Forgiveness and Reconciliation in the Life and Work of Desmond Tutu

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Abstract

In this essay we explore how mission, forgiveness and reconciliation have shaped the ministry and work of Desmond Tutu. As much as space permits us, we try to glean the ways in which Tutu lived out his understanding of mission, forgiveness and reconciliation in his various roles as, lecturer of theology, as director of the Africa Director of the TEF of the WCC, as the general secretary of the South African Council of Churches, as president of the All Africa Conference of Churches, as Archbishop of Cape Town and more recently as Chairperson of the Truth and Reconciliation Committee. Through reading seminal publications closely we will attempt to draw as complete a picture of his views on forgiveness and reconciliation. To conclude the essay, we shall refer to the work of Emmanuel Katongole and Chris Rice.

Standing on the Shoulders of Giants

> … following the example of Archbishop Desmond Tutu, the Church needs to offer its own special gift to this country – the gift of eschatological faith. In common language this is the gift of imagination. ... This is what Archbishop Tutu managed to do for us when, in the midst of the violence of the 1980s and the 1990s, he held out a mirror of a different country, of a better people whom he called 'the rainbow people of God'[1].

On the 7th of October 2020, Mpilo Desmond Tutu – 'the archbishop of the world[2]' - will reach the ripe old age of 89[3]. From 1967 when he became a theology lecturer at the iconic Federal Theological Seminary[4], until 2010 when he retired from public life, Tutu's life has epitomised the effort of the global ecumenical church to participate in the *Missio Dei* as well as its attempt become "the salt and light of the world … the hope of the hopeless, through the power of God[5]".

Having acquired his licentiate in theology (1960) at St Peter's Theological College in Johannesburg, having been admitted as deacon in the Anglican Church in 1960, and after his

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[1] Tinyiko Maluleke, "A postcolonial South African Church: Problems and Promises" in, Stinton, Diane (ed), African Theology on the Way, (London: SPCK, 2010), 160, Kindle Edition), 159 and 160.

[2] Tinyiko Maluleke, "Desmond Tutu, Archbishop of the World". Mail and Guardian (2015). https://mg.co.za/article/2015-08-27-desmond-tutu-archbishop-of-the-world/ Accessed 5 July 2020

[3] In another article, we tried to trace his childhood influences, Tinyiko Maluleke, "Desmond Tutu's earliest notions and visions of church, humanity and society". Ecumenical Review 67:4, 2016, 572-590.

[4] Buti Tlhagale & M. Itumeleng, eds. Hammering Swords into Ploughshares: Essays in Honour of Archbishop Mpilo Desmond Tutu. *(*Grand Rapids: Eerdman, 1986), p.5

[5] Desmond Tutu, Crying in the Wilderness: The Struggle for Justice in South Africa, (Grand Rapids: Eerdmans), 31.

ordination as a priest in 1961, Tutu proceeded to Kings College, London. He was thirty years old. There, he did an honours degree as well as a master's degree in theology (1965) which included " a 10,000-word essay on Islam in West Africa"[6]. In time, the Federal Theological Seminary (FEDSEM), an institution also dubbed the 'native school that caused all the trouble[7]', became an incubator of outstanding local pastors, ecumenical leaders and first-rate theologians. Among these, Desmond Tutu, became a kind of "first among equals"[8].

More than a century since Lovedale was founded in 1841 by Scottish missionaries, FEDSEM was established and built on the same property as that renowned African school. Lovedale was "the first South African high school to admit blacks, for over a century"[9] which later included teacher training, vocational training, seminary and a printing press. In a sense, FEDSEM was a spiritual heir to Lovedale. And so is the University of Fort Hare, which was established in 1916.

