stolen (Ex 22:6, and (qal) kidnap, i.e., seize a person for sale or servitude (Ex 21:16; Dt 24:7); (pual) be forcibly carried off to slavery (Ge 40:15; (qal) do secretly, i.e., active. Do secretly in a manner that is not publicly known (2Sa 21:12) (Swanson, 1997)

לֹ negates the verse

This verse is parsed in the following way: it is the negative particle + qal verb imperfect second person masculine. לֹ negates the verb, גָּנַב meaning “do not steal”.

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Steal as a verb, meaning to take another’s possession illegally and without his knowledge stole a coupe.

Words with the same meaning, cop, crook, filch, hook, lift, nab, nick, nip, pilfer, pillage, pinch, pocket, prig, purloin, rip off, snaffle, snake, snitch, swipe, thieve, vulture.

Related words mooch; fleece, frisk; grab, grasp, seize, snatch, take; plagiarize; hijack, shanghai; poach, rustle; burglarize, rob; loot, plunder, rifle.

The second half of Exodus develops further the theme of knowing God by focusing on the establishment of a close and lasting relationship between the Lord and the Israelites. To this end, the narrative concentrates on two topics that receive extensive coverage, the making of the covenant and the construction of the tabernacle. The former of these, like the signing of a contract or the taking of marriage vows, sets out the conditions under which the Israelites must live in order to enjoy an ongoing relationship with God; these are recorded in the Decalogue and the Book of the Covenant. The people are obliged to follow God’s standards if they wish to know his continued blessing and presence. Considerable attention is given not only to the making of the initial covenant agreement (Exodus 19-24), but also to the events concerning the golden calf, which almost brought the relationship to an early and abrupt conclusion (Exodus 32-34).

The building of the tabernacle forms a natural sequel to the making of the divine covenant. Built according to divine instruction, the tabernacle became the focal point of the Lord’s presence in the midst of the people, and reminded them, through its materials and structure, of God’s sovereign, holy nature. Significantly, Exodus ends by noting how the Lord, following the erection of the tent, took up residence in the middle of the Israelite camp (Exodus 40:34-38) (Osborn & Hatton, 1999).
The Hebrew word to **steal** implies that such an act is done secretly or deceptively. In Exodus 22:1, the word is used for stealing an animal that belongs to someone else, and in Exodus 21:16, it is even used for kidnapping, or stealing a man. However, since no direct object is stated here, the broader meaning is suggested (De Bruyn, 1993; Osborn & Hatton, 1999). This command was given to encourage the respect of other people’s property. This too is an important element in a stable society. The word to steal literally means to secretly take something belonging to someone else. In light of the fact that this commandment was also given in the form of synecdoche, this means that the property or possessions of others may not be damaged in anyway. Public theft is also included in the intent of these commandments, even though only secret theft is mentioned.

According to Merriam (2003), **steal** stēl is a verb stole stōl, sto•len stō-len, meaning stealing, that is, to take the property of another wrongfully and especially as a habitual or regular practice, and it can also mean the following: to come or go secretly, unobtrusively, gradually, or unexpectedly; to steal or attempt to steal a base; to take or appropriate without right or leave and with intent to keep; to take away by force or unjust means; to take surreptitiously or without permission; and to move, convey, or introduce secretly. The Hebrew word (gnb) or גָּנַב (ganab), is (qal) steal, be a thief, i.e. take items without permission by the owner, but usually by stealth and not force (Ex 22:1)

**Literal translation of Exodus 20:15 “You shall not steal”**.

(gnb) or גָּנַב (ganab) emphasises the sneaky aspect of stealing, rather than violent strong-arm robbery. Some interpreters feel that גָּנַב actually refers primarily to kidnapping (cf. Dt 24:7); taking a person away from his family, especially to sell him into foreign slavery, separating him from his covenant blessing. The lack of an object shows that the prohibition is comprehensive of every sort of stealing.

**Suggested translation: Do not steal** (Brug, 2012).
Stealing or robbery causes social instability. The one who steals is sending a message that he or she is envious and has no respect for other people’s property. This truth applies to thieves who are mere robbers, and to those who use trickery to obtain or retain what belongs to others (Adeyemo, 2006:112).

Stealing and robbery result in instability (Adeyemo, 2006). This is true because where there is no respect for other people’s property, there is always instability, kike in South Africa where corruption is the song of the media, and there is obviously instability that affects the growth and development of the country and its economy.

The command not to steal or that of respecting other people’s properties was given to encourage the respect of others’ property. This is an important element in a stable society (Walvoord, 1985). To promote stability in South Africa and everywhere, people must respect the right to own property by not stealing or taking without permission. In some respects, Deuteronomy portrays what an ideal Israel would be. Deuteronomy also presents an Israelite with “One God, one people, one land, one sanctuary, and one law”, as did Exodus. Its theological contributions are intimately bound up with some of the distinctive concerns that set it apart from the remainder of the Pentateuch. The covenant between God and Israel made at Sinai and renewed on the plains of Moab before Moses’ death presumes an Israel that is a united, unified people. Deuteronomy assumes unity among the people in covenant with Yahweh. It is a nation set apart and defined by its adherence to this covenant. This is clear when one reads Deut. 5:1-3; 6:1-25. The relationship was to be an enduring one, regularly renewed in successive generations. The covenant into which Israel had entered was a living relationship that required the loving commitment of both parties (Deut. 6:5; 7:9, 12-13).

Israel was understood as an elect nation, chosen by God (Deut. 4:37). God did not only choose Israel, but He also chose the king, the priests, and the place where He was to be worshipped. The book also emphasises the sovereign initiative of Israel’s covenant Lord, one who chose them out of His own mysterious love (Deut. 7:7-8) (Hill & Walton, 2000:102).

4.5 The right to own property is guaranteed in the Eighth Commandment
According to Morgan (2001:90), the eighth commandment recognises the right to own property. Property is not theft; man by creation is able to possess or has the right to own it; and to deny the possibility of possessing property, is to make theft impossible.

Morgan (2001:90) further says that God owns everything as the primary owner, as all wealth is created by God. Man, in his relationship with God, is ever compelled to own, bearing in mind that nothing he possesses can be held to be outside of the right of divine interference. Man in relation to man can claim to possess, and outside the right of human interference, this is recognised clearly by this command. The eighth commandment of God's law – “You shall not steal” – reflects our sense of responsibility toward others and their possessions. It exposes whether we understand the motivating principle and purpose of the entire law of God, the principle of give rather than get (Acts 20:35). This commandment, found in Exodus 20:15 and Deuteronomy 5:19, is interwoven with the other commandments. Breaking it usually begins with covetousness. Such greed can lead to physical or mental violence and murder. It often involves fraud, deceit and lying. Stealing to acquire the objects of our worship is spiritual adultery and idolatry against God. Succumbing to Satan's “get” way of life dishonours our spiritual Father and elevates the self above God. We would not consider stealing if we truly and deeply respected God's power and office (Collins 1997).

According to Golden (1963:183) when God says to the Israelites “you shall not steal”, he was saying “Sons of Israel, My people, you must not be thieves, or companions or accomplices of thieves”. There must not be seen in the congregation of Israel a thievish people; so that your sons may not arise after you to teach one another to be the accomplices of thieves, the reason being that of the guilt of theft, famine comes upon the world. With the warning against kidnapping, the penalty is stipulated in Exodus 21:16, that the person was to die, while the warning against stealing is in Lev. 19:11.

Golden (1963:183) recorded what he calls the Yale Law Journal of 1919 the right to property that was established. It is stated that he who gapes after what belongs to others is the common enemy of the state, willing to rob all but able only to filch from some, because, while his covetousness extends indefinitely, his feeble capacity cannot keep pace with it but restricts it to a small compass and reaches only a few. All thieves who have acquired the strength to rob whole cities, careless of punishment because of their high distinction, seem to set them above the law. These are allegorically-minded persons, ambitious for despotism or domination, who perpetrate theft on a great scale, disguising the real fact of robbery under the grand-sounding
names of the government and leadership. Any man was to learn from his earliest years to filch nothing by stealth that belongs to another, however small it may be. This should also apply to government officials who have power to rule. They must not use their power to steal or exercise corrupt acts as that results in instability of the country or it threatens peace and stability in the country.

Douma (1996:285-286) says that stealing property is forbidden by the eighth commandment. On the basis of the text of the eighth commandment, it forbids robbery in general, without specifying the object of robbery, whether a thing or person. According to CarMichael (1985:332), immediately after the statement about the male and female relationship in Genesis 2:18-25, which enables the lawgiver to set down in Yahweh’s name a rule about adultery, is the description of how Adam and Eve came to acquire a sense of shame. The crucial act is their eating from the tree of the knowledge of good and evil after they have been instructed not to do so. They had, in fact, stolen something that was Yahweh’s. It was the first example of wrongful taking, acquiring possession of what was known to belong to another. The lawgiver is therefore able to present as the next of Yahweh’s rules: “thou shall not steal.” This prohibition was implicitly acknowledged by Yahweh when He instructed Adam not to eat from the tree.

Packer (1994:59) says that one’s worldly goods stand closest to the owner, and God means them to be secured to him or her. Therefore, He commands that no one should take away or lessen any part of his neighbour’s possessions. Stealing signifies not only emptying chests and pockets, but also taking advantage of others at market, warehouses, wine and beer shops, workshops; in short, wherever men transact business and give money for goods and labour. According to Packer (1994:59), Luther starts expounding the eighth commandment, focusing on the principle of equity involved in love to our neighbour that requires us to hold sacred not only his person and his marriage, but also his property and his due. According to Packer (1994:60), behind the eighth commandment lies the Bible’s view of property, namely that ownership is stewardship. Christians know that what human law says “I own my money, goods, legal rights, and titles, I actually hold as God’s trustee”. In the terms used by Jesus, these things are called talents, lent to me by my Lord on a temporary basis to use for Him. One day, I shall be asked to give account of how I managed of His resources of which I was given control.

The accountability of stewardship is that God entrusted to man responsibilities to care and look after one another by using money, goods etc. as trustees for the benefit of other people, not to enrich oneself. Therefore, as trustees, men will be accountable before God for using what has
been entrusted to him or her before the eyes of the Lord. This means that man has to manage what has been entrusted to him by God knowing that he or she will account during judgement day.

Temptations to steal property are to deprive another person or persons of what he or she has a right to arise, because fallen man always wants more than he has at present, and more than others have. Blind competitiveness, expressing an equally blind jealousy, was the essence of the devil’s pride when he rebelled against God, and of Cain’s pride when he killed Abel (Genesis 4:4-8), and of Rebecca and Jacob’s pride when they stole Esau’s birth right (Genesis 27). It is the essence of discontented greed condemned in the tenth commandment, which is itself the cause of the dishonest grabbing forbidden in the eighth commandment. However, it is not God’s will for us to have anything that we cannot obtain through honourable means, and the only right attitude to others’ property is scrupulous concern that ownership be fully respected (Packer, 1994:59-60).

4.5.1 Stewardship

Man is called to be a good steward of his or her possessions. This commandment concerns good stewardship of our possessions and refraining from damaging or stealing other people’s possessions. (Van der Merwe & Eloff, 1995) wrote that there are roughly four kinds of people in the world. The correct view of a Christian is that “What is mine is God’s, so I’ll share it.” We must remember that none of our possessions really belongs to us. All that we have is a gift from God. In Psalm 24:1 we read, “The earth is the Lord’s, and everything in it; …” Jesus says, “… do not worry about your life, what you will eat or drink; or about your body what you will wear, but first seek the Kingdom of God and his righteousness, and all these things will be given to you.” One can also read Matthew 6:25-34.

4.5.2 The bad practice
This commandment prohibits any kind of stealing such as 1) shoplifting, gambling, any form of robbery; 2) hoarding possessions for oneself without any form of sharing it with the poor; and 3) obtaining possessions without working for them (gifts and inheritances are exceptions).
4.5.3 The good practice

The eighth commandment commands us to respect the property of other people and share the abundance of our goods with the poor. It also calls on us to trust God to supply our needs (God’s providence). God furthermore commands us to work.

4.6 Exegesis of Exodus 20:17

4.6.1 The grammatical analysis of Exodus 20:17

To covet, lust, desire, תַּחֲמַד (chamad), is to strongly desire another person’s possessions (Ex 20:17). It is a sin before the eyes of God. It is to be fond of and take pleasure in an object or action; and the qal passive treasure, wealth, formally, coveted, i.e., pertaining to a collection of objects, which constitutes far more than normal in society (Job 20:20; Ps 39:12 (Swanson, 1997).

a. Literal translation: You shall not covet the house of your neighbour. You shall not covet the wife of your neighbour and his male servant and his female servant and his ox and his donkey and anything which [is] to your neighbour.

**dmaxf** (strongly desire) can be used in either a good or bad sense, like the Greek *epiquumh&seij* or the Latin *concupio*. Exodus uses this verb two times. Deuteronomy 5 uses two different verbs, the qal of **dmaxf** and the hithpael of **hwf**. The repetition of the verb seems to justify our division of the prohibition on coveting into two commandments, but Deuteronomy raises doubt on this point, because it changes the order of the items to read, “Do not covet your neighbour’s wife. Do not desire his house etc.” If this commandment is divided into two, the 9th commandment is different in Exodus than it is in Deuteronomy.

Deuteronomy adds mention of the neighbour’s field. It is very fitting that the commandments should conclude with a ‘word’ that emphasises the motivation and thoughts of the heart, just as they began with a ‘word’ that emphasises motivation. For out of the heart proceeds evil thoughts
and the beginning of sin. Out of the heart comes the motivation of faith, which moves one to keep the commandments. Suggested translation: Do not covet the house of your neighbour. Do not covet the wife of your neighbour or his male servant or his female servant or his ox or his donkey or anything which is your neighbour’s..

The word for ox means a full-grown bull or steer, but here it would certainly include the female as well, so Exodus 20.17 TEV has ‘cattle’. The ass was the same as the ‘donkey’. Or anything that is your neighbour’s is literally “and all that is to your neighbour.” This makes it clear that the prohibition includes “anything else” that belongs to another person (Osborn, 1999).

b. Commentary of Exodus 20:17

This is a general safeguard against many other sins, particularly commandments six through nine. The Israelites were not to long for, desire earnestly, or lust after what legitimately belonged to others. These commandments are the fundamental statements of a good and wholesome society as ordered by the holy and righteous God. Though believers today are not under the Law (Rom. 6:15), they are under obligation to abide by the holy standards represented in the Ten Commandments. Nine of the Ten Commandments are repeated in the New Testament with added stipulations that are even higher than those in Exodus 20:3-17. The one not repeated is the command to keep the Sabbath; yet the first day of the week is to be set aside for worship in commemoration of the Saviour’s resurrection (Walvoord, 1985).

The tenth commandment strikes at the root: *Thou shalt not covet*, v. 17. The foregoing commands implicitly forbid all desire of doing that which will be an injury to our neighbour; this forbids all inordinate desire of having that which will be a gratification to ourselves. “O that such a man’s house were mine! Such a man’s wife mine! Such a man’s estate mine!” This is certainly the language of discontent at our own lot, and envy at our neighbour’s, and these are the sins principally forbidden here. St. Paul, when the grace of God caused the scales to fall from his eyes, perceived that this law, *Thou shalt not covet*, forbade all those irregular appetites and desires that are the first-born of the corrupt nature, the first risings of the sin that dwelleth in us, and the beginnings of all the sin that is committed by us: this is, that lust that, he says, he had not known the evil of, if this commandment, when it came to his conscience in the power of it,
had not shown it to him (Rom. 7:7). God gives us all to see our face in the glass of this law, and to lay our hearts under the government of it (Henry, 1991).

4.6.2 People must be content with your possessions

This commandment concerns loving and respecting other people’s possessions instead of loving other people’s possessions to obtain them. The word ‘covet’ or ‘desire’ means to have an earnest longing for. ‘To desire’ is not forbidden by the Word of God; we may desire a healthy life, a good marriage, etc. What is forbidden is to desire to have something that belongs to our neighbour: his car, his house, his wife, his job etc. If you covet something belonging to your neighbour, your desire will influence your attitude towards him, and this will again influence your behaviour. The end of the story is that you will be so unhappy and restless that you will not find peace until you get what you desired. Anyone who desires to have beautiful things must work for that and he will be able to buy. Adam was given the responsibility to till the land. The church must encourage people to work for their families, and to be able to buy what they need. This is the best way to acquire wealth and be able to support your own family and the poor. This will also help all people to serve God with a clean conscience. It also frees us from enmity with or bad attitudes towards other people. It is the responsibility of parents to take their children to school, and to help them attain better education that can make them live life that affords all what they want in life. People must be encouraged to work so that they can get what they want or desire. God, in His Word, commands us to work hard in order to attain wealth. If there is anything one needs, he must work for it in anticipation that God will provide.

Jesus Christ, who has all authority in heaven and on earth (Matthew 28:18), promised His disciples “If you remain in me and my words remain in you, ask whatever you wish and it will be given you” (John 15:7). When we abide in Christ, we experience the guidance of His Spirit, which enables us to ask only for what we need.
4.6.3 The bad practice

Do not be jealous about what others have and what you do not have. You will certainly also have things that they would like to have. Do not make others jealous by bragging about the things you have or are able to do. The researcher is of the opinion that instead of a person being jealous about what other people possess, any person must work faithfully and have his own through hard work. Anyone can work for his or her family. There are more rewards for hard work than stealing from other people. When any person possesses wealth that he accumulated through hard work, he or she must know that whatever one possesses that person must not forget God the Provider and other people.

Solomon in Proverbs 30:7-9 says: “I ask two things from you, Lord. Don’t refuse me before I die. Keep me from lying and being dishonest. And don’t make me either rich or poor; just give me enough food for each day. If I have too much, I might reject you and say, ‘I don’t know the Lord.’ If I am poor, I might steal and disgrace the name of my God.” Solomon did not want to be poor or rich, but he wanted God to provide for his needs. He believed in the provision by God in all his needs. He knows that God always provides for us in times of need.

4.6.4 The good practice

Be thankful for the many things with which God has blessed you – talents, gifts, possessions, health, and faith. If you do not have much, trust God to provide what you need. One must trust God even when he or she is working, looking for work. One must work hard using one’s God-given talents. People must study, they must work hard, and pray and trust that God will provide and they will get what they want. People must not sit and wait until they go to the grave. Paul told the Thessalonians that they have to work. One should further one’s studies and obtain relevant qualifications that will help one get employment. Encourage children to go to school so that they can work for themselves. Be content with your possessions and work hard for that which you need. It is very important to work for anything that one needs to possess. There is a need for people to thank God for His provision. Use all your God-given talents to work for your family, and earn a salary for what one knows he or she worked for. Be an entrepreneur in the
community who helps and encourages people to work for their families. Create jobs that can help others in the community and provide for other people’s needs.

4.7 *Proverbs 22:22*

4.7.1 Purpose and message of the book of Proverbs

Bible scholars associate the book of Proverbs with the short, pithy statements that are found in the latter two-thirds of the book. The introductory chapters of the book provide a hermeneutical grid through which the rest of the book should be read, thereby placing a profound theological nuance on the individual proverbs. The predominant theme of these early chapters is the great value of wisdom and the fearful danger of folly. This teaching comes to its climax in chapter 9. There is an alternative between wisdom and folly that is more than how to get along and advance in the world. It is a matter life and death. Proverbs 3:18, after all, tells us that those who embrace wisdom embrace life. Hill and Walton (2000:243) state that in the first chapters of Proverbs 1-9, the dominant theme is the great value of wisdom and the fearful danger of folly or stupidity. There are two women and they are Wisdom and Folly.

Hill and Walton (2000:243) also state that the key to understanding the nature of Wisdom in Proverbs 9 is the location of her house on the highest point of the city (9:3). In the ancient Near East, only one person had the right to dwell on the highest point of the city, the god of that city. In Jerusalem, also, the building of the highest point was the temple on Zion.

On the other hand, the reader encounters Folly, also personified as woman and also appealing to the naïve young men who are walking by on the path of life. Significantly, her house is at the highest point of the city (9:14). She also stands for the divine, but in this case for all of the deities of the ancient near East who stand over against Yahweh. Throughout history, Israel was tempted to worship gods such as the Babylonian Marduk or Ishtar, or even more strongly, the Canaanite Baal and Asherah. The people of Israel were therefore confronted with decision. Both women are calling him to come to them to dine, to share intimacy, and unpacking the metaphor,
to worship them. Will it be Wisdom or Folly? Will it be Yahweh or Baal Hill and Walton (2000:243)?

The Israelites realised their responsibilities to choose between worshipping Yahweh or Baalism. They had a choice of two alternatives. Proverbs is a guidebook for successful living. Without overtly stressing the great prophetic themes (e.g. the covenant), the proverbs show how Israel’s distinctive faith affected her common life (Wood & Marshall, 2001).

In summary, Proverbs offers theoretical and practical teaching about life in two main forms. It is used as a sermon and poetic forms, although poetic form matters less than getting the message across and much of the verse is doggerel. The chapters have two main emphases, applying oneself to the teaching of the wise and avoiding adulterous relations with women. The two themes are related: sexual unfaithfulness is the supreme folly (Carson, 1994). With chapter 10, the atmosphere changes up to chapter 17. The form becomes mostly one-verse sayings, linked in one way or another, but each saying complete in itself. The themes broaden out and are quite varied. Among the recurrent topics, as well as wisdom and sexual relationships, are the nature of righteousness, the use of words, relationships in the community, work, wealth and kingship (17:1-5 is a good example).

The last third of the book (22:17-31:31) comprises five further collections of material, mixed in content and also mixed in form. These bring together many more one-verse sayings, some longer units, and one final poem of 22 verses (Langseth et al., 1997).

4.7.2 Exegesis of Proverbs 22:22

This verse gives a strong warning against taking advantage of the poor (cf. 14:31). The poor, meaning feeble, weak, and helpless and the needy, are easy prey for wicked people who can get their way in court by bribery and false accusations. However, the defenceless, within the
context of this text, is defended by the Lord who champions their cause and justly takes from those who unjustly take from the needy (Walvoord, 1985).

אל (אָל) particle, adverb

אָל adv. of prohibition, do not ..., let not.

תִגְזָל (גזל) verb, qal, imperfect, second person, masculine, singular, jussive in meaning only

דַל (דַל) adjective, masculine, singular, construct

cָּכָן (כָּנָן) particle, conjunction

dָּוָא (וָא) pronoun, third person, masculine, singular

וְאל (ו, אל) particle, conjunction particle, adverb

עָנִי (עָנִי) adjective, masculine, singular, absolute

בַשָּר (ב, הַ, שַר) particle, preposition

particle, article

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Proverbs 22:22: “Rob not the poor, because he is poor: neither oppresses the afflicted in the gate.” “It is bad to rob any man of his or her possession, but most absurd or strange to rob the poor, whom we should relieve”. The poor are generally also powerless to resist oppression, and therefore they are considered fair game for the wicked. This attitude is often held even by those in authority, for the ‘gate’ was the place where official judgement was exercised anciently, and so oppression ‘in the gate’ would be official oppression. However, God takes special care of the poor, afflicted and helpless, (Deut. 24:12-15; Ps. 35:10; 140:12).

4.7.3 Commentary on Proverbs 22:22

Do not oppress the afflicted in the gate – in judgment let the poor have a fair hearing; and let him not be borne down because he is poor. The reader has often seen that courts of justice were held at the gates of cities in the East, e.g. “Do not be tempted by the helplessness of the poor man to do him wrong. ”Some prefer, “Refrain from doing him wrong through pity for his helplessness”. The gate is the place where the rulers of the city sit in judgement. The words point to the special form of oppression of which unjust judges are the instruments.

