
COACHING IN THE SOUTH AFRICAN POLICE SERVICES: A PRACTICAL THEOLOGICAL STUDY OF THE SOWETO EAST CLUSTER AND ITS SATELLITES

by

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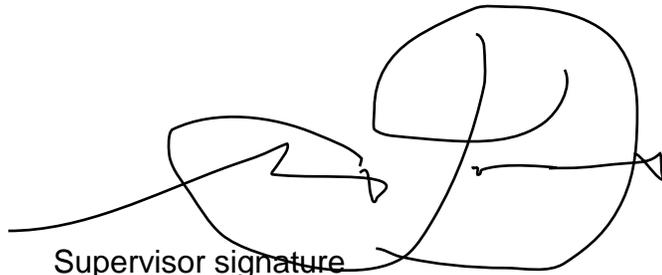
Declaration

I, Alfred Monametsi, declare that,

1. The research reported in this thesis, except where otherwise indicated, is my original work.
2. This Thesis has not been submitted for any degree or examination at any other university or institution of higher learning.
3. This Thesis does not contain other people's writings, unless specifically acknowledged as being sourced from another researcher. Where other sources have been quoted, then;
 - a. Their words have been italicised or the general information attributed to them has been referenced either in the footnotes or in the bibliography.
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Student signature



Supervisor signature

Date: 15 October 2019

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Last, but not least, my precious wife, Masechaba Monametsi, who stood by me during the very trying moments of research and writing as the project unfolded. My appreciation and deep love for the patience and support you demonstrated cannot be expressed in words; this achievement is yours as much as it is mine!

A SUMMARY OF THE STUDY

This study was driven by an observation by the Chaplain's office in the Soweto East Cluster and its satellites for the need of a practical theological coaching intervention between the SAPS management and officers on the ground.

The coaching intervention mentioned above would be focused largely on the challenge of the mental anxiety caused by the nature of work carried out by the SAPS in relation to its intentions to make the nation a more safe and secure environment for the citizens of South Africa. Naturally, the men and women who staff the SAPS are as human as the rest of us and therefore their state of mental health

must not be separated from the rest of the nation. While the intervention is seen as necessary, it is not a replacement of other highly specialised interventions within the SAPS; it must be considered as complementary in the context of a socio- scientifically informed Practical Theology. The Zenith of Its contribution is therefore an attempt to harness the spirituality of officers in concurrence with the psychological and emotional aspects of their work.

The study proceeds from the assumption, 'no work unit is an island,' thus, it argues for a dynamic synthesis of a practical-theological and psychological interaction of resources in the context of a systems thinking framework. While there are no rigid patterns in the dynamic work of the SAPS, an informed coaching mechanism will provide an informed theoretical synthesis for a robust on-the-ground decision-making process when urgently called upon. This study contends that, this is a paradigm shift from the traditional patterns of top-down management that so often lead to crises situations. The Chaplain's office is seen as a strategic partner in this initiative given its non-threatening placement within the SAPS systems of work in relation to highly specialised services.

'N OPSOMMING VAN DIE STUDIE

Hierdie studie was gedryf deur n waarneming by die kapelaan se kantoor in die Soweto Oos area en die satelliet kantore vir 'n behoefte van n praktiese teologiese afrigters intervensie tussen die SAPS bestuur en offisiere op grond vlak.

Die afrigters ingryping bo genome, sal grotendeels fokus op die uitdaging van geestelike angstigheid veroorsaak deur die omvang van die werk wat gedoen word deur SAPD in verwantskap met die bedoeling om vir die nasie n veilige en beskermde omgewing te skep vir all inwoners van Suid Afrika. Die mans en dames is natuurlik net menslik soos die res van ons en daarom kan hulle geestelike gesondheid nie geskei word van die res van die nasie nie.

Terwyl die ingryping noodsaaklik is is dit nie 'n vervanging van ander hoogs gespesialiseerde intervensies in die SAPD nie. Dit moet beskou word as 'n bydraende faktor in die konteks van wetenskaplike praktiese teologie. Die impak van die bydra is dus 'n poging om die geestelike welstand van offisiere te beheer in samewerking met die psigologiese en emosionele aspekte van hulle werk.

Die studie beweeg van uit die aanname dat geen werk 'n eiland is nie. Dit argumenteer dat dinamiese samewerking van praktiese en psigologiese interaksie van bronne in die konteks van 'n *system denke raamwerk*.

Terwyl daar geen vasgelêde patrone is in die dinamiese werk van die SAPD nie, sal 'n ingeligte afrigters meganisme help om n ingeligte teoretiese sintese vir 'n ernstige grond vlak besluitnemings proses te hê wanneer dit gevra word.

Hierdie studie gaan van die veronderstellings dat n paridigma skuif geneem word van die tradisionele patrone van bestuur van bo na onder wat meestal lei tot krieses bestuur.

Die kapelaan se kantoor word gesien as a strategiese vennoot in hierdie initiatief siende dat dit nie intimiderend geplaas is binne die SAPS sisteem van werk in verhouding met hoogs gespesialiseerde dienste.

UCWANINGO

Lolu cwaningo lwasungulwa emveni kokuthi ihovisi likaChaplain elikwisifunda sase Mpumalanga ne Soweto laqaphela ukuthi abasebenzi abangamaphoyisa badinga usizo ngokwesimo somqondo-nkolo kuwo wonke amazinga okusebenza. Lokhu kususwa yimiqondo-simo ababa kuyona njalo uma bebhekana nezinselelo zomsebenzi wabo ezibhekene nokuphephisa isizwe.

Lolu sizo abaludingayo kumele lubhekane nokuthi nabo bangabantu njengabo bonke abantu. Loluhlelo alubukeli phansi ezinye izinhlelo ezikhona embuthweni wamaphoyisa kodwa luzama ukuncedisana nazo zonke ezinye izinhlelo ezihlose ukulekelela isimo mqondo sabasebenzi bokuvikela umphakathi. Lengxenywe yohlelo ibheke kakhulu ekulungiseni isimo somqondo ngakwezomoya.

Loluhlelo lukulungele ukubheka wonke amacala esimo mqondo ngokwesimo sempilo, isimo sokholo kanye nayo yonke eminye imixhantela ebukeka inomthelela ekulungiseni noma ekukhuliseni impilo-mqondo yamaphoyisa. Lobu budlelwano bubukeka buhlukile kunalobu obujwayelekile ngoba buvula

amathuba okuthi amaphoyisa abe yingxenye yohlelo olungawasiza abe engaphoqelekile ukuba yingxenye yalohlelo.

Ngokuthi ihovisi likaChaplain alikhethi macala yingakho lobuhlobo bubukeka sengathi bungaba nemiphumela emihle kunezinye ezike zabakhona ngaphambilini.

NKOMISO WA DYONDZO

Dyondzo leyi yi hlohloteriwe hi leswi nga lemukiwa hi hofisi ya Mufundhisi-Wa-Maphorisa eka muganga wa Soweto-Vuxa ni swiyenge leswi va tirhisana na swona, va vona ku pfumaleka ka ngenelo-mpfuneto wa vudzaberi lebyi nga ni dyondzo yo khomeka ya ntivo-vukwembu exikarhi ka vufambisi bya vukorhokeri bya xiphorisa bya Afrika-Dzonga ni maphorisa entirhweni. Vudzaberi lebyi hlayiweke laha henhla a byi ta va byo xiyisisa hi vuenti ntlhontlho wa ku karhateka ka miehleketo loku vangiwaka hi muxaka wa ntirho wa xiphorisa mayelana ni ku tiyimisela ka xona ku pfuneta ku vumba rixaka leri hlayisekeke, leri nga ni ntshamiseko.

Hambi leswi vudzaberi lebyi byi nga bya nkoka, a byi fanelanga ku bakanyela e tlhelo ni ku teka ndhawu ya mimpfuneto yin'wana leyo hlawuleka leyi se yi nga ku tirheni exiphoriseni, kambe byi fanele ku voniwa tanihi ndlela yo seketela hi ku languta hi ku katsakanya dyondzo yo khomeka ya Ntivo-vukwembu leyi nga ni risima hi ku languta ntshamo wa vutomi lowu tiyisisiweke hi vumbhoni bya xisayense. Xikongomelo-nkulu xa mpfuneto lowu i ku ringeta ku tiyisa vutomi bya ximoya bya maphorisa hi ku tirhisana ni miehleketo na ku titwa ka vona entirhweni.

Dyondzo leyi yi pfelela eka ku teka tanihi ntiyiso ntshaho lowu nge 'ku hava xiphemu xa ntirho lexo kotisa xihlala ku tiyimela xoxe', hi ndlela leyi, ntshaho lowu wu koxa leswaku ku va ni ku katsakanya swiyenge swo hambana hambana. Hambi leswi ku nga ri ki ni mikhuva yo nonohela ncinco exiphoriseni, ndlela ya vudzaberi lebyi fambisanaka ni vutivi yi ta tisa matirhelo ya vutlhari yo pfuneta ku teka swiboho leswi vupfeke loko ku va ni xilaveko xa sweswo.

Dyondzo leyi yi ri xikolo-kolo leswi i ku cinca lokukulu ni ku dzuvula ku huma eka mikhuva ya xikhale ya muxaka wa vufambisi byo kombetela hi tintiho, swi nga swona leswi vangaka swiyimo swa mintlimbo ni nkelunkelu. Hofisi ya Mufundhisi-Wa-Maphorisa yi voniwa tanihi mukondleteri wa nkoka

eka xipimanyeto lexi hi ku ya hi ndzima leyi boxiwaka hi hofisi leyi hi ku pfumala nxungeto eka matirhelo ya xiphorisa ya vukorhokeri byo hlawuleka ni bya risima.

CHAPTER 1

1. INTRODUCTION

This study was prompted by my observation of the relationship between some South African Police Services (SAPS) senior managers and the junior officers who report to them. Often, officers on the ground must wait for a senior-in-command to issue instructions even in potentially dangerous situations that require ‘split-of-the-moment’ decision making. As we shall see later in the Marikana Massacre, I try to show why this top-down structure is problem in the SAPS. There is an existing gap, this study assumes, of a practical theological mechanism that facilitates authentic spontaneous decision-making in work relationships; thus, a balanced and dynamic approach to work is required. The SAPS is often called upon to react to spur-of-the-moment situations; thus, top down instructions may not be ideal or always possible for reaction in every situation¹.

Xolile Simon highlights an important aspect of the problem of Christian chaplains, especially in public service and civilian roles. The situation calls for some form of dynamism and openness of mind; some dialogue must be entered into to find common ground (Simon, p. 1). This study submits to this submission; thus, the proposal for an interdisciplinary approach to the research question.

As we shall see later, the need for an ‘Ubuntu’ approach in service with the SAPS is crucial, given the situations of conflict and the responses sometimes given to these situations. Dames (2017) highlights the need for a practical theology as an embodiment ...of servant leadership. The study will eventually engage the model of servant leadership and how that can be appropriated within the SAPS.

Other studies have considered the multifaceted social support in operational work in the lives of members of the South African Police Services. However, none has addressed the issue of ‘Coaching.’ This study will therefore explore this facet of interaction using a multi-disciplinary

¹ In this case I refer again to the Marikana situation. Perhaps, this study assumes, the tragedy would have been averted if officers on the ground were allowed to respond as they witnessed the situation unfold.

approach. To that extent, this will be the unique contribution of the study in the context work done by other researchers within the SAPS and beyond (Gumani, 2014).

The study will recommend coaching interventions from a Practical Theological perspective. As we shall see below, this interdisciplinary approach comes highly recommended in current trends of Practical Theology (Browning 1983; Osmer 2008). Not only will the study be interdisciplinary, it affirms the assumption that practical theology cannot be exercised in a vacuum (Van de Creek & Burton, 2001); thus, the need to be informed by other disciplines in the social sciences such as the emerging disciplines of Positive Psychology, Coaching, Learning Organisations and Clinical Psychology among others. For purposes of this study life-coaching is defined as, 'The competence to facilitate enabling human relations processes between managers one-level up and junior officers that report to them. It is a mutual relationship of empowerment that seeks to promote positive and creative responses to life and the challenges of being a Police Officer (Mochechane, 11-15 July 2016). Other related concepts are discussed later as the study unfolds.

The function of the SAPS Chaplain is essentially spiritual in nature. Chaplains are usually considered as spiritual caregivers in a variety of disciplines and professions; their functions include mental health care, ministry to members usually assigned to pastoral care in the churches, prayers, visiting the sick and ministering to members of a profession spiritually, e.g., the military and other public services where members may or may not be affiliated to a denomination. The function must continuously strive to understand the emotional, psychological and spiritual dynamics at play in the inter-connections or relations of the profession in general to successfully facilitate a robust and dynamic intervention process within the system. It must interact effectively with other services to facilitate how everyone explores their spiritual resources in moments of personal crises (Fox, van Wyk, & Fourie, 1998).

1.1. THE PROBLEM STATEMENT

The problem can briefly be described as the inability of managerial structures to empower officers on the ground with adequate decision-making competencies when confronted with impromptu adverse situations.

While the SAPS is multi-tasked, its focus is on the safety and security of South African citizens. The organisation is sustained by men and women who are dedicated to making South Africa safer and more secure. That responsibility does not come easy; often it is at a gruesome and traumatic cost. Over the last 10 years, the media has been inundated with reports of the killing of Police Officers all around the country whose families and friends are left desolate because they were murdered in the line of duty (Van Lelyveld, 2008, pp. 38-42). In 2011, the then Minister of Police, Mr Nathi Mthethwa, outlined a '10-point plan' with the sole intention of dealing with the problem of 'Police killings,' which suggested that the SAPS is aware of the problem and perhaps taking steps in the right direction to address the situation.²

This study therefore proceeds from the assumption that there is a 'Gap' between the old and new structures of management in the SAPS. An intervention in the form of ongoing 'Coaching,' probably in training and development or performance assessment initiatives, is therefore necessary between senior officers and their colleagues who report to them directly or indirectly. Such an intervention, while not replacing managerial protocols, will provide officers on the ground with the necessary skills to react in situations that cannot wait for senior management to intervene. While the Managers in the SAPS may not be professional counsellors, they may be called upon, from time to time, to coach their colleagues in life related issues. This, the study assumes, may contribute to a positive outlook on their work and the communities they serve.

Religion is an integral part of society in South Africa as seen in the relentless growth of Pentecostalism in South Africa.³ Members of the SAPS not only work in these communities but come from them. Life-coaching requires, at least, a working knowledge of human behaviour or a sense of how individual spirituality can be harnessed in dealing with situations that a SAPS officer is confronted with on a daily basis.

This study will therefore provide a resource for SAPS management, through the Chaplain's office to facilitate the process. Hence, this study seeks to explore the **core question:**

² See programme of the SAPS fallen in 2015/2016 Programme in 2016, https://www.saps.gov.za/about/honour/booklet_draft_4.pdf.

³ See article by Allan Anderson, <http://www.pctii.org/cyberj/cyberj9/anderson.html>.

How can officials on the ground explore their own spiritual, psychological and emotional resources to respond to adverse situations before they reach demanding and uncontrollable levels of anxiety?

1.2. THE OBJECTIVE OF THE STUDY

The overall objective of this study is to identify the existing gap in the SAPS management structures as described in the research problem above and to recommend coaching intervention/s informed by a synthesis of new trends in Practical Theology, Systems Theory and Positive Psychology.

The overall objective therefore is to investigate and interrogate the coaching gap existing in the SAPS management structures and the supervisory roles of the five sub-structural leaders in charge of operational stations in the Soweto East Cluster and its satellites.

It anticipates locating the subject of life-coaching in the context of Practical Theology with relevance to the Chaplain's office in the SAPS generally, and to the Soweto East Cluster specifically. Given the multi-faith nature of the spiritual services within the SAPS, it is expected that the final product will provide generic principles that accommodate the pluralism of other religious faiths represented within the organisation.

The **secondary-objectives** of the study therefore are to:

- Determine the extent to which life-coaching can form an integral part of SAPS management protocols.
- Establish major factors that impact on the negative and stressful environment that lead to depression, suicide and other forms of emotional escapism identifiable within the SAPS.
- Recommend coaching strategies to enhance a positive work and community outlook among their officers towards themselves and the communities they serve.

1.3. METHODOLOGY

The nature of the phenomenon under investigation makes a qualitative approach to this study indispensable. While several other studies have been conducted around issues relating to the

tensions that lead to the spiritual, psychological and emotional problems incurred by Police Officers in their line of duty, none connected life-coaching as an intervention for the dynamic nature of problems on the ground (Manganyi 2012; Swanepoel 2003; Van Lelyveld 2008).

This study focused on the Soweto East Cluster but was open to input from other situations on national and provincial levels. The following methods were used to gather data:

1.3.1. Questionnaires: Senior Management (Commander and Brigadiers)

Given the limitations of the study as will be seen below, the study focused on the questionnaires for qualitative data collection (King & Horrocks, 2010: 6-7). In this study the method was used to solicit data from the Commander and five brigadiers in the Soweto East Cluster and its satellites. A total of six SAPS senior officers participated in response to a structured questionnaire.

1.3.2. Observation

The study also drew information from observation made by the researcher in various settings such as debriefing and report back meetings, training sessions and conferences where issues under discussion had significant implications for the research question.

1.3.3. Literature review, media and Commission reports

Some scholars assert that historical analysis can be an alternative in optimising questions and arriving at answers in the processes of inquiry (Nipkow, 1993). Thus, a brief consideration of the history of the SAP and the SAPS was considered to augment instances where interviews were not possible. The study also utilised media and other documentary sources such as Marikana Massacre report by Judge IG Farlam to substantiate the thesis of the study in the context of the overall research question. A brief consideration of case studies such as the murder in Ficksburg of a community leader—Andries Tatane—and the ‘Marikana Massacre’ were engaged as an attempt to explore the dynamics confronted by SAPS officers in conflict ridden areas.⁴

⁴ See article by Glynnis Underhill and Rawoot Ilham, <https://mg.co.za/article/2011-04-15-protesters-death-not-an-isolated-case/>.