Some of Desmond Tutu's most decorated intellectual ancestors came either from Lovedale or Fort Hare, or both. His own father Zacharias Tutu[10] who trained there as a teacher. Other people who were to have a deep influence both on Tutu and on future developments in the country were also trained there. These include Professor ZK Matthews[11], "Lovedale's most illustrious graduate[12]", who later became a professor at Fort Hare and must have become a role model of sorts for Desmond Tutu. Following the infamous Sharpeville massacre[13], the world council of churches paid an ecumenical visit to South Africa – the Cottesloe Consultation[14] - in order to demonstrate solidarity with its member churches in the country. At this consultation, the local black delegate who stood out, was non other than ZK Matthews. Renowned South African anthropologist Monica Wilson[15] described his impact thus:

> ZK put the African case quietly, consistently, logically, and said: 'In planning for Africans you must consult African leaders.' 'But we have done so', said the pro-Apartheid men. 'You chose the leaders you wished to consult'. By the end of the week, the Afrikaners were asking ZK: 'What is your opinion on this?' He made an enormous impression by his quiet logic and his firmness. He brought a continental – almost a world vision – to the group.

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[6] John Allen, Rabble-Rouser for Peace: The Authorized Biography of Desmond Tutu. (London: Rider, 2006), 95.
[7] Philippe Denis and Graham Duncan. The Native School that Caused All the Trouble: The History of the Federal Theological Seminary of South Africa. (Pietermaritzburg: Cluster, 2011).
[8] Jeffrey Archer, First Among Equals. (London: Pan Macmillan, 2013)
[9] Mark Gevisser, The Dream Deferred: Thabo Mbeki. (Johannesburg: Jonathan Ball, 2007), 89.
[10] John Allen, Rabble-Rouser, 95.
[11] Willem Saayman, A Man with a Shadow: The Life and Times of Professor ZK Matthews. (Pretoria: Unisa Press, 1996)
[12] Mark Gevisser, The Dream, 89.
[13] Tom Lodge, Sharpeville: An Apartheid Massacre. (Oxford: University Press, 2017).
[14] John W. de Gruchy, The Church Struggle in South Africa. (Grand Rapids: Eerdmans, 1979,) 62-69.
[15] Quoted in Z.K Matthews, Freedom for my People. (compiled and edited by Monica Wilson) (Cape Town: David Philips, 1983), 203.

So impressed with ZK Matthews was the WCC delegation, which was led by the then WCC General Secretary Dr W.A. Visser 't Hooft, that in 1962, ZK Matthews was appointed as the first Africa Secretary of the WCC's Division of Inter-Church Aid, Refugees and World Service, based in Geneva. In fact, ZK Matthews had already served as Professor in World Christianity at Union Theological Seminary, 1952-53.

The Lovedale and Fort Hare galaxies have many other stars: the first black South African to be ordained a priest, Tiyo Soga[16], journalist John Tengu Jabavu[17], political leaders Robert Sobukwe[18], Oliver Tambo[19], Nelson Mandela[20], musical geniuses John Knox Bokwe and Reuben Tholakele Caluza, writer Can Themba, Epainette (Moerane) Mbeki, the mother of former South African President Thabo Mbeki) and Thabo Mbeki himself, amongst many others.

(Theological) Education as Mission

When the young couple, Desmond and Leah as well as their four children – Trevor, Thandeka, Nontombi and Mpho - walked into the precinct of FEDSEM in 1967, the Tutus were walking into history, they were walking on 'sacred' historical ground, where some of the best minds in the country had been, where the history of the country was and would be shaped. Significantly, it was theological education that summoned them there.

Theological education is both a prerequisite to and a way of participating the *Missio Dei.* It is significant that Desmond Tutu began his ministry proper, as a theological educator with a keen awareness of the place and need of theological education, if the African church is to participate fully and meaningfully in God's mission.

And all this, in the physical space where the oldest seminary and the oldest high school for black people were started, a place that was alive with history. As a theology student in London, Tutu befriended a fellow South Africa, a white student by the name of Brian Oosthuysen[21]. This relationship had a profound impact on Tutu, if only because he was keenly aware that "Brian and I would not have been in the same tertiary institution in South Africa … That mundane everyday occurrence of students sitting side by side was in fact of monumental significance. It was saying as eloquently as a massive tome that you were in fact, a human too[22]".