4.8 Nehemiah 5:15

4.8.1 Purpose and message of the book of Nehemiah

Nehemiah served as Judah’s governor for 12 years, from Artaxerxes’ 20th year (444 B.C.) to his 32nd year (432 B.C.). This Hebrew word for governor is pehâh derived from the Akkadian word pâhatu. (The word for governor in 7:65, 70; 8:9; 10:1 is a Persian word.) One of the ‘fringe benefits’ of being governor was a food allowance, granted him by the Persian officials, perhaps for official entertaining of guests. However, Nehemiah did not take advantage of what was rightfully his. In providing food for many Jews and in entertaining dignitaries from other nations (v. 17), he served food and wine out of his personal resources. This practice contrasted with the former governors, who charged the Jewish people 40 shekels (about one pound of silver)
besides the food allowance of food and wine. Even those governors’ assistants took advantage of their position and oppressed the people, demanding their payments. Nehemiah’s reverence for God kept him from placing a heartless burden on his fellow Jews. This is still more evidence of his sterling leadership qualities: compassion for those under him and refusal to use his privileges at the expense of others. Exactly who all the 150 Jews were for whom Nehemiah provided food is not known, though some of them were officials. The cost to supply one ox, six sheep, and some poultry daily was no doubt great. Even so, Nehemiah willingly bore the cost out of his own pocket rather than place heavy demands on the people (Walvoord, 1985).

4.8.2 Nehemiah’s innocence as a leader of the Jews (Nehemiah 5:15)

As governor, Nehemiah could have loaned people money to pay their taxes, having them use their land as collateral or guarantee. Then, when they could not pay back what they had borrowed, he could have applied the world’s standard and taken their land. He, along with other leaders in Judah, could have exploited the poor, but he did not acquire any land in this way, or by outright purchases. He was careful not to abuse his position as governor in any way, thereby jeopardising the people’s respect for him. In fact, he continued working right along with the people in the construction project. He did not hesitate to ‘get his hands dirty’ in this important building programme, and was never side-tracked by other interests. His motives were pure, and he never lost sight of God’s calling in his life. He was in Jerusalem to help the people, not exploit them. He was there to exemplify God’s Law, not violate it. He was there to rebuild the wall, not a personal empire (Walvoord, 1985).

4.8.3 Exegesis of Nehemiah 5:15

In this verse and the verses that follow, Nehemiah compared his 12 years as governor with the unjust proceedings in the land before he arrived. The governor was appointed by the Persian king, not elected by the people (Barton et al., 1997:805). The income of Eastern governors is paid partly in produce, partly in money. ‘Bread’ means all sorts of provision. The forty shekels of silver per day would amount to a yearly salary of about $9 000 (Jamieson et al., 1997).
Nehemiah 5:17 tells how he gave up the prerogatives and privileges that were his as governor, especially in relation to his own income. He set a good example, he taught by example, evangelised by example. This is the great principle that all governors or present governors or people who are in the leadership positions can learn and copy from this leader who was dedicated to his work. He shared what he had with others who had need.

Nehemiah 5:1-15 says:

1 “Now the men and their wives raised a great outcry against their fellow Jews. 2 Some were saying, “we and our sons and daughters are numerous; in order for us to eat and stay alive, we must get grain.” 3 Others were saying, “We are mortgaging our fields, to get grain during the famine.” 4 Still others were saying, “We have had to borrow money to pay the king’s tax on our fields and vineyards. 5Although we are of the same flesh and blood as our fellow Jews and though our children are as good as theirs, yet we have to subject our sons and daughters to slavery. Some of our daughters have already been enslaved, but we are powerless, because our fields and our vineyards belong to others.” 6 When I heard their outcry and these charges, I was very angry. 7 I pondered them in my mind and then accused the nobles and officials. I told them, “You are charging your own people interest!” So I called together a large meeting to deal with them. 8 and said: “As far as possible, we have bought back our fellow Jews who were sold to the Gentiles. Now you are selling your own people, only for them to be sold back to us! They kept quiet, because they could find nothing so say. 9 So I continued, “What you are doing is not right. Shouldn’t you walk in the fear of our God to avoid the reproach of our Gentile enemies? 10 I and my brothers and my men are also lending the people money and grain. But let us stop charging interest! 11 Give back to them immediately their fields, vineyards, olive groves and houses, and also the interest you are charging them- one percent of the money, grain, new wine and olive oil.” 12 “We will give it back,” they said. “And we will not demand anything more from them. We will do as you say.” Then I summoned the priests and made the nobles and officials take an oath to do what they had promised. 13 I also shook out the folds of my robe and said, “In this way may God shake out of their house and possessions anyone who does not keep this promise. So may such a person be shaken out and emptied!” 14 Moreover, from the twentieth year of King Artaxerxes, when I was appointed to be their governor in the land of Judah, until thirty-second year-twelve years- neither I nor my brothers ate the food allotted to the governor. 15 But the earlier governors-those preceding me-placed a heavy burden on the people and forty
shekels of silver from them in addition to food and wine. Their assistants also lorded it over the people. But out of reverence for God I did not act like that.”

4.8.3.1 Normative lessons learned from Nehemiah’s leadership

Masase (2015:72) mentions nine lessons to be learned by government officials from Nehemiah’s leadership style:

Firstly, Nehemiah identifies himself with the suffering of the people when he cried in Nehemiah 1:1-11. Secondly, Nehemiah was personally involved and part of coming up with a solution to the problem faced by the people of God. He cried and prayed to God for guidance and direction. He believed in the theocracy, although he recognised the ultimate government of that time. He went on his knees to God, and he then confronted the King with what he wanted permission to do as he was aware that he was in a foreign land. He did not protest, but he asked permission to go and be part of the solution to the problem in Jerusalem. Thirdly, Nehemiah prayed for open opportunities and resources to solve the problem in Jerusalem. Nehemiah did not harshly take a decision to speak with the King, but he was very rational, he thought before he acted. He asked permission from the King to use the available resources and permission was granted. Fourthly, Nehemiah was a leader with a vision. He had a proper vision before he shared it with the people in Jerusalem. After permission to rebuild the wall in Jerusalem, he went to inspect, research, evaluate and examine the extent of the damage. He knew what should be done. This is clear when one reads Nehemiah 2:1-10 that Nehemiah was a visionary leader. Fifthly, Nehemiah was a motivated leader as he did not dwell much on the past, but he focused more on the future progress of Jerusalem, and he was encouraged by looking at what they have to do. There were people who were on the side of the opposition, who were against the rebuilding of the walls. The opposition is clear when one reads Nehemiah 2:19; 4:1-3, there were people such as Tobiah and Sannibalat who were against the rebuilding of the wall of Jerusalem. Sixthly, Nehemiah was an encouraging leader of his time. As an encouraging leader, he encouraged those who were overwhelmed by discouragement by the opposition. Discouragement causes people only to see negative things around them. Discouragement robs people of their strength and vision. It deters or damages the confidence and their sense of security. Nehemiah in chapter 4:10-20 encouraged people who were already discouraged by the opposition. Seventhly, Nehemiah is portrayed as a faithful servant to his earthly master,
and not only to his earthly master, but also to God and people he served. He did not consider the office as a building with good furniture where one earns a good salary, but his office was a place of service (Nehemiah 4:22-23). **Eighthly**, Nehemiah was a leader who was interested in social welfare and the transformation of the people he was leading. He dealt with officials who were propagating slavery and shared food with the poor (Nehemiah 5:1-17). **Ninthly**, Nehemiah (8:1-12) was a leader who acknowledged the role of religion in moral issues. He allowed Ezra as a priest to do his work of reviving people at a public gathering.

Good practice can be learnt from Nehemiah who was an exemplary leader for the people of his time. God helped him to think of the children of God who were in Jerusalem. He did not only think of the people in Jerusalem, but he was concerned and he did something about their situation. He cried thinking of the bad situation they were in, and prayed to God to be released so that he can go and rebuild the walls in Jerusalem. He was not a selfish leader, but he was thinking of the people who were living in Jerusalem where the walls that surrounded the place were destroyed. The temple was also in ruins after Nebuchadnezzar took the people into exile.

The researcher is of the opinion that South Africa can learn from Nehemiah’s leadership. I agree with what Masase said concerning the use of money spent on Nkandla and money spent when the government introduced e-tolls. Masase (2015:73) further states that the South African government had followed the same procedure with the Nkandla scandal and e-toll; the tax payer’s money could have been used more responsibly. Nehemiah (5:6-14) mentioned his own practice, as an inducement or encouragement to the nobles not to burden the poor, not with just demands; here he relates more particularly what his practice was, not in pride or vain glory, nor to pass a compliment upon himself, but as an inducement both to his successors and to the inferior magistrates to be as tender as might be of the people’s ease (Henry, 1991). He intimates what had been the way of his predecessors in Neh. 5:15. He does not name them, because what he had to say of them was not to their honour. One can deduce that although Nehemiah does not mention his predecessors who were governors before him, it is of vital importance to use all secured means to report corruption. The issue of corruption has to be dealt with carefully because it is a sensitive issue that must be outspoken with care. Some people are being mentioned as corrupt and they are not, and the government gets sued for prosecuting a person who has been alleged to be corrupt. Another issue is that there are people who are being killed
for speaking out against corruption. The government must also play its role in protecting whistle-
blowers who report cases of corruption. People want to have assurance that their names will not
be mentioned if they report corruption. The government must have ways to deal with the corrupt
individuals who are mentioned by the opposition parties.

The responsibility of Christians in this regard will be to apply Matthew 18:15-20. A good practice
can be deduced from this text of reporting corruption. One can also use all safe ways of
communication to report corruption. The researcher is of the opinion that one can report police
corruption in the police station and give information to corrupt police who are involved in similar
cases, and this the case will not be fairly treated, and a person can be assassinated for
reporting corruption. If there is anyone involved in corruption who is in the church, the
researcher can reprimand him. If he does not repent, the researcher will go with one or two
elders to reprimand him in the presence of one or two witnesses. If he repents, he will be saved
and forgiven from his sins. If he does not repent from his sins, then his sin can be made public
in the church and he can be excommunicated until he declares his repentance from sin. A gross
sin must be treated as a gross sin. Gross sin is sin that is public and known by many people. It
is no longer a secret, and it must be dealt with in public. There is a need for Christians to stand
firm and continue to fight against all sinful acts by any person. There is a need to first find the
truth concerning an alleged corruption act, and then one can report the case to the police using
any form of communication provided such as suggestion boxes, toll free numbers, and reporting
it to a special team of people with a special mandate to fight and prosecute corruption.

Another important element is that one has to be sure about the truth or merit of the case before
one blows a whistle. In our political situation today, people in parliament, especially the
opposition parties, speak plainly about how corrupt the President of South Africa is. During the
State of Nation Address, the parliament procession was delayed while members of the
Economic Freedom Fighters were chanting “Pay back the money.”

Churches can use their own channel of communication with the government. They can speak
out against corruption through the South African Council of Churches. Christians must not keep
quiet about corruption, because they are citizens of the same country, and they must be part of
the solution to the problem.

In this case, if a Christian knows about any corrupt activity taking place in the country, and
knows the person doing that, one can approach the relevant organs of state that deal with law
enforcement to all those who do not want to abide by the rules. Matthew 18:15-18 can also be applied. One will deny paying a bribe to any public servant or any kickback to any person who claims to have authority to give favour. If Christians stop paying bribes to any official, it will be the practical preaching of the true Gospel of Christ. It will be a good lesson to the public official or servant who aims at enriching himself.

The government allowed them *forty shekels of silver*, which was nearly five pounds (so much a day, it is probable); however, besides that, they obliged the people to furnish them with *bread and wine*, which they claimed as perquisites or privileges of their office; and not only so, but they suffered their servants to squeeze the people, and to get all they could out of them.

According to Henry (1991), it is not a new thing for those who are in public places to seek themselves more than the public welfare, and to serve themselves by the public loss. However, masters had to be accountable for all the acts of fraud and injustice, violence and oppression, which they connive or scheme at in their servants. Nehemiah had not done as the former governors did; he would not, he durst not, because of the fear of God. He had an awe of God’s majesty and a dread of his wrath. The fear of God restrained him from oppressing the people. Those who truly fear God will not dare to do anything cruel or unjust. He was generous, not that he might have praise of men, or serve a turn by his interest in the people, but purely for conscience’s sake, because of the fear of God. This will not only be a powerful, but an acceptable principle both of justice and charity. This reminds one of the words of the Lord when He said: “It is more blessed to give than to receive, (Acts 20:35). Not only did Nehemiah do the work of the governor, he also did not eat the bread of the governor. He considered the afflicted state of the Jews, and, while they groaned under so much hardship, he could not find it in his heart to add to their burden, but would rather lessen his own estate than ruin them. In our demands, we must consider not only the justice of them, but the ability of those on whom we make them; where there is nothing to be had, we know who loses his right. Nehemiah’s servants, by his order no doubt, were *all gathered to the work*. Those who have many servants should contrive how they may do good with them and keep them well employed. He kept a very good table, not on certain days, but constantly; he had many honourable guests, at least 150 of his own countrymen, persons of the first rank, besides strangers who came to him upon business; and he had plentiful provisions for his guests, beef, and mutton, and fowl, and all sorts of wine. Let those in public places remember that they were preferred to do good, not to enrich themselves; and let people in humbler stations learn to “*use hospitality one to another without grudging*” (1 Pt. 4:9).
He concludes with a prayer (v. 19): *Think upon me, my God, for good.* Nehemiah here mentions what he had *done for this people*, not in pride, as boasting of himself, nor in passion, as upbraiding them, nor does it appear that he had occasion to do it in his own vindication, let them learn of him to be neither greedy in their demands nor paltry in their expenses, and then they would have the credit and comfort of their liberality, as he had. He mentions it to God in prayer to show that he looked not for any recompense of his generosity from men, but depended upon God only to make up to him what he had lost and laid out for his honour; and he reckoned the favour of God reward enough. Today's leaders or noble people can learn from this exemplary leader who did not oppress the poor. He did not misuse his authority as a noble man in a foreign country. Instead, he continued to be a faithful servant to the leadership of that country. The lesson here can be that Nehemiah was not selfish or self-centred or what we can say egocentric. He also thinks of the people of God who were in Jerusalem. As a king's cupbearer, Nehemiah would have acted more superior than the other people who came with him to the exile.
4.9 Exegesis of Obadiah vv. 5-7

4.9.1 Purpose and message of the book of Obadiah

The little book of Obadiah shares the theological underpinnings of other oracles against foreign nations. All of these oracles have at least three items in common:

❖ They express the universal rule of Yahweh. The God of Israel is not the God of a single nation. He is the Lord of all nations and places. The power of His Word is not confined in some way within the borders of Israel; His Word effects His will to his prophets.

❖ They express the outworking in Israel of the Abrahamic covenant. The Abrahamic covenant as stated in Genesis 12:3 says: “I will bless those who bless you, and whoever curse you I will curse”.

❖ They reflect the involvement of Israel’s prophets in the Holy War as the messengers of the Divine Warrior. The prophets were actively involved in the nation’s warfare, and express God’s will as to whether to go to battle and giving instructions even about the conduct of the battle.

The emphasis in this book is about God’s sovereignty and his power to effect His will, and Obadiah also shows a pronounced interest in divine justice. Obadiah holds out confidence in the triumph of divine justice and God’s ultimate purposes. The lex talionis, that is, the law of compensatory judgement pronounced: “As you have done, it will be done to you; your deeds will return upon your own head” Obadiah v. 15b. Edom had cut down the survivors in Judah, but she will be left without survivors (Obadiah vv. 14, 18). Edom had occupied Judah’s territory (Obadiah vv. 13, 16), but ultimately Esau would be governed from Mount Zion (Obadiah v. 21) (Hill & Walton, 2000:389-390)

Barton et al. (1997:1554) says that the purpose of Obadiah is to show that God judges those who have harmed His people. God has children, men and women whom He has chosen as His
very own. There have always been individuals marked as His, but with Abraham He promised to build a nation. Israel was to be God’s country, and her people, the Jews, His very own sons and daughters. Through the following centuries, there were discipline and punishment, but always love and mercy. God, the eternal Father, protected and cared for His children.

Obadiah predicted that God would destroy Edom as punishment for standing by when Babylon invaded Judah. Because of their treachery, Edom’s land would be given to Judah in the day when God rights the wrongs against His people. God will judge and fiercely punish all who harm His people. We can be confident in God’s final victory. God is the people’s champion, and people can trust Him to bring about true justice. All people who defy God will meet their doom as Edom did. Any nation who trusts in its power, wealth, technology, or wisdom more than in God will be brought low. All who are proud will one day be shocked to discover that no one is exempt from God’s justice (Barton et al., 1997:1555).

4.9.2 Commentary of Obadiah vv. 5-7

The structure of verse 5 in Hebrew is quite complex, as the Revised Standard Version (RSV) shows, by following closely the order of the Hebrew clauses. Basically, there are two comparisons here, one with thieves and one with grape gatherers. They are parallel to each other and reinforce each other, together making the point that destruction is not usually complete. As a unit, they stand in contrast with the way the people of Edom will be treated. The point is made more simply in the second comparison: When people gather grapes, they always leave a few behind (Adeyemo, 2006:1042). This straightforward statement helps in the understanding of the previous one, which is complicated by two things.

The NRSV (New Revised Standard Version) has the following translation:

If thieves came to you, if plunderers by night how you have been destroyed! Would they not steal only what they wanted? If grape-gatherers came to you, would they not leave leanings? (The Holy Bible)

Today’s English Version (TEV) has the following translation:
“When thieves come at night, they take only what they want. When people gather grapes, they always leave a few. But your enemies have wiped you out completely.

Firstly, the subject is stated by naming two almost synonymous types of people (“thieves” and “plunderers” in New Revised Standard Version (NRSV)) where really only one is intended. Both words are intending to refer to a thief as someone who steals what does not belong to him.

This is a figure of speech called hendiadys. Secondly, the first clause is separated from the second by an exclamation (“how you have been destroyed!” NRSV), which, in a sense, really stands outside the sentence altogether and is related more closely with verse 6. Clearly, this whole verse will need to be considerably restructured in order to present its information in a natural way in other languages. Unless such restructuring is done, the verse will lose much of its impact. TEV here offers a good example of how such restructuring can be done in English, but of course translators in other languages will need to think about what is most effective in their own languages and not just translate TEV literally.

The TEV has taken three steps. Firstly, it has removed the exclamation from the middle of the first sentence and placed it at the end of the verse (your enemies have wiped you out completely). Secondly, the TEV has expressed the two conditional statements in the first comparison by a single clause with a single subject (When thieves come at night). Thirdly, the TEV has put the comparisons in the form of statements rather than rhetorical questions.

All this not only simplifies the structure of the verse, but makes its meaning and progression of thought much easier to understand. The two comparisons follow each other without any interruption, and the contrast between them and the situation of Edom is brought out by the word But. The meaning of the verse is: when a country undergoes some kind of defeat, the destruction is only partial in most cases; but in the case of Edom, it will be much more severe: your enemies have wiped you out completely. Just as Edom’s pride was pictured as greater than normal in verses 3 and 4, so here her destruction is pictured as more severe.
Note also that, in the last line, the TEV has turned a passive construction into an active one and made the subject explicit: your enemies. Some translators may feel that the transition from verse 4 to verse 5 is too abrupt, and that it may help to move the exclamation “how you have been destroyed!” (NRSV) to the beginning of verse 5 instead of to the end. It may then be translated as something like “Your enemies will completely destroy you!”

Then, after stating in the rest of verse 5 that thieves and people who gather grapes do not usually take everything, translators can begin verse 6 with a word like “But,” to bring out the fact that Edom’s case is quite different. Night in the first line of the verse is mentioned only because it is the usual time for thieves. It can be left out if it causes problems in a language. They take only what they want implies that the thieves leave some things behind. It may be necessary in some languages to make this explicit, just as it is already explicit in the picture of gathering grapes that some are left behind. When people gathering grapes always leave a few, this may happen because they do not see all of the grapes. For the people of Israel, however, it may also be that they intentionally left some grapes for the poor (Lev 19.10). Here, however, it would be possible to talk more generally about “gathering fruit.” The expression wiped … out is an English idiom with the same meaning as the Revised Standard Version’s “destroyed.”

The Hebrew verb here translated have wiped out may be another prophetic perfect, as the verbs in verse 6 and the first three verbs in verse 7 may be. The change from future to past tense in verses 5 to 7 in the English of NRSV and TEV is not particularly noticeable, but such a change in other languages may sound very odd and may disturb the smooth flow of the whole section. Therefore, translators may find that it is better in their languages to use future verbs in verse 5 to 7 in order to match those in verse 2 to 4 and 8 to 9 (Clark & Mundhenk, 1982).

In this text, the people of Israel were to care for the needy in their areas, including people who are foreign from other countries. They were to be cared for by the people of God. This implies that, in South Africa, the issue of corruption is a serious matter as it undermines the right of the poor, and it also promotes greed, which is a sin before the eyes of the Lord. God commanded people to share with the people who have need.
4.10 The fall of man and the original sin

According to Vorster (2007:13), the understanding of the biblical teaching of the reality and comprehensive effect of sin is essential for the understanding of Christian anthropology. Although man was created in the image and likeness of God, they fell from the estate wherein they were created, by sinning against God (Gen 3:6-8; Eccl. 7:29). He continues to state that the act of disobedience corrupted man in totality. By man’s wilful disobedience, he deprived himself and all his posterity of those divine gifts. Mankind inherited sin and its effects from Adam and Eve. Every person can confess, like David in Psalm 51:5. This implies that even South Africans are sinners, and we also need to confess our sins and repent. It is necessary for sinners or corrupt people to confess before the eyes of the Lord.

The fall of man also results in corrupt acts by people in the world and also in South Africa. Therefore, there is a need for people to repent so that they can be able to obey God’s commandments. This includes even those who are in authority; they are not above the Law of God. If they are found guilty by the civil law they should be prosecuted for their evil doings.

Vorster (2007a:136) defines justice as fairness. The government acts just when it ensures that every person has equal admission to basic rights and liberties, when offices and positions are open and accessible to everyone, and benefits even the least developed members of society. The above definition makes sense as one considers the government as just or unjust.

Vorster, in the above definition of justice as fairness, is right, because the government has to act fairly to every person, including the least members of the community. In the case of a corrupt government, according to the researcher, the least developed or the illiterate people are undermined. The rights of individual people, in any country, who are to have access to the basic rights are undermined by corrupt government officials or by those who have shares of benefits. This came to be more real when one looks at the allocations of tenders – the bidder becomes the richest or he or she gets three quarters or more than the people who did most of the work on
ground level. There is no fairness in distributing the money allocated to the tender. The one who did less (tender bidder), receives more than enough even if he did very little.

Vorster (2007a:136) continues to say that when the sovereignty within the own circle of societal contexts is violated; in other words, when one group rules another by pushing aside the subject’s identity and governance over own matters, it leads to totalitarianism. Yet these contexts, with retention of its own integrity, are mutually dependent and they function supplementary to each other, thereby serving the community at large. When this harmony is disturbed, it leads to anarchy.

I agree with Vorster as the main aim of the government is to serve the community they are leading, not to enrich themselves. In other words, the government makes provision for resources to help towards the betterment of the community, not for the betterment of civil servants. This means that it is necessary for government officials to know their purpose of being in the government, which is to fulfil the needs of the communities. That is what I thought should be the purpose for introducing provinces, district municipalities, local municipalities with the aim to reach all people at a close range. The main aim, I think, should be to provide basic services to the communities in order to avoid service protests, as is happening in South Africa.

4.11 Summary of the Old Testament

God commanded people to respect other people’s possessions. God gave His children the right to own property. He forbids all men from violating the rights to own property. Leaders are also to be servant not bosses. God forbids men from envying someone’s property. God forbids people from stealing other people’s property. Leaders should promote justice and fairness to all people under their leadership. South African leaders to be faithful servant to the earthly masters, to God and to the people they serve. Leaders must be interested in social welfare and the transformation of the people they lead. Leaders must be personally involved and part of coming up with a solution to the problem faced by the people of God and He prayed for God to bring solution. Leaders must pray for open opportunities and resources to solve the problem of South Africans, in the meantime waiting upon the Lord for the solution faced in South Africa. A leader
must always have a vision before he shares it with the people he is leading. A leader must be motivated and he must not dwell much on the past, but he focused more on the future progress of South Africa. Leaders must be encouraged by looking at what they have to do irrespective of the opposition.