1.4. ETHICAL CONSIDERATIONS

In conducting the study, the following ethical considerations were carefully followed, and drafted into a consent form regarding participation in the distribution of questionnaires (de Vos, et al., 2011: 128): Structured participation was voluntary and had no implied deprivation or penalty for refusal to participate. Participants retained their rights to privacy and personal dignity. Participants were protected from unwarranted physical or psychological anguish. Arrangements were made with relevant units to provide support in cases of unforeseen emergencies. All information obtained regarding participants was treated confidentially. There was neither monetary advantages nor personal expenses incurred for participation in the study.

1.5. LIMITATIONS OF THE STUDY

The study anticipated using interviews as part of the qualitative research methodology. This was impeded by the nature of work done by the participants as they were constantly called for duty on local, provincial and national levels from time to time. The Soweto Cluster was often in a state of emergency, with protests and other demands claiming police attention on the ground. Thus, interviews were not always possible, and the study focused mainly on observation and questionnaires and other sources as described above to gather data.

1.6. OVERVIEW OF THE CHAPTERS

Chapter 1: Introduction

As noted above, in Chapter 1 the rationale, objectives and motivation of the whole study is discussed. The chapter presents the overarching research problem, objectives, research methodology and limitations of the study. Due to the sensitivity of the study, ethical considerations were taken to guarantee and safeguard the secrecy and integrity of participants.

Chapter 2: Practical Theological analysis of the SAPS strategies/history

This chapter will position the study within the whole ambit of Practical Theology (PT). It will briefly discuss my understanding of PT and how this study features in the context of current scholarship

from a Christian and biblical perspective. It will engage a theoretical framework of how SAPS managerial structures advance or impede the problem under investigation.

Chapter 3: Positive psychology and Life coaching in SAPS

Chapter 3 describes empirical qualitative research in the setting of social sciences and practical theology, the research context, the data collection techniques as described above, and how the data will be analysed. Using Osmer's model (2008, pp. 32-34), it will describe the objective of the study. Essentially, it will seek to understand '*what is going on*' as it engages episodes, contexts and situations within the SAPS that call for interpretation and lay a firm foundation for further questions on which Osmer's model builds in relation to the overall research question. Chapter 3 will also draw from 'Positive Psychology' theories to design a practical and academically responsible response to the problems raised in Chapter 4; essentially responding to the question, *how might we respond?* Overall, Chapter 3 will propose a program of action moving forward in the context of Chapters 3 and 4.

Chapter 4: The necessity of life coaching in SAPS

Chapter 4 will focus on the analysis and interpretation of the research data. Essentially, it will respond to Osmer's (2008) 'Normative Question', *what ought to be going on?* In the attempt to establish connection with other sources in the social sciences, and building on the previous chapter, it will explore how *what ought to be going on* can be rooted in Senge's (1990) theory on 'Learning Organisations.'

Chapter 5: Conclusion and recommendations

Chapter 5 will present a summary, conclusion and recommendations for implementation. It will encapsulate the whole study and show the need for new forms/styles of leadership in the SAPS. The concept of 'Servant Leadership' will be discussed and hermeneutical implications for new directions in the SAPS will be drawn

CHAPTER 2:

PRACTICAL THEOLOGICAL ANALYSIS OF THE SAPS STRATEGIES/HISTORY

The objective of this chapter is to locate the overall research question in the context of current trends in PT. Thus, it intends to respond to the question, how does coaching feature as an aspect of chaplain services in the SAPS, effectively how can the chaplain facilitate 'Coaching' in work relations between managers and those who report to them?

Gansevoort and Roeland (2014) relate PT to a form of 'spiritual gardening.' The object of PT is *praxis*, which is lived religion. Its focus is on what people do instead of official institutionalised traditions. *Praxis* therefore refers to fields of practices like care or community building and to the patterned configurations of action, experience and meaning. In pluralised, secularised and deinstitutionalised contexts, these fields include the broader field of spiritual and existential practice. To that extent, PT perspectives in studying 'lived religion' can be distinguished as pastoral/ecclesial. Empirical and critical theology; in all three perspectives, is a form of concerned scholarship. PT in the SAPS, given its plural nature, can be understood in this context. How do we care and build communities of faith and empowerment in the SAPS?

Hermans (2014; 2015) is on a mission to '*deconstruct the consensus that all Practical Theology is by default practical,*' as will be seen later, especially as argued by Browning (1991) and Osmer (2008). He believes that Practical Theology as a body of knowledge, must be informed by a variety of sources and be open to various methodologies in its effort to inform or redesign practice. Overall, Browning (1991, p. 7) and Osmer (2008, pp. 33-34) argue that Practical Theology must be grounded in *praxis* and informed by the social sciences. As stated earlier, it is the purpose of this study to highlight the dynamic connection between the practice of life-coaching and PT in the context of these complex theoretical interactions within the SAPS.

Pienaar (2013) is even closer to the overall objective of this study. The article discusses the idea of 'skilled helping' in relation (not as opposed to) what has been understood as practical facilitation. Thus, coaching, among others, is seen as widening the scope of traditional perceptions of PT. The role of Chaplain, while it is seen as mainly ecclesiastical must be professional 'skilled helping.' It shares a unifying epistemology with disciplines within the SAPS that facilitate relationship building. In

this case the role of Chaplain can also be that of a 'decentred but influential facilitator' (Pienaar & Muller, 2012).

Acolatse (2014) discusses the role of theology in PT. She reconceives the prevailing methodology of contemporary theology by bringing the cross-cultural situation to bear on it. Crucial to her submission is Lamin Sanneh's notion of the 'Gospel's translatability' and Hunsinger's 'bilingual concept.' How can language free up PT to the nature of its Pentecostalness (pneumatology). Thus, academic endeavours like Psychology, Coaching and other related disciplines must begin to hear the voice of the Spirit and vice-versa. It is this Christian interaction and cross relation which promises a vital and robust engagement of PT in the SAPS spiritual services.

Dames (2013; 2014) argues for a multicultural theology of difference/s in which institutions of theology in South Africa need to create and enhance aesthetic spaces in building a new culture of diversity. Historically the SAPS evolved out of the South African Police, a situation that was politically and culturally biased against the black majority in South Africa. He argues for transformative communities that must shift from western ideologies to accommodate the emerging multi-cultural new directions of an African plural society that South Africa is becoming. Like Dames, Louw (2001) argues for re-imagining 'God' in creative and aesthetics ways. The new South African Police Services must take cognisance of that in the attempt to create a dynamic and empowering new culture of inclusivity, including re-imagining gender inequalities in the SAPS (Zosuls, Miller, Ruble, Martin, & Fabes, 2011).

The issues at hand are many, intricate, complex and dynamic and demand a positive outlook in the context of the dynamism of unfolding processes both in society and institutions intended to serve that society. Thus, the need for PT to be informed by a rigorous engagement with social scientific theory.

Practical Theology, in the thought of Browning (1991) and Osmer (2008) is an evolving enterprise that should not be trapped in traditional congregational settings. It is this openness and compatibility that makes Osmer (2008) and Browning (1991) submissions conducive to this study.

2.1 The Browning Model

Browning (1991), contends that the tendency in theological circles is to view theory and practice as separate fragments, he wants to destroy the illusion that theology, whether theory or practice, is

created separate. For him theology must be grounded in experience and reflection. He begins with practice, then theory and then returns to practice. The experiences on the ground are '*laden*' with theory that must facilitate a dynamic engagement experience and theory that ultimately ratifies emerging or new theory and/or practice (1991: 6).

Browning's model is informed by several schools of philosophy, e.g., Aristotle, Gadamer, Habermas, Congregational studies and the discipline of Practical Theology (1991: 3). His criticism of theologians like Barth, is that their practice proceeds from theory. The crux of his stance, as shown above, is that practice informs theology which again informs practice (1991: 6).

Browning's practice-theory-practice pattern in qualitative research is important because it provides a framework for the design of a strategic intervention as anticipated in this study. It is the interdisciplinary nature of Browning's model that promises to augment a more robust intervention in the facilitation of life-coaching within the SAPS.

2.1.1 The philosophical foundations of fundamental practical theology

As pointed out above, in the thought of Browning, Practical Theology is rooted in Practical Philosophy, especially the philosophical thoughts implied in Gadamer. Gadamer argues for a philosophical interdisciplinary *dialogue* that discourages *neutrality* or *objectivity*. He is strong on a *Hermeneutical* approach to research. Research, in the thought of Gadamer, must ultimately be informed by experience on the ground (Browning 1991: 40).

The philosophical interdisciplinary nature of the anticipated intervention design will ensure 'openness' as implied in 'Systems Thinking' theory (Senge 1990; Cabrera 2006; Fourie 2002; Moore 1971). A general trend in 'Systems Thinking' is that there is no such thing as absolute truth; any psychological or spiritual intervention within the SAPS must take that into consideration and allow for a dynamic and interdisciplinary dialogue. In a sense, practice must inform theory which in turn informs practice.

2.1.2 Descriptive theology

According to Browning (1991), *descriptive theology* describes the *theory-laden* practices that give rise to situational or practical questions. It is the engagement or reflection of the practice in the context of the theory that yields new implications for practice. *Descriptive theology* analyses the symbols,

culture and other religious practices that provide context for what we do and how we do it. In empirical research, the researcher brings his own understanding in the situation and allows a critical and analytical dialogue between him and the context of his subjects. The *Hermeneutic* that arises in this dialogue implies that Practical Theology cannot be neutral. It is this hermeneutical aspect of practical theology, as we shall see later, that makes a socio-historical exegesis of the SAP and the SAPS necessary for this study.

2.1.3 Historical theology

In *Historical Theology*, we bring the questions raised in *Descriptive Theology* under the searching light of biblical scripture and contemporary history. It is an honest confrontation of what we understand, past and present, and how that impacts current practice (Browning, 1991: 49). Historical Theology therefore is an honest attempt to refuse to be trapped in the past, and yet open enough to learn, adapt and perhaps assimilate new theory in the context of current practice.

As we shall see later, current management practices in the SAPS did not emerge, neither were they shaped in a social vacuum; indeed, they have a historical context. It is this context that must be scrutinised and vigorously analysed regarding its contributions to the SAPS. Questions must be asked regarding the extent to which old South African Police (SAP) thinking has tarnished current SAPS practices. This background is important if the new directions in the SAPS should ultimately find expression in the democratic ethos of a new South Africa and in line with the intentions of a new policing service as envisaged in the Strategic Document.

2.1.4 Systematic theology

Systematic Theology is an attempt to answer theological and apologetic questions. On a theological level, it is an attempt to explore new horizons of meaning in the light of God's Word, and to fuse that with questions raised in contemporary Christian practice. On a hermeneutic and apologetic level, it seeks to advance valid arguments in defence of the synthesis derived from its new exploration of meaning and the questions raised in contemporary practice (Browning, 1991: 51-52).

2.1.5 Strategic practical theology

Strategic practical theology seeks to establish a firm understanding of the context in which it operates, design praxis for its concrete situation, formulate an apologetic to defend its action, and implement strategies for effective practice. These aspects in the Browning Model can help in recommending strategic interventions envisaged by this study. We need to integrate the different elements of Browning's model with Osmer's approach in terms of a continuous search for strategic interventions in the evolution of SAPS practices that are congruent with the aspirations of a new democracy.

Osmer's (2008) model is helpful in that it highlights key questions in practical theology which inform the main research question/problem of this study.

2.2 The Osmer Model

Osmer (2008, 32-34) is about building skills. That PT must begin with asking dynamic and revolutionary questions. The *descriptive empirical task* in Practical Theology is to answer the question, 'What is going on?' In the effort to engage episodes, contexts and situations that call for interpretation, this study seeks to contrast the management models in the South African Police Services (SAPS)⁵ and the now defunct South African Police (SAP) in relation to current theory in practical theology and management sciences.

While Osmer focuses on Practical Theology in the congregational and academic context, this study mainly uses his framework to analyse the concerns raised in the research question. Naturally, the SAPS is not a congregation or university classroom in the traditional sense, nevertheless, the questions he suggests in terms of doing Practical Theology are relevant for practitioners of ministry or theology in any given context.

Osmer (2008) proposes four tasks for Practical Theology, namely the descriptive-empirical, interpretative, normative and pragmatic tasks. While the questions raised by Osmer in one task lead

⁵ Throughout this study, the SAPS refer to the South African Police Services after 1994, and the SAP refers to the South African Police before 1994.

to another, there is an ultimate and dynamic interaction in-between. It is this interaction that has implications for practice in concrete situations in the SAPS that resonate Browning's thinking above.

There are many common areas in the Browning and Osmer models that make them a suitable theoretical framework for this study. As repeatedly pointed out, the ultimate purpose of this study is to recommend the implementation of a practical and theological life-coaching intervention in the management structures of the SAPS.

2.2.1 The descriptive-empirical task (What is going on?)

The *Descriptive-Empirical Task* seeks to answer the question, 'What is going on?' Osmer talks about a *spirituality of presence*' (2008: 33-34) in the effort to engage episodes, contexts and situations that call for interpretation. It is this engagement that raises the 'questions' ferreted in what he calls *priestly listening* which can be informal, semiformal or formal. He is strong on the formal nature of qualitative research as a structured way of inquiry into *priestly listening*. Osmer then proceeds to suggest or describe elements of qualitative research that are important to a *spirituality of presence* or *priestly listening*. Thus, Osmer suggests an approach informed by stories from the ground rather than assumptions imposed from above.

Osmer's *descriptive-task* will facilitate process in which this study will probe the situation under investigation in the attempt to arrive at an informed understanding of how the situation came to be the way it is, namely: what is going on in SAPS structures on the ground, why are there often similarities between SAP and SAPS activities, especially with regard to 'Crowd Control' and related interventions?

2.2.2 Purpose of the study

For Osmer, it is important to capture the purpose of a qualitative study in a short paragraph. Basically, this refers to what one intends to achieve; what the goal of the study is as it raises, discovers and describes questions in concrete situations. Essentially, Osmer (2008) is saying a Practical Theology cannot be done in a vacuum because all theology must proceed from concrete situations and with an objective in mind. Gansevoort and Roeland (2014) call it 'Lived Religion.' This study will proceed from concrete human experience situations within the SAPS and follow Osmer's recommendations as guidelines.

2.2.3 Strategies of inquiry

Strategies of inquiry refer to the research methods used in gathering data. Osmer (2008) discusses both quantitative and qualitative methods, or a combination of both. He continues to discuss other methods such as, narrative (storytelling), case-study, ethnographic, Grounded theory, phenomenological and advocacy research. As all theology proceeds from concrete situations, it must do so on structured and acceptable academic standards. This study will be conducted within acceptable qualitative/empirical research methods. It is here that Osmer's *Priestly listening* will come into play as research participants tell their stories (narrative) about their own situation in the SAPS and how it relates to past experiences in the SAP.

2.2.4 The research plan

A research plan involves how the study is going to be carried out from beginning to end. It should have to do with pertinent decisions that must be made in the research context. He also outlines the general steps in empirical research with the ultimate objective of interpreting and analysing major themes emerging from the research data (Osmer, 2008: 49-53).

2.2.5 Reflection of meta-theoretical questions'

As alluded to before, Osmer believes that the ultimate findings in Practical Theology must ultimately be validated by feeding into current thinking in the social sciences. This reflection is how Practical Theology wrestles with *questions raised by contemporary science*. This connection is important for what he calls '*Priestly Listening*.' As people grow more and more educated, they need to find a way in which their knowledge can grow together with their spirituality.

2.3.6 Interpretative task (Why is it going on?)

The next task in Practical Theology is to analyse and interpret research data in the context of research tools and new knowledge provided by the Social sciences. Essentially it seeks to understand the questions raised in the *descriptive-empirical* task and answers the question 'Why is it going on?' Essentially, the researcher must identify the issues hidden in 'what is going on' and attempt to relate these to relevant and pertinent theories in the social sciences and other relevant sources in order to enlarge his/her scope of understanding why what is going on is going on. This is

the antecedent of what he calls '*sagely wisdom*,' which must involve thoughtfulness, theoretical interpretation and judgement. It is this interplay that yields 'wise judgement' in one's capacity to interpret the situation (Osmer, 2008, p. 83).

2.3.7 Normative task (What ought to be going on?)

The *normative task* seeks to understand God's will for its context in the light of the interpretation and analysis derived from the *interpretive task*. It re-engages theological traditions to assess how they shed light on God's will for the present situation. Essentially, the task is hermeneutical in the sense that it reinterprets values and traditions and adapts, assimilates or discards them in the light of dynamic hermeneutical interpretations in current contexts. Osmer (2008) proposes four ways in which this can be done; theological interpretation, ethical reflection and good practice.

2.3.8 Strategic/Pragmatic task (How might we respond?)

The last step in Osmer's model is a synthesis of steps 1-3. It draws from leadership and strategic planning theories to design a practical and academically responsible response to the problems raised in the analysis of the research data. The model of servant-leadership is how Osmer assimilates the Christological pattern of leadership into the myriad of ideas contributed by the social sciences to a viable and informed Practical Theology. The notion of servant-leadership has long been bandied in the corporate world; probably, its trailblazer is Robert K Greenleaf (Frick & Spears: 1996).

As alluded to earlier, in the past Practical Theology was done only in relation to congregational studies. It was an entity separate from the 'world' and very little connection between it and the social context in which it sought to express itself. In the light of the Browning and Osmer models there is an obvious shift to remain 'Church' and yet to find expression in acceptable socio-scientific terms. Practical Theology is working towards being accepted as a valid science in the vast arena of disciplines that engage the human situation.

In the context of the practical-theological theoretical framework of this study, all theology is one. In the 'Systems Thinking' context life is indivisible, we are all connected at one level or another, and what happens in one situation has the capacity to impact on another in overt or covert ways (Cabrera, 2006; Frisch, et al., 2012; James & Gorrel, 2012). In a sense, this is a kind of new thinking that calls for an open and positive mind-set (Moore, 1971; Middelberg, 2012), not only for individuals but for

institutions as well. Facilitating this new way of thinking is the prerogative of life-coaching. This study will hopefully bridge the gap between traditional notions of Practical Theology and the perception that institutions like the SAPS are separate from other institutions in society, especially the church (Fourie, 2002; Fox, et al., 1998; Reynecke & Fourie, 2001).