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[16] Donavan Williams, Tiyo Soga. (Cape Town: Balkema).
[17] Founder of the first black newspaper in South Africa, Imvo Zabantsundu (Black Opinion) in 1884.
https://www.sahistory.org.za/people/john-tengo-jabavu
Accessed 25 July 2020
[18] Benjamin Pogrund, Can a man die better?: Sobukwe and Apartheid. (London: Peter Halban, 1990).
[19] Luli Callinicos, Oliver Tambo: Beyond the Ngele Mountains. (Cape Town: David Philip, 2017).
[20] Nelson Mandela, Long Walk to Freedom. (London: Abacus, 1994).
[21] Allen, Rouble-rouser, 85.
[22] Ibid., 86

Clearly, in London, Tutu learnt as much from the classroom as he did from the interactions with fellow students and the broader society. Through his relationship with Oosthuysen, he was already 'experimenting' with reconciliation at the micro level. It would seem he was also sharpening his well-known sense of humour. While FEDSEM was nor exactly a soft landing[23], it was one of the best places the young family could gently settle back into South Africa , after taking a three-year sabbatical from the harsh realities of Apartheid.

What made FEDSEM ideal is that it was not under the direct control of the Apartheid government's education department. The same went for Fort Hare, until it was transferred into the control of the Bantu Education Ministry in 1959.

> FEDSEM was unique in South Africa in having a blanket permit from government allowing people of all races to live on the campus. …teachers of all races and black, Coloured, and Indian students lived together, creating what Tutu once described as "an oasis of sanity and love in an otherwise arid country[24]".

At FEDSEM, it seems that Tutu was as open to teaching as he was to learning, especially learning from his students. He was supportive of student protests against the Apartheid government. He also assisted the students in the formation of the University Christian Movement, a precursor to the militant South African Student Organisation (SASO) and an incubator for the Black Consciousness; a philosophy which came to define South of Africa in the 1970s - a philosophy which gave birth to South African Black Theology[25].

Reconciliation as Both Means and End

From his days as a theology lecturer at FEDSEM through to his time at the University of BOLESWA (Botswana, Lesotho, Swaziland) when he was based in Lesotho, Tutu interacted intensively with student leaders, notably, Barney Pityana[26], Steve Biko[27] and others. It is for this reason that Desmond Tutu eulogised Steve Biko, who died in police custody under the most brutal conditions, with passion and authority, saying:

> It all seems such a senseless waste of a wonderfully gifted person struck down in the bloom of youth …What can be the purpose of such wanton destruction? God, do you really love us? What must we do which we have not done, what must we say which we have not said a thousand times over, oh, for so many years – that all we want is what belongs to all God's children, what belongs as an inalienable right – a place in the sun in our beloved mother country. Oh God, how long can we go on? How long can we go on appealing for a more just ordering of society where all, black and white together, count not because of some accident of birth or a biological irrelevance –

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[23] In a letter to one of his friends in London Tutu is quoted in Allan, The Rouble-rouser, 101, saying, "but it is extremely difficult being back here, having to ask permission from various white officials to visit my parents!"

[24] Allen, Rouble-rouser, 105.

[25] Basil Moore (ed), The Challenge of Black Theology in South Africa, (London: C. Hurst & Co, 1973).

[26] Nyameko Barney Pityana, Mamphela Ramphele, Malusi Mpumlwana & Lindy Wilson (eds), Bounds of Possibility: The Legacy of Steve Biko & Black Consciousness, (Cape Town: David Philip, 1991).

[27] Steve Biko, I write What I Like, (London: Bowerdean, 1978).

> where all of us black and white count because we are human persons, human persons created in your own image[28].

This impassioned lament, offered during one of the lowest and most explosive points in the struggle against Apartheid, provides yet another piece of proof that for Tutu, reconciliation as an antidote to corrosive and demeaning relationships, was the goal of his life time of struggle against racism, sexism and the system of Apartheid. According to Tutu, through his philosophy of Black Consciousness, Steve Biko

> … sought to awaken in the Black person a sense of his intrinsic value and worth as a child of God, not needing to apologise for his existential condition as a black person, calling on blacks to glorify and praise God that he had created them black. Steve, with his brilliant mind that always saw at the heart of things, realised that *until blacks asserted their humanity and their personhood, there was not the remotest chance for reconciliation in South Africa* (emphasis mine).