4.11.1 Normative practices from the Old Testament regarding corruption

It is clear that through the Old Testament texts that are studied that they do not mention the term corruption; it is important to note that stealing is an act of corruption. God in the Old Testament prohibits corruption. God totally condemns the oppression of the poor, but promotes that people should be stewards. He forbids all forms of stealing, e.g. bribes, shoplifting, looting, mismanagement and all forms of corruption.

4.12 Study in New Testament perspectives on corruption


4.12.1 Matthew 22:37-40

4.12.1.1 Purpose and message of the book of Matthew

While the exact nuances of Matthew’s structural procedures might be elusive, there are several clear and unequivocal emphases that are distinctive to this gospel. When compared with the other gospels, Matthew has a clear orientation towards the Old Testament and its relationship with the Christian message. This is of course true in general terms of just about the whole of the
New Testament. However, Matthew presents the life and teaching of Jesus as the fulfilment of the ancient promises made to Israel, not just in the general sense that Jesus is ‘the Son of David’, but with extensive and specific reference to Old Testament texts. It seems that Matthew wanted to assert that Jesus had fulfilled in his experience all that happened to the nation of Israel, and to prove it, he often quotes scriptural passages in ways that can seem to stretch credulity. For example, when Matthew reports Jesus’ return from Egypt to his homeland as a baby, he quotes Hosea’s statement about the exodus of Israel from Egypt: ‘Out of Egypt have I called my son’ (2:15; see Hosea 11:1). The methodology whereby the Old Testament is being used might be unclear (in fact, it reflects typical Jewish exegetical practices of the time), but the message is clear: everything that was central in the relationship of God with the people of Israel has now found its true and final expression in the life of Jesus.

It is therefore rather surprising to find that alongside this strong Jewish interest there is a great emphasis on the universality of the Christian message. The faults of Judaism are not passed over in silence. Indeed, Matthew contains the most scathing criticisms of the Pharisees found in any gospel (23:1-36), while there are other passages indicating that Israel’s day as God’s people has now passed (8:10-12; 21:43). However, this is all balanced by a striking emphasis on the missionary work of the church. This becomes most explicit in the great missionary commission given by Jesus to his disciples in 28:16-20, but it is implied from the very beginning, in the story of Eastern rulers travelling to pay homage to the infant Jesus (2:1-12).

There is also a distinctive interest in eschatology here, and the teaching on this subject in Matthew 24 and 25 is considerably fuller than the corresponding sections of the other synoptic gospels. Matthew has a number of parables on the subjects of the second coming and last judgement that are not found elsewhere, most of them concerned to encourage Christians to live in a state of constant readiness for Jesus’ return, because “you do not know the day or the hour” (25:13). Perhaps some of Matthew’s readers were beginning to doubt that Jesus would return, and for them parables such as that of the ten bridesmaids would emphasise that such an attitude could lead to even those who thought they were disciples being unexpectedly excluded from the kingdom.

Another striking characteristic of Matthew’s gospel is its concern with Christian community and discipleship. It is the only gospel where the actual word church (Greek ekklesia) occurs (16:18; 18:17), and this fact alone probably contains the clue to the purpose of the whole gospel.
Matthew was making a collection of Jesus’ teachings in a form that could be directly utilised in the ongoing life of the church. It was a compendium of authoritative advice for both new converts and older believers as they tried to put their Christian faith into practice in their everyday lives. It undoubtedly succeeded in this last aim, for it was not very long before Matthew’s gospel was the most widely used and respected. It contained Jesus’ teaching in a form that could easily be understood by new converts, and would provide the basis of their instruction in the Christian faith. It also demonstrated the continuity between Jesus and the Old Testament in a very direct way, and so could be a useful handbook for dealing with questions raised by enquiring Jews, as well as helping Christians from a Jewish background to integrate their new faith with their heritage. Though it is not the longest of the gospels, it had the added advantage of being the most comprehensive of the synoptics: since it contained almost all of Mark, and much of Luke, its position as the most important gospel was soon assured in the early church (Drane, 2001).

4.12.1.2 Commentary on Matthew 22:37-40

He (referring to Jesus) replied that the greatest commandment is to love the Lord your God with all one’s heart, soul and mind (cf. Deut. 6:5). He added that the second commandment is to love one’s neighbour as oneself (cf. Lev. 19:18). The first summarises the first table of the Law, and the second summarises the second table. Jesus said, all the law and the prophets should hang on these two commandments, that is, all the Old Testament develops and amplifies these two points: love for God and love for others, who are made in God’s image.

Mark reported that the teacher of the law said Jesus had correctly answered the question, and that love for God and one’s neighbour is more important than burnt offerings and sacrifices (Mark 12:32-33). The light was beginning to shine into his heart. He was not far, Jesus said, from the kingdom of God. Mark also added, “From then on no one dared ask Him any more questions” (Mark 12:34). The reason was obvious. Jesus was answering them as no one had ever done. In fact, in this last incident, the questioner was close to leaving the Pharisees and accepting Jesus. Perhaps they felt they should stop before they would lose any more people to Jesus’ cause.

37. ὁ is an article, in the masculine, in the singular form, and it is nominative. Meaning "the; demonstrative this, that; rel. who, which, that". δὲ (δὲ) is a conjunction, coordinating, continuative, means "but, and, now, (a connective or adversative particle)"

ἔφη (φημί) is a verb in a third person, singular, imperfect, active, indicative meaning "to declare, to say". αὐτῷ (αὐτός) is a pronoun, personal, third person, masculine, singular, dative. Meaning "(1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same"

Ἄγαπήσεις (ἀγαπάω) is a verb, second person, singular, future, active, indicative, meaning "to love"

κύριον (κύριος) is a noun that is in the masculine, singular, accusative, meaning "lord, master"

tὸν is an article, masculine, singular, accusative translated as "the; demonstrative this, that; rel. who, which, that".

θεόν (θεός) is a noun, masculine, singular, accusative translated "a god, God"

σου (σύ) is a pronoun, personal, second person, singular, genitive and is translated as "thou, you (singular)".

ἐν (ἐν) is a preposition which is in a dative form and it is translated "in, on, at, by, with"

ὁλῇ (ὁλος) is an adjective in feminine, singular, dative, no degree or a positive degree, and is translated "whole, complete".

tῇ is an article in feminine, singular, and it is a dative, and it is translated "the; demonstrative this, that; rel. who, which, that".

καρδίᾳ (καρδία) is a noun in feminine, singular, dative and its is translated "heart"

σου (σύ) is a pronoun, personal, second person, singular, genitive, and it is translated "thou, you (singular)".

καὶ (καί) is a conjunction, coordinating, copulative, and it is translated "and, even, also".

ἐν (ἐν) is a preposition, dative and it is translated "in, on, at, by, with".
ὁλῇ (ὠλος) is an adjective, feminine, singular, dative, no degree or a positive degree and it is translated "whole, complete".

τῇ is an article in feminine, singular, dative and it is translated "the; demonstrative this, that; rel. who, which, that".

ψυχῇ (ψυχή) is a noun in the feminine, singular, dative and it is translated "breath, the soul".

σου (σῦ) is a pronoun, personal, second person, singular, genitive and it is translated "thou, you (singular)".

καὶ (καὶ) is a conjunction, coordinating, copulative and it is translated "and, even, also".

ἐν (ἐν) is a preposition, dative and is translated "in, on, at, by, with".

ὁλῇ (ὁλος) is an adjective, feminine, singular, dative, no degree or a positive degree and can be translated as "whole, complete".

τῇ is an article, feminine, singular, dative and is translated "the; demonstrative this, that; rel. who, which, that".

διανοίᾳ (διάνοια) is a noun in feminine, singular, dative and is translated "the mind, disposition, thought".

σου (σῦ) is a pronoun, personal, second person, singular, genitive and is translated "thou, you (singular)".

38. αὐτῇ (οὗτος) is a pronoun, demonstrative, feminine, singular, nominative and is translated "this (demonstrative pronoun)".

ἐστὶ (εἰμί) is a verb in the third person, singular, present, active, indicative and is translated "I exist, I am".

ἡ is an article, feminine, singular, nominative and is translated "the; demonstrative this, that; rel. who, which, that".

μεγάλῃ (μέγας) is an adjective, feminine, singular, nominative, no degree or a positive degree and is translated "great".

καὶ (καὶ) is a conjunction, coordinating, copulative and is translated "and, even, also".

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πρώτη (πρῶτος) is an adjective, feminine, singular, nominative, no degree or a positive degree and can be translated "first, chief".

ἐντολή (ἐντολή) is a noun in feminine, singular, nominative and can be translated "an injunction, order, command".

39. δευτέρα (δεύτερος) is an adjective, feminine, singular, nominative, no degree or a positive degree and is translated as "second".

δὲ (δέ) is a conjunction, coordinating, continuative translated as "but, and, now, (a connective or adversative particle)".

ὁμοία (ὁμοιος) is an adjective, feminine, singular, nominative, no degree or a positive degree and is translated as "like, resembling, the same as".

αὐτῇ (αὐτός) is a pronoun, personal, third person, feminine, singular, dative and is translated as "(1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same".

Ἀγαπήσεις (ἀγαπάω) is a verb, second person, singular, future, active, indicative and is translated as "to love".

tàv is an article in masculine, singular, accusative and is translated as "the; demonstrative this, that; rel. who, which, that".

πλησίον (πλησίον) is an adverb, no degree or a positive degree and is translated as "near, close by; the neighbor, the one who is near".

σου (σύ) is a pronoun, personal, second person, singular, genitive and is translated as "thou, you (singular)".

ὡς (ὡς) is a conjunction, subordinating, comparative and is translated as "as, like as, even as, when, since, as long as".

σεαυτόν (σεαυτοῦ) is a pronoun, reflexive, second person, masculine, singular, accusative and is translated as "of (to, for) yourself".

40. ἐν (ἐν) is a preposition in a dative form and is translated "in, on, at, by, with".
When the Pharisees heard that Jesus had answered the Sadducees, they quickly sent a representative, a well-versed expert in the law, to Jesus with a question: “Which is the greatest commandment in the Law?” This question was being debated among the religious leaders at the time and various commandments were being championed as the greatest. Jesus’ quick reply summarised the entire Decalogue. He replied that the greatest commandment is to love
the Lord God with all one’s heart, soul and mind (cf. Deut. 6:5). He added that the second commandment is to love one’s neighbour as oneself (cf. Lev. 19:18). The first summarises the first table of the law, and the second summarises the second table. Jesus said, all the law and the prophets should hang on to these two commandments, that is, all the Old Testament develops and amplifies these two points: love for God and love for others, who are made in God’s image.

The love for God and the love for others is a command that needs to be obeyed by all the people. The Bible makes it clear that we have to love God and our fellow citizens. This means that it is necessary for all people, as God’s creation, to look after what God has created. In this case, people are commanded to care for other people. The Word of God is very practical, not theoretical. Fulfilling the command should be visible and very practical to God’s creation. People should not only talk about love, but it must be practised onto others. However, if one is greedy, it will be difficult to look after one another.

Mark reported that the teacher of the law said Jesus had correctly answered the question, and that love for God and one’s neighbour is more important than burnt offerings and sacrifices (Mark 12:32-33). The light was beginning to shine into his heart. He was not far, Jesus said, from the kingdom of God. Mark also added, “From then on no one dared ask Him any more questions” (Mark 12:34). The reason was obvious. Jesus was answering them as no had ever done. In fact, in this last incident, the questioner was close to leaving the Pharisees and accepting Jesus. Perhaps they felt they should stop before they would lose any more people to Jesus’ cause (Walvoord, 1985).

The Pharisees must have enjoyed seeing their arch rivals, the Sadducees, silenced by Jesus with regard to one of the cornerstone of their faith. They came together to see how they could triumph where their rivals had failed. The test was in the form of a question that in itself is completely legitimate, which is the greatest commandment in the Law, the Torah (Matt. 22:35). This question seeks to get to the heart of the Old Testament. In other words, it is about the summary of the Old Testament on what the essence of the Old Testament Law is (Adeyemo, 2006:1159).
However, it was still a 'test', since a less careful answer could have left Jesus open to the charge of trying to 'abolish [parts of] the law' (Carson, 1994).

### 4.13 Ephesians 4:28

#### 4.13.1 Purpose and message of the book of Ephesians

The purpose of this letter was to strengthen the believers in Ephesus in their Christian faith by explaining the nature and purpose of the church, the body of Christ. Though no particular problem is raised in the book, the reason for writing this epistle becomes clear when one considers the contacts the apostle had with the Ephesians. On return from his third missionary journey, Paul told the Ephesian elders at Miletus (A.D. 57) to beware of evil teachers from without and of professing believers within who would teach perverse things (Acts 20:29-30). From Revelation, one can see that the Ephesian church had succeeded in keeping out the false teachers (Rev. 2:2), but had failed to maintain the vibrancy of their first love for Christ (Rev. 2:4). This is substantiated in 1 Timothy 1:5, when Paul wrote from Macedonia to Timothy at Ephesus (ca A.D. 62) that the goal of his instruction was “love which comes from a pure heart and a good conscience and a sincere faith.” Therefore, the theme of love needed to be stressed for the saints at Ephesus.

This is in harmony with the contents of Ephesians, for the verb form of “love” (agapaō) is used nine times in Ephesians, whereas Paul used it only 23 times in all his other letters. Paul used the noun (agapē, “love”) 10 times in Ephesians compared to 65 times in his other epistles. Therefore, of the 107 times Paul used the verb or noun “love”, 19 are in Ephesians. Therefore, more than one-sixth of his references to “love” appears in this small epistle to the Ephesians. This letter begins with love (Eph. 1:4, 6) and ends with love (6:23-24). Furthermore, Ephesians teach that Jewish and Gentile believers are one in Christ, which is demonstrated by their love for one another. This love can come only from God. Possibly, Paul, realising they were starting to forsake their first love, wrote this epistle to encourage them to love both God and their fellow saints.
4.13.2 Exegesis of Ephesians 4:28

Stealing involves taking away from others to benefit oneself. That is why Paul condemns it and calls instead for gainful labour that shares with others, rather than cheating them. He continues in verse 29 by saying that the same way as people’s work should help others, so should one’s speech. Gossip and slander must be replaced by speech that is helpful to build others up. The Holy Spirit does the work of transformation or change in the lives of people, leading them to put off the thoughts and deeds of the old self and put on those of the new self. When one acts in a way that shows that he or she is willing to put off the old self, the Holy Spirit is grieved and disappointed. Even though the Spirit has sealed us for the day of redemption, that redemption has still to be consummated.

Exegesis of the word κλέπτέτω

ὁ Is the article in a masculine form, singular, and nominative (Look up) and it is translated "the; demonstrative this, that; rel. who, which, that".

κλέπτων (κλέπτω) is a verb, present, active, participle, masculine, singular, nominative and it is translated “to steal”.

μηκέτι (μηκέτι) is an adverb, no degree or a positive degree and is translated "no more, no longer".

κλεπτέτω (κλέπτω) is a verb, third person, singular, present, active, imperative translated as "to steal".

μᾶλλον (μᾶλλον) is an adverb, comparative and is translated "more".

δὲ (δέ) is a conjunction, coordinating, adverative and is translated "but, and, now, (a connective or adverative particle)".

κοπιάτω (κοπιάω) is a verb, third person, singular, present, active, imperative and translated "to grow weary, toil".
ἐργαζόμενος (ἐργάζομαι) is a verb, present, middle, participle, masculine, singular, nominative and it is translated as "to work, labor".

ταῖς is an article, feminine, plural, dative and it is translated as "the; demonstrative this, that; rel. who, which, that".

идίαις (идίος) is an adjective, feminine, plural, dative, no degree or a positive degree and it is translated as "one's own, distinct".

χερσίν (χέρ) is a noun in the feminine, plural, dative and it is translated "the hand".

τὸ is an article neuter, singular, accusative and it is translated "the; demonstrative this, that; rel. who, which, that".

ἀγαθόν (ἀγαθός) is an adjective, neuter, singular, accusative, no degree or a positive degree and it is translated as "good".

ἵνα (ἵνα) is a conjunction, subordinating and it is translated as "in order that, that, so that".

ἔχῃ (ἔχω) it is a verb, third person, singular, present, active, subjunctive and it is translated as "to have, hold".

μεταδίδοναι (μεταδίδωμι) is a verb, present, active, infinitive translated as "to give a share of".

Different translations for Ephesians 4:28

Greek: o klepton meketi klepteto, mallon de kopiato ergazomenos tais [idiais] chersin to agathon, hina eche metadidonai to chreian echonti.

Amplified Bible Lockman: Let the thief steal no more, but rather let him be industrious, making an honest living with his own hands, so that he may be able to give to those in need.
(New Living Translation Tyndale House: If you are a thief, stop stealing. Begin using your hands for honest work, and then give generously to others in need. Phillips Touchstone: If you used to be a thief you must not only give up stealing, but you must learn to make an honest living, so that you may be able to give to those in need.

Wuest Eerdmans: The one who is stealing, let him no longer be stealing, but rather let him be laboring, working with his own hands that which is good, in order that he may be having that wherewith to be sharing with the one who is having need.

Young's Literal: He who has been a thief must steal no more, but, instead of that, should work with his own hands in honest industry, so that he may have something of which he can give the needy a share.

4.13.3 The purpose of Ephesians 4:28

Christians are not to steal, but are to work in order to give to the needy. A thief takes from others for his own benefit, whereas a believer is to work, doing something useful (agathon, “beneficial”; cf. v. 29) with his own hands for the purpose of sharing with those in need. This is true Christian charity. Work has many benefits: it provides in a person’s material needs, it gives him something useful to do (something that is beneficial to himself and others), and it enables him to help others materially.

So far, we have treated the Commandments as God’s address to the individual whereby he isolates us from the crowd in which our identity would otherwise be sunk and requires of us responsible personal reaction to what he says. This is a true view of them, but it is not the whole truth. For the “you” whom God first addressed in Exodus 20 and Deuteronomy 5 was Israel corporately, the nation-family that he had redeemed (“I am the LORD your God, who brought you out of Egypt”); and what God was teaching was His will not only for individual Israelites, but also for Israel’s community life.

This too is true for us, because it is true for humanity. God made us to live in societies, family, church, body politic, the communities of business and culture. The Commandments show God’s
social ideal, as well as his purpose for individuals. Indeed, the furthering of good order in society was for the Reformers the first use of the law (Walvoord, 1985).

The government is a vital institution in ensuring that all people live in peace and all their basic needs are met. Provision is made to ensure that there is service delivery. Government officials are to facilitate the distribution of the country's wealth. In other words, the gap between the rich and poor can be solved in any country as long as the country can have servants instead of bosses. The government can facilitate and monitor the fair distribution of the country's resources. This means that there will be no justice if the balance between the rich and poor is not maintained. The government as the main institution has to have partnership with the churches and NGOs to reach this aim. If love is not practical or if there is no fairness of distribution, the church is there to stand for the truth and speak out. Even if it is a government official who is top on the rank of the country, if he or she does what is wrong, then the church must say it clearly.

4.14 The way of stability

What is God's ideal? A God-fearing community, marked by common worship (1, 2, 3 commandments) and an accepted rhythm of work and rest (4th commandment), plus an unqualified respect for marriage and the family (5, 7 commandments), for property and owners' rights (8, 10 commandments), for human life and each man's claim on our protection (6th commandment), and for truth and honesty in all relationships (9th commandment).

God's concern for communities must not be thought of as second to his concern for individuals, for in Him the two concerns are organically one. This is clear from the way in which the Old Testament repeatedly sums up his promise, which was Israel's hope, in one treasure-chest word, shalom. Shalom, translated "peace," proves when unpacked to mean not just freedom from war and trouble, sin and irreligion, but also justice, prosperity, good fellowship, and health, and all-round communal well-being under God's gracious hand.

Modern Western Christians, who have been conditioned by their culture to wear the blinkers of a rationalistic individualism, and who are constantly being deafened by the clamour of
humanists, for whom society’s whole purpose is to extend the individual’s range of choices, may find the unity of God’s concern for the individual in community and the community of individuals hard to see. But that is our problem. Other generations could see it, and in Scripture the matter is clear.

Therefore, God’s Commandments are in truth the cement for society. It is clear that where these values are acknowledged, communities (our own, for instance, in the past) hold together, even in this fallen world; but in proportion, as these values are negated, society falls apart. This can be learned both from the paganised world of injustice and revolution, which was the northern kingdom of Israel (trace its sad story in 1 Kings 12–2 Kings 17, and the prophecies of Amos and Hosea), and also from the revolutions and counter revolutions that rack the world today.

4.15 The secular state

Until recently, most Western nations saw themselves as a continuation of medieval Christendom that is, as social and political entities with corporate Christian commitments and ideals for living which, at least in intention, were controlled and shaped by Scripture. But now, this ideal is being displaced by that of the secular state, a community that is officially without any religion or ideology save that of maximising freedom for citizens to pursue as individuals whatever interests, religious or otherwise, they happen to have.

The change is gradual, and so the issue it raises is to some extent masked; but it is important to get it clear. Christian civilisation, with its concern for the individual’s health, welfare, and dignity, for integrity in public administration, and for a family life in which womanhood is honoured and children’s claims acknowledged, is a distinctively Christian product. Western society today is busily secularising these concerns, which is detaching them from their historic footage in Christian faith, and dismissing that faith is no longer a viable basis for community life. For the moment, Western society seems so caring and compassionate that people view the secular city of today as the modern form of the kingdom of God. However, true as it is that through God’s common grace good moral insights are regularly found among fallen men, Christian standards and values cannot last in a society that has corporately apostatised from Christian faith.
4.16 Judgement

Why is this? Not only because denying the absolutes of faith undercuts moral absolutes too (though indeed it does), but also because moral corruption and the misery it brings are part of God’s judgement on apostasy. “Since they did not see fit to acknowledge God, God gave them up to a base mind and to improper conduct,” says Paul, and continues with a sample catalogue of horrors that reads like a summary of the news in this morning’s paper (Romans 1:28-31). Our much-vaunted “permissiveness” is actually a matter of divine curse, as was the idiotically cheerful lawlessness of Jeremiah’s day. What thoughtful person can look ahead without a shudder?

When God’s values are ignored, and the only community ideal is permissiveness, where will moral capital come from once the Christian legacy is spent? How can national policy ever rise above material self-interest, pragmatic and unprincipled? How can internal collapse be avoided as sectional interests, unrestrained by any sense of national responsibility, cut each other down? How can an overall reduction, indeed destruction, of happiness be avoided, when the revealed way of happiness, the God first, others next, self last of the Commandments, is rejected? The prospects are ominous. May God bring us back to himself and to the social wisdom of his Commandments before it is too late (Packer, 1994).

Stealing (v. 28). “Thou shalt not steal” is one of the Ten Commandments, and when God gave that commandment, He instituted the right of private ownership of property. A man has the right to turn his strength into gain, and to keep that gain and use it as he sees fit. God gave numerous laws to the Jews for the protection of their property, and these principles have become a part of our law today. Stealing was particularly a sin of the slaves in Paul’s day. Usually, they were not well cared for and were always in need, and the law gave them almost no protection. When he wrote to Titus, Paul urged him to admonish the slaves not to “purloin” but to be faithful to their masters (Titus 2:10). However, it was not only the slaves, but citizens in general, who were addicted to thievery, for Paul wrote to people in the Ephesians church who were gainfully employed (Eph. 4:28).