2.3 Learning disabilities in the SAPS

The final product will revolve around recommendations and a practical-theological strategic intervention design informed by Systems Thinking and Positive Psychology and Practical Theology theories. It will draw from leadership and strategic planning theories to recommend a practical and academically responsible response to the problems raised in this study.

As mentioned earlier, the SAPS and other public institutions were inherited from a past of racial polarisation in South Africa. Some reference to this history is important to map out new directions in public life. The study will therefore also pay attention to the history of the SAP and how it may have influenced current perceptions in the current management structures of the SAPS. The following in Senge's theory (1990, pp. 17-24) of 'Learning Organisations,' 'I am my position,' 'The Enemy is out there,' 'The illusion of taking charge,' 'The fixation of events,' 'The parable of the boiled frog,' 'The delusion of learning from experience,' 'The myth of management,' have reference.

2.3.1. I am my position

It is undisputed that every organisation will require leadership at one level or another. What is disputed in the theory of a 'Learning Organisation' is the way leadership is rendered. The '*I am my position*' mentality (Senge, 1990, p. 18), while not unique to the SAP, is how organisations, public and corporate entities manage their 'subordinates.' The strength of a manager is often recognised by how much s/he can control and give direction to the situation under his/her control. As pointed out earlier, this method is often rewarded by culture and affirmation centred around individuals. In the 'old school' of management, individuals were affirmed by the positions they held. However, recent research at Harvard University, and espoused by '*Learning Organisation*' theory, affirms the importance of better and more robust decision-making based on group or team-participation. What others have called bottom-up instead of top-down decision making.

2.3.2. The Enemy is out there

'The enemy is out there' (Senge, 1990, p. 19) mentality was a basic tenet of the old apartheid government towards any person, group or individuals, who threatened the survivability of racism and discrimination. How apartheid, through the SAP and South African National Defence Force (SANDF), ruthlessly responded to its 'enemies' in the townships is well documented and need not be rehearsed here. The same is true for the mining sector in this country regarding how they brought in the 'militaristic arms' of government to deal with employee strikes. Black mine worker strikes are not new in South Africa and perhaps stretch as far back as the 1920s.⁶ Almost every instance of miner workers on strike has been perceived as *'The enemy is out there.'* As we shall see later, the Farlam Report, in relation to the Marikana Massacre, ultimately blames the National Commissioner's incompetence because someone must, in some way, be held responsible. Orders were given from top-down without significant consideration of engaging what officers on the ground thought about the situation.

In a new and evolving mind-set in the SAPS, this study assumes, new thinking patterns need to be encouraged and perhaps entrenched in the culture as the 'Service' moves forward where collective thinking is responsible for collective action.

2.3.3 The Illusion of taking charge

Here Senge (1990, p. 20) discusses how being *'reactive'* is often being misinterpreted as being *'proactive.'* In most cases the 're-action' is costlier because the consequences could not be anticipated. In the Marikana case study someone wanted to be 'in-charge' in ensuring that the miners were disarmed. This reaction ignored the miners' requests even though made repeatedly. The Provincial Commissioner had previously vowed, despite her absence from the situation, that the 16th would be the day on which the miners would be dealt with. The preparations made for that day attest to this fact. There were no efforts on the part of the Commissioner to encourage dialogue between the miners and management, except perhaps for collusion in a telephonic discussion with a Lonmin

⁶ TRH Davenport, *South Africa: A Modern History* (London, Macmillan, 1991), 309-312.

senior black manager to end the strike.⁷ It almost never occurs to us that ‘out there’ and ‘in here’ may be two sides of the same coin. Much as there may have been a problem with the strikers, there was a problem with Lonmin management and the SAPS in the way the processes of dialogue and management were unfolding.

A lot of discussions took place between a black manager and black Provincial Commissioner, how could they arrive at such flawed decision had their management models not been ‘frozen’ in the past? Their thinking, this study submits, can only be ascribed to old models of management that are conspicuous in both public and private sector, ‘doing it like it has always been done.’

That incident on its own highlights how a progressive SAPS must ultimately overhaul its management thinking patterns to align with the aspirations of its ‘Strategic’ document or the National Development Plan.⁸

2.3.4 The fixation on events

‘The fixation on events’ (Senge, 1990, p. 21) is how our thinking is guided more by short-term events rather than what Senge calls long-term generative learning. This study has alluded to two events, Marikana and Andries Tatane in Ficksburg, among hundreds that mushroom in our townships time and time again.⁹ The problem as Senge puts it, is that the SAPS views every happening as an event, it is unable to see through the one event to how other situations may still be brewing, or how they are related to the past. Tatane and Marikana are one year apart, at least from that one situation the SAPS would have engaged every other similar scenario to learn how to respond without aggravating the circumstances. But the view that events are isolated and not interrelated stifles how the institution

⁷ See YouTube documentary by Cebelihle Mbuyisa.

⁸ See https://www.saps.gov.za/about/stratframework/strategic_plan/2014_2015/annual_perf_plan_2014_2015.pdf, document,

⁹ See article, <https://mg.co.za/article/2011-04-15-protesters-death-not-an-isolated-case/>.

can develop proactive measures for the future. More importantly, how can the SAPS engage its history to create a better future for its members and the communities they serve.¹⁰

'Learning Organisations' encourage ongoing interaction and learning from different scenarios to improve on future performance.

2.3.5 The parable of the boiled frog

'The parable of the boiled frog' (Senge, 1990, p. 22) speaks to us about our ability to adapt to the conditions of our surrounding. More than twenty years into a democratic South Africa the temptation for the SAPS is to adapt instead of enhancing a learning atmosphere and environment. Too many incidents have occurred that encourage one to 'fit in or ship out.' That corporate cliché is heard very often in organisations that are trapped in old comfort zones that are threatened by continuous learning towards improving performance and productivity. Senge (1990, p. 23) emphasises the need to *'slow down and to see the gradual processes that often pose the greatest threats.'* If we do not do that, we are often caught by surprise by situations we could have identified much earlier in the process. No doubt a lot of damage would have been avoided in many instances of management had we been willing to take a moment to look a little slower in what might seem like muddy waters. Experience is still the best teacher, but what lessons are drawn from experience depends largely on the learner's ability to sift through the intricacies of each situation that is confronted to perceive the realities hidden deep in its complexities.

2.3.6 The delusion of learning from experience

'The delusion learning from experience' (Senge, 1990, p. 23) happens when those who make the decisions are no longer there to inherit the whirlwind. When Marikana happened, others had to suffer the consequences of 'no-nonsense' values instilled by political leaders of the past. The 'shoot to kill' statements made by Police Commissioners before the Marikana Massacre are well known.¹¹ The new Commissioner, who was just as incompetent, inherited a culture built by another who was no

¹⁰ See article, <https://www.dailymaverick.co.za/opinionista/2017-05-15-in-the-free-state-people-perish-to-access-water/#.W0ou49IzaM8>.

¹¹ See article, <https://www.iol.co.za/news/south-africa/police-must-shoot-to-kill-worry-later-cele-453587>.

longer there. While learning from experience is crucial in institutions such as the SAPS, Senge argues that organisations don't learn, often enough, from the consequences of the 'spur of the moment' decisions they make (1990, p. 23), and the impact they might have in the future.

2.3.7 The myth of the management team

Finally, 'The myth of the management team,' Senge argues (1990, p. 24), revolves around those men and women who must have all the answers to the organisation's problems. He points out that often, when the situation becomes more complex, there are less and less answers coming from the 'management team' because no one wants to be seen to have given a stupid answer, or to raise a stupid question. No one gets rewarded for asking a 'stupid question' that can move the organisation forward even though many may be asking a similar question. The point of weighing all options is dismissed and the ability to see the complexity of a problem from all angles is minimised. Thus, decisions are made without a consideration that comes with the 'blind-spots' of that situation.

2.4 Challenges for Practical Theology

Ganzevoort (2009) highlights the dilemma of religious pluralism facing Practical Theology as mainline Protestantism is confronted with less and less adherents in universities. Practical Theology, as he sees it, must transcend its myopic traditions of normative Christian theologies and facilitate interaction with other faiths. The call for pluralism has long been made in religious education circles as the world shrinks into a global village (Thompson, 1988). The SAPS functions in a multi-faith context and life-coaching in the spiritual services rendered must recognise that in its initiatives to render adequate spiritual services to its members.

Van der Ven (1994) argues for empirical methodology in Practical Theology. He points out the different opinions expressed in various theological circles and how others argue for the need for empirical research in Practical Theology while others think empirical research negates or may undermine the 'transcendent' nature of theology. This is the point that Browning (1991) and Osmer (2008) take issue with, they argue that all theology is one and practice in any context must be informed by empirical research and social scientific methodology.

Practical theologians and practitioners in South Africa seem to focus more of their work and writing on the 'Congregation.' Van der Walt and Venter, for instance, argue for recognition of church

participation in the fight against HIV-AIDS despite the condemnation against stigmatisation associated with it (Van der Walt & Venter 2016). Congregational practice or involvement for them should not be divorced from public initiatives but rather understood for the moral bias that they sometimes introduce in these spheres; they are churches after all. Interventions in this case are often top-down (from churches to the community) and often ill or uninformed by the sociological dynamics that arise from communities themselves. HIV-AIDS is a good example of how church initiatives sometimes attempt to impose their moral restrictions on the people they work with. In a 'Systems Thinking' environment one tends to be open to the ideas of others, while all strive for a theoretical and practical synthesis informed by all participants (Senge 1990: 273-274).

Charles Manda (2015), arguing from a pastoral care perspective, studied the experience of trauma survivors in the violence in KZN in the scuffles between the ANC and IFP in the 1980s. While the work is admirable, it says very little about the Police Officers trying to facilitate peace measures between the two warring factions. Manda reveals a prevalent weakness whenever theological practice becomes a monopoly of the 'Congregation.' It is plausible to assume that were men and women in the SAPS who were just as traumatised (or worse) as members of the community; how was their situation dealt with especially those of them who did not belong to a congregation. Manganyi (2012) has done extensive research regarding suicide among SAPS officers and the traumatic impact it has on their families.

Moyo (2015) highlights the traumatic aspects of ex-combatants in the Zimbabwe liberation struggle and how that experience seems to be a catalyst in making them vulnerable to Pentecostal 'prophets' who claim to have an answer to their problems. Mochechane (2016), in a paper presented at the University of Pretoria, argued that people are driven to these 'prophetic' situations because they must deal with questions of fear and anxiety.

Practical Theology as discussed above needs to enhance integrated and interdisciplinary approaches to deal with the challenges mentioned above. Recent research in practical theology provides research methods in empirical church or denominational settings which could prove invaluable in dealing with severe trauma and stressful conditions. The models of Browning (1991) and Osmer (2008) are particularly helpful in this regard. The challenge for Practical Theology is to shift traditional paradigms focused on the notion of 'Congregation' to become part of a whole that embraces

institutions such as the SAPS precisely because these institutions include practicing 'theologians' within their structures as well.

As pointed out earlier, literature in life-coaching is based on ongoing research in the emerging field of 'Positive Psychology.' Perhaps life-coaching can be referred to as applied psychology; in that sense, it connects with the call to practice theology within pertinent and informed social science (Van der Ven 1994; Browning 1991; Osmer 2008). The office of Chaplain within the SAPS is a part of Practical Theology and highlights the relevance and interconnectedness of the practical theological practice of life coaching as an intervention through a '*Systems Thinking*' theory. Practical Theology defies rigid definitions as academics and practitioners grapple with a variety of ways to draw perimeters for an emerging and dynamic field in theology; and often, no two definitions are totally in agreement (Van der Ven 1994; Gansevoort 2009; Gerkin 1986; Swinton & Mowat 2006). For purposes of this study, Practical Theology may be defined as theology in practice. It is the attempt by theological practitioners and scholars to reflect on God and the human experience. The discussion above brings us to important questions, for instance: the relationship between theory and practice, or ideas and life.

The discussion above precludes what will be presented in the next chapter in discussing the cases studies mentioned. However, given the dynamism of the subject, this discussion was important and is foundational and preliminary to other research methods presented in Chapter 3.

CHAPTER 3:

QUALITATIVE DATA AND POSITIVE PSYCHOLOGY AND LIFE COACHING IN SAPS

As pointed out earlier; because of the pragmatic and empirical nature of the research question, a qualitative approach to the study was considered necessary. The researcher drew up a questionnaire that was distributed to senior police management officers in the Soweto East Cluster. The objective was to gather information and to determine how they compared their current work mental models in relation to those of their time in the SAP.

Due to the nature of work and the need to respond to emergency situations structured interviews were not always possible; however, unstructured interviews, both telephonic and face-to-face, were conducted with members of the SAPS in other provinces, especially during training and development sessions on provincial and national levels, as well as everyday business encounters within the work environment. As pointed out earlier, questionnaires were used in relation to the Cluster under investigation to acquire insight and information from previous and current work experience.

The study was also informed by library sources and other research work pertinent to the overall subject of enquiry. As noted in Chapter 2, this was important to locate the research question within its proper historical context. This is important because the SAPS and its management structures did not evolve from a vacuum; they are impacted by its historical past. It is a firm and grounded understanding of the latter that will enable this study to respond informatively to Osmer's questions. Osmer's questions, raised in Chapters 2 established a firm grounding and context in which the overall research question was asked and answered in terms of a valid practical theological framework.

The empirical context of this study ensured that the research question is addressed in the setting of valid research methodology and not just assumed from observation; what Johan Louton calls, 'Causal findings' in relation to the management variables of the old and new SAPS/SAP management paradigms that this study assumes and seeks to address.

Chapter 2 presented a panoramic argument on the 'Marikana Massacre,' and Andries Tatane incident in Ficksburg to establish the question 'What is happening' as per Osmer's submission above. Thus

Chapter 3 is a continuation of one of the methods for data gathering unpacked earlier in Chapter 2. Furthermore, it will discuss the role of positive psychology and life coaching in SAPS.

Among others, the submission made in Chapter 2 is that the management problems in the SAPS are caused by 'old' Mental Models that require a shift or thorough overhaul in line with the 'New' political dispensation since 1994. A brief history of the SAP in the context of the apartheid government, and the racial polarities of South Africa since 1913 will help in establishing a historical context for us to understand why such a shift is important and how the research question requires such a historical rooting.

Thus, Chapter 3 connects two dispensations. It sought to verify how the period before 1994 impacted the SAP era after 1994 by distributing a common questionnaire to the management of the Soweto East Cluster of the SAPS. As pointed out earlier, all of the participants were part of the SAP and then later promoted to management positions in the new SAPS after 1994. All in all the participants have work experience of 127 years between them.

○ 3.1. Matrix of research questionnaire

Officers Charge/Location	in	Length of Service	Important Observations
Meadowlands		35 years	<ul style="list-style-type: none"> • SAP was a 'tough culture, one had to handle everything like a man' • 'One would almost never be asked about one's well-being.' • Adjusting from a 'Force' to a 'Service' took some time.'
Kliptown		29 yrs	<ul style="list-style-type: none"> • No emotional or psychological support. • One was not supposed to show stress.
Diepkloof		27 yrs	<ul style="list-style-type: none"> • No emotional or psychological support. • Chaplain services were reserved for others. • There was a vivid recollection of injury on duty where no senior officer came to inquire about well-being.
Orlando		25 yrs	<ul style="list-style-type: none"> • Taken to a course and mentored through early stages of management. • Reviewing of apartheid policies and keeping others that would move the SAPS forward.

Eldorado Park	31 yrs	<ul style="list-style-type: none"> • No Support • Decision-making was a management prerogative that could not be questioned.
Average of length in service	127 yrs	

The matrix above confirms the assumptions made in this study regarding the incompatibility management models in the SAP in relation to the SAPS. In a standard questionnaire distributed among the officers-in-charge of Police Stations in the 'Soweto East Cluster' the following summarised responses were received:

As relentlessly pointed out, the period beyond the dawn of democracy in 1994 would undoubtedly call for new paradigms of management from what they knew or observed as they were being managed. That would be a challenge of mental or psychological transitioning from old to new patterns of management.

In undoing the apartheid past, or *engaging episodes and situations* that call for re-interpretation within the SAPS, it is important to reconstruct the intentions of its apartheid foundations. On the one hand, any one born in 1994 would be 23 years old in 2017. It means that many of the new entrants in the SAPS would probably have no idea as to how the old SAP structure was like, and what its aims and objectives were in terms of enforcing apartheid laws. While on the other, as confirmed by the matrix above, most officers who now occupy management positions would have been part of the old SAP structures and most probably still hold on to the old psychological models of management styles entrenched in their subconscious minds; and thus, likely to manage as they were managed under the racially and gender-biased polarised structures of the SAP.

As pointed out above, the challenge immediately confronting an officer and his/her manager would be how to balance the tensions and contradictions of the old SAP and the evolving new directions in the SAPS since 1994. Some studies within the current SAPS have already been done regarding what is

known as 'Learning Organisations.' These studies show how the SAPS needs to reinvent itself into a dynamic and progressive thinking organisation.

The work by Van Beek and others focus on the Peter Senge's theory regarding how any organisation can be a learning organisation. 'Coaching' as a strategic intervention in SAPS management is likely to succeed only in such a dynamic environment. By and large it is an empowering tool that anticipates strengthening management with creative spaces to focus on strategy and higher management issues, and empowering and encouraging own initiative approaches in dealing with personal anxiety and other situations in day to day SAPS officer activities.¹²

In making sense of Browning and Osmer's suggestion regarding where one needs to start in engaging *episodes and situations* in the attempt to respond to the question, '*What is going on*' this study will reflect on the notion of the Senge's major themes in 'Learning organisations' as briefly described above. As pointed out before, Browning and Osmer (2008) suggest an attempt to *engage episodes and situations that call for interpretation* must be located in sound social scientific theory.