In this sense therefore for Tutu, reconciliation was both the means and the end of the struggle against the racism and bigotry of the Apartheid system. To achieve this level of clarity of thought, Tutu stayed open not only to the inspiration of the Holy Spirit, but he kept he ears and eyes open to political developments and to the thinking of young people, particularly university students. If the warm comments of Tlhagale, Mpho and Njabulo Ndebele[29] regarding Desmon Tutu's tenure at the University of Lesotho (then part of the universities of Botswana and Swaziland) are anything to go by; it seems that, Tutu continued with his student centred approach to teaching and learning. For him therefore, reconciled human relationships are a prerequisite, a means and an end of Christian mission.

Theology of Liberation and Reconciliation

Some recent assessments[30] of the contribution of Desmond Tutu and his generation[31] seem negligent of the radicalness of his theology[32] throughout his active life – especially on matters pertaining to reconciliation and forgiveness. I have found no substantive proof that Tutu has abandoned his radical theology at anytime, including and up to the time of his tenure as the Chairperson of the Truth and Reconciliation Commission.

That is not to say that there were no tactical, strategic or even common human frailties committed by him either in his time, as lecturer in South Africa and Lesotho, as bishop in South Africa and Lesotho, as director of the Africa Director of the Theological Education Fund (TEF) of the WCC in London, as the general secretary of the South African Council of Churches, as president of the All Africa Conference of Churches, as Archbishop of Cape Town and as Chairperson of the Truth and Reconciliation Committee.

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[28] Desmond Tutu, Crying in the Wilderness, 62.
[29] Ibid., 115, 116.
[30] Malaika wa Azania, Memoirs of a Born Free: Reflections on the Rainbow Nation, (Johannesburg: Jacana, 2014).
[31] Lukhanyo and Abigail Calata, My Father Died for This, (Cape Town: Tafelberg, 2018).
[32] See for example, Rekgotsofetse Chikane, Breaking a Rainbow, Building a Nation: The Politics Behind the #MustFallMovements, (Johannesburg: Picador, 2016).

The problem is that Tutu is often evaluated and critiqued mainly on the commissions and omissions of the TRC, which was effectively his last assignment. This is often done without regard to the inherent weaknesses in the mandate given to the TRC as well as the instruments available to it[33]. Oftener still, all governance and government failures since the advent of democracy in 1994, are often laid, rather incoherently and therefore unfairly, at the feet of Desmond Tutu, the TRC and/or Mandela.

Without denying the value of his excellent theological training at St Peters in Rossetenville and in Kings College in London, the truth is that like all radical and impactful pedagogues, Tutu's radical theology came from "the heat of the battle or soon thereafter[34]". No sooner had Tutu arrived at FEDSEM than he realised that the pressing theological question he needed to answer was not whether God existed or not; whether God was good or not, but the theological question that stared him daily in the face was: "Why does suffering single out black people so conspicuously, suffering not in the hands of pagans or other unbelievers, but at the hands of white fellow Christians who claim allegiance to the same Lord and Master[35]"? Later on, in his role as Africa secretary of the TEF, Tutu's radical theology was even more radicalised as he got to know the extent of suffering and deprivation on the continent of Africa, asking, "how do you speak about a God who loves you, a redeemer, a saviour, when you live like an animal?"[36] . Theological conferences where he exchanged views with theologians from the rest of the continent, USA, Latin America had the effect of making his theology even more radical. It was in this context that Tutu, in opposition to the likes of John Mbiti from Kenya[37], unequivocally adopted the more politically orientated Black Theology of Liberation[38] as opposed to the more culturally oriented African Theology:

> I myself believe I am an exponent of Black Theology coming as I do from South Africa. …I would not care to cross swords with such a formidable person as John Mbiti, but I and others from South Africa *do* Black Theology, which is for us, at this point, African theology. But I fear that African theology has failed to produce a sufficiently sharp cutting edge. It has indeed performed a good job by addressing the split in the African soul and yet it has by and large failed to speak meaningfully in the face of a plethora of contemporary problems which assail modern Africa[39].