Just as Satan is a liar and a murderer, he is also a thief. “The thief cometh not, but for to steal, and to kill, and to destroy” (John 10:10). He turned Judas into a thief (John 12:6) and he would
do the same to us if he could. When he tempted Eve, he led her to become a thief, for she took
the fruit that was forbidden, and she, in turn, made Adam a thief. The first Adam was a thief and
was cast out of Paradise, but the Last Adam, Christ, turned to a thief and said “Today shalt thou
be with Me in paradise” (Luke 23:43).

Paul added motive to the admonition. We should tell the truth because we are “members one of
another.” We should control our anger lest we “give place to the devil.” We should work, and not
steal, so that we might be able “to give to him that needeth.” You would expect Paul to have
said, “Let him work that he might take care of himself and not be tempted to steal.” Instead, he
lifted human labour to a much higher level. We work that we might be able to help others. If we
steal, we hurt others; therefore, we should work that we might be able to help others. Even
honest labour could become a selfish thing, and this Paul seeks to avoid. Of course, it was a
fundamental rule in the early church that “if any would not work, neither should he eat” (2 Thes.
3:10). A lazy Christian robs himself, others, and God. Of course, Paul was not writing to
believers who could not work because of handicaps, but with those who would not work.

Paul himself was an example of a hard worker, for while he was establishing local churches, he
laboured as a tentmaker. Every Jewish rabbi was taught a trade, for, said the rabbis, “If you do
not teach your son a trade, you teach him to be a thief.” The men that God called in the
Scriptures were busy working when their call came. Moses was caring for sheep; Gideon was
threshing wheat; David was minding his father’s flock; and the first four disciples were either
casting nets or mending them. Jesus Himself was a carpenter (Wiersbe, 2003)

4.17 Summary of lessons from the New Testament

God commands people to love one another. God is against stealing as it involves taking away
from others to benefit oneself. God commands us not to steal as it is what the devil came to do.
God commands us not to lie to one another. God wants us to learn from his servants who were
working when he called them. God commands Christians in order for them to support the poor.
Christians are to work and share what they have with the needy. God commands all people to love Him and to love the neighbours.
4.18 Normative task findings from the New Testament regarding corruption

The normative task finding in this regard is that people must love one another; people must have respect for other people’s properties; the government has the sword to punish those found guilty of violating the principle of love to other people by stealing properties; and the government has the power to punish people who misuse the resources belonging to the state that are meant to help the communities.

(Ranga, 2012) says that corruption is a habit and therefore everyone who is in the position is susceptible to it. However, prevention and eradication of corruption are an absolute requirement for better public life. Giving better salaries to government employees is on solution that minimise the chance to make extra income. Give better salaries in government jobs and public jobs because corruption can be between government employees and those who are from private companies. Many government employees, such as clerks and office staff receive low salaries. They make extra money by bribery. In order to curb that, their salaries should be raised and reviewed periodically.

It is important for the government to increase the number of workers. In many government offices, workload has gone up drastically while the government is not recruiting for the vacancies. This gives an option for the delaying of work by officials and expecting monetary or other benefits for faster completion.

There is a need for the government to make law to dismiss public officials and parliament officials from service if found guilty of corruption. This is a better option, because cases where anti-corruption bureaus ride an officers home, the officers are suspended and taken on judicial trials. However, after some time or years, the officer finds employment at the same or even better positions.

The government must keep transactions online and provide a bill for every purchase made in the government, so that any transaction can be traced. This is a better corruption watch if well administered. Payments should be made online through bank accounts and provision of bills for every transaction involving money. The government must put cameras in all government offices around South Africa. Some government offices must have cameras so that public officials can
be seen taking bribes in the presence of common men. Public bribery is because of the confidence that the public are more concerned about their work more than the amount they pay as a bribe. Cameras can be helpful in this regard. The government must speed up the work process in government institutes. Work schedules must be done on time so as to avoid citizens from giving bribes with the aim to speed up the process for their service. Make media responsible and fix laws. There are scams involving media. The media is well aware of the corruption happening and they stay silent because of their interest for some political parties or some people who own media companies and they get a share from corrupt politicians. The government must verify the selection procedures when public officials compete for government posts. People compete for government posts and in the process there is corruption happening in the selection of candidates. In this case, the selection criteria and procedures used must be transparent. If the procedures are verified, any misconduct should be punishable. This should include the selection of bids that must also be transparent. There should be online details to make bidding transparent, and that will limit the corruption in government tenders. Keep inflation low. When prices rise, any amount of income becomes insufficient. Businessmen try to raise the prices to sell their inventory or stock of goods at higher prices. In that case, some politicians support them and are paid monetary or other benefits. It is a cheap business tactic; however, even the richest business magnates play this type of corruption game. Speed up judgement and increase the courts that deal with cases of corruption. Many corruption cases take a long time or many years before a verdict is given. Due to the delay, it increases a lack of fear for being corrupt, and also, a huge time span for court trials gives sufficient time to make alterations in the witness. Fast-track courts should be established and severe punishments for corrupt practice are the main measure to keep control on corruption.
Chapter 5: Pragmatic task: Servant leadership

5.1 Introduction

This chapter focuses on the pragmatic task of practical theological interpretation, which is the fourth and final question of practical investigation (Osmer, 2008). The pragmatic task is a task of forming and enacting strategies of action that influence events in ways that are most desirable. Practical theology often provides help by offering models of practice and rules of art. The normative and pragmatic tasks are central to practical theology as an academic discipline. The pragmatic task of practical theological interpretation asks the question: How might we respond in ways that are faithful and more effective? Within the context of this study, the faithful and effective response in the fight against corruption within the South African context is the first priority. The pragmatic task focuses on strategies and actions that are undertaken to shape events toward desired goals. This chapter would also pay special attention to the sort of leadership required in situations. The pragmatic task determines 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. The question one has to ask is how to respond in such a situation. The pragmatic task is servant leadership (Osmer, 2008). Greenleaf and Spears (2002) state that servant leadership implies leading by example, and it begins with the natural feeling that one wants to serve, to serve first and thereby leading by serving instead of being served. Servant leadership is a philosophy and set of practices that enrich the lives of individuals, build better organisations and ultimately create a more just and caring world and servant leaders focus on the growth and well-being of people and the communities to which they belong and serve. (Greenleaf & Spears, 2002) also give another type of leadership, which is traditional leadership. This is different from servant leadership. Traditional leadership involves the accumulation and exercise of power by one at the top of the pyramid of leadership, while servant leadership is different. The servant-leader shares power, puts the needs of others first, and helps people develop and perform as highly as possible. Servant leadership recognises that organisations as well as individuals could be servant-leaders in organisations that could change the world. (Greenleaf & Spears, 2002) articulate that if a better society is to be built, one that is more just and more loving, one that provides greater creative opportunity for its people, then the most open course is to raise both the capacity to serve and the very performance as servant of existing major institutions by new regenerative forces operating within them.
5.2 **Servant leadership**

Greenleaf and Spears (2002) describe elements of philosophy that are most unique to servant leadership in the following manner:

The servant-leader has the moral component, not only in terms of the personal morality and integrity of the servant-leader, but also in terms of the way in which the servant-leader encourages enhanced moral reasoning among his or her followers, who can therefore test the moral basis of the servant-leader’s visions and organisational goals. A servant-leader focuses on serving his or her followers for their own good, not just the good of the organisation, and forming long-term relationships with followers, encouraging their growth and development so that over time they may reach their fullest potential. Such leaders concern themselves with the success of all stakeholders, broadly defined, employees, customers, business partners, communities, and society as a whole, including those who are the least privileged; and moreover, they do self-reflection, as a counter to the leader’s hubris.

Chathury (2008:15-16) defines servant leadership as one that attempts to simultaneously enhance the personal growth of workers and improve the quality and caring of many institutions through a combination of teamwork and community, personal involvement in decision-making, and ethical and caring behaviour. A servant leader believes in the dignity of the person; the ideas of servant-leadership and the experience of leading or being led from a servant perspective make sense, and contain elegance, precision and willpower necessary for human development. According to Spears (1998:191), leading means going out ahead and showing the way and can be undertaken by anybody. Leadership involves the ability to set and articulate goals and reach them through the efforts of other people and the ability to satisfy the people whose judgement must be respected even under stress (Greenleaf *et al.*, 1996:295). Strong leadership can bring unity and clarity of purpose and uncertain leadership can bring disorder and chaos (Spears, 1998:191). In South Africa, one can say that, at the moment, we have uncertain leadership. South Africa is uncertain even about the future of the country and its leadership, especially looking at what is happening in parliament. People seem not to have passion about the welfare of a democratic South Africa. Parliament has now become like a cinema where we as citizens watch political leaders literally fighting, while they are supposed to solve the problems of the country. That is why we have disorder and chaos both in parliamentary meetings, as well as in the communities where there are always violent protests.
The researcher is of the opinion that the leadership we have in South Africa is not that of satisfying the people they are leading. The type of leadership we have is not willing to serve the interests of the public first, and that results in corruption taking place in all spears of government. Leadership is a process that involves venturing and risk taking, since it involves going out ahead and showing the way, and the way ahead may not be clear. According to Chathury (2008:40), servant leaders are able to meet the development needs of those served, the effects upon the least privileged in society and the extent to which injury is caused to others. Ncube (2010:77) declares that a lack of good leadership is apparent or it is clear. Looking at the context of South Africa, one can say that things have fallen apart. The hope that South Africans had, when they went to vote in 1994 in the first democratic elections, has been tarnished. Those who had hope in the new dispensation have lost hope because little of what has been promised is being done. People have now become impatient in waiting for the government to fulfil its promises. This is because South Africa lacks leaders who are servants. (Manala, 2014) agrees that a lack of good leadership is responsible for poor service delivery in South Africa. Good leadership is the required catalyst for good governance and efficient and effective service delivery. Maxwell (1993:8) has it right when he says: “Everything rises and falls on leadership.” Poor political leadership is a factor that directly advances corruption, and, in turn, exacerbates the problem with regard to the provision of much needed services. This results in increasing discontent among citizens and causes a widening gulf between the rich and the poor. This leads to people feeling that they have been betrayed and there is prevailing sense that their human dignity is being violated. Their response is to fight for their rights. The protests that take place in South Africa due to poor leadership are about service delivery and against uncaring, self-serving and corrupt leaders from the municipal level to the national level. Self-interest among officials surpasses service provision (Russell & Gregory Stone, 2002:149). Manala (2014:253) says that structures of social justice are breaking down because of the greed and fear of empires that are both nationalistic and corporate. It is happening because many religious leaders, many pastors and many laity view themselves as having some other servanthood than that of justice. Such conduct invoked God’s anger as we read Ezekiel 34:2-6. The image of the people of God as a flock of sheep occurs several times throughout the Bible. In this oracle, the current shepherds – i.e. the rulers of Israel – are rebuked for their self-interest and lack of care for their subjects. Furthermore, some sheep had grown fat at the expense of others, i.e. some people had acquired wealth and power by oppressing others who were poorer and weaker. Ezekiel warns that justice will be restored (Carson, 1994). God is not happy when leaders are
not leading examples within the South African context. One can say that God is not pleased when leaders are not serving the public. God expects those who are in leadership to perform their role and fight against corruption.

Louw (2015:2) asks the challenging question for a pastoral theology and practical theology that claims to be contextually relevant: How should we reflect on the connection, even disconnection, between power, and the engagement of the pastoral ministry within the plight of suffering of human beings for meaning and human dignity? What is meant by compassion when the caring ministry connects the undeserved suffering of human beings, and the chaotic abuse of power to the theological notion of the ‘power of God’ and the compassion of God’s kenotic love? To respond to these questions one is of the opinion that there is a need for practical theology to be contextualised.

The followers will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants. The followers accept the leadership because the other see more clearly where it is best to go. Spears (2010:27-29) mentions ten characteristics of the servant leader, which are the following:

- Receptive listening that is one of the essential ways of acquiring the necessary information and determine the readiness level;
- The servant leader accepts others and has empathy for them;
- The servant leader has foresight and intuition, the leader needs a sense for the unknowable and to foresee the unforeseeable;
- The servant leader has awareness and perception, the leader is able to discern between the urgent and the important; a servant leader always prioritises and knows what must be done first, and what can wait and be implemented later;
- The servant leader has highly developed powers of persuasion. The leader initiates, provides the ideas and the structure, and takes the risk of failure along with the chance of success;
- The servant leader is able to conceptualise and to communicate concepts. He or she always sees the goal and can articulate it for any who are unsure. Greenleaf uses the term goal in the special sense of overarching purpose, big dream, visionary concept;
• The servant leader recognises that servant leadership begins with the desire to change oneself;
• The last three characteristics are the ability to exert a healing influence upon individuals and institutions;
• Building community in the workplace: The servant leaders are deeply committed to the growth of each and every individual within the institution. The servant leader always recognises the responsibility to do everything possible to nurture the growth of employees, and
• Practising the art of contemplation.

Russell and Gregory Stone (2002:145) assert that if servant leadership is different from other forms of leadership, then one should be able to observe characteristics and behaviours in such leaders that are distinctive. Honesty is the most admired quality of leaders, followed by their forward-looking nature, ability to inspire, and competence. Both honesty and integrity are integral parts of good leadership. Honesty and integrity are nearly synonymous, but honesty relates more to truthfulness, whereas integrity reflects adherence to an overall moral code and it is also closely related to ethics. Servant leadership holds much promise as a means for improving the ethical cultures of organisations.

Universal recognition of service is a fundamental human value. Serving others is not just something one does; serving is what life is all about. Aristotle (384-322 B.C.) asks the question: “What is the essence of life? The essence of life is to serve others and do good.” In other words, the essence of life is to serve others and do good by the servant leader. Albert Schweitzer (1875-1965) says that the purpose of human life is to serve and to show compassion and the will to help others. Even this statement is about servants serving others, not self-serving. Martin Luther King, Jr. (1929-1968) says that life's most persistent and urgent question is: “What are you doing for others?” This is the type of leadership that South Africa must have. South Africa needs the type of leadership that thinks of the interest of the people or the community they are entrusted in their leadership; within the context of South Africa, leadership thinks first of the interests of those who voted for them to power.

Spears (2005:4-5) says that servant-leadership principles are being applied in significant ways in a half-dozen major areas. The first area has to do with servant-leadership as an institutional
philosophy and model. Servant-leadership crosses all boundaries and is being applied by a wide variety of people working with for-profit businesses; not-for-profit corporations; and churches, universities, healthcare and foundations. Servant-leadership advocates a group-oriented approach to analysis and decision-making as a means of strengthening institutions and improving society. It also emphasises the power of persuasion and seeking consensus over the old down form of leadership. Some people have likened this to turning the hierarchical pyramid upside down. Servant-leadership holds that the primary purpose of a business should be to create a positive impact on its employees and community, rather than using profit as the sole motive.

Servant leadership is therefore an important element in a democratic country. South Africa also needs a servant leader who will always heed the needs of people who put him or her through the democratic process to leadership. A servant leader always listens to the people he or she leads as they are the primary people who are to be served under his or her leadership.

South Africa can learn from other companies because some businesses have begun to view servant-leadership as an important framework that is helpful for ensuring the long-term effects of related management and leadership approaches such as continuous quality improvement and systems thinking. It is suggested that institutions that want to create meaningful change may be best served in starting with servant-leadership as the foundational understanding and then building on it through any number of related approaches. The servanthood of leadership needs to be felt, understood, believed, and practised (Spears, 2005:5). Servant-leadership has as its pivotal role the theoretical and ethical basis for trustee education. Greenleaf urged trustees to ask themselves two central questions: “Whom do you serve? and “For what purpose?” Servant leadership suggests that boards of trustees need to undergo a radical shift in how they approach their roles. Trustees who seek to act as servant-leaders can help to create institutions of great depth and quality.

Spears (2005:6) says that servant leadership concerns its deepening role in community leadership organisations across the country. A growing number of community leadership groups are using Greenleaf Center resources as part of their own education and training efforts. Greenleaf posited that the world will be saved if it can develop just three truly well-managed, large institutions – one in the private sector, one in the public sector, and one in the non-profit
sector. Both Spears and Greenleaf believed that excellence in management will be achieved through an organisational culture of civility routinely utilising the mode of community. Servant leadership and experiential education programmes of all sorts have sprung up in virtually every college and university, and increasingly in secondary schools. Service-learning must become a major focus for some experiential education programmes. Experiential education is learning by doing and must be part of the educational experience.

Servant-leadership concerns its use in both formal and informal education and training programmes. This took place through leadership and management courses in college and universities, as well as through corporate training programmes. A number of undergraduate and graduate courses on management and leadership incorporate servant-leadership within their course curricula. Colleges and universities must offer specific courses on servant-leadership. A servant leadership involves the use in programmes relating to personal growth and transformation. Servant-leadership operates at both the institutional and personal levels. It offers a means to personal growth—spiritually – professionally, emotionally, and intellectually. Strength of servant-leadership is that it encourages everyone to actively seek opportunities to both serve and lead others, thereby setting up the potential for raising quality of life throughout society. Servant-leadership truly offers hope and guidance for a new era in human development, and for the creation of better, more caring institutions (Spears, 2005:7-8).

Self-interest among public officials surpasses service provision as has already been mentioned. This is the problem of South Africa; instead of leaders serving their followers, they serve themselves. That is against servant leadership, because in servant-leadership leaders serve their followers. Servant-leadership focuses on serving the other, which resonates of an African leadership experience in which leaders “personify the order of the world and the harmony that enables its life to continue for the benefit of humanity” (Smith et al., 2004:23). Again, servant-leadership is an understanding and practice of leadership that places the good of those led over the self-interest of the leader. Servant leadership values and develops people, builds communities, promotes the practice of authenticity, providing leadership for the good of followers and the sharing of power and status for the common good of each individual, the total organisation and those served by the organisation. The serving, caring, sharing and developing conducts of the leader are central in the servant leadership model. Smith et al. (2004:82) say that a servant leader has to display special skills such as listening receptively, persuading and articulating and communicating ideas effectively. Servant leaders are selfless and want to give
of themselves; they are actually slaves of the common good. Mofokeng (1983:7) outlined seven principles of servant leadership:

1. Servant leadership demonstrate agape love as described by Paul in 1 Corinthians 13:4-7. Love should be the value that controls all life. Love is viewed as the foundation of leadership, a precursor for change, at the heart of servant leadership and one of the important attributes of leaders. Servant leaders can be called philanthropists, while self-serving leaders are real misanthropists and they are unfit to lead. Some leaders in South Africa are misanthropists and they are not fit to lead, because there is little progress in the country. Job creation is very low, and people risk losing their jobs because of the struggling economy of the country.

2. Servant leadership also acts with humility, they are very humble. The Bible tells us how the devil sowed the seed of pride into the human heart, which led to humanity’s loss of focus on God and God’s will. Pride, complacency and arrogance constitute the root cause of evil, including humanity’s inclination for self-serving behaviour and corruption aimed at self-enrichment. The truth about humility is that it helps humankind to refocus on God and God’s will (Morris et al., 2005).

3. Servant leadership is being altruistic, to act solely in the interest of others, instead of acting in self-interest. Jesus gave his disciples the instruction to serve and to not expect to be served. Altruism is the total negation of egoism. Jesus clarifies this in John 10:11 and stated: “I am the good shepherd who is willing to die for the sheep.” Jesus was willing to die for the sheep and He wants His sheep to have abundant life. Piliavin and Charng (1990:30) mention elements of altruism that are noteworthy:
   - Altruistic behaviour must benefit another person;
   - Altruistic behaviour must be performed voluntarily;
   - Must be performed intentionally;
   - The benefit must be the goal by itself; and
   - Altruistic behaviour must be performed without expecting any external reward.

4. A servant leadership is a visionary for his or her followers. A vision is an image of the desired future. A vision is described as a guiding light, inspiration, encouraging and a symbol of hope. In the Bible, it is called revelation, dream and trance. Many of God’s chosen leaders and prophets received important messages from God through visions (Genesis 15:1; Exodus 3:2, 3; Ezek. 1:1). This is what Martin Luther King Jr saw when, in his speech on 28 August 1963 at the Lincoln Memorial, Washington DC, he declared:
“I have a dream!” Servant leadership is the vision to see followers encouraged and empowered to take up responsibilities, which in other leadership models, are the reserve of the leader. They are enabled by learning from the servant leader, who also learns from them. According to Buchanan and Hendriks (1995:69), the vision is for servant leadership to empower and be empowered by the whole people of God and to help discern and build up their gifts in a persevering and enduring love. This takes place through honest, enthusiastic and clear communication of the leader’s vision for the community. Any vision or dream must be communicated with the followers or community members he or she is serving. They must know the plan for the future, followers must know the dream of the person they are following. The future in the community is very important and it excites the followers as they wait in anticipation for the dream to come true. A visionary leader is involved in helping to perfect people’s performance in order for them to achieve their goals.

5. Servant leadership should be trustworthy. The people should be trusted as reliable partners in leadership. (Russell & Gregory Stone, 2002) assert that trust is the root of all great leadership. Without trust the achievement of goals is less possible. The leader must establish trust among their co-leaders and their followers. The leader needs to have direct regular interaction with the led. Through the trusting attitude of the servant leader towards the followers, the leader-member relationship, leader effectiveness and productivity are positively influenced. Trustworthiness is the basis, for followers are inspired to become.

6. Servant leadership empowers his or her followers. Servant leaders focus on the development and growth of others. Followers are equipped for service by the servant leader. He passes the knowledge and experience he or she has concerning the work that is to be done. Followers are not used like production machines, but they are valued as important human beings who need to be trained. Servant leaders empower employees through development and trust. Servant leaders add value to people by serving their needs and building their confidence. Empowering employees or followers occurs where values of love and equality are at the centre. When a servant leader serves and leads, employees or followers are motivated to reach the set goals. In servant leadership, teamwork is articulated, but also effectively practised as well. Individuals will grow as a result of energisation between a servant leader and followers or employees. In the same time when servant leaders empower their followers or
employees, they will be developing other good leaders. A servant leadership develops efficient leaders through healthy modelling and interaction with followers. South African political leaders can contribute in developing the local, provincial and national government structures and empowering grassroots people to bring about meaningful participation in governance.

7. Servant leadership serves. Servant leaders must be concerned with serving others. A servant leadership model resonates with the style presented by Jesus, who presented Himself as the true Servant who came not to be served, but to serve others (Mark 10:45; Matthew 20:20-28; Luke 22:24-27). Jesus Christ's service to others entailed the greatest sacrifice of all, becoming a liberator for many, Saviour for sinners. It is perhaps for this reason that South Africa adopted the Batho Pele principles; in order for the government servants to provide service. South Africans were not supposed to be suffering the scourge of corruption the way they are experiencing to date if the said principles are followed and implemented.

True leadership demands complete subjugation of self, absolute honesty, integrity and uprightness of character, courage and fearlessness, and consuming love for one's people. Chathury (2008:255) says that in South Africa we are faced with poor service delivery, because the leadership imperatives are neglected. This is evidenced by the endemic corruption involving political leaders and government officials, some of whom show commitment to serious service delivery only when election time is approaching. I agree with Chathury as politicians become very serious in listening to the challenges of voters mostly before or towards election time. I agree with Chathury because politicians speak with people when they canvas; that is when they come and appear to the people of South Africa asking them to vote during elections. As a South African citizen, I have witnessed, I saw many including top leaders who will go house to house, which they call door-to-door campaigning, telling people what they will do to solve any problems faced in the communities. Top political leaders only come to the more remote areas before elections; after they have won elections, they vanish and even when community members have problems that need the attention of top political leaders, instead of attending to the matter, they delegate other people to address the matter on their behalf. Sometimes the government even delay responding to the problems the community is facing. The only people sent are the police who try to stop protesting members to stop vandalising properties. In Vuwani and other areas, people waited for a long time for their problems to be resolved by the President of South Africa
before more than 30 schools were set alight. President Jacob Zuma never came to Vuwani and the surrounding areas, instead, Minister Van Rooyen and Minister David Mahlobo attended several meetings to try and resolve the matters in the Vuwani areas. People wanted the President to come and address the residents, but the President only joined the chorus of people condemning the burning of schools, and he said the country was shocked by the scale of this “unjustifiable violence and the destruction of schools.” President Jacob Zuma explained that the violence at Vuwani was different from other service delivery protests, where people would burn down one school or erect barricades, not burn 17 schools. He said “I condemn in the strongest terms the burning of 17 schools and other public facilities in the Vuwani area of Limpopo, reportedly over discontent regarding municipal demarcation” (Monama & Mokhwanazi, 2016). When there are problems, it is difficult to see top politicians coming where the situation is tense like in Vuwani.