○ 3.2 A brief overview of the history of the South African Police (SAP)

The history of policing in South Africa is closely connected to the suppression of strikes, especially in relation to railway and miners in South Africa.¹³ As we shall see below, as the white regime struck its roots deeper into South African politics beyond 1948, the SAP and the SADF became instrumental in imposing white supremacy on black people in the country.¹⁴

Strikers in the early years after the Anglo-Boer War (1899-1902) were predominantly white and somewhat related to what was happening in the mining and railways industry in the United Kingdom.¹⁵ Indeed, many of the *Uitlanders (Outsiders)*—mainly European and English speakers

¹² CJ van Beek, *The Learning Organisation as a Management Tool of Change Approach: A Case Study of the Dutch Police and SAPS Management* (PhD Dissertation, Tilburg University, 2003).

¹³ See article, https://en.wikipedia.org/wiki/South_African_Police_Service.

¹⁴ See, E de Kock, *A Long Night's Damage: Working for the Apartheid State* (Saxonworld, Contra, 1998).

¹⁵ See article, author unknown, <http://www.transnetfreightrail-tfr.net/Heritage/150years/150YearsRail.pdf>.

lured by mining in South Africa—who became part of the mining community in and around Johannesburg were more informed regarding some of what was happening in the coal mines of England. Black miners began to strike in response to inadequate work and salary as they became organised and touted—among others—by the Communist Party of South Africa (CPSA).¹⁶ By and large, many of them came from rural backgrounds and knew very little about trade unionism. Colin Bundy in *The Rise and Fall of South African Peasantry* validates the rural and peasant backgrounds of most African men who later ended up in the mines of South Africa.¹⁷

The history of policing in South Africa stretches back as far back as 1913. The SAPS, as we know it today, has its roots in the aftermath of the so-called South African War (1899-1902).¹⁸ In 1911 black miners who attempted a strike in Du Toitspan were forced by the police to go back to work under the *Masters and Servants Act*.¹⁹ In 1913, a miner's strike erupted in the Witwatersrand, and a new and fledgling SAP was brought in to control the crowds. In November of the same year the SAP was called out to Natal as reinforcement in the suppression of the Indian Passive Resistance Campaign.²⁰ In 1914 there was a Railway and Miner's strike, again in the Rand, in which the SAP was brought in to deal with the situation.

In 1922, police stations were taken over in the *Rand Rebellion* by miners preventing the SAP from restoring law and order.²¹ In 1927, the tentacles of the SAP were stretching as far as South West Africa (Namibia), again as an extension of government efforts to deal with situations of insurrection as they cropped up. On March 21, 1960, the world stood amazed at the recklessness of police brutality

¹⁶ See article, <http://www.sahistory.org.za/topic/south-african-communist-party-sacp>.

¹⁷ C Bundy, *The Rise and Fall of South African Peasantry* (2nd ed) (Johannesburg, David Philip, 1988).

¹⁸ See article, <http://www.sahistory.org.za/organisations/south-african-police-sap>. See also a Chapter by one M Young in his/her dissertation at the University of Pretoria, <https://repository.up.ac.za/bitstream/handle/2263/27855/02Chapter2.pdf?sequence=3>.

¹⁹ See article, <http://www.sahistory.org.za/article/1913-mineworkers%E2%80%99-strike>.

²⁰ See article, <http://www.sahistory.org.za/article/gandhi-and-passive-resistance-campaign-1907-1914>.

²¹ See article, <http://www.sahistory.org.za/article/rand-rebellion-1922>.

in South Africa as the media captured the cruel and brutal events in Sharpeville where the Police killed more 69 people for resisting pass laws.



Figure 2: The Sharpeville Massacre: Picture sourced from the Internet

In the decade of the 1960/70s a more structured division of the 'Security Police' was introduced to deal with matters of internal security, political sabotage, so-called communism and other perceived anti-government activities. The most chilling events regarding police brutality were again captured in Soweto and around the country in 1976 in the 'Student Uprising' against the compulsory use of Afrikaans in black schools.



Figure 3: Hector Petersen being carried by Mbuyisa Makhubo after being shot by the police in Soweto 1976 (Picture sourced from the Internet attributed to one Sam Nzima, a journalist.)

The 1970s culminated in death of Steve Bantu Biko at the hands of the police in 1977. Biko was a leader of the Black Consciousness Movement; like others before him, he died resisting white supremacy. He is remembered for his emphasis on the need for black people to rise against oppression. A slogan usually associated with him and his comrades is one that said, *'Black man you are on your own.'*²²

Beyond the 1970s the SAP had exceeded normal policing activities and had become covertly and overtly militarised. Not only did it deal with internal issues, but also became a destabilising force of the apartheid regime in Southern Africa together with the South African Defence Force (SADF). It reached out in covert and overt operations in Zimbabwe, Namibia, Zambia, Tanzania and other countries abroad.

The examples are countless of how the SAP was used by the apartheid government to crush its opponents. As the Transkei, Bophuthatswana, Venda and Ciskei pseudo-states became

²² See article, Steve Biko, <file:///C:/Users/Steve%20Mochechane/Downloads/black-consciousness-and-the-quest-for-a-true-human.pdf>.

independent, they followed in the footsteps of South Africa. Two of the most notorious of these 'independent' states were Bophuthatswana and the Ciskei. Lucas Mangope, in Bophuthatswana, was well known for his ruthlessness and how he used the Bophuthatswana Police and Defence force to victimise his opponents.²³ General Charles Sebe, in the Ciskei had vowed to annihilate the African National Congress and *Umkhonto we Sizwe* in exile when his brother Lennox Sebe was leader of their government. Charles was later arrested for trying to destabilise his brother's government and jailed for 8 years. He was later set free by a group of white insurgents and vanished into the Transkei.²⁴

As we shall see below, this was to be part of a big problem for General Fivaz as he sought to incorporate the TBVC policing structures into the emerging new SAPS. The SAPS, in its noble desire, to establish an integrated policing service, ignored the psychological and cultural impediments that these structures had inherited from their previous conditions and situations.

The Ciskei was later led by Brigadier Oupa Gqozo who later became known as the 'Butcher of Bisho' in relation to the 'Bisho Massacre' in which 28 ANC supporters were killed.²⁵ As mentioned earlier, these patterns of behaviour in the so-called independent homelands followed in the footsteps of the apartheid regime that had created them.

After the demise of apartheid, the ANC government took over the old SAP and attempted to incorporate into the new policing system the security forces of the TBVC 'states' and other homeland structures that had not opted for 'independence.' This task was not an easy one, and that

²³ See article, <http://www.sahistory.org.za/dated-event/lucas-mangope-bophuthatswana-homeland-leader-deposed>. See also article by Michael Lawrence and A Mason, 'The Dog of the Boers', The Rise and Fall of Mangope in Bophuthatswana', *Journal of Southern African Studies*, Vol 20 No 3 (Sep 1994), 447-461.

²⁴ See article, <http://www.sahistory.org.za/dated-event/former-commander-armed-forces-ciskei-major-general-charles-sebe-imprisoned>.

²⁵ See article by Matthews Mpahlwa, 'The Rise and (bloody) Fall of Oupa Gqozo in, <https://www.iol.co.za/sundayindependent/the-rise-and-bloody-fall-of-oupa-gqozo-1938744>. 1 November 2015. See also, <http://www.dispatchlive.co.za/news/2015/09/08/sad-walk-down-memory-lane/>.

responsibility fell on one General George Fivaz to amalgamate 11 police forces into one new SAPS structure. As Fivaz later admitted, it was not an easy task.²⁶

○ 3.3 General Fivaz and the restructuring of the SAP

In 1995 President Mandela appointed General Fivaz as National Police Commissioner.²⁷ Fivaz later announced plans to restructure the SAPS.²⁸ How that was going to happen is not clear, given the different policing environments all members of the SAPS were coming from. Among other difficulties he had inherited the problem of '30 000 policemen.' He later retired and in the name of genuine transformation in the SAPS, handed over the baton to the late Jackie Selebi, a civilian who had no previous experience in policing whatsoever.²⁹ The Commissioners after Selebi also had no Policing experience, a problem Fivaz ridiculed, thus culminating in the infamous 'Marikana Massacre' at the Lonmin mines in Rustenburg in August 2012.

As we shall see later, the study assumes that many of the problems the SAPS must deal with on a constant basis are a consequence of the incompatibility of practice on the ground with the aspirations driven by its 'Mission and Vision.'³⁰ This incompatibility, the study assumes, is due to the frozen patterns of management inherited from the SAP. While the SAP thrived on 'command and control,' this study investigates how 'Coaching' can be utilised as an intervention in management practices within the SAPS as a 'Learning Organisation' (Senge 1990).

In the context of Osmer (2008), it is the questions raised in empirical situations in Practical Theology that provide the answers to a way forward well-grounded in scientific theory. As mentioned in the

²⁶ See article by Peter Krost, 'Fivaz Happy to Step Down,' <https://www.iol.co.za/news/south-africa/fivaz-happy-to-step-down-17821>.

²⁷ See article, <https://www.timeslive.co.za/news/south-africa/2017-11-23-it-took-22-years-to-give-saps-top-job-to-a-career-cop/>, November 2017.

²⁸ See article by Peter Krost, 'Fivaz Happy to Step Down,' <https://www.iol.co.za/news/south-africa/fivaz-happy-to-step-down-17821>.

²⁹ See article, <https://www.saps.gov.za/about/history.php>.

³⁰ SAPS 'Strategic Plan' 2014-2019.

'Theoretical Framework,' he argues for a Practical Theology informed more by experience on the ground and social scientific theory. Browning (1991) on the other hand advocates for an oscillation between experience-theory-experience. It is the tensions of the theses and antitheses of the empirical context that ultimately produce what may be a workable intervention in Practical Theological situations.

While this study focuses on the Soweto East Cluster in the SAPS, it frequently speaks to national issues; thus, it solicits the insight offered by other situations, such as the 'Marikana Massacre,' beyond the jurisdiction of the Cluster in the attempt to strengthen its argument. Perhaps an inverted pyramid is more illustrative of the approach taken.



Figure 6: SAPS sources of empirical information.

Religious models in the practice of theology, across the multi-tentacled Christian and other religious traditions are known for their rigidity. In the context of the Browning and Osmer (2008) models, the rigidity of such traditions is no longer helpful in Practical Theology. Interpretations of practice, while rooted in the core teachings of their foundations, must ultimately find expression in the context of their time rather than the times in which they were born. This is the whole contest in grounding good implementation in sound historical background.

Historical contexts change with time and Practical Theology must facilitate theories that promote new thinking in the dynamism of relentless new directions. That theory must be informed by experience and carried out within acceptable perimeters of empirical and qualitative research.

While the question of the killing of Police Officers may be central to the study question, an assumption is made that a SAPS perceived to be closer in the protection of South African citizens, as espoused in its 'Mission and Vision' statements, will contribute enormously towards the reduction of police-killings. That perception must be promoted by a dynamic shift in management paradigms that facilitate new ways of thinking on a national level and then filtered down to Provincial and ultimately Cluster level.

As will be clear later, this study will show that such a transformational transition hinges on dynamic efforts to influence psychological models from frozen management models of the past to the progressive environment espoused in Peter Senge's theory on 'Learning Organisations.'³¹ His theory is well grounded in the theory of 'Systems Thinking.' In this study, Senge provides an adequate base for the empirical results of this study in the context of sound scientific knowledge. As pointed out in the 'Literature Review,' this is the connection between 'Systems Thinking' and 'Positive Psychology. This is also congruent to Browning and Osmer's thinking regarding qualitative research and the need to engage the bigger picture in asking pertinent empirical research questions. According to Senge, *"Systems thinking is a conceptual framework...to make full patterns clearer, and to help us see how to change them effectively."*³²

This study assumes that the history of apartheid since 1948 is well known and need not be rehearsed here, especially its religious connections to a form of Calvinism that promoted racial discrimination.³³ While a more intense analysis of the research results will be engaged in a later Chapter, some reference is made here to confirm how current management models within the SAPS have been impacted by old models in the SAP. The actions of the SAP, as an instrument of apartheid in black

³¹ P Senge, *The Fifth Discipline: The Art and Practice of a Learning Organisation* (London, Random House, 1990).

³² *Ibid.*, 7.

³³ TRH Davenport, *South Africa: A Modern History* (London, Macmillan, 1991); See also TD Moodie, *The Rise of Afrikanerdom: Power, Apartheid, and Civil Religion* (Los Angeles, University of California Press, 1975).

townships are well documented.³⁴ Eugene de Kock, in his story to Jeremy Gordin, has confirmed in many directions how the SAP was used by the apartheid state to achieve its own purposes.³⁵ As we shall see later, such perceptions are now widespread as attested to in the Farlam Commission on the 'Marikana Massacre.'

In his 'Foreword' to the SAPS 'Strategic Plan' for 2014-2019, the Minister of Police, Hon. NPT Nhleko, referred to the 'Freedom Charter' of 1955 as fundamental and foundational to all policing activities in South Africa.³⁶ He mentioned that the Freedom Charter:

*was a response to the extreme brutality visited on a large section of the population of our country by the apartheid state, the Freedom Charter clearly presented a vision of a more humane, less militaristic South Africa.*³⁷

Among other things, the minister mentioned the '*Human rights of all citizens.*' Among the four pillars intended to move the SAPS forward he mentioned the '*Demilitarisation of the Police Service.*' It is therefore safe to infer that in a democratic South Africa the SAPS, in its evolution, was intended to be a drastic departure from its predecessor the SAP. What the SAPS did not anticipate was the difficulty of the psychological changeover from old psychological models of the SAP to what was now envisaged for the SAPS, especially as it inherited common human resources and some legislation and policies of the SAP.

Beyond the transition from one government to another, this study brings us to the realisation that apartheid was not only a racial policy, it was a people's way of life. As T. Dunbar Moodie has so clearly demonstrated in his work, its architects subscribed to certain basic and underlying beliefs and behaviours that they did not share with the black population in this country.³⁸ It is beyond any doubt

³⁴ Davenport, 518-550.

³⁵ E de Kock, *A Long Night's Damage: Working for the Apartheid State* (Saxonworld, Contra, 1998).

³⁶ SAPS 'Strategic Plan' 2014-2019, iv.

³⁷ Ibid.

³⁸ TD Moodie, *The Rise of Afrikanerdom: Power, Apartheid, and the Afrikaner Civil Religion* (Los Angeles, University of California Press, 1975), 53-72.

that the white people who were part of the SAP structures shared values of white superiority with the Afrikaner community.

As pointed out in de Kock's story, history has confirmed that many of them felt obliged to conform and to implement the values espoused by the architects of apartheid in 1948.³⁹ That assumption was also confirmed in the numerous sittings of the 'Truth and Reconciliation Commission' headed by Archbishop Desmond Tutu not long after the dawn of democracy in 1994. It was Craig Williamson, a well-known apartheid 'security' spy, who disclosed how the so-called 'Security Forces' had been turned into apartheid's arm to impose its racist policies on its opponents. In his presentation to the TRC he said,

*The counter-insurgency elements of the police and military ... felt that a democratic state using democratic methods could never withstand a concerted Soviet-backed revolutionary effort. Their solution was to suspend democratic freedoms and to militarise South African society ...*⁴⁰

As history would have it, this was common across the board in white/black relations in South Africa; it was also a long-standing tradition of colonialism and racial discrimination since 1652 with the arrival of Jan Van Riebeeck in the Cape. It means most black and white children were born into it and accepted white superiority and black inferiority without question, unless they were offered an alternative view. However, alternative views were almost always banned, and the proponents imprisoned or murdered; the story of Nelson Mandela and Steve Biko, among hundreds of others, is well known and need not be rehearsed in this study. Those alternative views would not have been accommodated in the SAP or any other arm of apartheid public service. It was indeed the Archbishop who made the sterling observation:

It is also important to remember that the 1960 Sharpeville massacre (with which the mandate of the Commission begins) was simply the latest in a long line of similar killings of civilian protesters in South African history. It was, for example, not a National Party administration but the South African Party government, made up primarily of English-speaking South Africans, that in July 1913 crushed a series of miners' strikes on the Reef - sending in the army and killing just over one hundred strikers and onlookers. Thrice in 1921 and 1922, this same governing party let loose its troops and planes: first, against a protesting religious sect, the Israelites at Bulhoek, killing 183 people; second, against striking white mineworkers on the Reef in 1922, resulting in the deaths of 214 people; and third, when the Bondelswarts people, a landless hunting group of Nama origin in South West Africa, in rebellion

³⁹ Ibid.

⁴⁰ See *Truth and Reconciliation Report*, Volume 1, <http://www.justice.gov.za/trc/report/finalreport/Volume%201.pdf>. 46.

*against a punitive dog tax in 1922, were machine-gunned from the air. One hundred civilians, mostly women, were killed.*⁴¹

That tradition was common even as Boer and Briton massacred each other during the Anglo-Boer War (1899-1902). Black people were utilised, on both sides, in the War only as *agterryers*, or those who rode from behind.⁴² As the Afrikaner ascended to power in 1948, that mentality was firmly fixed in their minds. Black people were third class citizens and would be employed only to the extent that they furthered apartheid policies among their own. That thinking, covert or overt, permeated all areas of public service in apartheid South Africa and the SAP was not an exception.

Just because some officers may have undergone training in new directions does not guarantee that old mental models have been undone. As the matrix on a preliminary analysis of the empirical results below will show, all the officers in charge in the 'Soweto East Cluster' were inherited from the old structure of apartheid policing; thus, the adjustment from a '*Force*' to a '*Service*' was probably not an easy one. As we shall see later, models engraved deep into the subconscious develop over a long period.

○ 3.5 The resignation of George Fivaz

George Fivaz, in resigning, pointed out the difficulties of implementing transformation in the SAPS as tasked by the then President, Nelson Mandela. His submissions to the media are helpful in enlightening us to the problems later encountered by the SAPS and its management structures.⁴³ As Fivaz stepped down he had a discussion with the then Minister of Safety and Security, regarding his successor and future. The following points are important to note in relation to the task for transformation he had received, and the research question pursued in this study.