Tutu's radical theology revolves around what it means to be human and the *Imago Dei* being the hall mark all human beings rather than the 'biological irrelevance' of race, gender, nationality, class or sexual orientation. Because of the centrality of the *Imago Dei*, the

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[33] Tinyiko Maluleke, "Truth, National Unity and Reconciliation in South Africa: A aspects of the emerging Theological Agenda". Missionalia 25:1 (April 1997) 59-86.
[34] Desmond Tutu, Crying, 35.
[35] Ibid., 35
[36] Allen, Rabble-Rouse, 129
[37] John Mbiti, "An African Views American Black Theology", in Gayraud S. Wilmore and James H. Cone (eds), Black Theology: A Documentary History 1966-1979, (Maryknoll: Orbis, 1979), 477-482.
[38] Desmond Tutu, "Why Black? In Defense of Black Theology", in John Allen (ed), God is not a Christian: Speaking Truth in Times of Crisis, (Johannesburg: Rider, 2011), 113-126.
[39] Desmond Tutu, "Black Theology/African Theology – Soul Mates or Antagonists", in Gayraud S. Wilmore and James H. Cone (eds), Black Theology: A Documentary History 1966-1979, (Maryknoll: Orbis, 1979), 490.

philosophies of Ubuntu[40] and community[41] - what Tutu called the "delicate networks of interdependence[42]"- as the nearest contextual equivalent notions, are also important to Desmond Tutu. Furthermore Tutu, privileges a Biblical hermeneutic, "…in terms of which the Bible is viewed essentially as a subversive text[43], as well as his own historical hermeneutic, in terms of which God always takes the side of the weak"[44]. Neither, Tutu's Biblical hermeneutics, his concept of God, nor his vision of reconciliation and forgiveness may be fully understood, unless we take the care to appreciate the basic tenets of his theological orientation. For Tutu reconciliation and is not merely a technical transaction between two or more citizens in pursuit of some amorphous nationalistic goal.

Forgiveness and Reconciliation

I have recently published an article that reflects on Tutu's strategies of remembering[45]. Inevitably, that article also touches on instances when forgiveness serves, in part, as strategy for the management of memory, especially painful memory. However, the article itself, was not focussed on forgiveness. Nor was one putting forward a monolithic and utilitarian understanding of forgiveness, so that its sole 'function' is supposed to be the management of memory and pain. Though related, forgiveness and reconciliation should be distinguished – they are certainly distinct in the thought of Desmond Tutu. Genuine sorrow and authentic forgiveness between and within human beings, are prerequisites for the process of reconciliation to commence. But neither should be reduced to technical events that can be defined and timed in a clear-cut manner. Nor should forgiveness, in and of itself, be understood to lead either magically or automatically to reconciliation.

Forgiveness

Notions of forgiveness in some African languages - Desmond Tutu's isiXhosa language being one of those - are quite instructive. Among South Africa's Nguni languages, the dominant expression or word for forgiveness is *uxolo* (peace) or *intethelelo* (mercy or pardon). Accordingly, the contrite offender normally asks for 'peace', 'mercy' or "pardon" (*ukucela uxolo*) from the sinned against. Clearly, the attainment of peaceable relations is an important objective in any forgiveness process. Even more importantly, the offender asks for 'peace' not merely because, in word of action, they have violated the peace of the sinned against, but as long as the offence remains unattended, the offender herself/himself is without peace. Understood in this way, forgiveness is a quest for peace both for the offended and the offender. Once stripped of the goal of the restoration of peaceable relations, the pursuit of forgiveness becomes hollow, contradictory and meaningless. Similarly, the pursuit of peace as an end that is justified by any means, is also contradictory and meaningless.