They are only seen before the elections, and after the elections they vanish. When they canvas it is then that they tell people what they will do for their voters. I agree with Manala (2014:1) who said that corruption is one of the South African (SA) government’s greatest challenges in the public sector and ordinary South Africans are greatly disadvantaged by the problem of corruption. The Public Sector Commission (PSC) has stated that the five most common manifestations of corruption, which is on the increase in South African public sector, are fraud and bribery, mismanagement of government funds, abuse of government resources, identity document fraud and procurement irregularities. Bauer (2005:53) says that corruption is an intentional act with the public official, knowing what his/her duties are, but preferring to neglect or misperform them in order to obtain some personal gain. The common denominator of corruptible behaviour is whenever the public official makes use of his/her office for personal gain to the detriment of another person or society. These corrupt actions hinder the delivery of much needed services as they divert helpful resources away from the poor towards corrupt leaders (Naidoo, 2012:659). Acts of corruption in the public sector turn the possibility of a better life for all South Africans into the preserve of the wealthy and the privileged few, frustrating the poor to the extent that it drives them to indignant behaviour, expressed in acts of violence that involve the destruction of properties, in this case, public infrastructure is destroyed or burnt down by angry citizens. Among blacks themselves, there are often mass protests against poor service delivery. Some of the protests result in deaths of protesters at the hands of the police and the destruction of public property.
5.3 Prominent South African servant leaders

Covey (2006:5) describes Nelson Mandela as adopting the servant leadership role, his desire for his own freedom was soon overcome by the need for all to have freedom. Nelson Mandela lived to serve other people, because his achievement was not only to benefit himself or his own goals, but also to achieve goals of the fellow man. Nelson Mandela is also described as a leader with high moral authority who had formal authority. Nelson Mandela once said, “At first, as a student, I wanted freedom only for myself. But I then slowly saw that not only was I not free, but my brothers and sisters were not free. That is when the hunger for my own freedom became the greater hunger for the freedom of my people to live their lives with dignity and self-respect animated my life. I could not even enjoy the limited freedom I was allowed when I knew my people were not free.” The inner drive to find your own voice and inspire others to find theirs is fuelled by the purpose of serving human needs. Without meeting human needs, we do not expand our freedom to choose. We grow more personally when we give ourselves to others. Our relationships improve when we serve some human need (Covey, 2006:5-6). Nelson Mandela was a servant leader who fought for the freedom of other people. It is true he first wanted to free himself, and after that, he realised a need for other people to have freedom. Malunga (2009:3) asks questions concerning African leadership as to whether African leadership does exist or not? The question is what is African leadership? Does African leadership exist? In what aspect is Africa ahead? Can Africa claim economic leadership, political leadership, and technological leadership? Malunga (2009:3) responded and said that without fear of contradiction the answer is a definite no. His understanding of leadership is that one is ahead in an aspect of life or some aspects of life and that others follow them as a result. Malunga (2009:7) says that the type of crisis in Africa sometimes brings forth a great leader. Understandably, one such great leader on the continent has been Nelson Mandela, although he was a mostly a political leader. There is a need for another leader or leaders of his stature who are economic leaders. There is a need for new economic leaders to lift the continent out of economic destitution.

Ramaphosa (2012:1) refers to Walter Sisulu who had been one of the active, prominent and influential leaders in South Africa. He was also a community activist and a small businessman. He was influenced by other servant leaders such as Sofasonke Mpanza. He was imprisoned for the people of South Africa to be liberated. As a servant leader, he went through painstaking
effort that offers neither prestige nor personal advancement, which does not earn applause, or headlines, or public adulation. Walter Sisulu had a profound impact on everyone with whom he worked with. Ramaphosa (2012:4) quoted Nelson Mandela who said referring to Walter Sisulu: “His greatness as a leader derived from his humility and his ingrained belief in and respect for collective leadership. He knew and taught us that wisdom comes from sharing and listening from each other. He was always the unifier, never a divider, where others of us would speak a hasty word or act in anger, and he was the patient one, seeking to heal and bring together.” Walter Sisulu and other servant leaders such as Nelson Mandela had as their aim to improve the lives of all South Africans and to deliver a comprehensively democratic South Africa free of sexism and racism. South Africa needs leaders who have the qualities and capabilities suited to a complex and often uncertain age. South Africa needs leaders who are both thoughtful and courageous. South Africa needs leaders who are selfless, humble and compassionate. South Africa needs selfless servant leaders, who unify, mobilise and organise. South Africa needs servant leaders who accelerate efforts to create sustainable employment and eradicate poverty. In this case, one can say that Nelson Mandela and Walter Sisulu sacrificed their lives for the people of South Africa to be liberated. They were not egocentric or self-centred; they were ready to die fighting for freedom in South Africa. In a summary, South Africa needs serving leaders, not people who occupy front seats without serving. Therefore, we must have more leadership who are serving for the benefit of South African citizens.

Another example of an iconic servant leadership is Mother Theresa. Oliver Tambo was a young lawyer who gave up his dream of joining the clergy as a minister and man of the cloth to take up the cause of the downtrodden people of our country. Closer to our lives, the greatest example of servant leadership is Jesus Christ, the Son of God. He stepped from glory and set aside His godly nature. He put on the cloak of human form in its fallen state. He endured temptation, ridicule, scorn, and ultimately death so that we may be reconciled to God (Sihlangu, 2015). Sihlangu (2015) gave examples of servant leaders: the former Minister of Planning, the Honourable Trevor Manuel; the Minister of Defence, the Honourable Lindiwe Sisulu, and NEC Member Mr Joel Netshitenzhe are classic examples of strategic leaders, and they also fall under servant leaders. President Thabo Mbeki is an example of a tactician who was thrust into prominence. President Thabo Mbeki’s style of leadership was based on centralised power, and perhaps the inability to divest that power could have played a role in his downfall. Chris Hani was a classic example of inspirational leader, not a servant leader. He was the former
commissar of Umkhonto weSizwe (MK), which was the military wing of the African National Congress (ANC), and he led from the front. He was a military strategist and a patriot who loved poetry, philosophy, and the idea of a free South Africa. His blood paved the way for our first democratic elections.

Mhone (2013:1) says that over the years South Africa has produced leaders of varying quality and character, ranging from those who gave us apartheid to those who gave their lives in the cause of liberation from oppression. South Africa had four Nobel Laureates of Peace; the first president of the new democratic South Africa, Nelson Mandela who was hailed worldwide as a servant a model of political leadership. Prominent leaders such as OR Thambo, Dennis Hurley, Beyers Naude, Steve Biko, and Desmond Tutu have provided the country with living examples of truly selfless leadership. The present leadership led by Honourable President Jacob Zuma can learn from all selfless leaders who served with their hearts during the apartheid era in order for South Africa to be liberated. Therefore, with so many examples of what true servant and selfless leadership is, there is no excuse for mediocre, corrupt, selfless, and ineffective leadership in South Africa. Mhone (2013:1) asserts that leadership of service or servant leadership implies that a leader must respect those he or she leads, and must regard him- or herself as their servant rather than their master. The servant leader must take care of his followers like a shepherd who looks after the flock, making sure that other people’s highest priority needs are being served. Servant leaders are those who seek to lead and influence others for the greater good; they are committed to building better societies and institutions by addressing contemporary problems from the fundamental predisposition of concern for the growth, well-being, and benefits of the led. Servant leaders tend to pay special attention to their social responsibility to transform the lives of their followers. Servant leaders are truly transformational when they increase awareness of what is right, good and important, and when they raise followers into leaders who go beyond self-interest for the good of the institution or society that they serve. Therefore, the servant leader focuses on people and their needs rather than on the promotion of a political, religious or economic ideology or dogma.
5.3.1 Leadership failure in South Africa today

There are three aspects of poor leadership and these are the following:

- South African political leaders see governance as a business venture where they invest their time and energy in it, and expect huge returns or benefits. That is a transactional and self-serving leadership that triggers despotism and various forms of corruption.
- Self-aggrandisement and status-seeking are a problem. Leadership has become associated with driving fancy cars, wearing expensive clothes and staying in the most exclusive hotels, while people in the communities are going without some of the most basic services.
- Leaders assuming that they have the right to hold positions in the government. When those leaders are shown to be corrupt, or just incompetent, they seldom resign or accept their dismissal without fighting to retain office, and its privileges often at great cost to the public purse (Mhone, 2013:2).

The above-mentioned aspects are examples of how South African leadership failed to be what they were meant to be. These aspects undermine the very work of government, while good leadership is paramount to institutional success, and without good leadership institutions are incapable of achieving their goals. Bad governance has led to numerous militant protests in South Africa about issues related to poor service delivery, and this is because most leaders are uncaring and distant. They are serving being in their offices, they are not with the people for the people. They are always absent from the communities they are to serve. This includes ward councillors who are not always present to listen to the pleas of the community members. Some of them even leave to go and stay in urban areas to avoid people from chanting to their houses. This is the situation we have in South Africa. We lack servant leadership from the municipal, provincial, and national level.

5.3.2 Is Honourable President Jacob Zuma a servant leader?

Skriker wrote an open letter (Skriker, 2016) and says: “I put it to you that Nelson Mandela, would be ashamed of the state that the ANC government is in and would condemn the manner in which you lead the country on the strongest terms possible.” Skriker (2016) continues to mention that parliament has become a mockery and something only worth seeing on Comedy
Central, which is a disgrace that the house in which people’s representatives sit has become a house riddled with accusations of corruption and where our “leader” laughs about serious issues ultimately affecting those who are not “secure in comfort”. There are allegations of bad leadership in the public sector from all three spheres of South African governance. Most South African public servants from home affairs staff to teachers to police officers are seen as putting their personal interests first, rather than those of the people they are supposed to serve. Political-motivated choice of leaders is another factor that contributes to bad leadership in the country. Servant leadership must not only be about what the leader does to the people, but also about how the people relate to the leader. The responsibility for fostering servant leadership lies not only with the leader, but lies with those the leader serves, community members, voters, or the public or citizens of South Africa. South African citizens have the responsibility for fostering serving leaders. Only this open letter to the President states it clear that the President of South Africa is not a servant leader. A great deal has been said concerning his corruption charges in the media. A great deal is being discussed in parliament concerning state capture reports. On 23 November it was his last session to answer questions in parliament. The Economic Freedom Fighters decided not to attend the question session in parliament as they do not regard President Jacob Zuma as their president.

According to the Catholic Social Teaching, they articulate various principles and values that are indispensable to a leadership of service. The researcher is of the opinion that leadership of South Africa must always serve to protect and promote the dignity of the human person. Servant leadership must always promote and defend life; it must promote a spirit of solidarity, where people are free to associate with others and to participate in all spheres of life for others. The Catholic Social Teaching in the Vatican II document indicates that the Catholic Church is of the opinion that when political authority is exercised within the moral order and directed towards the common good, with proper understanding and legitimacy, then South African citizens are bound to obey, and if not, that authority can be challenged, and it can be argued that leaders who fail in doing their mandate assigned by the government cannot in all fairness ask of the people obedience and cooperation. Mhone (2013:3) quotes the Catholic Social Teaching that says: “The Church praises and esteems the work of those who for the good of people devote themselves to the service of the state and take on the burdens of this office.” Those who involve themselves in politics should seek wisdom and integrity, and stand against injustice, tyranny,
dominance, intolerance. Politicians must dedicate themselves to the service of all with sincerity and fairness with the charity and fortitude demanded by political life.

Therefore, South Africa needs servant leadership committed to serving as leaders. Serving leadership in this regard is the solution to the major challenges we face in our country. The Constitution places the South African Police Service in the frontline against crime and obliges it to protect and secure the inhabitants of the Republic and their property.

5.3.3 Comparison between traditional leadership and servant leadership:

<table>
<thead>
<tr>
<th>Traditional leadership</th>
<th>Servant leadership</th>
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<tbody>
<tr>
<td>Lead from the top alone</td>
<td>Lead with others</td>
</tr>
<tr>
<td>Autocratic leader</td>
<td>Democratic leader</td>
</tr>
<tr>
<td>Want to be served by followers</td>
<td>Serve followers</td>
</tr>
<tr>
<td>His self-interests first priority</td>
<td>Interests of followers are prioritise</td>
</tr>
<tr>
<td>He does not accept advise</td>
<td>He welcomes advises</td>
</tr>
<tr>
<td>He is happy when he is served</td>
<td>He is glad when people get the right service</td>
</tr>
<tr>
<td>He demands to be respected</td>
<td>Respect happen automatically</td>
</tr>
<tr>
<td>He does not listen to the people he leads</td>
<td>Does listen to the people he serve</td>
</tr>
<tr>
<td>He does not address their problems by his own</td>
<td>He addresses the problems of the people he serve</td>
</tr>
<tr>
<td>Does not have time to associate himself with the people he leads</td>
<td>He associate himself with the people he serves</td>
</tr>
<tr>
<td>Demands respect from the people he leads</td>
<td>Respect happen automatically</td>
</tr>
<tr>
<td>The he leads always protests to raise their concern</td>
<td>People he serves always get what they need without struggling</td>
</tr>
<tr>
<td>Always a leader</td>
<td>Always a servant</td>
</tr>
<tr>
<td>Need more for himself</td>
<td>He shares with the people he serves</td>
</tr>
<tr>
<td>The people he leads are always violent against a traditional leader</td>
<td>Always at peace with their servant leader</td>
</tr>
<tr>
<td>Does not take advice</td>
<td>Always ready to be advised</td>
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</table>
I am of the opinion that, in South Africa, we have more of a traditional leadership style than a servant leadership style in the present time. One would have expected some present challenges of job opportunities, lack of basic services in both rural and urban areas to have improved if we have servant leadership. The reason being that our democracy is more than 20 years old; there should have been some improvements to the challenges South Africa faces. Some of the services are not of good quality, whether it be roads, water supply systems, grants, home affairs services, police or law enforcement services – these are all not up to standard, they become crime statistics, everything is shocking in South Africa. People in leadership always enjoy the state security he receives from the government. South Africa is always experiencing violent protests in most areas of all the nine provinces. People are impatient to wait for service to be rendered. They are tired of waiting for in vain for the services promised by the leadership of the day. Basson (2007) reports that immoral leadership in South Africa’s police structures maybe one of our biggest threats for a safe and secure society. Three police officers, who turned state witness against Robert McBride, are themselves involved in cash-in-transit networks. This is a clear indication of the type of leadership we have and it places the South African economy to always be at risk of being downgraded, due to corruption involving people who are in leadership. Leaders who always look for the best self-service are leaders who are egocentric or self-centred. It is shocking to find that the role of business is not only questionable, but frightening, according to recent reports of its interference in the country’s national intelligence agencies. Dawes and Sole (2007:12) report on controversial business that had a stake in a
sensitive national intelligence bid, which serves as an example. The Fidentia corruption saga is another cruel example of how far business leaders would go to gain personal wealth at the expense of children, pensioners and widowers. First National Bank (FNB) and some of its clients, for example the directors of Discovery, have made secret off-shore investments in excess of the legal investment limit tax evasion (Dawes & Sole, 2007:6). Mail and Guardian reports that controversial businessman Charles Modise was arrested. He is a person who donated R500 000 to the South African Communist Party by the Scorpions on charges of corruption. Joubert (2007:7) says that the Cabinet made a call for criminal charges against executives of the Land Bank, which is clear indication of the immoral status quo in the country today. These are also leaders who serve their own interest, while they do not care about the interests of the public. Any country with such kind of leadership will not succeed in reaching the goals set for the betterment of the country.

Pillay (2008) says that the problem of corruption has captured the minds of all South Africans who are committed to good governance. Corruption is not limited to the actions and attitudes of politicians and public servants. The problem is widespread, although the problems and public service cannot be ignored. Good governance is only possible when we have servant leaders in the government and the leadership of the country. Servant leaders will always seek to do what is best for their followers than their self-interests. Democracy, good governance, and the respect for human dignity were said to form part of the very nature and culture of Africans, although the ideals of democracy and good governance cannot be sustained without a secure and stable environment. According to Pillay (2008), the concerns about corruption in South Africa have intensified in recent years. Calls for better public administration, including calls for greater efficiency, transparency, and integrity in public institutions are driven by a number of factors:

- The increasing realisation that achievement of the country’s objectives is possible only by improving governance and preventing corruption;
- The observation that corruption in the SANPS reinforces the unequal distribution of opportunities; and
- The fact that corruption threatens democracy, which is the basic premise of good public administration
5.3.4 Good public administration and governance

South Africa cannot have good public administration and good governance unless it is led by servant leaders whose hands are clean. This should be through:

- Good public administration and governance through improving the investigation and prosecution of corruption
- Good public administration and governance through rationalising the agencies combating corruption;
- Good public administration and governance through reviewing present legislation; and
- Good public administration and governance through improving management systems and discipline at all levels of government.

One is of the opinion that corruption is a major problem that South Africa faces; prominent leaders spoke out against corruption. This makes the battle against corruption to be more serious because some leaders become involved in speaking out against it, so that the government can be aware that even the political veterans are against the evils that are hindering progress in South Africa. Fighting corruption must go hand in glove with speaking against corruption in South Africa. Rev Chikane as a pastor and a political leader raised his voice and he warned the ANC of the possibility of losing the major metros, who can be seen as a servant leader. From his writing and his involvement in politics it is clear that he is not a traditional leader who wants to be served. Rev Frank Chikane came out to speak against corruption in South Africa. This cannot be done independently, South Africans need to work collectively in raising their prophetic voices to raise awareness in the public and private sector concerning corruption. The prophetic voice cannot be heard only in church buildings, but we must go out as sent by our Lord Jesus Christ in Matthews 28:16-20. Making disciples will also mean that the church in partnership with NGOs and the government can raise awareness to let people become aware of corruption that is downgrading South Africa and has become a threat to the South African economy. Government’s faithful servants cannot fight the battle against corruption alone, but leaders from all stakeholders must join together in the fight against the enemy of South Africa. The country can learn from Emeritus Archbishop Dr Desmond Tutu who was against the apartheid government. Mahokoto (2007:17) mentions few church leaders such as Desmond Tutu, Beyers Naude, Allen Boesak and many others who were the voices of the
people. They were the ones who reminded the masses that their liberation is imminent. These church leaders were the prophetic voices in a country where people needed to hear that all is not lost. They had to console the people who had to stand at the graves of loved ones that they had lost during the political struggle. Their prophetic words of consolation had to empower people to continue their lives, despite so many difficulties. It was not an easy struggle that led to the birth of democracy.

5.4 Prophetic voices an important tool in the fight against corruption

The challenge preachers experience in South Africa today is that preachers are afraid to preach the truth. Pieterse says that the prophetic preacher should not be afraid to name the injustices, the oppression and the sources of the oppression within the context which he/she preaches (Pieterse, 2001:96). Pieterse said that “it is vitally important that prophetic ministry is guided by the interests of the Gospel and grounded in the Gospel to prevent ministry from serving self-interest, a sectarian ideology and a particular social or racial programme”. We must remember that the preacher plays a vital role in prophetic preaching within a specific context. (Mahokoto, 2007) says that we need to reconstruct and develop communities in South Africa. The church, he believes, can make an important contribution through the process of prophetic preaching. Ministers need to be extensively informed of the social, economic and political situation of his/her listeners (Pieterse, 2001:107). I agree with Pieterse who mentions an important element of a prophet who wants to preach a relevant message to his congregants or his audience. He must be sure of what he/she is talking about; in the case of this study, the preacher must be well-informed about corruption in South Africa. Prophetic preachers must be relevant in their preaching. Preachers must know what they want to preach about. Ministers must have a pastoral approach to the issues, and they must be aware that congregants live in the same community. They are experiencing the same challenges on a daily basis. The prophetic preacher shares the same challenges with the community and needs to address the issues by referring to concrete situations.

Prophetic preachers must not preach a discouraging message; however, they must ultimately bring a message of hope to the people. As prophetic preachers, they must preach the message of hope that things will change as they believe in the power of God (Romans 1:16). We must
believe that God is at work in the world that He created through His son and the Holy Spirit. One can say that we have faith that God who led us out of the oppression of apartheid can once again lead us out of corruption, poverty, crime, socio-economic oppression and many other challenges that South Africa is facing. The challenge South Africa faces need a positive message that will strengthen our faith concerning finding solutions to the problem of corruption. This is not the right time to give up; especially the prophetic voice of the church must continue to preach the message of hope to the people of South Africa. How can preachers preach a prophetic message not with a condemning tone of voice, thundering away at all the evils of the society that we live in? The prophetic preacher must be a person who cares for the community that he or she lives in and in which they want to make a concrete difference. We need people who will stand up and address issues of corruption when all other avenues have been exhausted. We need prophetic preaching in our church today because our society forms an integral part of our church life and little will change, especially if enough attention is not paid to specific issues and challenges that the country faces. Prophetic preaching provides our people with hope for the future; we should not just strive to have prophetic preaching as a reality in our church on Sunday, but we need to become a prophetic community.

According to the researcher’s understanding, the role of prophetic preaching must not be minister-centred, but it must be Christ-centred and the prophetic mission includes every Christian. In actual fact we believe that when Christ saved us, He made us prophets, kings and priests. Therefore, every Christian is called to serve as servant, representing the Kingdom of God on earth. The message cannot be expected to be passed only by called or ordained ministers, but the church of Christ must pass the message of Christ in all corners of our affected communities.

The involvement of all stakeholders will strengthen or put more weight in fighting corruption. Politicians who are deployed are afraid to speak out against their comrades as some of them might be getting a share from tenders or getting tenders although not bidding for tenders themselves. The only hope is in the Lord through the prophetic voice of the church. There is a need for the church to raise awareness and to speak against corruption in all spheres of government. In Ezekiel 33:1-11, it speaks about a watchman who watches over Israel. His aim is to bring message from God, to speak against Israel’s evil deeds or sins.
In the case of this study, the solutions to the problem or a positive respond to the challenge of corruption can be that the government must stick to the “batho pele” principle. The government must be vigilant in appointing people for positions that require qualifications. For the battle against corruption to be won, the South African government must work hand in glove with churches and NGOs. No one can be a spectator, and all parties must play their vital roles in the battle against corruption. Churches must take a lead as they are the salt and light of the world. The church must strive to bring change in those areas that are corrupt. Christian officials must lead by example by saying no to corruption, and they must be able to blow a whistle. Blowing a whistle will not only imply that they speak against corruption, but they must also take initiatives as role models reporting the evil or immoral deeds by corrupt officials, they must also be found clean by not involving themselves in corrupt activities. All officials must learn to love their country and all citizens of South Africa, because the consequences of corruption also affect everyone in South Africa. They must all know that God prohibits any form of corruption in His Word. He commands all people to work for their families, not to steal from government coffers. Government officials must be honest in whatever they do in their workplace. Because corruption affects every South African, that implies that the battle is not for individuals, but it is for every citizen including churches and NGOs. This means that the need for partnership between churches and NGOs with the main aim to win the battle against corruption becomes an urgent action to be taken in partnership with government.