He admitted that 'Transformation' was not an easy task; he therefore recommended to the Minister of Police that his successor should not be a white person. That recommendation was prompted by his irritation on what his accusers alleged was lack of transformation in the SAPS since his takeover as

⁴¹ *Truth and Reconciliation Report*, Volume 1, <http://www.justice.gov.za/trc/report/finalreport/Volume%201.pdf>, 26.

⁴² D Judd; K Surrige, *The Boer War* (London: John Murray Publishers Ltd, 2002), 100.

⁴³ *Ibid.*

National Commissioner of Police after the new political dispensation in 1994. Recommending a black face at the helm of the SAPS however did not guarantee the psychological transformation; it was only a surface change for the convenience of his critics. It was made worse by the appointment of a civilian, Jackie Selebi, as his successor in this mammoth task of transformation.⁴⁴

Selebi, much as he had made sterling accomplishments in places like the United Nations, had no clue regarding police management. That, by Fivaz' own admission, presented a weakness, 'The police have their own subculture' he submitted in a media interview, 'and they don't like reporting to a civilian.'⁴⁵ As Selebi's career ended, he was accused of corruption in high places, found guilty and sentenced to 15 years in prison.

- 3.6. The implications of positive psychology and coaching for a practical theological approach in SAPS

The objective of this paragraph is to show how Positive Psychology connects with the discipline of Coaching in establishing positive attitudes with officers on the ground under duress in conflict areas. The question is, how can officers under dangerous duress in conflict areas maintain a positive attitude?

Thus, I will address Osmer's PT question 'how we might respond' in the light of ongoing research in Positive Psychology and its connection to management coaching (Seligman 2007). The theoretical information here is most suited in highlighting the intricate and complex relation of disciplines that this study sought to integrate.

Life-coaching can be considered as an attempt to introduce an applied dimension in positive psychology (Blakey & Day 2012; Biswas-Diener 2010). Positive Psychology is an emerging yet established discipline in Psychology. It is now well represented in the School of Arts and Sciences at

⁴⁴ See article, <https://www.saps.gov.za/about/history.php>.

⁴⁵ See article by Peter Krost, 'Fivaz Happy to Step Down,' <https://www.iol.co.za/news/south-africa/fivaz-happy-to-step-down-17821>.

the University of Pennsylvania⁴⁶ and Harvard University. It is championed, among others, by psychologists like Martin Seligman Director of the Positive Psychology Centre at the University of Pennsylvania. According to the Website at the University of Pennsylvania, Seligman (2002) is widely accepted as the founder of 'Positive Psychology; however the science is being studied and practiced in various countries and universities around the world, especially the United States of America (USA) and the United Kingdom (UK). To that extent the definitions differ, but one thing stands out, and that is 'Positive Psychology' is not about 'fixing' people, as has been the case with self-help Psychology, it is largely about helping people and organisations discover what's working with them and focusing on that to help them flourish.⁴⁷ Seligman's thoughts are well publicised in his book, *Authentic Happiness: Using Positive Psychology to Realise Potential for Lasting Fulfilment* (2002).

My own impression is that Positive Psychology, in organisations or institutions such as the SAPS, requires a conceptual framework in which to flourish; it cannot operate in a vacuum. To be sure, one needs to start somewhere in the past of ongoing episodes of one's life to make a new beginning, and often that beginning is prompted by new ways of thinking. This is the connection between 'Systems Thinking' and 'Positive Psychology. According to Senge (1990, p. 7), "*Systems thinking is a conceptual framework...to make full patterns clearer, and to help us see how to change them effectively.*" Senge argues that we often approach life like a photographer; we take one snippet and present it as a total picture. When we think 'Systems,' we need to capture every dimension of the sum-total and present a fuller picture. Changes are easier and more effective to make when the whole pattern is clearer (Ibid).

Doing Practical Theology in the context of *Systems Thinking* and *Positive Psychology* will facilitate a process in which emphasis is not only on positive individual performance or spiritual enhancement but also on the interconnectedness of the various functions of the SAPS and the society in which they operate. The positive attitude and optimism of SAPS officers need to flow through its organisational systems into society. That attitude must also be able to embrace the religious and structural

⁴⁶ See web page, <https://ppc.sas.upenn.edu/>. Also, <https://positivepsychologyprogram.com/harvard-positive-psychology-course-1504/>.

⁴⁷ See Video presentation on various perspectives and definitions on Positive Psychology, <https://positivepsychologyprogram.com/what-is-positive-psychology/>.

pluralism demonstrated within the SAPS; the Chaplain is ultimately a spiritual facilitator of a whole and not only its parts. Browning and Osmer, as discussed below, provide a practical theological framework in which *Systems Thinking and Positive Psychology* can be facilitated.

In the context of the submission made by Osmer (2008) and Browning (1991), this is where practical theology has a robust interaction with management and social science theory. This triadic approach concludes that the problems of the SAPS are fundamentally pedagogical, psychological and spiritual; and that the problem permeates all levels and not only management. The problem—deeply rooted—is an environment or culture related phenomenon with long historical implications both within and outside the structures of the SAPS.

As Senge (1990) argues, a vigorous and interdisciplinary intervention in coaching is possible, I submit, only if it is informed by all parts of the whole and not the fragmentary views held by society or members of the SAPS itself. What is required therefore is a total overhaul of perceptions regarding how the public institution understands or perceives itself in relation to the people it seeks to serve. This is the only basis on which social perceptions might change and the SAPS be embraced as a protector of the people rather than a victimiser. The study assumes that a safe and positive environment will also enhance healthier emotional, spiritual and psychological atmosphere for the wellbeing of its officers.

○ 3.7. Positive Psychology (PS) in the SAPS

Alan Carr (2004) in the 'Foreword' to his book *Positive Psychology: The Science of Happiness* defines Positive Psychology (PS) as that branch of Clinical Psychology that *'is concerned with identifying factors that promote well-being.'* *'Its mission,'* he says, *'is to base its conclusions about what would make a better world on science rather than rhetoric.'* Other psychologists like, Robert Biswas-Diener and Ben Dean (Biswas-Diener, 2010, p. x), both psychologists and researchers, say *PS focuses on what is right with people rather than what is wrong...It takes aim at happiness, optimism, and character strengths.'* Biswas-Diener contend this approach is particularly suited for coaching.

It was earlier pointed out that positive psychology, while it is a new discipline within the study of psychology, is rooted in authentic current and ongoing research, at least by its champions. It was

Martin Seligman (2007) who first recognised the connection between PS and coaching as an emerging field of personal empowerment. It therefore must not be confused with 'self-psyche' material in the line of Norman Vincent Peale's *The Power of Positive Thinking*, or other works related to that. As Carr rightly points out, it is based on scientific research and not the usual self-help material we have known over many decades with a similar focus (Gable & Haidt, 2005, pp. 103-110). Scientific work in this direction has been done, and is ongoing, among others by Hilary Bertisch and others (Bertisch, Rath, Long, Ashman, & Rashid, 2014). While positive psychology has its advantages, its champions are the first to admit that it has its downside also; but then, which science or discipline of inquiry does not (Held, 2004)? Indeed, it has its critics who will grudgingly admit to its positive impact in the lives of people (Miller A. , 2008, pp. 591-608).

3.7.1 The clinical psychological implications of positive psychology in the SAPS

This study sought, among others; to explore ways in which SAPS officers can be assisted in navigating the traumatic situations they are confronted with on the ground. This aspect of it, according to Carr—is clearly neurotic and psychotic and therefore clinical (Sumi & Kanda, 2002).

Carr highlights an important aspect in the promotion of the 'well-being' of individuals. Any coaching initiative needs to have, at least, some basic understanding of the clinical implications of trauma and resilience to be effective. Effectively, a new worldview of the SAPS must ultimately engage in the process of undoing old patterns of thinking and engaging in healing memories and images that impact on performance. What Senge (1995) calls undoing old mental models.

The researcher is not a clinical psychologist; this study is therefore not an attempt to contribute in that specialised area of the medical sciences but has its focus on a practical theology informed by that and other psychological sciences; thus, the interest, not in the quantitative nature of these sciences—but in the qualitative implications they might hold for a dynamic practical theology proposed by Osmer (2008), Browning (1991) and others. However, as indicated above, it does not ignore quantitative research that is ongoing in the massive and often complex work of trying to understand how we function as human beings. The connection of science and religion have long been a worthy focus of study by both theologians and scientists (Ecklund & Park, 2009).

In the thought of Seligman (2002), Carr (2004) and others, positive psychology is what one may call a proactive science rather than reactive. The objective is to anticipate and create an environment in which certain steps can be taken before adversarial things happen before they happen. Using previous examples, one would perhaps say, creating an environment within the SAPS where incidents such as the Marikana Massacre can happen before they happen, and not to react to their happening. In a sense, a synthesis of PT and PS can help anticipate adverse situations, given conditions and circumstances; and to be proactive in terms of thinking and action before they happen. The mental and emotional well-being of officers is of paramount importance in this regard.

3.7.2. Hope and helplessness

Psychologists agree that behaviour is learned (Williams, Myerson, & Hale, 2008). Helplessness is one such form of behaviour (Seligman et al, 1980, p. 459) learned from an environment in which one interprets one's situation as irredeemable. In some cases, such perceptions lead to depression or despair (Scroggs et al, 2010, pp. 477-482). No one is born with negative or debilitating imprints of adversity on the minds, we all learn these in the environments that shape our subconscious. If behaviour is learned then behaviour can be unlearned (Rautenbach, Sutherland, & Scheepers, 2015). A study among youth growing up in 'violent' situations in South Africa found that, under the right circumstances or environment, such behaviour can be unlearned (Schoeman, 2010, pp. 9-20). Thus, learned adverse behaviour in the SAPS is not impossible to undo once a consciousness of its causes is arrived at and the factors appropriately identified.

3.7.3. Positive emotions

The role of positive emotions in positive psychology continues to receive attention in research in relation to well-being (Fredrickson, 2001). Positive emotions are not easy to sustain because that is not how our brains are wired, argues Meg Jay (2017, pp. 35-36); *'it is our shockingly upsetting experiences that are most deeply etched in our minds.'* She writes about 'flashbulb memories'; these are illuminated recollections that are etched into one's memory over time. While reports vary concerning the duration of adverse moments involving high emotional significance, it is agreed that

some stay longer than others depending on context and importance.⁴⁸ How does one deal with such memories, especially well into adulthood in situations such as career and marriage for instance?

Positive Psychologists admit that it is not easy, but it is possible. Just as one learned certain things one can unlearn those things and gradually replace them with positive images. As mentioned repeatedly, this is Senge's (1990) whole argument in learning organisations; frozen models can be undone even though the process is a challenge and not an easy one. Surfacing old images and replacing them with new ones is a persistent, deliberate and intentional process of self-healing for mental and emotional health (Mathieu, Heffner, Goodwin, Salas, & Cannon-Bowers, 2000).

As alluded to earlier, positive psychologists do not pretend that life can ultimately be homeostatic. As Jay (2017, p. 37) has pointed out, a part of our brain, the amygdala, constantly reminds us of adverse experiences of the past. While every person's living goal is to maintain a homeostasis (Jay, 2017, p. 57), Frankl observed, there is no emotional *Homeostasis* or *Equilibrium*; we all struggle with trying to balance our emotions in the oscillation between the normal and the abnormal; the notion of the '*Resurrection*' can however be useful in establishing a spiritual equilibrium under severe and adverse situations (Gojmerac-Leiner, 2005, pp. 375-379). This leads to the conclusion that this 'balance' in the oscillation between normal and abnormal is the source of good or bad emotional health. How much one is in either direction determines whether one's emotions are positive, negative or stable.

This emotional dimension is a huge component of work in the SAPS. Police Officers do not only have to deal with the emotional apprehensions of personal situations, they must take that with them into a society that is already dealing with its own. In many ways, this is expressed in how they deal with situations on the ground as seen in the Marikana Massacre. Again, positive psychology does not pretend that a dynamic area of study such as human psychology can ever be as static as a mathematical formula. The same is true for a dynamic practical theology (Ganzevoort & Roeland, 2014, pp. 1-11). Given the dynamism of both quantitative and qualitative research positive psychology is but a contribution in this ocean of knowledge and discoveries that can never be emptied in a teacup.

⁴⁸ See article, <https://www.sciencedirect.com/topics/neuroscience/flashbulb-memory>.

Practical Theology, as some scholars would argue, is no longer an isolated science reserved for church practitioners; it is now part of the landscape of the social sciences and humanities (Muller, 2013, pp. 1-5). Thus, the need for a learning organisation environment where exploring knowledge and spirituality are Siamese twins.

3.7.4. Optimism

Optimism is more than just looking on the bright side of things. Some studies associate it with an inherent aspect of human nature. Empirical investigations have shown how *it is a highly beneficial psychological characteristic linked to good mood, perseverance, achievement and physical health*, says Christopher Peterson (2000, pp. 44-55). This is the point that positive psychologists are relentlessly trying to communicate. While psychologists disagree on other aspects of its impact to performance, they are in unison with the fact that it does impact performance (Tenney, Logg, & Moore, 2015).

3.7.5. Resilience

The American Psychological Association describes *Resilience* as the capacity to adapt well in the face of adversity, trauma, tragedy or significant ongoing stressors (Jay, 2017, p. 14). Jay's book opens with the observation that resilience is often read about in heroic stories like survivors of the holocaust like Viktor Frankl in the Nazi death camps, or Winnie Madikizela-Mandela under apartheid.⁴⁹ *Resilience* is a protector from depression as some clinical psychologists have found (Edward, 2005). It also has a lot to do with the environment in which one finds oneself; the support, the encouragements, the optimism as Seligman and others will argue. It is not only about overcoming deeply stressful situations but also coming out with competent functioning. All of that contribute to one's ability to wage an ongoing and unseen inward battle to fight adversity and trauma. What Jay also says, that often goes undetected, is that the battle is perennial and does in and of itself present a stressor (Jay, 2017, pp. 15-22); as Reinhold Niebuhr observed so much earlier in the day regarding human anxiety:

⁴⁹ See documentary, <https://www.youtube.com/watch?v=uFPNRrJ10wM>.

Man is anxious not only because his life is limited and dependent and yet not so limited that he does not know his own limitations. He is also anxious because he does not know the limits of his possibilities (Niebuhr, 1941, p. 183).

One dare to say, he does not know the possibilities of his failures also; that relentless question asked in the oscillation between what Shakespeare, in Hamlet's soliloquy, called, 'To be or not to be' is the source of his anxiety as resilient as he might be to adversity. Resilience, as it were, is to climb up a mountain slope with every step counting, the next one could be a slipup sending you down a hard fall. You survive only if you learn how to break the fall and stand on your feet again, but nothing is guaranteed in between.

A bigger challenge facing officers on the ground who deal with adverse situations, is that they are not expected to react to them like normal people do; if the community is angry for one reason or another, the officer must find a way of controlling his/her anger or emotions to control the crowd in optimum ways that contribute to the peace and security of the community as well as his own; this is a realistic expectation since they are supposed to have more training in response to activities that are often a consequence of spontaneous abruption and social discontent. They have the resources to deal with adversity that are not readily available to society.

○ 3.8. Summary

The afore going pictures show a pictorial journey of the SAP for much of its existence. General Fivaz showed how transition is not an easy thing, especially if we treat issues on the surface; while Selebi, and the next two Commissioner after him, have demonstrated the weakness of managing a 'subculture' like that of the SAPS without the necessary psychological framework or training for it. That problem, I submit, culminated in situations like Marikana that contribute to the mental stress of Police Officers on the ground. The incompatibility of management models is the underlying problem that must meet urgent attention in the SAPS. That project is a long-term undertaking and must be accompanied by a creation of a culture of learning as espoused in Senge's theory of 'Learning Organisations.'

Essentially, Chapter 3 has attempted to draw a historical perspective of how the SAPS came to be the way that it is. Chapter 2 has shown how 'Mental Models' are not carved overnight, they develop overtime and are deeply entrenched in the psyche of Police Officers who were part of the SAP structure. Many of these officers have now been promoted to serve in management positions in the

SAPS and have continued to do things as they observed them being done under the rigid 'command and control' structures of the SAP.

The previous Chapters, in the context of the research question, have argued that a way forward in the SAPS must understand the historical origins and intentions of old SAP management models regarding the preservation of apartheid structures to introduce a shift that is envisaged by the new directions proposed in the 'Strategic Document' of the new political dispensation. Thus, an overview of these structures was necessary in developing Chapter 3.

Chapter 3, in a sense, affirms the findings and sentiments expressed in the questionnaire referred to earlier in Chapter 2. An analysis of that document has shown that the larger portion of the management in the Soweto East Cluster were in fact part of the old SAP, thus the argument around rigid 'Mental Models. This Chapter is pivotal in responding to Osmer's questions of, 'What ought to be happening,' and 'How might we respond,' because it traces the historical background that the proposal intends to correct regarding the recommendation of a 'Coaching' intervention. As mentioned earlier, interviews were limited due to the emergency situations that emerged and called for the attention of senior officers from time to time. These have however been augmented by unstructured interviews and discussions while on duty.

I have also addressed Osmer's PT question 'how we might respond' in the light of ongoing research in Positive Psychology and its connection to management coaching. I have also presented the other dimension highlighted in the findings; that is a theoretical framework that will seek to address the mental health of Police Officers in an environment of dynamic learning. The study of Positive Psychology was introduced and its connection to Clinical Psychology. The findings in this study indicate that the problem in relation to the research question had three dimensions; it is spiritual, managerial as well as pedagogic. It is these three dimensions that must be addressed by the intervention the study proposes as an intervention of the Chaplain's office.

This chapter has attempted to highlight the psychological implications of police practice on the ground and how, in the process of interventions and other processes, the Chaplain, as a practical theologian is well placed to facilitate these processes.

Again, the field is complex and dynamic and merits ongoing research and practice. Thus, this work does not suggest that there is any one 'absolute' intervention to the dynamic processes that often explode on the ground, it is a contribution in the direction of exploring interventions.