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[40] James Ogude (ed), Ubuntu and Personhood, (New Jersey: Africa World Press, 2018).
[41] Joseph Tshawane, The Rainbow Nation: The Vision Of the Beloved South African Community in the Thinking of Desmond Tutu, (Giyani: Sasavona, 2019).
[42] Michael Battle, Reconciliation: The Ubuntu Theology of Desmond Tutu, (Cleveland: The Pilgrim Press, 1997), 35.
[43] Desmond Tutu, In God's Hands: The Archbishop of Canterbury's Lent Book 2015, (London" Bloomsbury, 2014), 9-29.
[44] Tinyiko Maluleke, "Tutu in Memory, Tutu on Memory. Strategies of Remembering" (Missionalia 47:2, 2020), 177-192.
[45] Ibid.,

In the Sotho family of languages, forgiveness is expressed as '*go tshwarela'* (to carry something for someone). This expression has profound implications. It means that, as a result of the offence committed, the offender now carries a burden heavier than their normal carrying capacity or threshold. It is this prohibitive condition that causes the offender to seek out the offended in order to ask them to 'carry the offence' for them. Imagine the 'picture' of the heavily-loaded offender struggling buckling under the weight of their offensive act or utterance. Contrast that picture with a picture of the offended carrying or assisting the offender to carry the burden of offence. The implications are weighty. To 'forgive' someone therefore, is to offer to help them carry their burden of guilt and shame; and to be forgiven is to be given help with the carrying and management of guilt and shame by the very people offended. Both the Nguni and the Sotho 'definitions' of forgiveness require magnanimity from both the offender and the offended and both suggest that forgiveness is not something that can be attained by any one of the two parties on their own. Both senses make it clear that forgiveness cannot be merely a matter of words and good intentions. More importantly, forgiveness requires introspection and action both for the offender and for the offended. In this sense, forgiveness is a game of two halves and a tango of two parties.

In their own way, and in their two books[46], Desmond Tutu and his daughter Mpho Tutu[47], invoke forgiveness in was that as all encompassing and profound as I have attempted to illustrate above.

> Without forgiveness, we remain tethered to the person who harmed us. We are bound with chains of bitterness, tied together, trapped. Until we can forgive the person who harmed us, that person will hold the key to our happiness; that person will be our jailor. When we forgive, we take back control of our own fate…. We become our own liberators[48].

But the Tutus are no 'forgiveness romantics'. For them, forgiveness is not weakness, not a subversion of justice, not forgetting and not easy. In the first and earlier book, their basic argument is that, without denying "the cruelties, hurts and hatreds that poison life on our planet[49]", human beings are nevertheless, "made for goodness by God, who is goodness itself[50]". For the Tutus therefore human beings, through God's grace, have both the potential and the ability to seek and to find peace inside and between one another – *ukucela uxolo*. And because human beings are made for goodness, the offended and their offenders have both the potential and the ability to carry one another's burdens. The belief of Desmond Tutu on forgiveness is astounding:

> I would like to share with you two simple truths: there is nothing that cannot be forgiven, and there is no one undeserving of forgiveness. When you can see that we are all bound to one another - whether by birth, by circumstance, or simply by our shared humanity – then you will know this to be true. I have often said that in South Africa there would have been no future without forgiveness. Our rage and our quest

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[46] Desmond Tutu and Mpho Tutu, Made for Goodness, (London: Rider, 2010).
[47] Desmond Tutu & Mpho Tutu, The Book of Forgiving. The Fourfold Path for Healing Ourselves and Our World, (London: William Collins, 2014).
[48] Ibid., 16.
[49] Desmond and Mpho, Made for Goodness, 4
[50] ibid., 8.

> for revenge would have been our destruction. This is as true for us individually as it is for us globally[51].

For the Tutus, there is a fourfold path to forgiveness, which mirrors the TRC process[52] (if one substitutes amnesty for forgiveness), namely; telling the story, naming the hurt, granting forgiveness, renewing or releasing the relationship.

Reconciliation

> What is amazing is that the vast majority of the people of this land, those who form the bulk of the victims of the policies of the past, have said they believe reconciliation is possible. The problem is that there are erroneous notions of what reconciliation is all about. Reconciliation is not about being cosy; it is not about pretending that things were other than they were[53].