As pointed out in Chapter 1, Osmer (2008) distinguishes between two basic approaches to formulating strategies of action, that is, models of practice and rules of art. Models of practice provide a general overview of the particular field of study. Osmer (2008) mentions the rules of art that offer more precise strategies regarding how to perform specific actions or practices. The rules must be grounded in a servant leadership. Servant leadership is leadership that influences the congregation to change in ways that manifests/reflects God who reveals Himself as God who prohibits corruption. God wants us to serve as servants and have Christ's attitude in serving others instead of self-enriching ourselves. Chapter 1 serves as an introduction and it forms a scheme of what this study will consist of. Chapter 2 deals with the descriptive task, which focuses on the case studies. It focuses much on the principles derived from Scripture (the Word of God), and Chapter 3 deals with the interpretive task, which engages the literature study and interpreting views concerning churches in partnership with the government and the NGOs against corruption. Chapter 4 deals with the pragmatic task that deals with the question
as to how we must respond in ways that are faithful and effective. It focuses on the strategies and actions that are undertaken to shape events toward desired goals.

Good practice is formulated on how churches and NGOs in partnership with government within the South African context fight corruption. South Africa must be vigilant when voting for the organisation that will lead them to the right direction. South Africa needs well-organised voters who will not compromise their vote by doing right during election time and vote out any corrupt government that is not delivering services to the people. (Langseth, 1999:2) mentions four broad contexts: Those are systems that facilitate the building of awareness, prevention of corrupt practices, prosecution of corrupt officials, and reward of honest civil servants at all levels of government. Langseth (1999:2-3) said that on the basis of the four broad contexts, there are four basic arenas in which action can be taken against corruption within a country:

“First, the basic institution of good governance needs to be strengthened. At the head of this list is the judiciary, which is itself the guardian of laws and integrity. But if the judiciary is itself corrupt, the problem is compounded and the public at large without rule of law. Second, the capacity and integrity of enforcement need to be enhanced. The best law has no value if it is not enforced. The best judges and magistrates are wasted if cases are never brought to them. Good investigations are wasted effort if the judge or magistrate is corrupt. Third, a government needs to put in place a solid set of preventive tools. Codes of Conduct and strong independent oversight bodies can help ensure that the acceptable standards of behaviour are respected in both the private and public sector. Political leaders in all branches of government, legislative and judiciary can be required to have transparency in their own financial dealings through asset disclosure for themselves and their family members. The South African public needs to be educated on the advantages of good governance and participate in promoting it. The public itself bears a large share of responsibility for insisting on honesty and integrity in government and business. The public needs to learn: (a) not to let anybody buy their vote; (b) not to pay bribes themselves; (c) to report incidents of corruption to the authorities; and (d) to teach their children the right values; e.g. that integrity is good and corruption is bad.”

5.5 Rules of art for churches in their fight against corruption
Taking into cognisance that fighting corruption as outlined in the previous chapters needs to be summed up in this chapter, I shall seek to integrate the insights from the descriptive task, interpretive task, and normative task of study into a sound or logical way that can be used in the fight against corruption in South Africa. The findings from each task of the study though not repeated, however, references from all the tasks are integrated.

5.5.1 Churches must play their role to preach against corruption

The church and its leadership must preach against corruption every time. Preaching against corruption does not have to be compromised in any given time. The church and its leadership can preach against corruption in churches, meetings, political meetings, government functions, funerals, and weddings. Preachers of the Word must be willing to faithfully preach against corruption. Khotse and Tucker (2013b:11) say that the government officials worship in our churches. Therefore, preaching against corruption is relevant in all situations. It can be added that they attend meetings, funerals, weddings, functions, and family gatherings. Therefore, the Gospel, as it prohibits all sorts of corruption, must be preached everywhere.

5.5.2 Churches must not be corrupt themselves

The fact that we worship with corrupt people in our churches must make us aware that corruption as a sin, it is one that the church must be warned about. If some church members are corrupt, the church must be taught about the danger of corruption to the whole society. Churches must not accept money that they are not sure about. Church members must be made aware that illicit money is not welcomed in the church. If churches accept money or any resources that they do not know how they received, it can be another way to accept money accumulated through corrupt acts. It is not wrong to ask how a person got such a lump sum of money that he or she is bringing to the church. Therefore, church members must declare that any contribution they make in the church is from clean hands. Even if they do not declare their businesses, it must be clear that money they have is from hard work. People must be encouraged to work in order to attain their wealth. Even if their businesses are not declared in the church, it is the responsibility of the church leaders to teach members of the church to live a
life of integrity. Church members must be taught the truth about stewardship; the right of attaining wealth that is through hard work. This must be the responsibility of the church to teach its members that they must work and earn a salary, or have registered contracts. In simple terms, one can say that church members must have a clean conscience and they must also not be afraid to declare their possessions as proof that they did not get money through corrupt actions.

5.5.3 Church members must blow the whistle to report corruption

Church members must be encouraged to report any form of corruption using any open door that can make their voices to be heard. Khotseng and Tucker (2013b:3) in answering the question what then can the righteous do, their response is that if it is conceded that corruption is seriously hindering service delivery, which, in turn, will have serious consequences for the South African fledgling democracy, then it should be a matter of grave concern to all, church members included. Church members must blow a whistle to report corruption happening the NGOs and government premises. They also say that no more so than in the church that has a God-given prophetic mandate to care for the well-being of society, as the missional servant church, which seeks to facilitate the implementation of service delivery. A positive reaction by church members is of utmost importance.

5.5.4 Church members must be committed to be faithful servants

Van Reken (1999:198) says that the church as an institution is a formal organisation that sets out to accomplish a specific purpose. It is an agent. It can do things; it can say things; it has its own voice. As an institution, it has its own purposes and plans, its own structure and officers, and its own mission. It has its own proper sphere. It many ways it parallels other institutions, such as governments or schools. Working for the church makes you a church worker, and the work you do is church work. Each Christian is an agent personally, meaning that Christians as individuals can play their role as agent of the truth.
According to Van Reken (1999:198) Christians may or should address social issues. Each Christian should take his or her beliefs and values into the public arena and apply them to the important social issues of the day. This is a significant part of kingdom work. Part of our responsibility as Christians is to exercise our compassion and love for others in tangible ways. Christians should feed the hungry, comfort the sorrowing, and visit the sick. As part of their kingdom service, Christian plumbers plumb since there will not be any leaks in the kingdom. In kingdom service, Christian teachers teach in the hope that while now we see darkly, one day we will see face to face, and in that day there will not be any ignorance. This is a serious task that Christians have to do in the public. This includes a Christian’s role in the fight against corruption. A great deal has been said as to whether the church or Christians should be involved in the fight against corruption in South Africa. Another burning issue was whether church members and their leaders joined anti-corruption marches; the question was why should Christians and their leadership be involved in the politics of the country?

In conclusion, individual Christians are called to be responsible, compassionate, law-abiding citizens. Secondly, the institutional church should speak out on the general goals that a society should pursue. It should speak out when the social goals being pursued are evil, as with so-called ethnic cleansing. It should speak out against clearly immoral policies even when they are intended to achieve morally acceptable ends.

5.5.5 Church leaders must encourage government to be faithful in service delivery

Faithful leaders in the Bible were Daniel and Nehemiah who contributed to effective service delivery in the Persian Empire and Jerusalem through their stand against corruption. Daniel is held up as an example of a righteous leader who became a top government administrator in whom even his enemies could not find evidence of corruption (Dan 6:4,5). Daniel was faithful to his calling when he was in the Persian Empire. It is possible that Daniel as an administrator would have had to handle the allocation of tenders for the Persian emperor. Daniel’s incorruptibility would have earned him enemies because it restricted opportunities for contractors and lower officials to enrich themselves by overcharging or collusion on tenders or embezzlement of the finances. Nehemiah was a good example of a faithful leader and a person
who lived a life of integrity as administrator. Nehemiah is recorded as proclaiming that his administration was incorruptible and that he had not enriched himself at the expense of the Jerusalem tax payers, as previous governors had done (Nehemiah 5:14-15). Nehemiah was there for the people he governed by improving the security needed for trade, commerce and social interaction to flourish, by rebuilding the wall, which may be regarded as a form of service delivery. South African governors can learn from the two examples given who were governors and administrators of their time. Daniel and Nehemiah as leaders were honest and faithful and lives exemplary lives and there was a difference between Nehemiah and other governors.

5.5.6 Church members must be the salt and light of the world

It is clear in the New Testament that Christians are the salt and light of the world. Wherever Christians are, they must always bring change in the lives of others. Other people must copy their example of moral life, life of integrity, and corrupt-free life. There is a need for Christians to set a standard of lifestyle as public officials. Their presence must bring change and stability and progress in the department in which they are working. There must be a difference between the department led by immoral leaders and the departments led by moral leaders. Progress can also be a measuring tool that differentiates them with the immoral leadership that did not do much in delivering services to the people. They must be able to reach set targets and beat deadlines to complete any project assigned to their departments, as their sole aim will be rather to deliver services than self-enrichment. As salt of the world, they must bring change in their departments and the communities they are serving.

5.5.7 Church members to promote life of integrity

Life of integrity of the public officials is an important element of a good government. Church members in the public office must have integrity. In 2015, exam papers leaked and were sent through WhatsApp messages. In most instances where there is a leak of exam papers in the Department of Education, there is a network that can be detected from the office by an office bearer, such as a clerk in the Department of Education office to the teachers. The leak in 2015 was a blow to the faithful learners who did not receive the message. They were punished
although they were innocent; they were forced to rewrite the paper. The office bearer might have been tempted to steal an exam paper and give it to his favourite learners or start a business to sell exam papers. There is a need for office bearers to promote a life of integrity that includes trustworthy, faithful, and transparent leadership. In South Africa, the church is at the moment having a unique position to make an effective intervention in order to combat corruption because of the overwhelming numbers of members who profess to be Christians and worship in local churches. This does not imply that all church members are corrupt. The percentage cannot be accurate. Even if there are fewer than ten church members who are corrupt, there is a need for preachers to preach against corruption. God expects his people to be incorruptible in both government and business. God expects His children to take action against corruption as individuals with the support of the body of Christ (the church) and the communities the particular church serves.

The church can reach those who are involved in corruption through the preaching of the Gospel in churches. Mission and evangelism are also a tool that must be used to reach corrupt members. House visitations are of utmost importance in reaching all church members in order to speak against corruption. People can speak out and some will also have time to confess their sins when they are in their safe environment. Some can even ask to meet the pastor as individuals when the Holy Spirit will be working in their hearts. Confession of guilt will lead corrupt individuals to repentance. Motivational talks must be organised in churches where people address challenges of corruption. The church must also train or equip church members to teach people who are working in government to conduct themselves. Through the Holy Spirit, some will be able to repent and confess their sins. It is very important to speak against corruption and the danger that corruption can cause in the country. Church members can start a group of people who call themselves with another name than to call themselves Christians to avoid people who are not Christians who can have a negative attitude towards Christianity. Therefore, there must be ways to help non-Christians and Christians. The main aim must be to reach them with the truth of our Lord Jesus Christ, which is the living Gospel. Christians can blow the whistle directly and indirectly by preaching against corruption in the church, in meetings, social gatherings, companies and organisations. Church members can join peaceful and legal protests or marches organised in their communities, government premises, and parliament. This means that church members must not wait for other people to blow whistles on their behalf. They must also be involved through preaching, speaking against corruption, and
joining peaceful protests against corruption. They must also involve themselves in doing research that aims at finding ample solutions that can help in the fight against corruption. The church must have prayer meetings that aim to pray for the battle against corruption to be won. The very important tool is to preach the truth. During the violent protests at Vuwani that was against the decision of the demarcation board, religious leaders came with a strategy where they invited political veterans and political leaders, government officials from local level to the national level, community members, student representatives, security personnel and their leaders, and religious leaders. All these stakeholders positively contributed in bringing a solution to the problems that affected the Vuwani and Makhado areas. To date, the situation is back to normal, and the relevant stakeholders are still finding a solution that will suit the people of Vuwani. Religious leaders prayed for peace and stability in such a way that even today life is at least back to normal. Children are writing exams and there is hope that by early January everything will be back to normal. The relevant stakeholders are at the moment working hand in glove with government in order to find a lasting solution to the problem that affected and traumatised the people around the Vuwani areas. I am a witness that it worked and became beneficial to the people of Vuwani and the surrounding areas.

Churches must not be spectators while other stakeholders are engaging government in finding solutions to solve the problem of corruption. Churches can bring light where there is darkness, and the light of Christ must shine everywhere. Church members can support organisations that speak against corruption so that their light can shine to every citizen of South Africa.

5.6 Possible solutions to the problem of corruption

Some corrupt people attend and worship in our churches. That gives ample opportunity for the church to intervene in order to diminish the corruption that is hindering service delivery in South Africa. Fighting corruption needs a philosophical approach. The church and other aid agencies must work together to prevent suffering emanating from corruption. The Bible does not only determine what the church must do, but also what the church must be in the world. The church has to speak out against corruption, and the Bible commands Christians not to be corrupt. Instead of being corrupt, the Bible commands people to have fellowship with other people,
Christians and non-Christians. Spirit-filled people apply their gifts, God works powerfully and effectively through the service of Christians and outside of the congregation.

The church has to act in society as an awareness raiser and opinion-former. Vorster says that there must be a well-co-ordinated project for South Africa to address the problem of corruption. The project has to be based on sound research, and therefore, universities have to be involved. Established researchers as well as master’s and doctoral students from different disciplines will have to do thorough research on an organised basis about identified problem areas. The research must identify all areas where the problem exists that gives rise to corruption and other social and political problems. Churches in South Africa should establish a joint anti-corruption forum that will contribute or serve as the initial initiator and co-ordinator of the project that focuses on finding effective ways to fight corruption in South Africa. An anti-corruption forum formed by Church leaders and Christian academics from different tertiary institutions can help in doing research with the focus to fight corruption. The Anti-Corruption Forum can also be an advisory body to NGOs and the government because a great deal of money is being wasted through NGOs that are funded by the government and most of the projects are not successful and some of them are struggling to become self-sustainable. The Anti-Forum can work together with projects as effective overseers. The Religious Anti-Corruption Forum can also serve as a mediator between the government and the communities that fight for service delivery, and it can also contribute much in resolving problems that cause communities to engage themselves in violent protests. Violent protests are not the solution to fight injustice, corruption, and immorality in South Africa. These must not be confused with the anti-corruption forums initiated by the government; it must be an independent body that works without the influence of politicians and top government officials. It must be a neutral body that can focus on the fight against corruption in South Africa.

Why must the Religious Anti-Corruption Forum not include politicians and government members? This will help the Anti-Corruption Forum to be more independent and focus on fighting any form of corruption without being biased in tackling corruption.

This will be possible when one encourages people to work for their families, not to steal from other people or the government or companies. People will be encouraged through workshops
and seminars that will be organised by an NGO that will be established in our churches. The NGO will have members from different churches, political organisations, and business sector members who will be involved in organising seminars that will speed up the process of fighting corruption. The fight against corruption needs acceleration in South Africa; the more we delay, the more resources are being looted to individuals’ pockets. Therefore, there is a need for NGOs to speed up the process of encouraging whistle-blowers to report any person who is involved in accumulating wealth in a wrong way. People must be taught to speak against corruption, and to report any wrong-doing related to corruption. Churches can preach and encourage people to work and accumulate possessions and to respect other people’s property. They must be informed that it is not wrong to be rich, but any wealth must not be accumulated in a wrong manner. People must be encouraged to work hard for their possessions not to steal from the public.

5.7 **Prophetic voice of churches against corruption in South Africa**

(Nyiawung, 2010) says that prophetic witness is God authorising a voice to speak on His behalf. In this instance, prophetic duty does not only refer to the sole responsibility of the prepared and ordained ministry of the reverends or clergy, it refers to that of every believer who has a burning desire to defend God’s cause: 1 Corinthians 9:16 says: “Woe to me if I do not preach the Gospel.” One of the most important of the prophet in the Old Testament was to deliver God’s message as an ambassador. Today, the Holy Spirit has been endowed to every Christian with the Spirit of inspiration to deputise in His name, with the condition that the one speaks in His name: ‘Thus says the Lord’. In this case, the prophetic witnessing results from the dialogue between Scripture and the realities of the society.

In response to societal challenges such as corruption, the church through its prophetic witness is simply another agent of social transformation among many others. Pressure groups, politicians, multinationals and international corporations, non-governmental organisations (NGOs), international institutions, academicians and other influential individuals are agents that use a specific mode of public discourse to create awareness and pressurise those who are in government or are in power. Pressure groups refer to trade unions and civil associations using the revolutionary mode of rallies and strikes to make their voices heard. Their interest is a better
living condition for their members or for the people they are representing, while politicians use both the classical mode of the media and the revolutionary mode of rallies in order to sell their ideology of their respective parties. Multinationals and international corporations (NEPAD, World Bank, the International Monetary Fund), as well as international and regional organisations such as the AU, UN, the Economic Community of Central African States also mount pressure through press release, conferences and the media. While multinationals and international corporations dictate the financial pace of activities, they also enable the rich to continuously hide behind structural programmes proposed by these organisations. International bodies withhold aids, denounce corrupt governments, mismanagement and encourage the development of infrastructure, denouncing the violation of human rights and controlling the respect of democratic principles.

Hydén (2006:9) says that NGOs are influential as they promise to do for the people what the government has failed to do, but they do not have a direct impact on government activities. According to Hydén (2006:9) academics, musicians and other social critics join the battle of social reform through several methods; unfortunately, they are often frustrated by government machinery through censures and bans. While the fundamental distinction between the church’s mode of public discourse and that of the others is in their source of authority, other voices have specific targets and depend on public support, and the church acts universally, depending solely on Scripture. This is true concerning the distinction between the church’s voices that is different from other voices. A prophet does not say what the people want him to say, but he says what God wants him to say. Therefore, the voice of a prophet has power to bring change in a rotten society. It is of utmost importance to take into cognisance that the hope of the South African government’s problems is only with the church as the mouthpiece of God.

There is a need for the prophetic voice of the ecumenical church in South Africa today. (Katts, 2015) says that from under-privileged and socially, politically and, to an extent, spiritually marginalised perspective, the ecumenical church was very strong, and actively committed prior to 1994 in South Africa. The ecumenical church also played a role to critically and vitally champion the cause of justice, freedom, democracy and non-racism. The ecumenical church was also well-known as the struggle church, the voice of the people, the church of God. The question today is where the voice of the church is today, while things are falling apart in South Africa. The voice of the people, and the voice of God need to be heard today in the midst of
corruption, inequality, immorality, maladministration, mismanagement, and poverty. Where is the church of God that can respond effectively to the challenges faced in our country, South Africa?

(Katts, 2015) says that the South African Council of Churches (SACC) Parliamentary Office, consultations with the government, inter-denominational ministers’ fraternal, Bible study groups, membership of the World Council of Churches (WCC), World Alliance of Reformed Churches (WARC), Africa Alliance of Reformed Churches (AARC) and the World Communion of Reformed Churches (WCRC), are different well-known faces of ecumenical bodies that can still work together in the fight against corruption in South Africa and the world at large. The ecumenical church does have a transformative and critical role to play in our societies, though different, less polarised, diverse and multi-cultural and religious. Societies are still plagued by violence, corruption, crime, abuse, racism, and discrimination, economic inequality, poverty and even gangsterism to name a few of the ills that demean our collective humanity. The ecumenical voice of the church must be heard where people suffer because of unjust labour practices. The prophetic voice of the ecumenical church should be heard on issues affecting the quality of service the country has to receive from the South African government.

(Terreblanche, 2012) says that the biggest challenge for the ecumenical church in current South Africa is the economic divide between rich and poor, the super-rich and the super-poor. Others refer to that as economic oppression. The government launched a National Development Plan in 2011 with the aim to attack the plight of poverty and exclusion, and promote economic growth at the same time creating a virtuous cycle of expanding opportunities, building capacities, reducing poverty, involving communities in their own development, all leading to rising living standards (Terreblanche, 2012:116).

The following people, Shikh Igshaan Taliep (Muslim Judicial Council), Bishop Ziphozihle Siwa (Methodist Church), Emeritus-Archbishop Dr Desmond Tutu, Arch-Bishop Thabo Makgoba (Anglican Church) joined hands during a march against corruption in Cape Town on 19 April 2014 (Optog na parlement Die Burger, 20 April 2014).

(Bentley, 2013) says that the place of the church in the democratic South Africa is interesting. The South African Constitution ensures the protection of freedom of religion, freedom of
association and freedom of expression. The church was no longer privileged as during the colonial and apartheid eras, where the church was able to speak with a voice that seemed to have as much power and authority as the political powers. The church also surrendered its power during the democratic era, especially when there was equal standing among religions. The church became one voice among many religions in South Africa. At the National Conference of the SACC in 1995, Professor Wiseman Nkuhlu states that the church has the history of providing practical solutions to social and economic problems at community level. The church is capable of reaching every corner of South Africa and every aspect of a person’s existence. The church also has another role of nation building.

The church must be example of peace, racial tolerance, democracy and caring; the church must be the instrument of understanding, healing and reconciliation; the church is to be part of the delivery of social services; the church also has a vital role through initiating projects for social and economic development; the church plays a vital role to resolve disputes between communities and government; the church plays a vital role in fighting against crime and corruption; and the church assists with the internalising of the values of society’s new found democracy (Nkuhlu, 1995).

Vorster (2007b:87) says that the state has the duty to promote, protect, and preserve the human dignity of its citizens. Vorster (2007b:87) further states that the state is the institution of God; churches have a prophetic calling to remind the state of its divine calling. The church has the prophetic calling to evaluate the principles underlying political models and the way in which those principles are applied in practice, in light of Biblical principles and norms. The church’s duty to influence public opinion is not only important from a theological perspective, but also from a social perspective. The church in the present dispensation will have to work within the framework of the South African Constitution to avoid being taken to court for human rights violations. This is a difficult time for churches, unlike in the previous dispensation whereby the church had a say to the government and it was not even in competition with other religions. The church uses other given channels that a constitutional state offers for it to communicate with the government.

Churches must help South African countries to redefine democracy because most African countries have adopted democracy, without defining what it means. Many people have lost confidence in the church in times of misery. Churches seem to have established a dichotomy between theology and societal realities. The church has up to now mainly focused most of its
efforts on evangelising the faithful churchgoers and has ignored those on the streets. Theron and Lotter claim that instead of withdrawing from the world, Christians should rather participate in transforming all areas of society. Instead of keeping silent about political, social, and economic evils, Christians should be willing to meet the challenge of addressing problems in society by applying Biblical, moral and ethical principles (Theron & Lotter, 2009:467, 487). This view was confirmed by Jesus when He stated that His followers ought to be like salt and light in the world (Matt 5:13-15).

Churches have a special function to serve as God’s agents in civil society. Their prophetic witness can be a vital source of guidance for public discourse in the social arena, since, through a knowledge of the Scriptures, they know the (un)disputable moral truths on which a society depends, such as the dignity of every human being and the need for the poor to be protected against social injustices, a moral principle for which the Biblical prophets stood (Bedford-Strohm, 2010).

The church is part of the human family, which is called to proclaim the justice and love of God among humanity. The mission of the church is the proclamation of holiness and closeness of God by acknowledging God as a god who never relinquishes or forsakes humanity. God said to prophet Isaiah (49:6): “It is not enough for you to be my servant, to restore the tribes of Jacob and bring back the survivors of Israel; I shall make you a light to the nations so that my salvation may reach the remotest parts of earth.” God called Israel to be a servant and to care for the neediest in the society. Bosch (1991:18) expressed the election of Israel by God as an election to fulfil God’s promise to save the people from slavery and become servants. The election becomes meaningful and valuable when it achieves its purpose, which is to serve the marginal in its midst, e.g. orphans, widows, the poor, and strangers. Whenever the people of Israel renewed their covenant with Yahweh, they recognised that they are renewing their obligations to the victims of society.