The next chapter is a presentation of an analysis of the research findings in view of the need for life coaching in the SAPS.

CHAPTER 4:

EMPIRICAL DATA AND THE NECESSITY OF LIFE COACHING IN SAPS

Introduction

The objective of this Chapter is to present an analysis of the research findings. As pointed out earlier, unstructured interviews, both face to face and group, were conducted and authenticated with a questionnaire. The following analysis will therefore depend on these and the questionnaire that was distributed to the participants. A preliminary analysis of the questionnaire was done in the matrix in Chapter 3. A reconstruction of the history of policing in South Africa was important to locate the research question in an authentic exegetical framework, or what Osmer (2008) calls the 'descriptive-empirical task.' This is important, if the study should respond in an informed way to the questions, 'what ought to be going on' and 'how we might respond' in Chapters 4 and 5 respectively.

- 4.1. A history of racial polarisation in South Africa

The history of racial polarisation in South Africa stretches back beyond 1652 when Jan van Riebeeck first landed in the Cape (Elphick, 2012). While there were racial tensions among Boer and Briton in the early years of occupation in South Africa, they were more pronounced in the Anglo-Boer War of 1899-1902 (Judd & SurrIDGE, 2002). The concentration camps in which the English balkanised the Boers is an experience forever engraved in Afrikaner history. On the peripheries of this racial balkanisation were the African and Coloured people who were unavoidably a footnote on either side of the war; they too were forced into concentration camps in their hundreds by the English. From the Cape to the hinterland beyond; land was usurped, and wars were fought between Europeans and the indigenous people as the polarisation of races spread far and wide into South Africa. It was the discovery of diamonds in Kimberley in 1866 and gold in Johannesburg in 1886 that made policing necessary as South Africa evolved.

The need for policing in South Africa was realised as early as 1913. The idea of 'crowd-control' using the police was noticeable in South African history as early as 1911. As mentioned earlier, by 1922 the police were brought in to control striking miners in Johannesburg. As the apartheid government

ascended into power in 1948 the norm of using police to protect government interests had already been established. In 1960, during the Sharpeville Massacre, this custom was characteristic of the apartheid government of the day. The Soweto Uprising in 1976 sealed the impression among opponents of apartheid locally and abroad that the SAP and the South African Defence Force were an extended arm of the government to suppress and silence the political opposition and expressions of the oppressed majority in South Africa and beyond. Caught in the crossfire of white and black hostilities were the black people who served in these institutions and often used against their own.

While the culture of policing described above served to preserve white culture, it also enshrined unquestioning subordination in the SAP and the SADF, especially with black people. In the analysis of the matrix in Chapter 3 (item 3.4), the study found that the psychological management models in the SAPS management structures of the Soweto cluster and its satellites were carved in the SAP. The notion of 'Command and Control;' an authoritative, top-down style of leadership was clear with power invested in senior managers.

General Fivaz before his retirement decried the incompetence of managers put in demanding and authoritative positions. In the Marikana Massacre, we have seen how junior officers on the ground received instructions to act from senior officers who sat in the comfort of their offices and communicated instructions telephonically.⁵⁰ YouTube video interactions between General Mpmembe and the crowd suggest that if the officers on the ground were left to make decisions in the context of what was transpiring on the ground the situation may have turned out differently on August 16, 2012.⁵¹ While there are no guarantees that it could have been different, a well-trained police-force would have opted for crowd- control mechanisms less forceful and violent than live ammunition. One dare say, if the crowd was made up of white protesters the response would have been different. Some lawyers in the Farlam Commission of Enquiry criticised the similarity of crowd control measures used in Marikana with the Sharpeville Massacre in 1960, during apartheid. It is this surreptitious

⁵⁰ See Chapter 2, the discussion between Generals Mbombo and Mpmembe, 25-26. Mbombo admitted, much later, that there were problems regarding communication with officers on the ground in Marikana, see, <https://citizen.co.za/news/south-africa/386038/nwest-police-commissioner-zukiswa-mbombo-retires/>. See also, <https://www.news24.com/SouthAfrica/News/Marikana-cops-competency-questioned-20140218>. The Farlam Commission of Inquiry questioned, among others, the competency of senior officers who gave instructions in the 'Marikana Massacre.'

⁵¹ See footnote 19 & 24.

connection between the SAP and the SAPS that this study emphasised and will be analysed using Senge's framework of 'Learning Organisations.'

○ 4.2. Systems Thinking

According to Senge (1990, 7), 'Systems Thinking' is conceptualising situations in wholes rather than in fragments or what he calls 'snapshots.' No consequence of events happens without a connection to its past. The Matrix in Chapter 3 showed that, over and above the management models, there is some form of incompatibility in perceptions between individuals inherited from the apartheid and homeland structures with those of Police Officers trained in the new dispensation; let alone those who've had no training at all. Very often new officers are unable to relate to the period before 1994 because they were not there. Contrariwise, officers trained in 'old models' of management cannot understand why new officers do not understand certain things because, 'this is how things have always been done around here.' This psychological incongruence makes it difficult for both groups to establish systemic connections regarding how things were, how they are now, or how they are anticipated to become. This systemic connection is often what is required to establish the relationship between political epochs and to form firm foundations for future initiatives.

○ 4.3. Personal Mastery

The secret is that:

People with a high level of personal mastery are able to consistently realize the results that matter most deeply to them—in effect, they approach their life as an artist would approach a work of art (Senge 1990, 7).

In the thought of Senge, mastery is not about gaining dominance over something or others but reaching levels of proficiency that are meaningful in relation to the results an individual wants to achieve. Once the result is achieved, the process repeats itself, thus it is the spiritual process of 'clarifying and deepening personal vision' with deeper and meaningful implications for the person before it could reach out to others.

While Antonio Stradivari may have been regarded by others as the father of the violin, he was never satisfied with the sound it produced, even on its best and highest levels. While the debate rages on as to what makes a Stradivari Violin the best, it cannot be disputed that it has always been inspired

by the mastery of its architect; he continued to continually explore higher levels beyond the best to produce the best beyond the best.⁵²

Senge argues that the roots of this discipline are spiritual. Stradivari did what he did because he loved doing it; achieving and refining his best was his reward. In doing what he was doing he derived a level of spiritual meaningfulness in which his energies could be focused, and reality, even in its minutest detail, could be assessed objectively. Thus, Senge calls this discipline the ‘essential cornerstone of a learning organisation.’

While the SAPS, or any organisation for that matter, is far from being a violin, the discipline has greater implications regarding why they, as individuals, are in it. When people love what they do the people beyond the situation feel the impact. Doing it for the love of it may influence the negative perceptions many people have about the SAPS or other government institutions. Perceptions beyond the SAPS can only change when perceptions within the institution begin to change.

○ 4.4. Undoing management models of the past

The question of ‘Mental Models’ in relation to the SAPS management structures expose the strength of the psychological and cultural hold of models of the past on the subconscious mind. As Senge (1990, p. 8) says:

Mental Models are deeply ingrained assumptions, generalizations, or even pictures or images that influence how we understand the world and how we take action.

Senge submits—as do other scholars—that the psychology at play in undoing the past cannot be taken for granted or undermined. Indeed, the history is long and overnight instruments should not be entertained. It cannot be assumed, on face value, that just because 1994 introduced a new democracy in South Africa everyone was psychologically ready for the political transition in 1994. Indeed, it was General Fivaz who pointed out the difficulty of inheriting, lock stock and barrel, policing structures from the ‘independent’ and other homelands structures; that presented the new political epoch with a huge inherited challenge for change. That problem was exacerbated by introducing, on three different occasions, and on the highest echelons of the SAPS, individuals who had no training

⁵² See article, <https://www.classicfm.com/lifestyle/wellbeing/what-makes-stradivarius-violin-amazing/>.

or background in policing. It is one thing to be 'Minister of Police,' but entirely another to be 'Police Commissioner.' While the former may not require experience by being a government portfolio, the latter requires training, competency and experience because it is a senior management position. Some may argue that a competent manager is suitable for any context; incidents like the 'Marikana 2012' has shown that experience is still the best teacher in public institutions of the calibre of the SAPS.

Senge (1990, p. 9) says:

The discipline of working with mental models starts with turning the mirror inward; learning to unearth our internal pictures of the world, to bring them to the surface and hold them rigorously to scrutiny. It includes the ability to carry on 'learningful' conversations that balance inquiry and advocacy, where people expose their own thinking effectively and make that thinking open to the influence of others.

In response to Osmer's 'Normative Task' question, 'What ought to be happening,' that is the biggest challenge facing the SAPS and similar institutions after 1994. The challenge to 'unearth our internal pictures' is huge because it calls for a whole new process of 'unlearning' the old and mapping out new directions in the new. It can be done but it takes a whole lot of determination and open-mindedness.

4.4.1. Mental Models

Senge defines 'Mental Models' as one's way of looking at the world.⁵³ They are often entrenched into one's subconscious mind and operate on a subterranean level. In other words, mental models are shaped over many years by subtle cultural and psychological forces that ultimately render them 'normal.' When people behave in a certain way, they are often not conscious of how their culture has contributed to the way 'they see things.' Behaviour becomes automatic because 'that is how things have always been done around here.'

The premise above is confirmed by various anthropologists and scholars in Anthropology and the history of Christianity as it unfolded in foreign lands through western missionaries. Thomas Sowell has argued that a universal definition of culture is impossible. The difficulty is presented by the

⁵³ Peter Senge, *The Fifth Discipline: The art and Practice of the Learning Organisation* (London, Random House, 1990).

flexibility in interpretation depending on the context in which it is made.⁵⁴ He made one important observation,

*Cultures are not erased by crossing a cultural border or even an ocean, not do they disappear in later generations which adopt the language, dress or lifestyle of a country.*⁵⁵

The roots of Afrikaner culture are essentially 'European,' and often founded in perceptions deeply rooted in religion. Europeans in their imperial voyages and occupation of foreign lands assumed a form racial of superiority over indigenous peoples that they anointed with God. T Dunbar Moodie has written extensively on how churches in the Reformed tradition, specifically in South Africa, gave apartheid their blessing.⁵⁶ Pentecostal churches in the USA and South Africa, in the early 20th century, are known to have sanctified racism and discriminated against black Pentecostal leaders like William Seymour, Elias Mabiletsa and one bishop Mason despite a common commitment to one faith and one God.⁵⁷ Similar episodes are confirmed as the Spanish invaded the Latin Americas and shipped loads of slaves to Europe in the name of the Roman Catholic Church. Eduardo Galeano records a quote normally read to captured local Indians by Spaniards to impose Catholicism on them; and that without interpretation,

*If you do not, or maliciously delay in so doing, I certify that with God's help I will advance against you and make war on you wherever and however I am able, and will subject you to the yoke and obedience of the church and of the majesties and take your women and children to be slaves, and as such I will sell and dispose of them as their majesties may order, and I will take your possessions and do you all the harm and damage that I can.*⁵⁸

⁵⁴ T Sowell, *Race and Culture* (New York, Basic Books, 1994).

⁵⁵ *Ibid.*, 4.

⁵⁶ TD Moodie, *The Rise of Afrikanerdom: Power, Apartheid, and the Afrikaner Civil Religion* (Los Angeles, University of California Press, 1975), 1-21.

⁵⁷ EL Blumhofer, *Restoring the Faith: The Assemblies of God, Pentecostalism, and American Culture* (Chicago, University of Illinois Press, 1993), 242-252. See also, S Motshetshane, *Culture and Conflict in Pentecostalism: The Assemblies of God in South Africa, Nicholas Bhengu and the American Missionaries, and the Founding of the International Assemblies of God* (PhD Dissertation, UKZN, 2016), 89.

⁵⁸ Quote in E Galeano, *Open Veins of Latin America: Five Centuries of the Pillage of a Continent* (New York, Monthly Review Press, 1973), 23.

'Mental Models', therefore, as a product of social processes overtime that we rarely question become part of our behaviour. The challenge is in unlearning the models we have always known and to replace them with new ones. The TRC hearings in South Africa, to a reasonable extent, traced how governments of the day employed the use of 'security forces' to impose their will on their opponents.⁵⁹ This is where the old SAP management mentality and the demands of a new era within the SAPS have a conflict area. The task to undo how practice is influenced by theory is not easy, as Chris Argyris confirms:

...skills most individuals, groups, and organisations use to solve problems are learned early in life. They are protected and rewarded by culture. Yet they are counterproductive because they fail to produce effective actions—that is, actions that achieve the intended results of reducing problems.⁶⁰

The challenge for managers in the SAPS, one would assume, is to revisit how things have always been done and fall line with the aspirations of a 'National' service inspired by the desire to serve and to protect the people of South Africa. In a sense, management models must shift from a 'controlling' to a 'Coaching' mode. Perhaps a brief analysis of real events will serve to drive home the assumptions of the 'Research question' in relation to 'controlling' and 'coaching' in SAPS management relations.

The 'Marikana Massacre,' on August 16, 2012, is a case in point of conflicting mental models. As we shall see later, Chief Lieutenant General Zukiswa Mbombo, Provincial Commissioner of the Northwest Province, appeared to have conflicting images with her officer on the ground, Major General William Mpembe regarding how the situation should be brought under control. For her the situation could not go beyond a certain date, and indeed her instructions overlooked what was transpiring on the ground.⁶¹

⁵⁹ *Truth and Reconciliation Report*, Volume 1, <http://www.justice.gov.za/trc/report/finalreport/Volume%201.pdf>, 26.

⁶⁰ C Argyris, *Knowledge for Action: A Guide to Overcoming Barriers to Organizational Change* (San Francisco, Jossey-Bass Publishers, 1993), 3.

⁶¹ See documentary uploaded by Cebelihle Mbuyisa, 'The Best Marikana Documentary on YouTube: Miners Shot Down,' <https://www.youtube.com/watch?v=ssPrxvgePsc>.

The Farlam Commission Report could not say with sufficient assurance who was ultimately responsible for the unfortunate events that happened on that fateful day.⁶² The more than 600-page report is not clear in terms of who gave instructions to whom, although certain government officials and senior SAPS management officers may have known of what was transpiring on the ground in the build up to August 16 of that year.⁶³ The Commission absolved politicians of all responsibility, but finally questioned the competence of the Commissioner of Police, Riah Phiyega, in dealing with the situation.⁶⁴ The Commissioner herself was very evasive in terms of acknowledging responsibility, and continued to challenge the findings and recommendations of the Commission regarding her engagement in the crisis. In the final analysis, many of the miners were arrested and charged on various levels for the incident. Worthy of note among the charges is a charge used by the apartheid government against some of its opponents known as the 'Common purpose doctrine.'⁶⁵ As argued earlier, that doctrine demonstrates how the SAPS, in some ways, inherited apartheid structures into its own.

While the Marikana tragedy is beyond the scope of this study, and while it does not assume a position of blaming anyone involved in the tragedy, it does serve to highlight how the incompatibility of management models in today's may not be congruent with its actions on the ground. At one point, a senior officer, General Mpmembe, was seen to be negotiating with the crowd that did not want to give up its weapons. The crowd promised that they would not use the weapons; all they were asking for was to be allowed to move to a nearby small mountain. According to one documentary, the General, on the ground, was almost at the point of allowing the crowd to be given passage when he suddenly received a call, presumably from his principals.⁶⁶ His attitude changed immediately after the call and

⁶² Judge IG Farlam, Marikana Commission of Inquiry: Report on Matters of Public, National, and International Concerns Arising out of the Tragic Incidents at the Lonmin Mines in Marikana (Pretoria, 2015).

⁶³ Ibid.

⁶⁴ Ibid.

⁶⁵ See article by Desiree Subramany and Nickolaus Bauer, 'Murder Charges Against Marikana Workers Withdrawn', 02 September 2012, <https://mg.co.za/article/2012-09-02-murder-charges-against-marikana-miners-withdrawn>.

⁶⁶ See documentary uploaded by Cebelihle Mbuyisa, 'The Best Marikana Documentary on YouTube: Miners Shot Down,' <https://www.youtube.com/watch?v=ssPrxvgePsc>.

he insisted on the crowd giving up their weapons; that action was potentially explosive, but the officer had to carry out what seemingly were instructions he received over the phone.⁶⁷ The police were obviously more armed than the strikers and stood at strategic points in case the strikers were up to mischief. But the SAPS were preoccupied with the crowd giving up their weapons more than their financial demands. At best, the SAPS would have facilitated an atmosphere in which the strikers were able to present their demands to Lonmin Management in a safe and secure environment, while at the same time taking into consideration the concerns of the Lonmin management.⁶⁸ Various reports on the Incident suggest that the SAPS were more on the side of the Mine management than they were in bringing the situation to a negotiated settlement between employer and employees.⁶⁹

If not, at least, someone would have been held responsible; something the report evaded or could not, with absolute certainty, isolate except to level blame on the incompetence of the National Commissioner and her counterpart in the Northwest Province.⁷⁰

Many people decried the 'Marikana Massacre' as a picture straight out of the days of apartheid; some, like Advocate George Bizos, compared it to the Sharpeville Massacre in the 1960s or Soweto in 1976.⁷¹ What was obviously at play in the unfolding events at Marikana was the incompatibility of mental models between those in power and the workers who believed their demands to be morally justifiable.

Indeed, there was an international outcry when black people died at the hands of a democratic government they elected into power. As one miner said to General Mpembe, 'it pains me to see that the people who are getting ready to kill us are of the same skin colour as we are.'⁷² Many felt that if

⁶⁷ Ibid.

⁶⁸ Ibid.

⁶⁹ Ibid.

⁷⁰ Judge IG Farlam, Marikana Commission of Inquiry: Report on Matters of Public, National, and International Concerns Arising out of the Tragic Incidents at the Lonmin Mines in Marikana (Pretoria, 2015).

⁷¹ See documentary by Cebelihle Mbuyisa.

⁷² Ibid.

the apartheid government could be held responsible for the actions of the SAP against black people, there was no reason why the African National Congress (ANC) government could be absolved from the actions of its police.