The above words are to be found in Tutu's Foreword to the first volume of the TRC report. While Tutu has written at least three books on forgiveness[54], the same does not apply to reconciliation. This is slightly surprising given his seemingly clear distinction between the two. Indeed, I would argue that even the TRC process was clearer about the process required for amnesty but a little fuzzy about how the entire process would lead to 'national reconciliation'. In terms of the act that promulgated the TRC into a formal judicial commission, it would appear that the notion of 'national unity' was substituted for 'reconciliation', whereas, the two are not necessarily interchangeable. In terms of the fourfold path to forgiveness proposed by Desmond and Mpho Tutu, the fourth step is not reconciliation or its beginning. Rather, the fourth stage is either the renewal or the realising of the broken relationship.

While this may be sufficient for individuals, it is not clear how the fourfold path in general and the fourth path in particular, would work for broken relations between groups of people or between people and the environment. True to the TRC mandate[55], the focus in much of the reflections of Desmond Tutu is on individual human beings, each time with the hope that the rest of society will catch on. But it is precisely in the realm of groups that both forgiveness and reconciliation have been hard to come by. Except for a smattering of a few elite black families, white residences remain white and black residences remain black and poor neighbourhoods remain poor.

The well loved and over used notion of 'social cohesion[56]' has proved rather elusive in South African society. Nor has the notion of reconciliation been expanded to include the reconciliation of mainstream society with marginalised groups, not to speak of the

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[51] Desmond and Mpho, The Book, 3.
[52] Tinyiko Maluleke, 'Truth, National Unity'
[53] Truth and Reconciliation Commission of South Africa Report. Volume One, (Cape Town: CTP Book Printers/TRC, 1998), 17.
[54] Desmond Tutu, No future Without Forgiveness, (London: Random, 1999).
[55] Tinyiko Maluleke, 'Truth, National Unity'
[56] Christopher Ballantine, Michael Chapman, Kira Erwin and Gerhard Maré (eds), Living Together, Living Apart: Social Cohesion in a Future South Africa, (Pietermaritzburg: University of Natal Press, 2017).

relationship between humans and animals as well as humans and land or even humans and the environment.

Perhaps to expect a broad and fully developed notion of reconciliation from Desmond Tutu is to ask too much of a man who has done his best to respond to the Gospel imperatives of his time; as lecturer in South Africa and Lesotho, as bishop in South Africa and Lesotho, as director of the Africa Director of the Theological Education Fund (TEF) of the WCC in London, as the general secretary of the South African Council of Churches, as president of the All Africa Conference of Churches, as Archbishop of Cape Town and as Chairperson of the Truth and Reconciliation Committee.

Conclusion: Towards A Christian Vision for Reconciliation

To conclude, we turn to the work of Duke University scholars, Emmanuel Katongole[57] and Chris Rice[58]. In their book, they provide a list of 'prevailing visions' of reconciliation in contemporary society. They note how reconciliation has become something of a fad and a popular notion of our time. At yet, the notion has become rather fuzzy and ineffectual.

Viewed as individual salvation by some, reconciliation has come to mean the reconciliation of an individual with their God. Similarly, those who see reconciliation as a celebration of diversity do not know how to move the groups named as signs of diversity, closer to one another, so that the celebration of diversity reinforces separate group mentality, except for some calls for the inclusion of minorities – calls which come with their own set of problematic issues. Sometimes reconciliation talk sounds like firefighting, that is, addressing all manner of emergencies facing contemporary solutions.

For their part, Katongole and Rice propose a Christian vision of reconciliation, based on 2 Corinthians 5:17-18. For them such a Christian vision of reconciliation will include both the ability to lament and and to be hopeful. Above all, they insist that a Christian vision of reconciliation has to be located in the church that exists "as a sign of reality beyond itself"[59], a church that interrupts society and is open to interruption by God and by society.

> Reconciliation is about learning to live by a new imagination. God desires to shape lives and communities that reflect the story of God's new creation, offering concrete examples of another way and practices that engage the everyday challenges of peaceful existence in the world. That is why the work of reconciliation is sustained more through storytelling and apprenticeship than by training in techniques and how-tos[60].

[57] Emmanuel Katongole, a Ugandan by birth, has since moved to Notre Dame University
[58] Emmanuel Katongole and Chris Rice, Reconciling all Things: A Christian Vision for Justice, Peace and Healing, (Notre Dame: IVP Books, 2008).
[59] Ibid., 113.
[60] Ibid., 151