This is a call for the church today; it has to fulfil as agents of God’s message. The mission of the church in South Africa includes working for justice and equality. The mission of the church is centred on the promotion of God’s message, which revealed Christ. The mission includes the commitment to promote justice and peace and the proclamation of God’s love, light and salvation to humanity. It is a mission to persevere in the midst of suffering and to be able to bring equality and hope to the people, in the midst of inequality and hopelessness. The mission
of the church is everything social, political, and spiritual that concerns the development of humanity. The church is expected to become the voice of the voiceless and the prophetic messenger, acting against corrupt leaders and injustice. The church can mobilise congregations in making sure that accountability, justice and fidelity get priority in their offices and other related offices in which they are involved and responsible. The church leaders could use their teachings and Sunday services to emphasise and make sure that people are aware of information about corruption and injustices. The church must perform its role through the prophetic proclamation against corruption, its causative and promoting factors, and aftermaths, as well as through humanitarian assistance to numerous victims of the dastard fallouts of corruption. The church is called to live in a prophetic exemplary manner in fighting against corruption by fostering all its structures and persons to value justice, accountability, transparency, participative collaboration, equality and truthfulness (Eshete, 2010).

The Cape Town Commitment (Lausanne Movement 2011) calls the church to action for it to encourage Christ-followers to be actively engaged both in public service or private enterprise with the aim to shape societal values and influence public debate. Another call is to encourage support for Christ-centred schools and universities that are committed to academic excellence and Biblical truth. The church must continue to condemn corruption as it is condemned in the Bible, because it undermines economic development and distorts fair decision-making and destroys social cohesion. There is no nation that is from corruption, South Africa included. Christians are invited in the workplace, especially young entrepreneurs, to think creatively about how they can best stand against corruption.

The gift of prophecy should be deemed to have much greater value than to speak in languages. Prophecy has much more communicative power because of its comprehensibility. This characteristic is fundamental to the church. Believers must and want to know and execute God’s will. A prophet is someone who by the illumination of the Holy Spirit has the gift to perceive and proclaim the hand and will of God in the existence and history of the people of God. Prophecy is above all the gift to understand and express what the will of God would be in a concrete, given situation (Acts 11:28; Acts 13:1; 15:32). In practice, it means that the insight of people into the Word of God is used to console and encourage the church by revealing God’s governance. The challenge we have in South Africa is that the church is now in a comfort zone. (De Klerk, 2013) says that corruption takes place as an intentional, illegal and immoral act of behaviour with the
purpose of gaining some kind of advantage. (Saeed, 2009) says that South Africa was rated 55 out 180 countries on the Corruptions Perceptions Index (CPI), with a count of 4.7 on a scale of 1 to 10. South Africa is costing South Africans billions of rands a year. Because of that reason, the church cannot fold arms and be spectators


5.8 Churches to be whistle-blowers

God expects His children to take action against corruption as individuals with the support of the body of Christ (the church) and the communities the particular church serves (De Klerk, 2013; Khotseng & Tucker, 2013a:6). This has to do with raising awareness of the problem of corruption. Edwards (2008:77) says that the ethical repair in the public sector must begin with as many individuals as possible making their consciences heard through every means available. It is of utmost importance for the whole community to develop an awareness of the extent of corruption. Kruger and De Klerk (Unpublished: 43) say that churches are deeply involved at the grassroots level of society and can be seen as moral opinion makers in communities. The church functions among the rich, the poor, and the poorest of the poor. Christians have first-hand knowledge of the social ills of societies. They function in all spheres of life including in government, civil society and in formal and informal structures. The churches are in an excellent position to raise awareness of the problem of corruption and its negative effects on society.

5.9 Final good practice from the normative task

It is clear that although the Old Testament texts that are studied do not mention the term corruption, it is important to note that stealing is an act of corruption. Therefore, God in the Old Testament prohibits corruption. God totally condemns the oppression of the poor, but promotes that people should be stewards. God forbids all forms of stealing, e.g. bribes, shoplifting, looting, mismanagement and all forms of corruption. The good practice in this regard is that people must love one another. People must have respect for other people’s property. The government has the sword to punish those found guilty of violating the principle of love to other people by stealing property. The government has the power to punish people who misuse the resources belonging to the state that are meant to help in the development of its communities.
5.10 Bad practice and the good practice as deduced in the interpretive task

The interpretive task is an important source of information concerning corruption. Books were read and some information collected, articles were also used in order to know and understand the extent of corruption in the South African context, and the following were deduced from the interpretive task:

5.10.1 Bad practice as deduced from the interpretive task

The main challenge of corruption is that it benefits the criminals, not the whole community. Corruption is done for selfish reasons, meaning that in corruption only the corrupt individuals benefit, while the rest of the community or people suffer. Corruption affects the whole country because protests affect all citizens of the country. It affects both students and parents; it affects political leadership and religious leaders. Corruption hinders community development and it prolongs progress in the community. Corruption compromises the welfare and integrity of society through unlawful practices that create victims, while at the same time generating benefits only for criminals. Corruption undermines the rule of law and engenders lawlessness. Corruption results in poverty as job creation is not the first priority. It is a threat to the country’s economy. The misuse of power is promoted in the practice of corruption. There is absence of integrity that weakens credibility of the system of governance. There is lack of transparency whenever corruption is practised. Corruption is abhorred as it afflicts traditional and modern societies, rich and poor countries, developed and underdeveloped nations. Slow progress becomes the result of corruption. Corruption decreases trust by the citizens to the judiciary as a negative aspect. The public’s decreasing confidence in the criminal justice system’s ability to confront and deal with these evils effectively and successfully continues to threaten South Africa’s nascent, hard-won democracy. Citizens are sceptical to trust their judiciary system. Greed is the most pertinent risk factor contributing to corruption.
5.10.2 Preventative measures and recommendations from the interpretive task

Public money should be spent in an effective and efficient manner, meaning it must be used for the purpose it has been budgeted for. Fairness and transparency (openness and public) serve as tools against corruption. Government contracts should be advertised and information should be made available and accessible to all citizens of South Africa. Media and judiciary are watchdogs against corruption. Whistle-blowers must be protected by both the judiciary and the police system or the law enforcement agencies of South Africa. Corrupt individuals must be prosecuted by law because there is no one who is above the Constitution of the country, i.e. everyone must be prosecuted. Media must be granted freedom to expose corrupt acts by all citizens of South Africa. Work together with Government to inspire the various religious communities of South Africa with a higher moral purpose and ethos that will not tolerate corruption. Work together as religious communities to spread and communicate an anti-corruption ethos throughout civil society.

5.10.3 Good practice recommended for churches and NGOs in partnership with government

The government is doing very little to fight against corruption (police and judges). The government must take the fight against corruption serious as it is destroying the dreams of developing South Africa to become a better place for all its citizens. The government must play a vital role to use its sword against corrupt people who steal public resources for their private gain. Police has the duty to arrest all those who do not abide by the laws of the country and put them in jail and do thorough investigations in order to find the truth about the case. Any case of corruption must be taken seriously. Faull (2007) mentions four ways in which police can fight corruption starting with the police themselves.

- Prevention of corruption: It will include revising the SAPS Code of Ethics to link the fight with police corruption with clear and strict disciplinary measures. It also involves anti-corruption training, public education and integrity tests.
Detection can be linked with a risk management strategy (RMS). The RMS will be used to facilitate audits and evaluations of high risk police stations and develop an information framework on corruption and fraud.

Investigation looks set to retain the same structure, with station-level detectives investigating minor corruption and organised crime units investigating serious cases. Other options include greater inter-agency cooperation and corruption courts.

Restoration refers to developing and regularly assessing fraud prevention control measures. Proposals include abandoning ineffectual measures, training disciplinary officers in discipline management and prioritising backlogs in department cases (Faull, 2007).

Police officers commit crimes against persons or property for personal gain in clear violation of both departmental and criminal norms. Some police are involved into some criminal activities. They must be prosecuted according to law, and if found guilty be dismissed as they are not the right people to fight corruption, because they are corrupt themselves. Judges must prosecute those who are found to be guilty of corruption, including judges, police and other law enforcement agencies. Justice is a serious institution that must play a prominent role in helping government to prosecute corrupt people, and those who are found with corrupt charges must be punished and gets a fair punishment for their wrong doing. Other corrupt people will learn the danger of stealing government resources, and misusing state funds, state vehicles, wasteful expenditure. The National Prosecuting Authority must also help the government recover resources, money wasted and other government resources. Strict conditions should be stated to corrupt individuals.

The church leadership and its members believe that the Bible is against corruption. Therefore, churches must see to it that they engage government in reminding them of their role as government. Church leaders must always remind the government to remain true to their divine calling. The church must always bring the Good News to all people including the South African government so that they can always know and understand the will of God in whatever they do. If one believes that the state was instituted by God, the church must remind the state of its vital role of carrying a sword to punish those who fail to obey the laws of the country. The church must always bring the prophetic voice in order to remind them that even though there is freedom of religion, the church cannot wait while the government is at risk of not doing what is right while
the church knows what the government must do; in this regard concerning the fight against corruption. Churches and NGOs must be in partnership with government against corruption within the South African context. Christians must be ready to speak out by blowing a whistle against corruption. Ministers must be willing to go extra miles to preach the truth of the Bible against corruption in their churches and other meetings or gatherings. Municipalities must also open doors for noble clergy to help them tackle corruption in all corners of the municipalities. Churches can also give the message of hope that if any sphere of government does all in accordance to the will of God, He will be pleased with such government. Churches must be ready to fight corruption to avoid poor service delivery. Churches are part of the communities, and therefore they can see whatever is done right or wrong in their towns, cities, as well as in the rural areas. They must not keep quiet if things are not right. Guilty parties with corruption must be charged and deposed from the government positions. Faithful Christians must be actively involved in politics, because if they are not involving themselves, there will be high rates of corruption and poor service delivery.

The country needs moral judges, police or all law enforcement, politicians, public officials and contractors in the fight against corruption. Every South African must be involved in the fight against corruption in the public sector. Churches and NGOs are directly and indirectly affected; people must be ready to serve others with government resources, and they must be ready to serve the communities that the responsibility to provide service has been bestowed or entrusted to them.

5.11 Lessons learnt from the normative task

The bible was studied and some commands were deduced or some lessons were summarised in order to know exactly what was supposed to be done.

5.11.1 God commands His children not to steal or take from other people
God commanded His children to work instead of stealing from some people. In other words, God commanded His children to respect the ownership of property by others. God totally condemns the oppression of the poor, but promotes that people should be stewards. He also forbids all forms of stealing, e.g. bribes, shoplifting, looting, mismanagement and all forms of corruption. People must have respect for other people’s property. The church has the role to preach the truth about the role of the government that God has given it the sword to punish those found guilty of violating the principle of love to other people by stealing property. Again, the government has the power to punish people who misuse the resources belonging to the state that are meant to help the communities.

5.11.2 Interpretive task perspectives

It was established in the interpretive task that corruption benefits criminals; this is done for selfish reasons or greed. It was also established that corrupt individuals become richer while the poor suffer because of corruption. Corruption hinders the possibilities of service delivery as money is scooped by a few selfish individuals, instead of many people benefiting. It is established that public money should be spent in an effective and efficient manner. In that case, fairness and transparency, i.e. openness and the public, should serve as tools against corruption. Media should play major roles together with the judiciary system by serving as watchdogs against corruption. All people who come into contacts with corrupt acts by any official should blow whistle. Media should work together with Government to inspire the various religious communities of South Africa with a higher moral purpose and ethos that will not tolerate corruption. Working together with different stakeholders as religious communities to spread and communicate an anti-corruption ethos throughout civil society.

5.11.3 Descriptive Task perspectives

It was established that the government is doing very little in the fight against corruption, though there are much talks about how they can fight against corruption. The research materials also stated that people must blow whistles to report any corrupt acts by any officials including those who are civil servants. It was established that for the fight against corruption to be won,
partnership should be the main weapon to win this battle. In other words, the government together with the churches and the NGOs should work together in the fight against corruption. The findings from the interviews indicate that partnership and whistle-blowing are the main solutions to fight against corruption. Effective working partnerships should be developed between churches, government and the NGOs.

5.12 Interaction

God expects His children to work, and He prohibits them from stealing the resources from the government. God commands His children to respect the ownership of properties. However, He commands His children to be stewards and servants. The church’s voice should be heard through the preaching of the Word. The truth of the Bible should not be compromised. It is evident that Christians should pray for the corrupt people to stop scooping the available resources meant for community development and poverty alleviation.

It is therefore evident that the Bible does prohibit corruption; people are commanded that they must not steal. God commands that His children must work and earn after the work is done.

After the empirical research conducted to the church members, leaders (ministers, elders, and deacons), police, judiciary, and community members, it is clear that the battle against corruption can be won through partnership, transparency and whistle blowing. No one should have an excuse about the calling to fight corruption. People interviewed indicated that they are afraid to speak out even if they are aware of corruption taking place in their areas. The Word of God does not teach us to be cowards, but to be ambassadors, stewards of truth.

It has been indicated that God demands that the church should exercise the act of love to all people. God demands that all people should earn their wages by working for their families.

The church is part and parcel of the community. Therefore, it does not excuse itself by keeping quiet about the corrupt acts taking place in the public and private sectors. The church has a role to play in this regard as the light and salt of the world. There are Christians working in the public and private sectors, and they have a role to play by reporting all illegal misuse of government
resources. Christian responsibilities are not only visible during the church service; it is life responsibilities and involves all spheres of life. Any Christian should exercise the Word of love everywhere, anytime and with everyone to all people.

The church must stop pointing fingers to other people or organisations. The church must join hands with the government and the NGOs in the fight against corruption. Partnership should be initiated by the church as it is the salt and light of the world. It must be the first to say no to corruption. In most cases, the church is very quiet in the fight against corruption where we find that the church, like in South Africa, is pointing fingers at the ruling party as the most corrupt people. However, some of the members of the organisation are members of the churches. The church remains without any excuse not to join hands with others in the fight against corruption.

5.13 New practical model pertaining to Churches and NGOs in partnership with government against corruption within the South African context

It is important to note that this study has been conducted looking at the context of South Africa. This lead us to a new phenomenon known as public theology which deals with the place of the church in public life, the social form of the church and her role in society. Smit (2007:439) mentions that the general role awareness of the place and calling of the church in the world has traditionally raise many themes and issues for theology which could be described as questions concerning public life and the public role and witness of the church. All three themes are traditional and extremely important theological issues and all three forms of reflection can be called public theology. The church is deeply interwoven with its social and political environment. The church always want to shy away from political and social issues, through the overlapping membership of the believers who are at the same time also human beings and citizens, workers and parents, the church’s material structure; proclamation and worship; education and communication; pastoral work and diaconal service; ecumenical relations with other believers, other congregations and in many other ways. The church exists in the world and as part of the world. The church continues to have relationship with its politics, culture and social environment. This is called public theology that contributes to the public life, and the church is part of public life in the environment finds it in. The church has to be involved in issues of state power, politics and NGOs, issues of law, justice and civic life; issues of economic life, the passions arising from
possessions and poverty, the calling and conflicts of work and labour, in issues of war and peace, in many issues in society and community, e.g. education and knowledge, scholarship and society, health care and social services, culture and language, and civic society. The church and believers have to include or engage itself in the issues that concern the world, both nationally and internationally.

All churches should join hands in the fight against corruption in South Africa from the municipal level, provincial level and the national level. This can be done through church seminars, conferences and meetings in order to make other people aware of what is happening concerning corruption in South Africa. Awareness campaigns must be held and fraternal ministers can be used to facilitate the coming together of ministers and all church leadership including all members. There is a need for churches to form partnership with the government and NGOs in the fight against corruption. Churches should be the first to call or invite others to join hands in the fight against corruption. The church’s prophetic voice needs to be louder so that their voices can be heard in all spheres of government. Churches must have an impact on South African politics. Christians must be members of political parties with the aim to minister the truth of Christ. Awareness can also be through living a Christ-centred life in the midst of rotten society. There are conferences that are meant for fighting corruption, and Christians must use that opportunity to raise their voices. In South Africa, church ministers and religious leaders have the role to adopt police stations where they also get opportunities to spread the gospel to both the police workers and the prisoners. The programme is called Pastors against Crime, and it can also be introduced as Pastors against Crime and Corruption. Churches and NGOs in partnership with government can hasten the process in the battle against corruption.

Christians are saved to serve, and therefore they are called to speak the truth and that includes the fight against corruption. Christians who are corrupt must be disciplined by the church orderlies and led to repentance. This is the truth also pertaining to those who are not Christians, but the truth shall set them free if preachers can preach the true Gospel of the living God.

5.14 Summary of good practice established from the descriptive task, interpretive task, normative task
Churches should stand for the truth, and it is a wakeup call for Christians to render a positive contribution in the fight against corruption. Christians should form strong partnership with the government and the NGOs in order to win the battle against corruption. Churches should form partnership with the government and NGOs against corruption through blowing the whistle. Churches should take a lead in exercising or practicing what they preach (Do as the Word of God says). Churches should have many conferences that are meant to help the community members to be involved in the fight against the misuse of government resources. Churches should form partnership with other organisations that are meant for the purpose of fighting against corruption. In short, God expects His children to work for their own families, and He prohibits corruption.
Chapter 6: Conclusions and recommendations

6.1 Introduction

Chapter 6 is the conclusion of the study on churches and NGOs in partnership with government against corruption. This chapter concludes the study by providing a summary of the findings to determine whether the objectives of the study have been reached, and recommendations will be offered to churches and NGOs with government. Furthermore, in this chapter, recommendations for further or future research will be given.

In Chapter 1, four objectives for this study were outlined. Each of the four objectives outlined were associated with a particular task as outlined in the book of Osmer (2008) of the practical theological investigation.

- The first objective was to determine the extent of corruption in government and the efforts that the churches and NGOs in partnership with government are taking to help combat and eradicate corruption and how effective these efforts are.
- The second objective determined why the problem still exists if there is such partnership or where the problem is with the relationship as it is.
- The third objective was to determine what ought to happen by developing some basic principles that Scripture provides for the relationship between the church, NGOs and government in the battle against corruption.
- The fourth objective was to provide a model that may be provided to churches, NGOs and government to combat and eradicate corruption.

To find out how the above objectives were achieved, a summary and conclusions of the study will follow:
6.2 **Summary of the findings and conclusions of the study**

From all the four tasks as described by Osmer (2008) a summary will be deduced from the descriptive task, interpretive task, normative task, and the pragmatic task in order to determine that churches and NGOs in partnership with government, a practical study within the South African context. This forms part of the important summary of all the findings from this research.

6.2.1 **Summary of the findings and conclusions from Chapter 2 (descriptive task)**

Chapter 2 consisted of the descriptive task of the study that sought to determine the extent of corruption in government and the efforts that the churches and NGOs in partnership with government are taking to help combat and eradicate corruption and how effective these efforts are. In the descriptive task, four case studies were studied in response to the question: What is happening? The study focused on four main case studies that are in the stream of cases that are still under investigation, and some have been concluded though there are still questions to be answered as to what really happened. The following case studies were studied to determine the extent of corruption in South Africa:

- The arms deal case
- Police Commissioners Jackie Selebi and Bheki Cele corruption scandals
- The Nkandla case
- Five Limpopo Province Departments under administration

The extent of corruption has been determined and it has been found to be rife within the South African context. A great deal of money has been spent on the arms deal as facilitation prices have been paid, bribes have been made, and corruption was part of the game. The problem is that even if there are clear evidences of corrupt acts, prosecution is not done satisfactorily. The government ends up wasting billions of rands that could have been used for the betterment of South African citizens. The extent of corruption was also realised when the police commissioner was found guilty of corruption. The South African government, especially the democratic...
government, politicises some government positions that need the right people with the right skills and knowledge to lead as commissioner. A police commissioner position does not have to be politicised; available police who have senior positions can be deployed as commissioners in this regard. It was the government’s fault to deploy Jackie Sello Selebi and Bheki Cele to be police commissioners as they did not have the knowledge and skills to lead the police department as commissioners.

The Nkandla (President Jacob Zuma’s private homestead) case also gave the country a headache, because a great deal of money was spent for security upgrades and some of the upgraded features were found not to be security features. The President did not want to pay the money for a long time for the non-security upgrades made to his homestead. A great deal of money was spent by the Public Protector Adv. Thuli Madonsela who found that the president and his family unduly benefited from the upgrades, and she recommended that the president will have to pay for the non-security upgrades made to his private homestead, Nkandla. The challenge in this regard is that people have rights of appeal and rights to speak, and rights to defend themselves even when there is clear evidence of their case. Instead of the president accepting to pay from the word go, the case was manipulated several times, commissions were also appointed to investigate the merit of the case. Some members of parliament also visited the president’s homestead and realised that something was wrong after R246 million was spent for the upgrades. The president only has to repay R7 million, and it is said that he received a loan from VBS Mutual Bank, which is a bank in the Venda area. The question still remains, how much still has to be recovered from the upgrade? A thorough investigation has to be made by an independent body to examine an amount that the president has to pay back and once more, this would still be a great deal of money, and eventually, the money used on investigations costs the government more that the money that was lost. If only the money used to investigate was recovered; however, in most instances it is an unfortunate situation.

With regard to the corruption in Limpopo, the Province was destroyed during the time of Premier Cassel Mathale, and five departments were under administration of the national government. The five most important departments were under administration due to the challenge of a lack of transparency, lack of accountability, lack of integrity, not having the right people for the right
position who have the knowledge and expertise to run crucial departments. The Limpopo provincial government was in a deep financial crisis, and was placed under partial administration by the South African Cabinet. The provincial treasury, education department, roads and transport department, public works department and health and social development department are the five key Limpopo departments placed under administration.

South Africa must speed up the prosecuting processes of all corruption cases, and all cases must be finalised in time to avoid spending more of the taxpayers’ money. It is very much expensive to prosecute corruption cases; the more cases prosecuted, the more the state uses taxpayers’ money to conduct thorough investigations. The government must get the right people for the right positions in the public sector, a police commissioner to be employed must be from police who has experience in the police service, who is better qualified for the position, who has knowledge and expertise to do the work of a commissioner, and he/she must be a person of integrity. The position of a commissioner must not be occupied through political deployment, but it must be advertised in order to get the right person for the right position. Getting the right person for the right job must be prioritised. Politicians must also be interviewed so that the government can have a person who knows what he or she is expected to do. The government must scrutinise candidates for any position, including looking at their integrity throughout their lives. If they have a history of not working faithfully with finances, it will be a risk for the government to give such a person a position of accounting officer or finance officer, because funds will never be safe in the hands of a person who does not have integrity. Therefore, South Africa needs people with integrity to avoid mismanagement, corruption, wasteful expenditure, and fraud. If all these are compromised, a dream to curb corruption will never be reached. There is also a need for churches and NGOs in partnership with government in the fight against corruption, and there is also a need for the churches, NGOs and government to work together with the common goal of curbing political, social, and public corruption in the public sector. The South African government must stop tenderpreneurship that aims at enriching comrades or politicians. If tenderpreneurship is to continue as a way to develop South Africa, the government must find scientific ways in which they can track networking. There is a need to review the way tenders are advertised and won in South Africa, because there is a problem of nepotism. Scientific research is needed concerning whether tenderpreneurship is to be done, to find out whether it is really a good way to empower people in South Africa. It is important to note that, up
to date, there has been a problem in the tendering system. South Africa has lost billions of rands through the tendering system where people get more money, and they do little for development. Therefore, scientific research is to be done to find effective ways on how tendering can help in the development of South Africa. Post-graduate studies must also be done through local universities and abroad so that we can find a well-researched way to alleviate poverty instead of enriching a few people. There is a need for South Africa to always calculate the cost, and also look at the causes and consequences of corruption. There is also an important fact concerning government officials, which is that they must not be allowed to do business with government, because that would be a conflict of interest. There is also a need for the government to track whether some government officials are not directly or indirectly influencing the winning of tenders. There is a need for government to get a neutral and professional body to work with tender bidders who will not take sides, and who will never be involved in corrupt and fraudulent acts in government. A professional body can always be composed of partnerships between churches and NGOs with government with the sole aim of fighting corruption. Dealing with corruption implies replacing corrupt leaders, but also renewing culture, public life, and individuals. Practical theology is not only a descriptive science that explores empirical matters, it is also a normative science that offers a vision for how the world should be, and suggestions to make it so.