Marikana spoke volumes about the mental models at work during the massacre; especially at the hands of a SAPS that was in the process of transitioning from apartheid patterns of thinking to new thinking and directions. The Farlam Commission of Inquiry confirmed that there was an inconsistency in the management models of the SAPS. The National Commissioner for instance, was a Social Worker by qualification and had elaborate management experience in the corporate world and not in a public service institution like the SAPS. The deficit is enormous given what she knew and what her managers and officers understood both by way of training and practice. The tensions and contradictions of the incompatibility of management models unfortunately met in a moment of crisis where officers and managers had to think on the move as a moment of crisis was building up. The results caught everyone by surprise as officers opened fire, rightly or wrongly, in a situation that required experience under circumstances of 'command and control' (CAC) leadership or management. The National Commissioner only surfaced after August 16 and commended the police on a job well done in Marikana with very little to say to the families who had lost their loved ones.

It cannot be disputed that Marikana was a collusion and coalition of old apartheid mental models and new ones, by business and government, struggling to be born in a democratic South Africa. It recalled to memory the death of Andries Tatane who was shot in a scuffle with the police in Ficksburg, Free State, in 2011. Tatane was shot at point-black-range, a moral situation that could hardly be anticipated from a Police Officer with good training confronting an unarmed man, however violent he might have been. This study revolves around the assumption that such confrontations would be brought to a minimal if practice in the SAPS would be informed by adequate competency in 'Coaching' skills rather than strictures and limitations of 'command and control.'

Examples of such confrontations are endless, and must in the first instance, raise questions regarding worldviews and perceptions (mental models), and why, in a new political dispensation, old apartheid practices surface and thrive in new and perhaps more vicious forms. Even more concerning; is how the very structures that seek to protect the people of South Africa become the culprits in endangering the lives of the very people they seek to protect.

- 4.5. New vision, new thinking and new directions

As mentioned earlier, the SAPS have declared, in their strategic documents, the intentions to move in new directions. It is captured in almost all strategic documents since 1994. The problem however is implementation. Senge (1990) mentions the 'all-too-familiar' vision-statement that is often found hanging on the walls of most organisations. Too many times it never goes beyond the décor of the organisation and often belongs to the top-down decision-makers who carved it out in a retreat or secluded resort far away from the rest of the people whose lives it must impact or influence. The so-called 'rank-and-file' has no idea as to what the statement is all about; if they know it at all, it is often on rote level.

What 1994 overlooked was that political emancipation must come with new forms of thinking as the people of South Africa sought to explore new directions; Senge (1990, p. 9) calls it 'Building Shared Vision.' He describes it as '...the capacity to hold a shared picture of the future we seek to create.' History's examples are many, both noble and twisted. Adolf Hitler sought to create a Germany extinct of Jews, while apartheid was anchored on Afrikaner supremacy (Moodie, 1975). As mentioned earlier, Nathi Nhleko, as Minister of Police, sought to galvanise a shared vision of the SAPS around the nobility of the over-rehearsed 'Freedom Charter' of 1955. The problem, as Senge noted, is 'personal visions that never get translated into shared visions that galvanize an organisation.' When ordinary people cannot relate their personal visions to the bigger vision of the organisation their emotional and psychological affiliations to the organisation are compliant at best or non-existent at worst. The best people can do is to conform at the expense of transformation.

While the SAPS has come a long way in its efforts to amalgamate and change perceptions and structures since 1994, the capacity to develop the skills of its members to unearth incompatible pictures and establish shared visions still needs to be worked on. Senge's argument on frozen mental models is very closely connected to the effort to 'unlearn' and re-learn new patterns of thinking on which a shared vision must be built. The SAPS management structures of 'Command and Control' are not conducive to such efforts.

4.5.1. Shared Visioning

A key element in 'Learning Organisations' is the shift of top-down decision making to groups or teams who share the vision of the organisation and have the passion to move its vision and mission forward, Senge calls it 'Shared Visioning.' A situation where one person 'thinks' for the rest of the team or organisation and everyone else must follow the instructions of the 'group-thinker' is now obsolete. Shared Vision makes the final decision robust because it is informed by all members and each can feel accountable for its outcomes. It cannot be disputed that members of the SAPS are part of the organisation because they have a fundamental interest in 'protecting all the people of South Africa.' The 'Marikana Massacre' has however demonstrated that in many instances the SAPS is working against its strategic intentions because it does very little to empower the enrichment of decision-making through group or team-member participation.

The 'Soweto East Cluster,' like most other clusters, are still guided by old models of militaristic management as we shall see in Chapter 2 as the study responds to Osmer's question, 'Why is it happening?' It was pointed out earlier that the Minister of Police, Nathi Nhleko, highlighted the importance of demilitarising the Police Services. Senge⁷³ euphemistically pointed out seven 'Learning disabilities' in which a lot of work needs to be done in purging the SAPS from SAP tendencies.

○ 4.6. Team Learning

It is obvious that the SAPS, in its efforts to build a people-oriented service, have not been the way of undoing or unlearning mental models of the past before; thus, the need to create a 'Learning Culture.' Learning 'how to do it' is therefore key to its success in achieving a 'Learning Organisation.' In essence, this is how we may respond to Osmer's question, 'what ought to be going on?' The journey is not an overnight thing but at least it must begin in earnest. That challenge is not unique to the SAPS but is true for the wider spectrum of the socio-political environment since 1994.

'Team Learning' does not assume stupidity or ignorance. A situation may even have to confront the paradox of leaders with high individual IQ's and yet are responsible for mediocre results, or decision-

⁷³ Senge, The Fifth Discipline, 17-26.

making that jeopardises the achievement of the very goals they seek to achieve (Senge 1990, 10). How does one account for rising levels of academic achievements in the so-called previously disadvantaged communities without questioning their adaptations to conditions of the past that their ancestors fought and sought to undo? What Senge (1990, p. 22) calls, 'The boiled frog' mentality.

Naturally, it starts by assuming that there is some incongruity in the way people think about where they are and where they are destined to be. 'Systems' thinking seeks to overturn the idea of one person at the top thinking for the whole organisation as if everyone else were obsolete morons. It pushes for a kind of participative 'dialogue,' interaction and dynamic exchange of ideas towards the overall enrichment of the final product. Paradoxically, there is no 'final product' in a learning organisation. Just as one would never empty an ocean in a teacup, the horizons are ever widening and there is no end to learning. The ripple effect grows wider and bigger than where you first threw the stone. As Senge says:

To practice a discipline is to be a lifelong learner. 'You never arrive;' you spend your life mastering disciplines. You can never say we are a learning organisation, any more than you can say 'I'm an enlightened person.' The more you learn the more acutely aware you become of your ignorance (Senge 1990, 11).

"The discipline of team learning starts with 'dialogue,' the capacity of members of a team to suspend assumptions and enter into a genuine 'Thinking together.'" This practice assumes the capacity and possibility of 'accessing insights not attainable individually.' Naturally, individuals bring preconceived ideas to any situation. 'Suspension' assumes the cleaning up of what you know about anything with the readiness to replace it with new levels of discernments informed by the group insights. As pointed out elsewhere, one must be ready to expose one's thinking, not only to one's own scrutiny, but to the examination of others without preconceived judgement or understanding (1990, p. 11). The end-result is 'taking home' a level of perception, about anything, informed and nourished by the thinking of others; effectively, looking at a situation differently from what one might have thought about it before. Such an environment does not exist in a 'command and control' situation, and sometimes perceived as threatening.

○ 4.7 Summary

As alluded to earlier, in the context of a 'command and control' situation all thinking is top-down. The organisation is as 'intelligent' as the man or woman at the top; and that is its weakness. Management

structures in the SAPS, given their history and surreptitious systemic connection with the SAP, obviously require unrelenting, dynamic and continuing initiatives to constantly move in new directions congruent with its strategic intentions.

Senge warns:

It is vital that the five disciplines develop as an ensemble. This is challenging because it is much harder to integrate new tools than simply apply them separately. But the payoffs are immense (1990, p. 12).

Here Senge issues the sterling caution that the ‘whole can exceed the sum of its parts’ if and only if all units flow together in unison. The Apostle Paul’s reference to the ‘Body’ in 1 Corinthians 12:12 is probably the closest Christological to this submission, *‘For as the body is one, and hath many members, and all the members of that one body being many, are one body: so also, is Christ.’*

While institutions such as the SAPS have specialised units, none can perform more excellently than the other towards the achievement of the overall results the public institution would like to achieve. Indeed, if public perceptions of it must change it cannot be presented to the people it seeks to secure or protect as individual units. The so-called ‘person-in-the-street’ is rarely aware of the different departments within the SAPS and their areas of strategic focus. The reminder above is as pertinent to the Soweto East Cluster and its satellites as it is for the SAPS at micro (local), meso (provincial) and meta (national) levels. Thus, the SAPS need to address its ‘learning disabilities’ as described in item (2.4) above.

What is required, as Senge says, is ‘a shift of mind.’ A Greek word, *Metanoia*, is the heartbeat of a ‘Learning Organisation.’ You can’t have a *learning* organisation if you do not have *learning* people; for it is ultimately people who make up an organisation. Ironically, it is Christianity that has popularised the word *Metanoia* more than any other religious tradition. Yet, it seems to me, it is that tradition that has, over the centuries, been impoverished of the true meaning of the word.

Metanoia is often translated ‘Repent’ in the New Testament; according to Strong’s Concordance it has implications for ‘thinking differently,’ or another level (Strong, p. 47). In many instances it is interpreted as turnaround in one’s way of thinking, a transcendent absolute 360-degree reversal of the static thinking. Senge says ‘To grasp the meaning of *Metanoia* is to grasp the deeper meaning of ‘learning’” He uses words like ‘generative’ as opposed to ‘adaptive’ to distinguish the processes of learning taking place in a learning organisation.

The word disciple may be an indication of the Christology of learning. In its shallow meaning it means someone who believes in and follows the teachings of a philosophy or religion; that meaning may suggest a form of stagnancy that depends on the 'omniscience' of one person such as a religious leader or champion of a philosophical thought. In its deeper meaning it means being a constant 'learner;' To that extent, learning is a constant and unfolding process rather than the stagnant meaning attached to it in most Greco-Roman systems of education. Institutions like the SAPS must therefore focus on entrenching 'mastery' in unfolding and vibrant processes that are relevant to its time yet pursue new directions to avoid frozen 'mental models' of management styles. That challenge can only be confronted in the constantly evolving practices of a learning organisation.

Thus, the recognition that 'team learning is vital because teams, not individuals, are the fundamental learning unit' in progressive organisations. 'Unless teams can learn' says Senge (1990, p. 10),' the organisation cannot learn.'

Senge rightly points out that:

...most managers find collective inquiry inherently threatening. School trains us never to admit that we do not know the answer, and most corporations reinforce that lesson by rewarding the people who excel in advocating their views, not in inquiring into complex issue (1990, p. 25).

It is this threatening part of collective inquiry that most managers need to transcend or overcome. Granted, nobody wants to look or sound stupid about anything. Departure from the frozen tradition of 'this is how we have always done things around here' is terrifying to most people, especially if you cannot tell what the consequences of your actions or decisions will be. Most managers would rather play-smart even as they play into a situation that threatens the very results they want to achieve; and consequently jump-ship when the situation begins to show signs of sinking. Thus, Chris Argyris (as quoted by Senge), refers to 'skilled incompetence.' 'Teams' says Senge, 'are full of people who are incredibly proficient at keeping themselves from learning' (1990, p. 25). Most organisations do not learn, one may argue, not because they are not aware of the need, but because change threatens their 'positions.' For that reason, most managers find themselves in the 'defensive' mode of thinking 'my position' instead of the total picture of the organisation and its ultimate strategic intentions.

Chapter 4 focuses on how this 'shift of mind' proposed by Senge can be achieved using a synthesis of 'Coaching' models in Positive Psychology and Pastoral Care. It is clear that for the SAPS to move

ahead, especially its management structures; new perceptions need to be developed for new directions in the transition from 'old' to 'new' anticipated by its strategic intentions.

The key findings of the study will be concluded with recommendations.

CHAPTER 5:

CONCLUSION AND RECOMMENDATIONS

○ 5.1. Introduction

The overall objective of this study was to determine the assumed gap between old SAP management models in relation to the strategic intentions of the SAPS after 1994. The study assumed that this gap was the foundational cause of the problems confronted by the SAPS in situations of 'crowd control' in violent and conflict-ridden areas in South Africa. The study further assumed that this situation contributes to the negative perceptions of the SAPS in the communities in which officers on the ground were called upon to respond to adverse situations. Thus, the confrontations that often lead to the death of police officers or members of the communities they serve; often under very tragic circumstances.

The study argued that these 'tragic circumstances' are largely the consequences of the incompatibility of management models inherited from old SAP structures in relation to a SAPS with new strategic intentions since 1994. This incompatibility is plausible, since many of the individuals in management positions were inherited from old SAP structures. Thus, the tension of balancing the old and the new management structures in which many of the police officers are new and may not even know what was going on under the SAP.

Given the nature of the SAPS as a public entity, the study had to locate its overall argument in current theoretical trends in Practical Theology. This process was largely guided by Osmer's questions as noted above. Most scholars argue for an interdisciplinary engagement with the social sciences. Thus, over and above the questionnaires distributed to management in the Soweto East Cluster, the study engaged various disciplines, such as Senge's theory on learning organisations, the historical context of the SAP/SAPS, Clinical and Positive Psychology in the attempt to unravel the mystery of the 'Gap' hinted in the 'Problem Statement.'

Overall, the study placed emphasis on the role of Chaplain in addressing the problem. The role of Chaplain is seen as that of a cleric, or representative of a religious tradition attached to a secular institution such as a hospital, prison, military unit, school, business unit, police department, fire department, university or private chapel. Essentially, the role of a Chaplain is that of a spiritual caregiver. As mentioned earlier, the role of other units within the SAPS focus on the mental and emotional well-being of individuals; thus, the Chaplain is tasked with the spiritual care and development of SAPS officers and their families (VandeCreek & Burton, 2001). It is this element of spirituality that distinguishes the role of Chaplain from that of a Social Worker or a Psychologist.

While not much has been written on the history of Chaplaincy in South Africa, the role of clerics can be traced as far back as the arrival of the Dutch East India Company in 1652 and well beyond the Anglo-Boer War of 1899-1902 (Nieder-Heitmann, 2007; Mahne, 1999). It is largely a western Christian notion of spiritual caregiving in the public or private sector.

To be sure, historically African cultures have appealed more to traditional spiritualities before the advent of Christianity. In many instances African traditional spiritualities have now known adopted a synthesis of western and African notions of religion, specifically Christianity (Adamo, 2011); this is clear in the African Independent Churches (AICs) across Africa and the Pentecostal corollary of AmaZioni in South Africa which emerged at the beginning of the 19th century (Anderson 2011; Thornton 2003).

While Chaplaincy in public institutions has ignored the AICs the political, religious and ethnic pluralism of the processes unfolding on the South African social landscape since 1994 now suggest that these cannot be ignored any more given the relentless growth of Pentecostalism in its various forms in the continent and across the globe.

○ 5.2. Summaries of Chapters 2-5

5.2.1. Chapter 2

Chapter 2 presented a literature review in the context of Osmer and Browning. It highlighted the important questions that need to be raised in empirical situations that seek to determine new directions. Osmer provided the questions largely used in this study as a pattern for a valid qualitative empirical practical theology.

The Chapter also highlighted the relevance of Senge's theory in 'Learning Organisations' in relation to Osmer's questions. This confluence of theories was necessary to demonstrate the need for the SAPS to ask relevant and dynamic questions in an ongoing learning environment of changing times and strategies for policing in different social environments.

5.2.2. Chapter 3

Chapter 3 introduced the methods and methodologies employed in responding to the overall research question. While interviews were contemplated for use in the research, the availability of interviewees often clashed with the interview schedule; thus, a questionnaire was used for participants to respond to questions in their own time. Unstructured interviews were however conducted telephonically with other senior managers to augment the data gathered from the interviews; especially in training sessions as the opportunity became available. Many of these were done in Cape Town in 2017.

This deficit demanded that the researcher should consult other resources; a brief history of the SAPS was reconstructed to determine the background in which the SAP evolved. This was done to determine how 'Old' models of management had impacted on the 'New' to substantiate the assumption made of how old mental models of police management had influenced new patterns in the SAPS management.

This information was further verified with data gathered from various sources such as newspapers and other relevant documentation in the transition from the old SAP to the new SAPS, especially media interviews related to General George Fivaz who was the National Commissioner mandated with the reorganisation of the old SAP to the new SAPS in 1994. His insights have been discussed at length in previous Chapters and proved very helpful. In a sense, they confirmed the findings in the preliminary analysis of the questionnaire and authenticated the thesis of this study in the context of the overall research question.

As mentioned earlier, the study has isolated three problem areas in its findings that need to be addressed; the spiritual, pedagogic and psychological. It is this inter-disciplinary approach that promises a dynamic model for coaching as an intervention of the Chaplain's office in the SAPS.

5.2.3. Chapter 4

Chapter 4 gives a historical overview of the SAP and how the development of its management models influenced current patterns of management. Not to mention the hundreds of ill-trained personnel inherited from the former 'independent states' and homelands. Given General Fivaz's warning when he resigned, it found, and indeed seeks to argue that the problem for today's management models is rooted squarely in the history of the racial polarisation in which the SAP was born, and a lack of an adept recognition by the SAPS to shift its management paradigms to a new and dynamic environment in line with its strategic intentions. Instead of a total overhaul SAP models were adapted, only for the new to be haunted by the ghost of the old as seen in the Marikana Massacre and other similar incidents around the country. The implications of this deficit, the study argues, is expressed in the manner of policing on the ground, which in turn exerts pressure on the mental health of management and Police Officers.

It here that the study introduced the theory of Learning Organisations, the learning disabilities expatiated on in (2.4) and the dynamism inherent in its ongoing demand for continuous and open learning in the context of the research findings and analysis.

Chapter 4 completes the triad of the research findings and analysis by introducing the psychological aspect to the overall study. The clinical psychological aspects of positive psychology were discussed with emphasis on the mental health of Police Officers. While the traditional approach in the psychological sciences is reactive, this study aligns with the proactive ethos espoused by positive psychology.

- 5.3. Conclusion and recommendations for a practical theological intervention of the Chaplain's office in this web of intricate human interactions in the SAPS

The function of Chaplain, as spiritual practitioner, cannot be seen in isolation, in Sengian terms, it is one of the parts that make up a whole. Essentially, each unit within the SAPS must be knit together in the inter-connectedness of a common purpose in what Senge calls 'shared vision.'

Organisational cultures, across the board, are dynamic and institutions like the SAPS cannot continue to function on 'frozen models' of management paradigms stuck in the past. This study has shown relentlessly that the more static management models are in any organisation or institution the more irrelevant they become to new environments (Senge, 1990). Thus, a vigorous, dynamic and systemic process of a persistent learning environment must be created in keeping with the times it seeks to serve. If the SAPS remains in the 'past' it cannot evolve into the new dimensions and directions it desires according to its strategic document.

As new socio-political environments evolves '*deeply ingrained assumptions, generalizations, or even pictures or images that influence how we understand the world and how we take action*' must change; this ethos is critical in the SAPS as a public institution (Senge, 1990, p. 8) if it must emerge from the pathos of its past. Essentially, this is an intense educational exercise and psychological process of unlearning the old and gradually phasing in new patterns of thinking. As alluded to earlier, the SAPS need to boldly address its 'learning disabilities' as proposed in Senge's theory of learning organisations (1990, pp. 17-24).

Some studies have found that employees are more comfortable in approaching Chaplains in the workplace than a professional practitioner such as a social worker or a psychologist (Nimon, Philibert, & Allen, 2008, pp. 231-263). The question of the stigma attached to seeking help in relation to employee wellness and mental health is well-known (Corrigan & Watson, 2002, pp. 16-20). In a competitive environment like the workplace people want to be seen to be 'strong, able and having their ducks in row' one officer said;⁷⁴ even though they may be falling apart inside. Seeing a psychologist may appear, to others, as if 'the wheels are coming off,' and therefore the person assumed not to be tough enough for the job. The role of Chaplain is often seen as less threatening and therefore strategically placed to facilitate mental-health interventions for employees (Miller, Ngunjiri, & Fernandez, 2013, p. 14864).

⁷⁴ See preliminary analysis of research findings in matrix in Chapter 3.

5.3.1. The connection between counselling mentoring and coaching

This study has, in previous Chapters, argued against the problem of seeing life in compartments or fragments isolated from each other. The SAPS is not immune from this weakness. As we conclude the study, the challenge for the SAPS is to move away from this notion of units working independently from each other and to work towards a cohesion of units working together in relation to the community it seeks to serve. SAPS officers are not different from the communities they serve just as the managers are not driven by different factors that motivate junior officers from the desire to excel in good performance, at least according to Maslow's hierarchy of needs (Gambrel & Cianci, 2003).

It is a management fallacy to suppose that a senior-most officer in an institution such as the SAPS can be competent in its management without the relevant experience and emotional attachment to the job. Such institutions, as attested to by George Fivaz earlier, thrive on the experience that its people develop over many years. Other studies have proposed a model for the appointment and dismissal of a National Commissioner (Montesh, 2014). The SAPS management, on every level, can be more strategically placed to offer appropriate counselling, mentoring, and coaching only if they themselves have been through the processes (Ciarrochi & Deane, 2001). Thus, the practice of staffing senior management positions in the SAPS with competence that lacks experience is not a wise one as confirmed by the Marikana Commission of Inquiry (Newham, 2015). An informed practical theology can help create this awareness and the problems it entails (Dames, 2013).

When theory and experience are brought together in practice they provide a more robust psychological pool for human resource management. Thus, the argument against seeing units in fragments is not an argument against specialisation it is a call for the identification of connections in the dependence among independent units that share a common vision (Udechukwu, 2007).

5.3.2. Coaching and mental health

From the very beginning this study decried the prevalence of the adverse effects on mental health conditions in the SAPS. The impact it has both inside and outside the situation in relation to individuals, family and community. It is given that members of the SAPS are human as is everybody else; however, the situation is made worse by their chosen vocation. While individuals may be dealing with unknown personal issues, the situation is made worse by the nature of the work they do.

Often the diagnosis or prognosis is too little too late when adverse consequences have already taken place (Buckley, 2007). This study concurs with new directions in positive psychology and coaching theory that suggest that the problem is often in the reactive diagnostic (the act of identifying the exact cause of illness) approaches employed in current mental health therapies which reactively focus on the question, 'what to do' instead of the proactive prognosis (a judgement about how a situation is likely to develop in the future) question of 'what is wrong,' not with the person but with the situation. Diagnostic approaches are more reactive and respond to the prescription of an illness, while prognostic approaches are proactive and respond to the proscription of a situation; thus, prohibiting it from happening (Ibid). Diagnosis therefore responds to an illness, while prognosis prevents an illness from happening. Coaching, as an intervention, is more prognostic and person-empowering in approach and allows for the management of mental health issues without the need for in-depth training in psychological diagnosis and dysfunction (Ibid).

5.3.3. Towards a practical theology of coaching in the SAPS; unity in diversity

As seen earlier, Browning, Osmer and others advocate for a practical theology informed by the social sciences. South Africa is not an ethnical, cultural or religiously homogenous country; given the pluralism of the SAPS and the communities it seeks to serve; and in mapping new territory and directions in practical theology the approach must be inter-religious, inter-ethnic and interdisciplinary in a theoretical context informed and influenced among others by counselling, psychotherapy, management, psychological and philosophical theories (Cox, Bachkirova, & Clutterbuck, 2014). It is the dynamic interplay of the religious pluralism, varieties of ethnicities, and social science theories that promise a vibrant heterogenous and self-transcendent coaching model as an intervention of the Chaplain's office. Indeed, the need for a new and dynamic 'pedagogy' of multiculturalism in practical theological leadership in the 21st century has been already been argued by Dames & Dames (2014).

5.4. Recommendations

- The function of Chaplain, as spiritual practitioner, and each unit within the SAPS must be knit together in the inter-connectedness of a common purpose.

- A vigorous, dynamic and systemic process of a persistent learning environment must be created for new dimensions and directions.
- SAPS are in need of an intense educational and psychological process of unlearning the old and gradually phasing in new patterns of thinking.
- The SAPS management, on every level, should be more strategically placed to offer appropriate counselling, mentoring, and coaching.
- Coaching, as an intervention, should be applied. It is more prognostic and person-empowering and allows for the management of mental health issues.
- Future research in practical theology should map new territory and directions for SAPS – particularly in terms of inter-religious, inter-ethnic and interdisciplinary approaches in pastoral counselling, psychotherapy, management, psychology and philosophy.

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Appendix 1

RESEARCH QUESTIONNAIRE

NB: This questionnaire is for research purposes only. As per agreement between interviewer and interviewee, all documents and other pertinent sources of information will soon thereafter be destroyed, returned, destroyed or donated to the archives of SAPS.

This questionnaire is about 'Coaching' as an intervention in management and employee relations in the SAPS. The participant is encouraged to share information as pertinent and as candid as possible. If for any reason the participant feels uncomfortable in sharing information, he/she is free not to disclose or to withdraw from participation.

1. How long have you been with the SAPS?
2. What can you tell me about your early days as an officer regarding emotional and psychological support regarding your work?
3. Assuming you are part of the 'new dispensation' of policing in the country, how would you compare that with the pre-apartheid era in relation to management styles and individual support?

4. On a scale of 1-10 how would you rate management employee relations in your department?

5. In your opinion, how would SAPS management contribute in 'coaching' their fellow workers regarding individual and other issues related work and sometimes family anxiety?

6. How would you describe the relations between your department and other departments regarding departmental synergy? Does your department work well with others?
7. In your opinion, how can management and officers help each other along in the dynamic and unfolding processes of their daily work?

8. How would you describe job satisfaction in your job?

9. How would you contribute to the creation of an atmosphere within your department that would create good work relationships?

10. Is there other information or insights that you would like to share towards a good 'Coaching intervention' in SAPS work relations.

Signed: -----

Date of interview: (As appearing in the footnotes of the study)

Interviews for this research project will be conducted by Chaplain A Monametsi. MTh candidate at the University of South Africa in Pretoria.

Promoter: Prof Gordon Dames

Researcher: A Monametsi

Student Number:

Name of Interviewee:

Rank in the SAPS:

Appendix 2:

Response 1

APPLICATION TO CONDUCT RESEARCH: CAPTAIN A MONAMETSI

REF: 3/34/2(201600023)

Response of LT Col MP Ngobeni: Acting Station Commander – Diepkloof SAPS on behalf of Brigadier Malesela

Q1:

27 years

Q2:

Yes – During those years I don't even remember if there were offices that would offer any emotional or psychological support in the SAPS but I think Chaplains were there for certain people.

Maybe it was because of I personally used to be working outside the offices and the reason why am I saying this it was of the fact that I remember getting injured whilst on duty and was hospitalised where no one of my commanders visited Me nor even check up on Me to show any measure of support.

Q3:

Currently the SAPS has structures that are functioning so properly towards the empowerment of the employees: Eg. We have Support services that is made up of Human Resource – that on its own has Employee Health and Wellness (EHW) sub-component that includes Chaplains, Psychologists and

Social Workers who are closer to the employees within the organisation and it make it easier for the members to even refer themselves personally to them for proper services of development.

Q4:

6/10

Q5:

Trust is what is needed between the Employer (SAPS Management) and the Employees.

Employees wants to be convinced that his/ her file nor affairs are in good hands and the management needs only to maintain their integrity and be consistent, reliable, and trustworthy in their decision making.

Q6:

The department of Human Resource has an obligation to have a good relationship with other departments for the entire police station to function smoothly depends on Human Resource.

Q7:

We are governed by policies and regulations and standing orders for example: In case where your friend or a colleague is involved in a misconduct, as a manager you are obliged to put aside the fact that he/ she is your friend or relative and charge / discipline him/ her according to SAPS Disciplinary regulatory measures.

However, as colleagues we need to assist each other spiritually or even physically – for instance: advices in life about our past and present experiences.

Q8:

I think job satisfaction to me is to have an organisation that will recognise the good work I am doing and reward me according to the efforts contributed.

An organisation that develop my skills to an extent of making me feel excited of my work.

Q9:

I will preach togetherness from within the employees and avoid gossiping against each other.

Q10:

I think it is the duty of the most experienced - senior members (legends) within the organisation to ensure the high level of coaching towards the upcoming ones based on their development the real basics of life... For example:

Young generation may only think that to enjoy life is to have money, alcohol abuse or even having an extra marital affair(s).

There a statement once said by a certain Pastor that “the life that one is living presently is the choice he/ she made 10 years ago”. This means that our young generation needs to know that if one wants good things in life for the next 10 years he/ she must start doing something now.

_____ : LT COLONEL

f/STATION COMMANDER: KLIPTOWN SAPS

MP NGOBENI

Response 2

APPLICATION TO CONDUCT RESEARCH: CAPTAIN A MONAMETSI

REF: 3/34/2(201600023)

Response of Brigadier PH Van Dyk: Station Commander – Eldoradopark SAPS

Q1:

31 years

Q2:

During my early years there were very few or no support that was provided during any incident(s).

Q3:

In these days and currently there is no more consultation with members. During the apartheid era, dictatorship was the order of the day. A member never stayed longer than 2 to 3 years at a station. The management would take decisions on their own and you would comply with those decisions.

Q4:

7/10

Q5:

In-service training is done as there is not always courses that run for specific tasking. Family issues and matters is not attended to enough.

Q6:

The SAPS is working well with other departments. Operations are integrated, and various other departments work well and support Eldoradopark SAPS and the SAPS generally. Various stakeholders' meetings are also conducted whereby these departments are vital stakeholders that participate at these forums or platforms.

Q7:

Communications will play a vital role. Meetings must be used as a platform to clearly communicate roles, responsibilities, desired outcomes, targets and also evaluate results. Knowledge of various environments and how they function will also be of assistance.

Q8:

Crisis management must be reduced. Community satisfaction in the police must be increased. Levels of crime must decrease and more trust between the police and the community to address concerns will definitely add job satisfaction. Mentorship for junior members in order to guide them and bring them up to command and control perspective must also be taken into account.

The aim is to leave legacy in the community, to ensure that hearts and minds of the community holds respect and admiration to the SAPS and the other way round.

Q9:

Team building initiatives, engagement with members and communication processes that are clear and concise. Ensuring that members understand what is expected of them. Displaying of leadership qualities. Respect as well as command and control policy.

Q10:

Be an example to others so that they can follow your example.

_____ : BRIGADIER

STATION COMMANDER: ELDORADOPARK SAPS

PH VAN DYK

Response 3

APPLICATION TO CONDUCT RESEARCH: CAPTAIN A MONAMETSI

REF: 3/34/2(201600023)

Response of Brigadier D Baijnath: Station Commander –Kliptown SAPS

Q1:

29 years

Q2:

There was no support and these traits were not supposed to be shown or suppressed.

Q3:

There is much more support and understanding in respect to these issues.

Q4:

7/10

Q5:

By providing the necessary support and counselling.

Q6:

Yes

Q7:

BY supporting and working as a team ie. Coaching and mentoring.

Q8:

Correct placement and having passion for what you do, continuous support from Management.

Q9:

Continuous coaching, open and transparent communication at all times.

Q10:

none

_____ : BRIGADIER

STATION COMMANDER: KLIPTOWN SAPS

D BAIJNATH

Response 4

APPLICATION TO CONDUCT A RESEARCH BY CAPTAIN A MONAMETSI

REF NO. 3/34/2(201600023)

RESPONSE FROM Brigadier MJ Mofokeng : Station Commander : Meadowlands SAPS

Q1. 35 years' service (I joined in 1982)

Q2. In the earlier years the culture exist that a Police officer are tuff and can/must handle everything like a "man". One would almost never ask for assistance nor would you be asked about your wellbeing.

Q3. It is difficult to answer this question as one must compare apples with apples. The biggest shift was going from a Police Force to a Police Service. This was the biggest issue to adapt to. My view is that it took same time for Top Managers to adjust their management style from one era to the other.

Q4. 7/10

Q5. The goal must be enhancing the awareness and behaviour so as to achieve your objectives for both the members and the organization.

The fellow workers will have to get used to coaching conversations, employees must learn to find their own answers, rather than coming back to the manager for solutions on every issue. It may take longer initially but this approach will save the management time in the long run.

A benefit in listening to the answers to the members questions, the managers will get to know how members think and what motivates members. This will help in understanding of attitudes and behaviour. Coaching might lead to increased team effectiveness reduce stress and improved the communication skills of members

Q6. In the SAPS environment it is not negotiable to work well with all other departments. One must never forget that the SAPS are there to serve and protect the citizens of South Africa. Therefore, the SAPS cannot be a place for members with big egos. The solving of crime and successful prosecution is only possible with a great working relationship with all the relevant Departments.

Q7. Managers today are consumed with desire for processes. Many organizations are functional and hierarchical. There are isolated departments, poor coordination, and limited lateral communication. Only way to address this is to study your office from within.

This will provide a likely solution. This openness between members can transform inputs into outputs. These inputs and outputs can be information, client service, resource allocation and decision making.

Q9. To create an atmosphere that would create a good working relationship the following practices might be helpful

- Make the effort to connect with your members in person and engage in meaningful dialogue
- Get to know members immediate goals and projects
- One of the biggest complaints from members is that they don't feel appreciated. Therefore, the necessity to show appreciation. When members feel like they're doing good work, they will rise to the occasion even more.
- Listen to your members ideas. They might have great ideas. There are specialising and bringing their own experience and perspectives in their specialized fields.
- Trust your members this is a harder to practice for some more than others.
- Communicate trust by asking managers to make decisions relating to their departments.

Q10. Coaching intervention must be directed toward senior managers and supervisors. Addressing leadership competencies in individual sessions will important. Development of skills within a non-disciplinary environment.

Identify the needs through an initial inspection/interview that will allow you to identify a coaching intervention strategy.

Allow employee a forum to describe their perceptions and feelings of the situation at work and established trust between both parties.

Ensure that individuals achieve the goals of raising awareness and building competencies.

A follow-up program must be designed to provide guidance for individuals.

BRIGADIER

STATION COMMANDER: MEADOWLANDS

MJ MOFOKENG (Now deceased)

Response 5

APPLICATION TO CONDUCT RESEARCH: CAPTAIN A MONAMETSI

REF: 3/34/2(201600023)

Response of Brigadier NP Khubeka: Station Commander – Orlando SAPS

Q1:

25 years

Q2:

Officers who were promoted before 1994 there were taken for Officers Course before their appointment so that they will be taught all information as an Officer. I had to get a mentor who took me through.

Q3:

Review the pre-Apartheid Policies that were positive and taking the department forward, eg. Section 49 Police killing has increased drastically. Police are so much involved in crime.

Q4:

7/10

Q5:

To encourage individual to have a mentor. Commanders to monitor their development in order to identify whether the individual is progressing or growing when being mentored.

Q6:

I think it's not yet up to standard eg. Law enforces are operating in silos you will find two roadblocks hold by different Law Enforcers, while they got one to trace or give guidance through fingerprints about wanted suspects.

Q7:

By communicating and identifying the needs and the shortcomings, strategies how to improve and setting goals that are achievable.

Q8:

The discipline that is in the Police, make life to be easy to manage the organization, our uniform that make us to be presentable. To earn a living wage that makes you to afford the little house and car.

Q9:

Communicate with all the members' team building, acknowledge when good performance is done and criticize.

Q10:

In the older day coaching was done by the Sgt and the CSC eg. Recruits were immediately posted in the CSC without any knowledge, however the experience Sgt will delegate his duties to a new member posted in the CSC before he/she can go to the other components. I think that's why the SAPS is having challenges cause members are not receiving basic police duties, in order to master everything.

_____ : BRIGADIER

STATION COMMANDER: ORLANDO SAPS

NP KHUBEKA