6.2.2 Summary of the findings and conclusions from Chapter 3 (interpretive task)

Chapter 3 formed the interpretive task of the study and sought to determine why the problem of corruption still exists if there is such a partnership or where the problem is with the relationship as it is. In this chapter, one draws in other fields of study such as sociology and criminology and theology to determine why the problems still exist in South Africa.

This chapter indicated that personal greed is a cause of corruption. Greed leads to the desire for more money or more power, with no regard for moral boundaries. The underlying anthropological cause is the innate human impulse to own external goods, when it is not subject to personal integrity.
Personal integrity to some public officials is a challenge that needs to be addressed. There is a need for religious or other types of motivation that were once stronger to teach about integrity as a necessary tool to help in the fight against corruption. South Africa is economically viable, but lacks people with integrity. In actual fact, this country, with a high rate of political and social corruption, stands a risk to fall as people continue to loot public resources that are meant for service delivery. There is a decline in personal ethical sensitivity, either due to a lack of education or negative learning experiences. People are no longer ethically sensitive about evil things. There is no sense of service when working in public or private institutions; instead, people want to do self-service to enrich themselves with the resources that are meant for the development of the communities. There is a low awareness or lack of courage to denounce corrupt behaviour and situations conducive to corruption. That is the case with someone who is aware of corruption and stays quiet. There are cultural environments that condone corruption, such as defending or even admiring crooks, where people rationalise false arguments with no moral basis, saying everyone does it; take advantage while you can because life is short. There is a lack of transparency, especially at the institutional level, but also in less formal organisations. Transparency can also be important in both the public and private sector. Everything must be clear when there is business involved between the private sector and public sector. Knowing that what you do is seen by everyone would also destroy the link and network of corruption in the public and private sectors. Regulations and controls of corruption are inefficient in South Africa. There is a need for the government to have more effective regulations and more effective controls in areas prone to corruption. Judicial processes are slow when prosecuting corruption cases. Justice requires appealing processes and warranties, but not if it means slowing down the administration of justice. There is a need for more judges who are against corruption, and better processes that do not prolong the prosecution of corruption charges. Downplaying or reacting mildly to corruption charges exist. Little power of decisions within organisations to penalise acts of corruption to set examples creates an environment conducive to perpetuating corruption. Corruption charges must be in line with any corruption committed.
6.2.3 Summary of the findings and conclusions from Chapter 4 (normative task)

Chapter 4 constituted the normative task of the study and sought to deduce ethical and theological perspectives from Scripture that may contribute to finding ways from the Biblical point of view on how churches and NGOs in partnership with government can fight corruption. The following verses were selected and studied from both the Old Testament and the New Testament:

<table>
<thead>
<tr>
<th>Old Testament texts</th>
<th>Exodus 20:15</th>
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<tr>
<td></td>
<td>Exodus 20:17</td>
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<td></td>
<td>Deuteronomy 5:19</td>
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<td></td>
<td>Proverbs 22:22</td>
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<td>Nehemiah 5:15</td>
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<td>Obadiah 1:5</td>
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<td>Ephesians 4:8</td>
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<td>Luke 22:3-6</td>
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<td>Romans 13</td>
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In the exegesis of the above verses, principles that can help churches and NGOs in their partnership with government against corruption have been exegetically determined. In Exodus 20:15, God prohibits stealing other people’s property, that is, God wants people to work instead of steal. This law is against corruption, because it is stealing government resources for private gain. God is against greedy or selfish ways of accumulating wealth. God commanded people to respect other people’s possessions. God gave His children the right to own property. He forbids all men from violating the rights to own property. Leaders are also to be servants not bosses.
who enrich themselves with public resources. They must respect public resources that are meant for the betterment of all South African citizens.

God forbids men from envying someone’s property (Exodus 20:17). God forbids people from stealing other people’s property (Deuteronomy 5:19). Leaders should promote justice and fairness to all people under their leadership in South Africa. It is clear that, although the Old Testament texts that are studied, and they do not mention the term corruption in them, it is important to note that stealing is an act of corruption. Therefore, God in the Old Testament prohibits corruption. God totally condemns the oppression of the poor, but promotes that people should be stewards (Proverbs 22:22). God forbids all forms of stealing, e.g. bribes, shoplifting, looting, mismanagement and all forms of corruption. There are many lessons to be learnt from the book of Nehemiah. In Nehemiah 5:15, I deduced that Nehemiah was a good leader who provided for his people, not like the previous governors who did not do justice to the people. There are a number of lessons to be learnt from the book of Nehemiah. The following are lessons deduced from the book of Nehemiah:

Nehemiah identifies himself with the suffering of the people when he cried in Nehemiah 1:1-11. Nehemiah was personally involved and was part of coming up with a solution to the problem faced by the people of God. He cried and prayed to God for guidance and direction. He believed in the theocracy, although he recognised the ultimate government of that time. He went on his knees to God, and he then confronted the King with what he wanted permission to do as he was aware that he was in a foreign land. He did not protest, but he asked permission to go and be part of the solution to the problem in Jerusalem. Nehemiah prayed for open opportunities and resources to solve the problem in Jerusalem. Nehemiah did not harshly take a decision to speak with the King, but he was very rational, he though before he acted. He asked permission from the King to use the available resources and permission was granted. Nehemiah was a leader with a vision. He had a proper vision before he shared it with the people in Jerusalem. After permission to rebuild the wall in Jerusalem, he went to inspect, research, evaluate and examine the extent of the damage. He knew what should be done. This is clear when one reads Nehemiah 2:1-10 that Nehemiah was a visionary leader. Nehemiah was a motivated leader as he did not dwell much on the past, but he focused more on the future progress of Jerusalem, and he was encouraged by looking at what they have to do. There were people who were on the side of the opposition, who were against the rebuilding of the walls. The opposition is clear when one reads Nehemiah 2:19; 4:1-3; there were people such as Tobiah and Sannibalat who
were against the rebuilding of the wall of Jerusalem. Nehemiah was an encouraging leader of his time. As an encouraging leader, he encouraged those who were overwhelmed by discouragement by the opposition. Discouragement makes people only see negative things around them. Discouragement robs people of their strength and vision. It deters or damages the confidence and their sense of security. Nehemiah, in chapter 4:10-20, encouraged people who were already discouraged by the opposition. Nehemiah is portrayed as a faithful servant to his earthly master, and not only to his earthly master, but also to God and the people he served. He did not consider the office as a building with good furniture where one earns a good salary, but his office was a place of service (Nehemiah 4:22-23). Nehemiah was a leader who was interested in social welfare and the transformation of the people he was leading. He dealt with officials who were propagating slavery and shared food with the poor (Nehemiah 5:1-17). Nehemiah 8:1-12 was a leader who acknowledged the role of religion in moral issues. He allowed Ezra as a priest to do his work of reviving people at a public gathering.

With reference to Matthews 22:37-39, I observed that Jesus taught about the Great Commandment of God. The command teaches that people must love God with all their heart, soul, and with all mind. Loving God will imply that people must listen to God in anything, including His laws. Whatever God commands us to do, we must do it without reservations. Even if what we want to do have financial or material benefits, as long as God prohibits us to do this, we do not have to do that because God has commanded us. The church must love God and listen to His commands, and the church must be able to teach God’s commands through acts and deeds.

With reference to Ephesians 4:28, I observed that Paul commanded that instead of stealing, people must work, they must do something useful with their own hands so that they can have something to share with the needy. This verse is against greed and laziness, and it encourages people to work or use their God-given talents or skills.

With reference to Romans 13, God commanded the church to pray for the government and those who are in leadership positions. God wants his church to respect the leadership of their time and to pray for them so that they can lead with the wisdom of God. Churches must realise
that leadership has been placed in their positions by God so that they can have the power to rebuke, discipline, and to punish those who disobey the civil law.

South Africa must promote a high standard of professional ethics, and must also promote efficient and effective use of resources. South African public administration must be development-oriented. If public administration can be development-oriented, South Africa will develop to its best level, and it will serve its citizens in a satisfactory manner. South African services must be provided impartially, fairly, equitably and without bias, and it must be done so that all set objectives to serve its citizens can be reached. That is, the needs of South Africans must be responded to, and the public must be encouraged to participate in policy-making. Accountability in public administration must be promoted while serving citizens in South Africa. Another important thing to do in South Africa is that transparency must be fostered by providing the public with timely, accessible and accurate information. The public must be well informed with whatever is taking place in their country. There is a need for good human resource management and career development to maximise human potential. Public administration must be broadly representative of the South African people, with employment and personnel management practices based on ability, objectivity, fairness, and the need to address the imbalances of the past to achieve broad representation. South Africans must remember that God commands His people to respect other people’s properties, and He is watching leaders in whatever they do while serving the public as their Creator as He cares for and rules the world. He prohibits stealing both from people and from the government; any type of stealing is not acceptable. That is, all sorts of corruption are prohibited by the Word of God. Man is called by God to be a good steward of his or her possessions. He commands His children to respect other people’s possessions and to share the abundance of our goods with the poor or the needy. It is not an option, but it is imperative to care for the needy. He commands us to be content with our possessions, and that people must attain possessions by working hard wherever they are employed. South Africans must be thankful for the many things that God has blessed them with, such as talents, gifts, possessions, health, and faith.

6.2.4 Leadership lessons to be learnt from the normative task:
Nehemiah as a leader identified himself with the suffering of the people in Jerusalem. He was concerned about the situation his fellow brothers and sisters in Jerusalem were in. The walls were still destroyed, and no one was rebuilding them for the security of the people in Jerusalem. Nehemiah as a leader was personally involved with and part of coming up with a solution to the problem faced by the people of God and He prayed for God to bring concrete solutions. He prayed for open opportunities and resources to solve the problem in Jerusalem, and he waited upon the Lord for the solution to solve the problem faced by the Jews. As a leader, Nehemiah had a proper vision before he shared it with the people in Jerusalem. It is the type of leadership we need in South Africa. He did not think of luxury and the benefits he received in exile, but he had the people of Jerusalem in mind. As a responsible leader, he was motivated as he did not dwell much on the past, but he focused more on the future progress of Jerusalem. He was encouraged by looking at what they have to do irrespective of the opposition he faced while rebuilding the walls in Jerusalem. He encouraged those who were overwhelmed by discouragement by the opposition, because there are those who are in leadership who cannot stand when there are challenges, but Nehemiah was not that type of leader. He is portrayed as a faithful servant to his earthly master and also to God and to the people he served. Nehemiah was a leader who was interested in social welfare and the transformation of the people he was leading, and he was a leader who acknowledged the role of religion in moral issues, and he allowed Ezra as a priest to do his work of reviving people at a public gathering. God commands us to love the Lord God with all our heart, soul and mind, and He commands us to love our neighbours as we love ourselves. God commands Christians to live exemplary lives, and as Christians to be the salt and light in the rotten society and to be examples to our neighbours. God is against all forms of corruption because He is the provider who loves and cares for His creation. Therefore, South Africa must be a God-fearing community that respects marriage, family, property and ownership. God’s commandments are in truth the cement for South African society, and where these values are acknowledged, communities hold together, and if these values are negated, society falls apart. Christian civilisation with its concern for individuals’ health, welfare, and dignity, for integrity in public administration is a distinctively Christian product. Christians must not be lazy, but they must work hard because the men that God called in the Scriptures were busy working when their call came.
6.2.5 Summary of the findings and conclusions from Chapter 5 (pragmatic task)

Chapter 5 comprised the pragmatic task of the study and sought as to what model from a practice theological perspective may be provided to the churches and NGOs in partnership with government to fight corruption within the South African context. The intension is to provide a model from a practice theological perspective that may be used by the churches and NGOs in partnership with government against corruption. The focus of the pragmatic task is to give a model for churches and NGOs in partnership with government to fight corruption within the South African context. The research proposes to assist the churches and NGOs in their partnership with government to realise their responsibility as partners in combating corruption as their main role.

This chapter mostly tackles the importance of servant leadership as an important element of government in eradicating corruption. The following can be deduced from this important element of servant leadership:

Servant leadership has the moral component, which is both personal and also has the integrity of the servant leader. As leaders, they focus on encouraging their followers to have moral reasoning and the followers can also test the moral basis of servant leader. Servant leaders serve followers for their own good and not only the good of the organisation, and form long-term relationships with followers, so that followers may reach their fullest potential. All servant leaders are concerned with the success of all stakeholders such as employees, customers, business partners, communities, and society at large, including the least privileged. The servant leaders believe in the combination of teamwork and community, personal involvement in decision-making, and ethical and caring behaviour. A servant leader believes in the dignity of the person, and a servant leader leads by going out ahead and showing that it can be undertaken by anybody, and it involves the ability to set and articulate goals and reach them through the efforts of other people and the ability to satisfy the people. Strong servant leadership brings unity and clarity of purpose in any country. A servant leader always ensures that there is service delivery in all spheres of government, and everything rises where the leadership is good. Again, servant leaders are shepherds who serve the flock God entrusted
under their leadership. The truth is that God is not pleased when leaders are not leading examples in the country. God expects people who are in leadership positions to perform their duties and fight any form of corruption. Servant leaders accept others and have empathy or compassion for the followers. The servant leader has foresight and intuition, the leader needs a sense for the unknowable and to foresee the unforeseeable, and he or she must have awareness and perception, and he or she is able to distinguish between the urgent and the important, and he or she always prioritises. The servant leader initiates, provides the ideas and the structure, and takes the risk of failure along with the chance of success. A leader builds community in the workplace and is deeply committed to the growth of each and every individual within the institution. He or she always recognises the responsibility to do everything possible to nurture the growth of employees and practising the art of contemplation. Servant leaders are honest, forward-looking in nature, have the ability to inspire, they are competent, and they have both honesty and integrity. As servant leaders they aim at serving others in the communities and they always do well. Servant-leadership advocates a group-oriented approach to analysing and making decisions as means of strengthening institutions and improving society. The servant leader always listens to the people he or she leads as they are the primary people who are to be served under his or her leadership. Servant leadership develops well-managed large institutions, one in the private sector, one in the public sector, and one in the non-profit sector. Servant-leadership concerns its use in both formal and informal education and training programmes. It takes place through leadership and management courses in colleges and universities, as well as through corporate training programmes. Colleges and universities must offer specific courses on servant leadership, and it involves the use of programmes related to personal growth and transformation. Servant leadership offers hope and guidance for a new era in human development, and for the creation of better and more caring institutions. Servant leadership values and develops people, builds communities, promotes the practice of authenticity, provides leadership for the good of followers and the sharing of power and status for the common good of each individual. Servant leaders are selfless and want to give of themselves, and they are slaves of the common good. Servant leaders demonstrate agape love, and love is the value that controls all life. Servant leadership acts with humility, and they are very humble. Servant leadership is being altruistic to act solely in the interest of others, and that is what Jesus taught His disciples – to serve others. A servant leader is a visionary for his or her followers. A vision is an image of the desired future. A vision is described as a guiding light, inspiration, encouraging and a symbol of hope, and servant leadership should be trustworthy.
Servant leadership empowers his or her followers, and they focus on the development of others; followers are equipped for service by the servant leader, and pass the knowledge and experience concerning the work that is done by followers. Servant leadership serves others, and are always with and among the people entrusted to them for service delivery. Servant leaders do not see governance as their personal business venture. Servant leadership always strives for a good public administration and good governance: good public administration and governance by improving the investigation and prosecution of corruption; good public administration and governance by rationalising the agencies combating corruption; good public administration and governance by reviewing present legislation; and good public administration and governance through improving management systems and discipline at all levels of government.

6.2.6 Prophetic voice by preachers of the Word preaching against corruption

The prophetic preacher must bear in mind that he lives in the same community with his audience, and he must be well informed about the matter, and he must be able to refer to concrete situations. Prophetic preachers must preach encouraging messages by bringing the message of hope to the people of God. Their message must instil hope to his listeners that things will change as they believe in the power of God. Prophetic preachers must not preach with a condemning spirit; however, he or she must be someone who cares for the community that he or she lives in and in which they want to make a concrete difference. Prophetic preachers must address issues of corruption when all other avenues have been exhausted, and the prophetic message must provide people with hope for the future, and we must become a prophetic community. The need for churches and NGOs in partnership with government has been realised and can strengthen the fight against corruption in South Africa. Servant leaders must have the attitude of Christ in serving others instead of self-enriching themselves. South Africans must be vigilant when voting for the organisation that must lead the country in the right direction, a country that will be free from all forms of corruption. The basic institution of good governance must be strengthened, e.g. judiciary as the guardian of laws and integrity. In good governance, capacity and integrity must be enhanced, and the best law has no value if not enforced. We need specialised teams of investigators and judges who have integrity in order to
win the battle against corruption in the judiciary section. The government must place a solid set of preventative tools as codes of conducts and strong oversight bodies. Transparency and accountability in financial dealings through asset disclosure for themselves and their family members are crucial. Church members must be able to blow a whistle to report any form of corruption committed.

All the above summaries are the product of the research conducted with the aim to find ways in which churches and NGOs in partnership with government can best fight against and win the battle of corruption in a meaningful way. Together, in partnership with government, we can win the battle against the worst enemy of corruption. Servant leaders must spearhead the fight against corruption in all levels of government in South Africa. Therefore, the more we have both servant leaders and prophetic preaches who do not compromise the truth of God, we will win against the illicit practice of corruption.

6.3 Limitations of the study

Firstly, I acknowledge the possible role of my reflexivity as researcher in shaping the results of this research on churches and NGOs in partnership with government against corruption (Marno, 2016:179).

Secondly, I wrote this dissertation that aims to have a positive impact in finding effective ways in the fight against corruption within the South African context. I admit that because of my situation, in one way or another in responding to the problem of corruption, I might have as a person be influenced by the situation and the knowledge I already have concerning the researched topic.

Thirdly, since the descriptive task of the study employed a case study approach, literature was used in this regard. I admit that the choice of my case studies was minimal, I might as a person
have chosen those cases that I have interest with, while in South Africa there has been a number of corruption cases that have been dealt with. In this study, government-related corruption cases have been researched, while there are other case studies that involve private companies such as the issue of the Guptas and state capture. Due to the sensitivity of the study, no interviews were conducted in order to protect interviewees from being traced, and people were very much sceptical to speak about corruption. The researcher then decided not to conduct interviews; only literature was used on all the four case studies.

As a Christian, especially the normative task of the study employed Biblical texts from the Old and New Testament, and I might have been biased in my approach to find solutions to the problem of corruption that is hindering South Africa. It is possible that as a Christian I might have been so one-sided speaking for churches, and being more critical of the government of South Africa. However, I have tried to study few texts that helped one to bring solutions to the problem of corruption within the South African context.

6.4 Final conclusion and recommendations

According to Makungo (2004:121), the Biblical principles are vitally important in the fight against corruption, because it (the Bible) teaches us moral values. This is true in order to know how churches and NGOs can be in partnership with the government in the fight against corruption. In this regard, the principles here must be from the Word of God, which is the measuring stick of whatever we do. Information from sociology and criminology must be measured with Scripture. Scripture is the foundation of all our principles that are necessary in the fight against corruption. One believes that God is not quiet about how best people can use all resources provided in the world. The Bible is against corruption, as He does not want people to steal, He commands people to work and earn what they worked for. The Bible teaches us to work as servants, servant leaders who serve with consciousness that God is watching us as His children in whatever we do. Christians must be the salt and light of the world, meaning they must live exemplary lives in both the public and private sectors. They must maintain their standard of living lives of integrity. They must not steal from companies or from government; in this case,
they must not steal from the South African government. Servant leaders must lead by example through being in leadership.

As one can say that there is still much to be done to fight corruption in South Africa and the world at large, Scripture provides the foundation of all principles that are necessary for the fight against corruption. The principles can be derived from both the Old and the New Testaments. The Bible has the basic principle of love that covers and is an overrule of all the principle to all the people. There are principles that are followed in the communities, in organisations, and in the world at large depending on the place and the people in the particular area.

There is an urgency of churches and NGOs to be in partnership with the government in their fight against corruption. It is a matter of urgency that a way be found in order to win the battle against corruption. There is an immediate call for churches to initiate mutual relationships that can lead to the formation of partnership with the government and the NGOs in the fight against corruption. In other words, the church can no longer fold hands, and watch the ship sinking to the deep oceans. Meaning, the church cannot be a spectator when people are misusing public funds for their own personal gain. However, the church must play its meaningful role because the church is in the world, but the church is not of the world. The church does not belong to this world, the church as the body of Christ belongs to heaven. This should remind us of the word of Jesus Christ in John 17:6-26. In His prayer, Jesus Christ prayed for His disciples and all believers who will believe after hearing the disciples preach. He asked God to be with His disciples while they will be in the world. He mentioned that He is leaving them in the world, but they are not of the world. The church is in the world, but it does not belong to the world. Jesus prayed and said: “My prayer is not that you take them out of the world but that you protect them from the evil one. They are not of the world, even as I not of it. Sanctify them by the truth; your word is truth (John 17:15-18).” Therefore, it is the church that can join hands with the NGOs and the government to fight corruption. All stakeholders need to do their part in order to win this enormous battle. The resources in the country, if used responsibly, can be enough to save all people as long as corruption acts are dealt with in a serious note. Whistle-blowing is an effective tool too, and it must be used so that we can win the battle against corruption. Moral people must speak out about the bad practices of the country’s leadership. Reporting any mismanagement,
maladministration or any act of corruption can save the country’s resources that are meant for poverty alleviation. The misuse of resources should be the main worry of all stakeholders of the country. If these practical guidelines given can be followed, the church will be able to stand as an ambassador of God’s Kingdom in a rotten society. There will be service delivery, not service delivery protests anymore. More public money will be spent for the benefit of all, and not spent for individuals’ selfish reasons or interests. Quoting the words of Jesus Christ in prayer, in John 17:18 He says: “As You (God) sent me (Jesus Christ) into the world, I have sent them (the disciples) into the world”. Christ sent His disciples to spread the Good News of hope in a hopeless situation. He sent them to bring hope to the hopeless. South Africa can bring hope in a hopeless situation. Churches and NGOs must be in partnership with government against corruption in order to bring hope in a hopeless situation. South Africa can serve its communities from the municipal level, provincial level and the national level by creating decent jobs. Tenders are not creating sustainable jobs, and few are enriched, especially politicians who work in the background, those who win tenders are the once who are sustained. South Africans must have servant leadership whose purpose is to serve the people they are deployed to serve with the available resources provided by the government. South Africans must raise their voices higher against corruption, and churches and NGOs in partnership with government can win the battle against corruption. There are four powers that can help us change the world effectively as churches:

Churches must pray for the government; its concern must be to pray for the leadership of the country as commanded in the Word of God in Romans 13. It is the role of churches to pray for their government so that the leadership can be servants – servant leaders can lead by example. Churches must pray for the faithfulness of leaders who enriched themselves with the public resources for their own gain or personal gain. Prayer plays an important role in the life of churches, and we must pray for those who are in leadership positions to do what they have been called for. Christians live by examples; they must live lives of integrity in the country as they are the salt of the world. Christians have to remain true to their calling, because they are saved to serve others, not self-enrichment. Christians must promote group work or teamwork. They cannot work while being divided, they must always work in unison. Together, as a group or team, they can make a difference in the rotten society. They can always make a difference in any sphere of government the Lord placed them.
6.5 Recommendations for further study

1. Reviving the Vhembe District municipality after the destruction of more than 30 schools
2. Getting the right people for the right position: A solution to fight corruption in South Africa
3. Obeying the 8th Commandment can save the economy of South Africa
4. Counselling learners in the Vhembe District Municipality after their schools were burnt down
5. Counselling people who lost their livestock in the Mopani District Municipality due to severe drought


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